ANCIENT INSCRIPTIONS

CEYLON

COLLECTED AND PUBLISHED FOR THE GOVERNMENT

by

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LONDON,
TRUBNER & CO., LUDGATE HILL
1883.
The object of the present work is to give a collection of the inscriptions in Ceylon very much in the same way as the Corpus Inscriptionum Indicarum by General Cunningham, of which the first volume has appeared three years ago. Unfortunately the man to whom the work was entrusted from the beginning and who was particularly able to accomplish it has been compelled to interrupt it at a time when he first saw the fruits of his long and disinterested labour. Dr. Goldschmidt was appointed Archaeological Commissioner to the Government of Ceylon in 1874, and began to work in the colony from the beginning of 1875. He visited first the district of Anuradhapura, which is the oldest and most celebrated in Ceylon, and published his first Report on the 2nd September 1875. This Report, which has been reprinted in the Indian Antiquary, V. 189, contains an account of those inscriptions which are in the town of Anuradhapura and in the immediate neighbourhood, especially Mihintale. Dr. Goldschmidt had made Anuradhapura his headquarters, and visited from there successively the whole North Central province. His second Report is dated from Mihintale, 6th May 1876, and deals on the whole with the same inscriptions as the first, but in a more careful and accurate manner. The author very soon learned to distinguish between the ancient and modern inscriptions, especially from palaeographical reasons, he found out that the characters used by the kings up to the fourth century A.D. are very much like the Açoka character used in India, and that a peculiar Sinhalese character did not originate until the 8th or 9th century. About the intermediate period he was unable to judge, as there are no inscriptions in the Anuradhapura district which clearly belong to this time. At Polonnaruwa Dr. Goldschmidt found a large field for his activity, as this place had been recently cleared at the time when the Prince of Wales visited the island; a great number of inscriptions was discovered there, amongst which the most important is that of Parakramabahu I. at the Galwihür (No. 137). The rest of
the inscriptions at the second capital belong chiefly to King Nīcānka Malla and his successors, but a great part of the town is even at the present moment covered with jungle and remains for a later generation. From Polonnaruwa Dr. Goldschmidt turned towards Trincomalee, where, however, he did not discover any antiquities of importance, and thence through Batticaloa to Hambanthota on the south coast of the island. At that time he was already suffering from the illness which afterwards caused his death, but he refused the opportunity that was offered him to proceed to a more healthy district. The inscriptions in the Hambanthota district are nearly as old as those in the North Central province, but they are not so well preserved on account of the quality of the stone, and also because they are generally more exposed to the weather. Dr. Goldschmidt spent 10 months in this district, and visited all the places of importance down to Yala, which is about 60 miles from Hambanthota. He had to undergo great hardships, as the roads were in a miserable state and no bridges to cross the numerous rivers. The chief place of interest is the ruined city of Tissamahārāma, about 20 miles from Hambanthota in the interior, where the immense dāgoba, erected by King Mahānāga, was just undergoing repair at the time when Dr. Goldschmidt visited the place. He climbed up the dāgoba and copied the inscription which is inside (No. 4), and has become invisible since the repair is completed. Subsequently, he went to Kirinde, Sītālpawihāra, and Katragam, and afterwards along the south coast to Matara and Akuressa. Here he wrote his last Report (dated 11th September 1876), printed as Sessional Paper No. XI., and reprinted in the Indian Antiquary, VI., 318, which gives a survey of all the important inscriptions in the Anurādhapura and Hambanthota districts, arranged in chronological order. Some of them he published in their whole extent with a translation, as that at Habaran (No. 61), the slab from Tissamahārāma (No. 67), the Mahākalattawa and Ablinayawa pillars (Nos. 110 and 157), of others he gave only extracts, as they were too long to be published in their whole extent, like the two tablets of Mahindo III. at Mihintale (No. 121), the large inscription of Parākramabāhu I. at the Galwihāra, Polonnaruwa (No. 137), and the Galpota of Nīcānka Malla at the same place (No. 148). The chief interest of the Report is the chronological arrangement of the
inscriptions, and the attempt that is made here for the first time to identify the names of the kings as given on the stones with those of the Mahawansa. The inscription at Mihintale especially (No. 121), which was known to Turnour (Ceylon Almanac, 1834), but ascribed by him to King Sirisangabo I. (246–248 A.D.), and which is of peculiar interest for different reasons, has been correctly dated here for the first time, and in the same way all the numerous inscriptions of the 10th and 11th centuries. Dr. Goldschmidt visited a number of temples also in the Matara and Galle districts without finding any important inscriptions, then he returned to Galle suffering heavily from fever, but not giving up the hope to recover in a better climate. He went on translating the inscriptions and writing notes on Sinhalese grammar (which were printed in the Journal of the Ceylon Asiatic Society for 1870), until his strength failed, and he died the 7th May 1877, much lamented by his numerous friends and all those of the inhabitants of Ceylon who took a real interest in the history of their country.

With Dr. Goldschmidt's death a sudden stop was put to the archaeological work which had been undertaken and carried on so well during more than two years. The reports published by him and reprinted some time later in the Indian Antiquary had roused the interest of most of the European scholars for the inscriptions of Ceylon. Unfortunately his papers were in great disorder, and it was impossible to send anything of them to be printed in the form they had at the time. Consequently I was appointed Archaeological Commissioner in the beginning of the year 1878, and began my work in Ceylon in the month of May of the same year. I was engaged nearly three months in arranging Dr. Goldschmidt's papers, and in learning the Sinhalese language, before I could go out to travel in the ancient districts. My first trip was to Hambantota where I took up the work left unfinished by my predecessor. I subsequently visited the districts of Anuradhapura, Kurunagala, Puttalam, and all those parts of the island of which I could get reliable information that they contained antiquities of historical interest. Especially the district of Kurunagala, which had never been visited by Dr. Goldschmidt, proved to be very rich in ruins and inscriptions from the earliest times down to the 13th century, but here also the influence of the weather had
destroyed a great many valuable monuments. As for the district of Anuradhapura, I could consider the work of my predecessor as nearly perfect; I compared his transcripts with the originals whenever I thought it necessary, but found only very little to correct. The inscriptions at Polonnaruwa have nearly all been photographed, as they are either on perpendicular rocks or on slabs and pillars; of the ancient inscriptions (before the 4th century A.D.), a great number are on flat rocks and could therefore not be reproduced by photography; of these I have made transcripts as carefully as possible and annexed lithograph copies to the collection. As for squeezes, those which I found amongst Dr. Goldschmidt's papers were nearly all spoiled, and also those which I made myself did not last long on account of the continual humidity they were exposed to, so that I had to abandon this way of reproduction altogether; besides, it could be applied in a comparatively small number of instances only, viz., where the rock was perfectly smooth and without any irregularities.

In the following collection I have tried to arrange the inscriptions chronologically, but this purpose could only be carried out to a certain extent. The oldest inscriptions, although they are comparatively best preserved, are sometimes very difficult to date, as the name of the king is either not given at all, or not in full, so that several persons might come in question. None of the inscriptions, down to the 12th century, is dated from the year of Buddhās nirvana or from some other known era, but only from the reign of the respective king, which in most instances gives us no help at all. We are therefore reduced to the use of palaeographical arguments, and these, of course, allow only an approximate conclusion, in which a century more or less is generally of no moment. The greater number of inscriptions (Nos. 25-96) belong to this class, especially all the cave inscriptions, which are scattered all over the island, just like the inscriptions on our modern tombstones. I very soon gave up the idea of dating any of these, as the same names continually occur on them, and also the style seems to have been stereotypic during many centuries. Some of the rock inscriptions, as the one at Habarane (No. 61), and also the slab from Tissamaharama, have been dated by Dr. Goldschmidt in his last report, but he evidently was not satisfied himself with the results
of his calculations, and therefore I preferred to include these also amongst the inscriptions of uncertain date. A still longer space of time is that between the 5th and 9th centuries, which is filled up by a comparatively small number of inscriptions (Nos. 97-109). These also are of uncertain date, as none of them bears the name of a king, and the form of the characters only shows that they belong to these centuries. With the inscriptions of the 10th and 11th centuries we get on safer ground; although not even these are dated from a known event, they bear the name of a king, and it is only the question whether we adopt for this king the date given by Tournour in his Epitome or that given by the new editors of the Mahāvansa. Down from Parākramabāhu the inscriptions are dated from Buddhas nirwāna and in a few instances from the Čaka era. As the date of the nirwāna I have adopted the year 543 according to the Sinhalese chronology, as I consider the question not at all settled.

The time down to which I have tried to be as complete as possible in my collection is the beginning of the 16th century, to which the inscription at Kaelani (No. 162) and the second Dondra inscription (No. 163) belong. I am, however, aware that one or the other inscription of the 15th century may have escaped my attention, as I could not get proper information with regard to some districts in the Central province where this kind of inscriptions are mostly to be found. My attention was chiefly directed upon the ancient inscriptions down to the 13th century, which offer a philological as well as a historical interest; in the more modern ones the language is very much alike the conversational tongue of our days, and the historical interest which they offer is confined to their own country, so that I was glad to leave this part of the work to the few native scholars who are able to do it; besides, all these modern inscriptions are of such enormous length that the printing of them would have taken away more space than I could possibly spare.

In the translations I have been as literal as possible, however, not so literal as Dr. Goldschmidt was, for instance, in his translation of the Mahākāś inscription (No. 110). In the later inscriptions I have often adopted expressions of Mr. Davids and of Mr. Armour when they did not differ too much from the sense of the original words. I also have tried to imitate the style of orientalmagnificence,
especially in the inscriptions of Nigamka Malla, which, however, are not intended to be read one after the other, as in this case the monotony becomes ridiculous. I have inserted the texts and translations of the cave and smaller rock inscriptions in the first part and reserved the second and third parts for the longer ones, as I thought that these short inscriptions would not interrupt the context too much. The second part contains the texts of all the longer rock inscriptions as well as those of the pillars and slabs; here I have been as complete as possible, and even given transcripts of inscriptions of which no sense can be made out when a certain number of lines was legible (so, for instance, the large inscription at Mihintale, No. 20, and those from the Ruanwacli Dagoba, Anur. No. 21). The third part contains the translations of the texts in the second part, excepting those which are too much defaced and weatherworn, in some inscriptions also, which are comparatively well preserved, like the Galwihãra at Polonnaruwa, I was obliged to leave untranslated certain passages, as the language is very obscure, and no parallel is to be found for a great number of words.

The index of words which I have added at the end was intended to serve also as index for my article "Contributions to Sinhalese grammar" (printed as Sessional Paper No. XXI., for 1880). This is the reason why it contains a great number of words from the Sidat Sangarãwa, the Nãmawaliyã, and from the Elu poetry, which do not occur in inscriptions, but are otherwise of philological interest. It was my intention to add the references to the pages of the Indian Antiquary, where my article is going to be reprinted, but as no proof has reached me yet, I have been unable to do so up to the present. In the meanwhile I may say here a few words about the language of the inscriptions.

The Elu, or ancient Sinhalese, is a language that bears a close connexion to the so-called Mágadhi of the Aãoka inscriptions. Originally it knows only short vowels and single consonants, the assimilation is never expressed by doubling as in Pãli. The number of consonants is not the same in Elu as in Mágadhi, as there are no aspirates and no palatals (except in the oldest inscriptions). A further peculiarity of the Elu is the elision of
the nasals in a nexus, as, for instance, Abatāla = Ambasthala, cāda = candra, and many others; later on the inclination of the language changed totally, and nasals were inserted in great number where they have no right, as in maeda = madhya, mundu = mūrdhā, welenda = vāṇij, &c. Of the palatal, c is changed to s, and further to h, or dropped altogether, and j to d, as in a few instances also in Pāli and Jainapākrit.

Concerning the declension, we must first of all consider the termination of the plural wāl, which has been made use of by Childers, in order to prove the Sanskritic origin of the Sinhalese language. He derives this wāl from Sanskrit vana, a derivation which from a phonetical point of view is quite inobjectionable. However, wāna or wāl is not used in common Sinhalese at present, and seems never to have been so except in compounds, as wālnaṣa = wānaṇāsin (inscription of the 12th century). Again, the idea of using "a forest" indiscriminately for a multitude, a plurality, though familiar to poets, would it suggest itself as readily to the popular mind, from which the actual language sprung? The termination wāl is not of recent origin, as had been intimated by Mr. James Alwis, but in the form wār appears already in pretty ancient inscriptions, and was formerly even more extensively employed than at present. In the famous stone tablets at Mihintale, which belong to the 11th century, we find dāwar, gamanwar, and in Sāhase Malla's inscription at Polonnaruwa ganwar. Later on, as other expedients presented themselves to distinguish the plural from the singular, this termination lost its place as a general termination, and, on the supposition that it owed its origin to Skt. vara, "best, excellent," it was retained by the Pāṇḍītas for the plural of words designating revered persons, such as pāṇḍita, guru, and others. That this was actually the case is shown by the occasional conversion of war in wārayau in the Sanskritizing language of the 12th century.* If we want to derive the plural termination wāl, from a Sanskrit root, I think it would be more natural to derive it from vṛddhi, "increase," which in Sinhalese appears as wādhi, wāḍa (as well as in wāḍa, "more"), and if shortened

* We have in Sinh. a word wāra, "time" = Skt. vāra another appears in mehṇaṇa = Pāli samaniṇaṇassayo. The latter coincides with Prākr. wāra "house," Hāla.
conformably to the tendency of medieval Sinhalese, could assume no other form but war or wa. It is, however, to be remembered that in Tamil the plural suffix for neutrals is kal, and by the uneducated people this is very commonly pronounced wal; considering further the increasing apathy of the Sinhalese people in every respect, I think it by no means unlikely that they adopted a suffix like this from a foreign tongue.

The termination in or en of the instrumental and ablative is rightly explained by Childers, Notes, I., p. 6; we also find the termination gen for both cases, which is composed from the go of the genitive and en of the instrumental, for instance, gamgen Mahāk, and besides, in a few instances, koren for the ablative, and ka andwisin for the instrumental, as janakukeren, Amb. A 28, nisianbā, Amb. A 7, pījidadun wisin, Amb. A 18, Mahindāhu wasin Mayil.

The dative termination ta, or in its older form haṭa, is composed from ha = sva of the genitive and arthāya. It occurs for the first time in the inscription at Kaikāwa (No. 13), where we find both forms, the older one waṭhaṭata, and the modern one hikasagaṭa. In the plural we have the same formation in hānañapataya = āramanānām arthāya Ḍab. In the inscriptions of the 11th century we have haṭ and at instead, as maharajhat, Amb. A 1, himiyanat, A 12, so also meliṭ Mahāk.

The terminations of the genitive and locative, which are the same in modern Sinhalese, are distinguished in the inscriptions. For the genitive we find down to the 4th century sa or ha = sva for the singular, and na = nām for the plural, as hamiyan Tiss, and for the locative hi = si, which most probably corresponds to the pronominal suffix smin. This termination hi still exists in the 11th century in a few instances, but besides, and more frequently, we find a new suffix ae, as, for instance, weherhi and wehera, both in the Ambasthala inscription, urehi = urasi, Mayil. In the plural we have chi = ebhis, for instance, hawaruduyehi, Ell. P. The genitive is universally expressed in later times by the suffix go = Sanskrit griha, “house.” In the inscription at Mahāka-lattaēwa we find besides the locative in ao used as genitive, for instance Nawaye, nawa turne.
Besides this, we find already in the inscriptions of the 11th century the so-called indefinite declension both for the singular and plural, as sat denakhát, “to seven persons,” Mahāk., dasa yahas, “ten yālas,” Amb. Also the modern denak, connected with numerals (Childers’ notes, II., 12) in its older form janak, is used frequently, for instance, kaebìlo dos janakhat Amb. B. 49.

We now pass to the numerals. For eka we find ēk in the inscriptions at Mahākalattæwæ and Galvihāra. For two the oldest form is do, Hab., later on de in the inscriptions of the 11th century, and still later the modern form deka, as in dekin, P. P. 36., dekaηa S. M. B. 3. I do not think with Childers (Notes II., 2) that this exactly corresponds to Sanskrit dvika, but most probably it is the identical formation. The ancient suffix ka, well known in Sanskrit, more frequently employed in Pāli, found its widest sphere of action in ancient Sinhalese, not only in nouns and adjectives, but even in participles, as likitaka, dinaka, niyataka. Later on this ka frequently changes into ya (more correctly ka is lost and y interposed to avoid hiatus analogous to the yaɣruti in Jainaprākrit), with which we find it struggling in the inscriptions of the 4th century A.D. In deka ka was probably retained by the analogy of eka, “one.”

The other numerals have the following forms:—

3, tawaka, on the slab from Tissam. (No. 67), later on tun=tāimī and tunaka; the ordinal tunwan.

4, catāra, catari, catiri, frequently found in inscriptions down to the 4th century; from this is derived satar Mahāk., sataraka, Gp. A. 17, the ordinal satarawanna and the modern hatara. Besides we have another corrupted form, siwa, in the inscriptions of Nīcōmaka Malla, and a contraction from this, su, in compositions, as suvīsi, 24, supanaes, 54. The form catu, P. P. 24, affects an old style of language.

5, paca, Tiss., later on pas, from which the modern paha deriyes.

6, caka, Hab., later sa, Amb. B. 38, sakak, Wand. 14, sāka, D. I. 8, hence saya, haya.

7, sata, Mahāk. Satak, P. P. 24 (i).

8, ata.
9, nawa, Mah. mod. namaya.
10, dasa, mod. daha.

The numbers between 11 and 19 are in the inscriptions of the 11th century, as follows: 11, ekolos; 12, dolos; 13, teles; 16, soles; 19th dasanawawanne.

20, wisiti, Hab. mod. wisi; 40, catalisa, Hab. This numeral is written with l, not l, and so is one of the few exceptions to the rule generally observed in Sinhalese down to a pretty late period that the Cerbinals r, t, d, or Dentals influenced by r, change into l. In composition sāta, for instance, pansi, 45.

50, panaes or panas, or wannas in the 12th century.

60, haetæ, for instance, Hetaedage, "the 60 days house" at Polonnaruwa.

80, asuway, in compounds asū.
90, anuwa, in compounds anū.

1,000, sahasa, sahasi, sahasaka. The present form dāsa, contracted from dahanā, is = daçata. If we were to derive it, with Childers (notes, II., 4), from sahasa, it would be the only instance of the change of s to d.

Of the old form of the ordinals I found only two instances: duṭi, "second," in the inscription at Kaikawa (13), and tātiya in Meghawanna's inscription at the Ruanweli Dāgaha. In the 11th century we find throughout a form terminating in wanna, as tunwanna, satarawa. I cannot account for the origin of this form, but most probably it is the same as the modern weni, which Childers (Notes, II., 4) identifies with Skt guna. The chief objection to this explanation is that we never find it written with n in inscriptions, and n and w are very seldom confounded in older times, though hardly distinguished in the present language. Perhaps wanna may be identical with gañana, which we meet in the form gannak at Amb, B. 5. In this case we should have here a second instance for the change of g to w, which we assumed in explaining the Plural termination wal.

The adjectives are uninflected in Sinhalese just as in English. It is difficult to say whether Childers (Notes, II., 5) is right.

* Mr. Childers (Notes, II, 3 note), among other instances of the change from w to m quotes Pak bhama = bhara. I believe Prāṣīk bhama, Zend briwa, make it unquestionable that bhama is an inversion of bhuma. The Sinhalese has baema.
in assuming that this custom is derived from the karmadhāraya compounds in Sanskrit, or whether the adjective lost its inflexion as being unnecessary in connexion with a substantive. There is, however, one point remarkable in Sinhalese, viz., the fact that it contains a great number of adjectives which in reality are substantives, as, for instance, narakayi, “this is bad” (so already narakādi in the inscription of Lag Vijaya Singa, (No. 157), lābhāyī, “this is cheap,” meka yasayī, “it is glory.” We have analogies to this way of expression in common speech, for instance, “she is a beauty,” “this is perfection,” but not to such extent as in Sinhalese. I think it is a truly Oriental expression, an instance of that exaggeration which the Oriental always is inclined to put in his speech. Compare Pāli mātugāmo nāma pūpo, “womankind is sin,” and many expressions from the Bible, as anathema sit. In Sinhalese the substantive not only was used so in the position of a predicate, but from this very usage came to be a real adjective also in connexion with other substantives, hence yasa deya, “a nice thing.”

Pronouns:—The nominative singular of all pronouns in Sinhalese is originally a genitive: mama = Skt. mama, tava = anāya. I do not think it necessary to resort to Childers’ explanation according to which mama became to be a nominative from being used in such relative constructions as mama giya ge, “the house to which I went,” mama karana deya, “what I am doing.” I cannot persuade myself that the relative construction was frequent enough to work such a change. This construction, though exceedingly common in Pāli, owes its origin to the later Pāli style, which was certainly very much influenced by Sinhalese, though probably not to such a degree as mediæval Latin was by the Romance vernaculars. In Sinhalese the genitive has in many cases assumed the position of the accusative, and there is only one step further from the accusative to the nominative.

* Yasa is probably genuine Sinhalese, but in later times the Sinhalese have also adopted the tasmās yasa, tejasa (for this is the form in which Skt. neuters terminating in s are introduced into later Sinhalese), hence the notion arose that as signified the substantive while the word without this addition was employed adjectively. There is a word wesasa, “change, difference,” which I believe to be derived from vīpēṣaṇa through the intermediate stages wesāna, wehaṇa, vesāna, wena; now this word, though also used adjectively in predicative position (mā talana wena- sayi, “this is very different”), was still felt as a substantive, and on the analogy of yasa, yasana, and adjective wenā, “different, other,” was formed to replace the lost adjective un (anāya) which now in the form anik, anit, is used for “the other.”
For the possessive pronoun of the first person plural we have the form apa in the inscription from Tissamahār. (No. 67) and Badagriya (68), and the same also in the 12th century. For the personal pronoun we have the older form aep in the 11th. Both these forms owe their origin to the rustic pronunciation of ambhe as ambhe (comp. Oriya ambhe Beames), abe, &c. Instances are not wanting in Sinhalese of a sonans being hardened into a surd. Thus we find yāku = Skt. yavagu, Mekawana = Meghaarpa, Naka = Nāga, podu = bindu, watara = wadura from Skt. avajjhara.*

For the second person we have no ancient form, except to Gp. A. 10. For the third person we have the regular form of the Plural in inscriptions down from the 11th century.

For the demonstrative pronoun me, we have the older form ima in the second inscription at Tonigala (No. 11), and for e the older eta at Habarane (Childers, II., 7).

For the reflexive pronoun we find the form tamā in inscriptions down from the 11th century, and besides a form tamahagen., at Habarane, tumā, Ell. P., &c.

For the interrogative pronoun we find an older form kumak in Nigamaka Malla’s inscription at Dambulla. This leads us to the conclusion that the modern form mokada is not, as Childers suggests (Notes, II., 8), a demonstrative which requires the particle da to complete its interrogative sense. Kumak is Skt. kim with the suffix ka; da is originally the same as the copulative particle da = ca, and, therefore, could never be used to turn a demonstrative into an interrogative. Mokada is kumak da with loss of the first syllable; the dative kumāṭa, “to what end,” exists in literature. For Pāli kīva, we have kīpa, S. M. A. 14.

For eyn we have the older form cheyn, P. P. P. B. 3, which shows that it is to be derived from ehetumā. The forms ese, mese, keše, also occur in inscriptions, but not before the end of the 12th century.

† Dr. Goldschmidt considered the word paramaka very frequent in ancient inscriptions as identical with brahmaka, and translated it accordingly in his reports. The reasons why I did not follow him in this respect are, firstly, because we find the word brahmaka in the form bamaṇa in the inscriptions of Galwaiha (No. 54) and Nagirkanda (No. 97, ancient name Damaṇakiriyā); and secondly, because in later inscriptions paramaka or paramka, Pī purumwa, always signifies “king,” ece, for instance, the inscriptions at Mayilagostota (No. 120), Ingurumitiya (113), Polonnaruwa (119).
As regards the derivatives kooccara, occara (Childers, II., 9), we have a form witara, Hab. 7, which shows that they are composed, not with vicāra, but with vistāra, “extent.” The change of st to cc is rather unusual and cannot even be explained by the influence of an i, as in pāwicci = pravṛtti.

Verb.

The verbal forms which we find in the older inscriptions are comparatively few. In the cave inscriptions we only meet with the participles dine and niyate. In the older rock inscriptions we find, besides, the first person singular, dinami, and plural, dinamaha, which both are clearly compounds of the participle dinna with the respective persons of the verb as “to be.” The forms of the aorist are dakīhi = adṛkṣhīt, kahi and kavihi = akārṣhit, likhihi “he wrote,” besides a passive form savyayitha Kottar. Of participles we have niithala, most probably a mistake for niithila = niṭṭhita, tabiya = sthāpita, kalā = krita, samata = samāpta, of Absolutes, koṭa = kṛtvā.

In the 11th century also the verbal forms are not numerous. The long inscription on the two tablets at Mihintale (No. 121) knows only infinitives and participles (comp. my article, J. C. A. S. 1880, p. 11), the others have a few inflected forms, as denamo, “we give,” evidently derived from dinamaha, dunamaha, “we gave,” derived from the participle dunu = dinna; wadāla and wadāleyi, from wadānmañā, “to declare,” in the inscription from Mahāka-lattaeva (No. 110), are participles (comp. J. C. A. S. 1879, p. 27), and denu ladi, ib., although it may be derived from the aorist aladdhi, can just as well be a participle for laddham.

All these forms are clearly made after the analogy of the Sanskrit flexion. Also later on we find a few of the same kind, as kerem, P. P. 9, = karomi, ganit, kaænditi, nasiti, R. D., demi Thūp., danayi = jānāsi, Gp. A. 11, dakuṭu = dhṛishtvā, Gp. B. 7, the latter, however, formed after a false analogy. These forms, however, become more and more rare, and at present they are quite out of use. The new forms which we find instead are all formed after different principles, thus, for instance, at P. P. P. 35, 36, we have three third persons plural, kaḷāhu, kaewo, and nasiti, which are all formed differently. A new mode of expression which we find from the 12th century down to our time is the so-called
honorific terminating in seyek or maenaewi, as, for instance, 
wdararanaseyek, dakwana seyek, &c. Dr. Goldschmidt, J. C. A. 
S. 1879, p. 29, believed to have found this way of expression 
in a somewhat different form already in the 11th century, but 
the question is not quite settled. A form of the new future we 
have in karannāha, P. P. P. B. 24. About the origin of the same 
I am doubtful, and also I see no reason why at present it is 
always written with a palatal u.

The participles are generally only slight modifications of the 
San-skrit and Pāli forms, thus baṭ = bhrashta, kaḷa = krita, maḷa 
= mrīta, dina, din = dinna, giya = gata, gat = grihīta, duṭu = 
ḍrīṣṭa, un = samna, atuṣa = āśrīta, upan, upāṇi = utpanna, bun 
= bhīna, tet = Pāli tinta, lat = labdha, &c.

The gerunds terminate in a or u, as, for instance, maerū, Abbay-
naengū, pāḷa, taba, Amb. A. 57, tuṭu, ib, kiyu, kaepu, sisārā, 
nāṃwā, dewā, enwā, durulū, &c. The infinitives generally 
terminate in ae, as raekae, genae, kiyae, dekae, kaerae, but also 
sometimes in a, as gannā, wadnā, &c.

The alphabet of the cave inscriptions is the oldest form 
of the Añkòka character without any modifications, except the 
angular form of the s. Dr. Goldschmidt (Academy, XI., p. 139) 
believed this to be a peculiarity of the Sinhalese, and to repre-
sent the palatal s (ɔ), but this is not very likely, as the sign is 
used in ancient inscriptions indiscriminately for both kinds of s, 
and besides Dr. Burnell (South Indian Palæography, pp. 27, 28) 
has pointed out that it occurs also in Indian and Javanese 
inscriptions. This sign, as well as the round one generally in 
use for s, are both derived from the Phœniciansign (u). This 
oldest form of the alphabet is used also in the oldest rock 
inscriptions, as that at Tonigala (No. 1), Eriyāwa (42a), Dam-
bulla (3), and generally as far down as the beginning of the 
4th century A.D. An exception is only to be stated with regard 
to the m, which has the round form of the Añkòka character only 
in cave inscriptions, and in all others the more angular one, as 
given in Burnell's S. I. P., Plate XIII. In some inscriptions of 
the 4th or 5th century belonging to the Hambantota district, as, 
for instance, the Naygalwihāra (No. 75), we find already a 
beginning of the new round character, inasmuch as the vowel i 
above the consonants is not expressed by an angular line, but by
a curve. Generally, however, the square character must have been in use down to about the 8th century. Unfortunately we have only very few inscriptions between the 5th and 9th centuries, and these are all written in a kind of square character with occasional curves only; in the 10th century the round character is firmly established, and from thence it has undergone very little change down to the present day, so that the inscriptions of the middle age are legible to any educated native. Some characters, like a, k, m, have still a more ancient form on the stones of the 11th century than that which is in use now, and show the gradual change the alphabet has undergone.

An alphabet altogether different from the others is used in one inscription only (No. 103), and here I am doubtful not only with regard to the alphabet, but also with regard to the language of the inscription.

With regard to the contents of the inscriptions, I am bound to state that I have been greatly disappointed. Most of them are religious, they contain grants to different temples, but no historical information. The construction of tanks and other irrigation works is a subject continually repeated in the ancient inscriptions down to the 4th century, excepting only the cave inscriptions, which contain almost nothing but names, and a few others like those at Ratgallaegama wihāra, Međiyāwā (No. 64), and Rājangane (65). Later on we find more interesting subjects and the inscriptions on the whole become longer and longer. In the 10th and 11th centuries we also meet with grants, but not in the short and abrupt form which was usual in earlier times. The pillar inscriptions are very much like those of the Indian kings which have been published in the Indian Antiquary.

An especial interest is attached to the two inscriptions at Mihintale, that on the plinth course and that on the two tablets (Nos. 114 and 121). They give a very detailed description of the life in the large Buddhist monasteries of the 11th century, and show how little then remained of the ancient simplicity of the order as it was instituted by Buddha. The wihāra at Mihintale had a large property of its own which reached to the south as far as Mineri and to the north as far as Padiwil (if the identification of the names is correct), free from taxation, and
well with what the Mahāvansā relates about Parākramabāhu. Thus, for instance, the same feats we meet with at the beginning of the Galpota (No. 148 A., 8–10) are related concerning Parākramabāhu at Mah. 67, 41–48. As Niçčaṁka Malla's reign is dealt with very shortly in the Mahāvansā (cap. 80, 20–28), and as, on the other hand, Parākramabāhu tells us nothing about his campaigns in his inscriptions, it is possible that some of Niçčaṁka Malla's deeds may have been put on Parākramabāhu's account in the Mahāvansā. Unless we assume this, we would be compelled to believe that all what Niçčaṁka Malla tells, and continually repeats, about himself in the inscriptions is nothing but lies from beginning to end. Such a supposition would be rather hard in the face of other facts which he relates, and which certainly are true, as for instance his birth at Simbapura, his parentage, and arrival in Ceylon, &c. It is, however, probable that his campaigns in India were not so glorious as he pretends, and that, therefore, he appropriated to himself part of the splendour which his predecessor had won in that country.

It is very likely that some years hence, when the ruins of Polonnaruwa will be cleared a little more, some new inscriptions will be found which may settle this question. Those that are known at present, and which are scattered all over the island, offer continual repetitions of the same subject, mostly with the same words. The pillar of Kaoligatta (No. 152a), which alone is original in its contents, is unfortunately very much defaced, so that only a part of the inscription can be read with certainty.

The later inscriptions which I give here have nearly all been published before by Mr. Davids and by L. de Zoysa, and so I could confine myself to correct the transcript and the translation in a few places, without entering into the contents more especially. The respective articles are in the journal of the Ceylon branch of the Royal Asiatic Society, which is now accessible also to European readers.

Before concluding, I beg to express my thanks to the Governor of Ceylon, Sir James Longden, for the assistance he gave me in the pursuit of my work, when in the colony, to Dr. R. Rost of the India Office, who supplied me liberally with all the literature
from Europe necessary for my purpose, and to Mr. T. W. Rhys Davids, who by his advice supported and encouraged me up to the conclusion of my task.

Berne, October 1881.

R. MÜLLER
PART I.

GENERAL ACCOUNT OF THE INSCRIPTIONS.

The early history of Ceylon, as given in the old chronicles Mahāvansa, Dipavansa, Rājāwaliya, etc., cannot be considered as history in that sense of the word in which it is now generally used. Mahānāma and the author of the Dipavansa, although being natives of Ceylon, did not intend to write a history of their country, but a history of Buddhism, and therefore the conquest of Ceylon and all the events up to the time of Devānam Piya Tissa were to them merely a sort of an introduction. The author of the Rājāwaliya, although his intention certainly was to write a chronicle of the Sinhalese kings, is not at all satisfactory in his account of the two first centuries, and seems very anxious to leave this territory in which history and mythology are so easily confounded. The Mahāvansa and the Dipavansa have been made use of by several scholars in order to fix the date of the Nirvāṇa, which, according to the Sinhalese tradition occurred in the same year, when Wijaya landed in Ceylon. The whole story of Wijaya, however, is so fabulous that very little importance can be attached to this coincidence from a chronological point of view. Besides the history of Buddhism is not so closely connected with the object of the present work that I should think it necessary to enter especially upon the question of Nirvāṇa, which has been discussed so much during the last years.

There is, however, one point in the tradition about Wijaya, to which especial attention must be called here, as it is of great importance for the early history of Ceylon, viz., the name of the place where Wijaya is said to have landed. This place is universally called Tambapannā or Tammana Nuvana, and whether it was really Wijaya that landed there or some other prince, it seems out of doubt that this was the name of the first settlement of the Gaṅgetic immigrants in Ceylon. The question arises, in which part of the island we have to look for this settlement. The general belief in Ceylon up to a recent date was, that it is about seven miles to the east of Puttalam, not far from the river Mōya, where some ruins have been discovered in 1836 (Casie Chitty Journal of the Royal Asiatic Society, VI, 242 ff.) The place is neither on the seaside nor on the border of the river, and this makes it very unlikely that it could have been a first settlement. The ruins consist of a set of pillars which formed a

* The place is given wrong on Fraser's map; it is to the north of the Anuradhapura road, about four miles from the new bridge over the Mōya. I may mention here a curious etymology of the name Puttalam, given by Prichard II., 445, who says, that it literally means a society of young men, and derives this name from Wijaya's having landed here.
building 30 feet long and 20 broad, and a large stone slab originally covered with an inscription which is now almost totally effaced. The only legible characters on it belong to the 11th century. In 1878 the place has been visited again, and a dagoba was excavated and opened, which, however, contained nothing but two chanks. The settlement may be an old one as most of the settlements in the district between Puttalam and Anuradhapura, but there is no evidence that goes back beyond the 11th century, and the name Tammana Nuwara may have been brought from some other part of the island.

Another view, about the site of Tammana Nuwara is that given in the Rājayāwaliya (Upaham, Sacred and Historical Books of Ceylon, II, 168, and III, 368, where the words between brackets should be cancelled). There it is stated that when Wijaya and his followers were sailing towards Rūnā Rāja (Rohana, the southern part of Ceylon), they perceived the Samanthaka Parwata (the Adam’s Peak) and they concluded that it was a good country for them to reside in, and they landed at Tammana Tōta. To this the translator remarks in a note that it is a ferry in Wanny, but this is evidently a mistake, as Wanny is in the northern part of Ceylon, and, besides, in the interior, not on the sea coast. Burnouf, in his Recherches sur la géographie ancienne de Ceylan (Paris, 1857), p. 32 ff., has already pointed out that the passage of the Rājayāwaliya can only refer to the mouth of the river Wellaw (about seven miles to the west of Hambantōta), and that the following events given in the books, especially the foundation of Upatissanuwarā, in the northern part of the island, forbid us to assume that Tammana Nuwara could have been on the south coast.

Burnouf’s own opinion, which he substitutes to that of the Rājayāwaliya (I. i. p. 40) is that Tammana Nuwara is the same as the modern Tambilagam,* in the Bay of Trincomalee. His principal argument for assuming this opinion is, besides the similarity of names, the fact that, according to the Mahāvansa (Turnour p. 54) Panduvasadewa, the nephew of Wijaya, in coming from India landed at Gonagāmarakātithu, at the mouth of the Mahākandara river. He identifies the Mahākandara† with the Mahāwaeligangā (or, as he incorrectly writes, Mahāvilagangā, “The River of the Great Valley”), which runs into the Bay of Trincomalee. This identification, based on the similarity of names, is not worth more than that with the Kantali tank given some pages before. The Mahākandara is the present Aripo River, or Malwattaoya, which runs into the sea near Sitavatag, on the west coast. The Mahāwaeligangā (in Pali Mahāvalukāganga, “The Great Sandy River”) is simply called Gangā in the Mahāvansa, as f. i. pp. 166, 254, and therefore Ptolemy calls it Ganges (Emerson Tennent I., 41).

If the second colony under Panduvasadewa landed at the mouth of the Mahākandara river, it is very likely that the first

* Tambilagam is Tambilagama, “the betel village.”
† There is another river Rappukandara in Rohana (Mah. 146, 197).
one may also have landed somewhere in that neighbourhood, and that the first settlements, viz., Tammana Nuwara and Upatissagâma, must have been on the west coast of the island. In assuming this, of course, we must give up the idea that they came from Bengal with the north-east monsoon, as in this case they never could have reached the west coast. But I think it much more likely that they came from the south of India, as a sea voyage from Bengal to Ceylon without a fixed destination would suppose a much more enterprising spirit than the Indians ever had. Besides, Lassen (de Taprobane insula veteribus cognita, p. 6), and after him Caldwell (Comparative Grammar of the Dravidian Languages, p. 121), have pointed out the fact that Tambapâñâ was originally the name of a river in Tinnevelly, which the immigrants brought with themselves to Ceylon, and Burnouf (Journal Asiatique, 1828, p. 267) goes so far as to say that the name of Tinnevelly or Tirunevelly is only a mutilation of the Tamil Tambirapâñâ.

If the immigrants came over from the south of India, it is clear that they must have landed on the west coast of the island, most probably at the mouth of one of the rivers. For the second immigration under Panduwasadewa we have the testimony of the Mahâvânsâ (see above) that it was the mouth of the Mahâkândara river where they landed, and it is also proved by the site of Upatissâ Nuwara, the modern Tantrimalei, on the road from Madawacchi to Manaar, not far from the Aripo river; it was a station they had to pass on their way from the sea coast to Anurâdhapura, their final settlement.

Concerning the landing of the first expedition Valentyn gives, besides the places already mentioned, viz. the mouth of the Wellawe river and Tamblagam, two more: Manaar and Mantotâ which are close together on the west coast. There is no direct proof for either of the two places, and I do not believe that Mantotâ is an abbreviation of Tammanatotâ, but I think it very likely that the immigration took place somewhere on this part of the coast, and proceeded from here along the Aripo river towards Anurâdhapura. There are ruins at Tantrimalei and in some other parts of the Manaar district, which prove that there was an ancient civilisation in this part of the island, although it is difficult at present to say exactly how ancient it was.

If we have come to the conclusion that the Aryan immigrants came over to Ceylon from the south of India, it still remains to decide what their original home was, for their language, the Sinhalese, shows clearly that they could not be natives of the Deccan. According to their own tradition in the Mahâvânsâ (p. 43 ff.) and Rajâvâliya (Utpâta II, 164) they descend from the kingdom of Lâla ār Râdâ, the southern part of Bengal (Burnouf, l. l. p. 61), next to Gânda, which is the Bengal proper.
We have no reason to doubt this statement, but as a proper historical proof is wanting, the matter can only be decided by comparing the languages of the two countries, and this I have tried to do in my Contributions to Sinhalese grammar, p. 1 ff. Perhaps that it may be possible hereafter to find the exact way the emigration took in coming from Bengal if we succeed to identify the names of the places Wijaya is said to have touched, in the story, at Mahâvansâ, p. 46, viz., Nâgadîpâ Mahândâripa and Suppâraka. His marriage with the Princess of Pându (Mahâv. p. 52) also shows that he had connexion with the south of India.

Whatever we may think about Wijaya and his journey, there can be no doubt that the immigration of the Gangetic tribes into Ceylon must have taken place at least a century or two before Açoka, for at that time we find them already occupying the whole of the island down to Mâgama,† excepting only the west coast, which most probably was a jungle. The art of writing, however, seems not to have been known in Ceylon as early as in India, for we have not only no inscriptions from the time of Açoka, but nothing even older that the first century B.C.

Those inscriptions, which I have placed at the head of my collection, belong most probably to the reign of Watâgâmînî (88-76 B.C.), but none of them are dated, and the facts related in them do not point with necessity to a particular king, so that my identification rests on the coincidence of names and on paleographical reasons.

The oldest inscriptions are all either rock or cave inscriptions; only two slabs are known to me, which are both in the Colombo Museum, viz. one from the Ruanwaali Dâgoba, Anurâdhapura, and one from Tissamâhârâma in Hambantoâ. Pillar inscriptions we find in great number down from the ninth century. The cave inscriptions are nearly all in the same style; first the name of the donor, generally preceded by the epithet Parumaka, then the name of his father, with the same epithet, and, to wind up, with the typical form: kâla agâta anagâta catudisa sagasa. Similar inscriptions I have found, hundreds and hundreds all over the island, with a very limited variety of names employed in them; especially favourite are the names Tissa, Abhayya, Gamini, Suvakita. I only give a small number of those that have a peculiar interest attached to them.

The rock inscriptions are of various age and character. The oldest are certainly as old as the cave inscriptions, and also very much like them, as, for instance, those from Tonigala (No. 1.) and Eriyâwa (No. 42a). They are generally found near tanks, and relate the construction of the tank and the dedication of the same to a temple. There is, however, a greater variety of names

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* Burnouf I. p. 69 has identified Nâgadîpâ with Nâgadînâ where Buddha paid a visit (Mahâv. 4, 5) and with the Nâgadînâ of Ptolomy, but this does not help us much (comp. Sur Coomara Swâmî’s Dâthâvansa, p. 51.)

† The kingdom of Mâgama was founded by Mahânâga, brother of Dewânâmpiya Tissa about 300 B.C. (Mahâv. p. 130.)
and also of grammatical forms which allow us to form an idea about the language of that time what form the cave inscriptions alone would be impossible. On the whole we can establish the rule that the older these inscriptions are, the better they are preserved; they are generally on the flat rock, exposed to all the influences of the weather, and still the greater part of them have not been damaged in the least, the letters being cut in some places almost an inch deep. The more modern ones, on the contrary, have been defaced to a great extent by the weather and also by the carelessness of the natives, who are in the habit of burning straw and chaff on these rocks; in a few instances even I have heard of inscriptions being destroyed willfully by the natives, either in hope to find a treasure buried underneath, or in consequence of the mysterious charm attributed by them to the ancient Nāgari character.

The inscription I have placed as No. 1 is from Tonigala (Toni in Tamil “a boat”) 1/4 miles from Puttalam on the road to Kurunaegala, and a quarter mile to the east of the road. A transcript of it, not free from mistakes has been published by A. O. Brodie, in the Journal of the Ceylon Asiatic Society, 1853, p. 81. There are two different versions of this inscription, one (a) is engraved on a shelving face of rock about 20 feet above the level of the tank Kužawaewa; the other (b), more perfect, on a flat rock which is almost totally overgrown with jungle, a quarter mile from a. The letters of both are about a foot long and nearly an inch deep. The persons mentioned in the inscription are two: Tisa, son of Abhaya and Gāmini Abhaya. On account of the form of the character, which is the oldest we meet in Ceylon, I take this Gāmini Abhaya to be either Dutṭhagāmini, 161–137 B.C., or Watṭagāmini, 88–76 B.C.; but the title Dewanapiya, beloved of the gods, rather points to the latter; he was the youngest of three sons of King Laddhatissa, the brother and successor of Dutṭhagāmini (Mah. p. 202). The names of the localities, Acagirika,† Acanagara, and Tawirikiya magara cannot be identified; the tank mentioned is most probably the Dālatissa tank in Kohana (Mah. 71, 32).

2. Gallana vihāra. This is a large rock temple, about four miles to the west of Mahāgalkadawala, a village on the road from Pādeniya to Anurādhapura, not far from the Kaulaya river. There are five inscriptions at this temple, three of them cave inscriptions, two on the perpendicular rock; the contents of the five are almost to the word the same, but one of them is at least two centuries older than the others; it is on the rock left hand from the entrance to the small temple, about 12 feet from the ground. The contents are the same as those of most

* This place also is given wrong on Fraser’s map; it must be on the other side of the road.
† Acagirika is formed like Acchagallaka Mah. 127, 205; accha generally means “bear,” but I think here it is to be taken as “open, unfortified.” Tawirikiya, then, would be the Sinhalese tawura “solid, firm.” The opposite of Acchagallaka at Mah. p. 127 is Rahagallaka, “the hidden rock.”
of the cave inscriptions (except the title Dūwānapiya which we generally do not find in them) and its chief interest lies in the fact that it still uses the long vowel ā and the aspirate ṣh, which shortly afterwards disappeared from the language; in the four other inscriptions we find a and b instead.

3. Dambulla wihāra. This is the celebrated rock temple which, according to tradition, was founded by King Wattagāmini† and afterwards repaired by Niṣānuka Malla, at an expense of 800,000 pieces of gold, from whence it derives the name Suvarṇagiri guhāya “the cave of the golden rock.” The inscription is on the overhanging rock, above the entrance to the first temple, not very high from the ground, and in a place entirely protected from the weather. It was published by T. W. Rhys Davids, in the Indian Antiquary, 1873, p. 248, but he ascribed it to a son or brother of the great Dūwānampiya Tissa, which for two reasons I think impossible: (1) no inscriptions are known in Ceylon as old as Dūwānampiya Tissa; (2) the temple at Dambool is not known to have existed before the time of Duṭṭhagāmini or Wattagāmini. The combination Gāmini Tissa does not occur in any other inscription, and therefore I believe that we have to correct Gāmini putasa Tissa, and that it refers to the same Tissa as No 2.

4. Tissamahārāma. This place was comparatively little known before Dr. Goldschmidt visited it for the first time, I think, in 1876. It is described in Forbes II, 1877 ff., in Firkham’s Ceylon and its Dependencies, II, 584, but Emerson Tennent does not even mention the name. I was greatly disappointed when I visited the place, as I had been told that the ruins were very extensive. All I found at the time were two octagonal inscribed pillars, one at the Sandagiri wihāra, and the other the so called Aetabaenduwa, about half mile from the temple near the tank (about these see later on). Dr. Goldschmidt found besides a large slab which has since been taken to Colombo, and the inscription of King Ilā Nāga, which is inside the dāgoba, and was only visible as long as the dāgoba was being repaired; this inscription is the oldest and most interesting amongst those at Tissamahārāma. The Nāgamahā wihāra, which is mentioned here, was built, according to Mah. p. 130, by Mahānāga, the second brother of Dūwānampiya Tissa, who founded the kingdom of Māgama. It is the largest and most celebrated dāgoba at Tissamahārāma. Besides there is the Yaṭṭhāla wihāra where King Yaṭṭhālaka Tissa was born (Mah., p. 130), the Tissamahāwihāra, founded by Kakawanna Tissa, father of Duṭṭhagāmini, (Mah., p. 131), and the Sandagiri dāgoba, all three in ruins now. The Nāgamahāwihāra was

* The Tissa mentioned is Mahācūṇa Tissa, the son of Khallatānāga, who was adopted by Wattagāmini.
† Nājārarākari in Upāmil, Sacred and Historical Books II., 43; but according to Mah., p. 290, it was constructed by Duṭṭhagāmini. Forbes I, 370.
‡ The Gāmini tank was bestowed on the Abhayagiriwihāra by Gajahānu according to Mah., p. 237, Dip. p. 199.
repaired by King Ila Nāga (Mah., p. 217), who according to the Mah. was not the son but the grandson of Mahādhīthika Mahānāga. The name Golagāma does not occur in this form in the Mahāvansa, but at p. 148 we have Gondigāma, and at p. 143 there is mentioned a place Gawata (or Kapittha, according to the new edition by Sumangala and Batuwantudāwa), near Cittalamābāta, which is called Gogagamuwa in Sinhalese.*

5. Ruanwaeli Dāgoba, Anurādhapura. This is the oldest inscription that has been discovered at Anurādhapura, the others near the Ruanwaeli Dāgoba are from Meghāvanāa Abhaya (302–330) and the rest is still more modern. Karaya is to be taken in the sense of “restored” just as Karahē in the inscription of Nāgamahā wibhāra. The Dakshina and Abhaya wihāras were built according to Mah., p. 206, by King Wattagāmini, B.C. 89. The reign of Gajabāhu is dealt with very shortly in the Mahāvansa (p. 223), a fact which is surprising with regard to the great number of inscriptions that he left.† This is the finest of all his inscriptions, the letters are very regular and clear on the stone, although not cut very deep. The form of the alphabet is the same as in the caves of Western India; the s has already adopted the round form (¢).

6. Ratmalagala, near Ratnala tank‡ 2½ miles S.E. of Anurādhapura, near the road to Kurumaegala. There is a large square, 48 by 54 feet, beautifully smoothed, a bed to the east and a destroyed Dāgoba to the south. Two kings are mentioned in the inscription, Gajabāhu and his successor Mallaka Nāga. In the Mahāvansa Gajabāhu is called Wankanāsika Tissa’s son, and also in the inscription No. 5 from Ruanwaeli Dāgoba. Here we have marumanaka (the modern mumuburn-manorama) which generally in inscriptions means grandson, and I think that we have to state an exception here in the use of the word. There is another peculiarity in this inscription, viz., the use of the title Dewanapiya for all three kings, Wankanāsika Tissa, Gajabāhu, and Mallaka Nāga, which title, as we have seen above (No. 2, 3), is only applied to the great Tissa and to Wattagāmini in other inscriptions. A village, Wihirabija, is mentioned at Mah. p. 109, but not identified, and both Wihirabija and Mūlagatika occur in Meghawannā Abhaya’s inscription at Mihintale (below, No. 20).

7. Periyankulama, between Jayawadewa and Jetawannārāma, on a flat rock by the side of a hollowed-out cave. There are many stone pillars near the place, which is N.W. of the Lankārāmaya, and S.W. of the Tanguttara Pirivena, at which last cave Moggallāna is supposed to have lived. The inscription is

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* The Sinh. goda is generally derived from Skt. gata.
† Gajalāhu’s expedition to India is not at all mentioned in the Mahāv., but it is related with all particulars in the Rājavihāra, Upham, I. I. II., 223 ff. A part of the Sinhalese text of this passage of the Rājavihāra was published by James Alwis in his introduction to the Sīkat Sangarāwa, p. LXVI., comp., also Forbes II., 47 f.
‡ The name tank was dammed by Bhāṭika Tissa II., according to Rājivatukkari (Upham II., 59), but it is also mentioned amongst the 16 tanks formed by King Mahāsena, Mah., p. 237.
on the whole very well preserved, but there are several clerical errors which I have corrected. The name of the therā Majima or Majiba occurs here and in No. 8, and also in an inscription at Piduruvagala vihāra near Sigiri (No. 43), but cannot be identified. A village, Patanangala, exists at present about 38 miles from Hambantota in the southern province, and it is also mentioned on the large slab from Tissamaharāma (No. 67), line 7, 8, 15, but I do not know whether it is the identical one.

8. Periyakaṇḍu vihāra. This is a rock temple, four miles to the north of Dehelgommuwa, a village eight miles from Kurunaegala, on the Dambulla road. The inscription is on a flat rock about 100 yards from the temple, generally overgrown with jungle; it is very well preserved, only in the 2nd and 3rd line two or three letters are missing. The Cakkadōraka vihāra is mentioned here, and in an inscription at Wilāragala (No. 11), but not known from the Mahāvansa.

9. Andara Gala, near Elagamuwa, on the central road, 11 miles from Dambulla; flat stone, formerly used as a pillar. About half a mile off are extensive ruins at Korasagala. The inscription is imperfect, and does not allow of a translation, but the name of King Wahaba (66.—110 A.D.) is clearly legible on the stone.

10. Galwana, a stone in the bed of the spillwater stream of Mekiccaewa, about 120 yards from the high road at the 16th mile of the Anurādhapura-Trincomalee road. The inscription is tolerably well preserved, but the names of the two tanks contain clerical errors, so that they cannot be identified.

11. Wilāragala, 2½ miles west of Galenbinduru waewa, on the 20th mile of the eastern minor road, where it joins the Sipakulama road. Two inscriptions, the first bears the name of King Wasaba, of which, curiously enough, the first syllable is omitted; the second that of Gajabāhu, with the usual genealogy. The tank mentioned in both inscriptions is the Uppala doniya tank, and there is also made allusion to the Pabbatārāmaya vihāra (Mah., p. 207).

12. Tāmaragala, about two miles from the 13th mile post, Anurādhapura-Trincomalee road, Uddiyankulam Korle. Inscription imperfect, containing the name of Gajabāhu, with the usual genealogy.

13. Kaikāwa vihāra, four miles from Balalla, close to the road to Yəpahoo (north-western province). The inscription is near a small tank on the left from the footpath leading to the vihāra, quite overgrown with jungle, but very well preserved. The king is only called Aba here, without the usual genealogy, but the form of the character points to the time of Gajabāhu. There is another inscription on the top of the rock beyond the vihāra, in the same character, but too much defaced to allow of a translation.

14. Patahagawagala, at Niyadawane vihāra, about 4 miles to the west of Puluiyigama, a village 26 miles from Kurunaegala, on the Anurādhapura road. The inscription is almost totally
destroyed by the people walking about on the rock; the characters are the same as in No. 13, and the words Abhajita, "daughter of Abhaya," are clearly legible at the end of the first and the beginning of the second line.

15. Dunumandalakanda, 2 miles east from the 8th mile post on the road from Anuradhapura to Rambawa. There are two inscriptions on the top of the rock forming the cave temple, one of 15, the other of 7 lines, both in a bad state of preservation. The first bears the name of King Batiya, the son of Gaminī Abhaya (line 1 and 2). This must be Bhātika Tissa II.; who according to Mahāvansa, p. 224, was the son of Mallaka Nāga, not of Gajalāhu. The inscription, contains a grant of paddy fields, some of which can be identified as the Kankakagama-keta Mah., chap. 79, the Tulfādhārawiyaketa, Mah., p. 217, but we know nothing about their site; Katugama may point to the modern Katragama, although this is in the southern district, as it was a celebrated place since the earliest times. The second inscription perfectly agrees in the style with the first, but the name of the king on it is effaced.

16. Situlpa wihāra. This is the celebrated rock temple Cittalapabbata, constructed by Kākavaṃsa Tissa, according to Mah., p. 191, 22 miles from Kirinde. There are several inscriptions at this temple, but only one is well enough preserved to allow of a translation. The king mentioned here is Kaniṭṭha Tissa, brother of Bhātika Tissa II. (see No. 15), and son of Mallaka Nāga (153–173, A.D.). The Mah., p. 223, relates that he repaired the edifice at Nāgadipa, which refers either to this temple at Situlpawihāra, or to the caitya of King Mahā Nāga at Tissamahārāma (see above, No. 4). The Dakkhina tank is not known from the Mah., but the Tissa tank is most probably the one situated in Rohana, which was extended by King Ila Nāga, according to Mah., p. 217. A distinction is made in this inscription as well as in others later on between the aleyawawi, "the channel tank," and the kanawawiri, "the embankment tank," but it is difficult to say at present where the difference lies.

17. Galgirikanda, eight miles from Madawacchi, near the road to Jaffna. This inscription bears the name of King Batiya, but without any genealogy, so that we cannot ascertain which king of this name is meant. The characters, however, are those of the 2nd century, and we cannot go far wrong in ascribing it to King Bhātika Tissa II. The subject of the inscription is a grant of paddy fields which cannot be identified.

18. Dematūnmal wihāra* at Okkampitiya, in Buttala Wewirata. This inscription also bears the name of Gaminī Abhaya, but I am doubtful whether it belongs to Gajalāhu, as it was found in the southern part of the island, while all the other inscriptions of this king are in the north. The temple, Dematūnmal wihāra, is about four miles east from Buttala, across the Kumbukanāru.

* Dematū is the Sinhalese name for the Groota (in Pali sariputthikā, Abhid. 554), but in the second part of the Mahāvāsa, it is used just as if were a Pali word, e.g. Dematūnmaladabhiyam, Mah. 70, 11; at Mah. 74, 132, we find it in its Sinhalese form and orthography Dematual.
river, and the inscription is on a perpendicular rock, quite overgrown with jungle, one half mile beyond the temple. It is very well preserved, but there are some clerical errors in it which are not quite easy to correct.

IV.


19. Debelgalpansala, anciently Rangirilena, near Kahatagas-digiliya, on the 21 mile stone of the Anuradhapura Trincomalee road. There is an old dâgoba, a hole in the rock for a large patraya, six feet in circumference; an iron chain supported on broken wooden posts along the steps leading up a cleft between two rocks to the dâgoba and a small pond. The inscription is on a flat rock by the Pansala, tolerably well preserved; the characters differ very little from those in Gajabahu’s inscriptions. The king mentioned in this inscription is the youngest amongst the three brothers from the Lambakâna race Sanghatissa, Sanghabodhi, and Gothabhaya, whose history is related in the Attanagaluwansa.* Unfortunately, we learn nothing from this inscription, nor from the others, neither about the way in which he ascended the throne (comp. T. T. Turnour in the Ceylon Almanac for 1834, p. 175, and Alwis Introduction to the Attanagaluwansa, p. 142), nor about the religious quarrels under his reign (Mah., p. 231 f.).

20. Mihintale. This beautiful inscription on the rock close to the entrance to the Ambasthala vihâra (Emerson Tennent’s Ceylon, II., 608), originally occupied a space 27 feet long and 15 broad, but now the whole centre part of it is effaced, and only the beginning and end of each line can be made out. An account of the inscription was first published in 1850, by Captain Chapman, who gave a lithograph copy of it, but no transcript. The reason why I attribute this inscription rather to Meghawanna than to Gajabahu is this, that it is stated in line 13 that he repaired the abode of Mahinda and his companion Bhaddasala just as we find it related concerning Meghawanna at Mah., p. 232. A great number of tanks and paddy fields are mentioned in the inscription, of which only a few can be identified, as for instance, in line 12, the Wilirabijaka and Mulagutika, which we already met at Mahâ Ratmala (No. 0). A translation of the whole cannot be given on account of the imperfect state in which the inscription is.

21. Ruanweli Dâgoba, Anurâdhapura. There are four inscriptions in one row on the pavement in front of the eastern altar, all four more or less damaged by the people walking about on them. The first in beginning from the left bears the name of [Meghawanna] Abhaya, son of Dolakamataya, minister to King Mahasena, who is mentioned at Mahâv. p. 235 (comp. J. C. A. S., 1879, p. 0). Towards the end of the inscription (line 13) we find again the name Mekawara Aba maharaja, but

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* Comp. Nâjawiya, Upham, L.L., p. 231.
this is most probably Meghavanna II., the son and successor of Mahāsena (302–330); after this follows the date of the inscription, viz., the third day in the bright half of Majimodini (March–April) in the year Ataligita (?). The second inscription is in a much worse state than the first, and there is hardly anything legible except the name, Tissa, in the first line, which, of course, does not help us in any way. The third bears in full the name of the wife of Bhatiya Tissa, mother of Meghavanna Abhaya. We know nothing from the Mahāvansa about this queen, nor is it related anywhere that Meghavanna was the son of Bhatiya Tissa. The whole remainder of the inscription (18 lines) is unfortunately too much damaged that we might draw any conclusion from there. In No. 4, line 6, we find again the name of King Meghavanna, but here with the addition Sirinaka Maharajahaputa "son of King Sirī Nāga."

Now in an inscription at Kārambagala, (21a) near Roggala (called Bakagalluddhavāpi at Mah., 75, 127.) nine miles from the Ambalantota rest-house in Hambantota district, where hardly anything is legible, we can read the name of the King Naka, Mahasena maharaja, and this shows that Mahāsena was also called [Sirī] Nāga, and that consequently the king mentioned here was his son Meghavanna II.

22. Weherabaendigala, 100 fathoms from the 20th mile post of the Madawacca-Horowapotsana road; there is a broken dagoba about 30 yards in diameter, and on the top of the rock an inscription in five lines of which only one is legible; it contains the words Abahā Meghā . . . .

23. Sandagiri wihāra at Tissamaharāma,* octagonal inscribed pillar (see above No. 4). The greater part of the inscription is destroyed, but there is still clearly legible (on the side which is marked D) the name Tissa maharajahā marumanaka rāja . . . Abahā puti Rohiniika Gamiini “Abahā Rohiniika Gamiini Abhaya, son of Abhaya, grandson of King Tissa.” The genealogy, as it is given here, would rather point to Rohiniika Gamiini being a son of Gajabahu, but as he is not mentioned in the Mah., and as the characters are rather more modern, he may as well be a son of one of the two Meghavannas. There is also mentioned a queen, Siladewi (on the side marked B), in connexion with Wasabha (whose wife is called Chettā at Mah., p. 220) and the tanks of Dūra and Tissa, both situated in Rohana. (Comp. No. 1).

24. Rugam tank, 22 miles from Batticaloa on the new road to Badulla. This inscription was discovered by Mr. Holland, and described in the Proceedings of the Ceylon Asiatic Society, 1870–71, p. xxvi, where also a facsimile is given. It professes to be very ancient as in the first line we read the name Yatalaka Tissa, son of Mahānāga, who was born at Tissamaharāma, when his parents were on the flight from Devanampiya Tissa’s queen (Mah., p. 130). The form of the character, however, shows with certainty that it cannot be so old, and that another Yathālaka

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* Forbes II., 188.
† The name Rohinimitra occurs in the inscription No. 8, from Salote Journal of the Bombay Branch Royal Asiatic Society, V., 15 ff.
Tissa unknown in the books must have existed afterwards. In the second line we read Abamaharanja, and this is the reason why I have placed the inscription here, although there is no positive proof that it belongs to one of the two Meghawans. The rest is unfortunately too much defaced to allow of a translation.

V.

Inscriptions of the first four Centuries, the exact date of which cannot be ascertained.

Here we have to mention first of all the numerous cave inscriptions of which I only give some characteristic specimens.

25. Paramakanda, about one mile from Tonigala (see above, No. 1, and comp. J. C. A. S., 1853, p. 181, ff.). There are four inscriptions, two of them high up on the overhanging rock, one quite illegible, on a stone near the entrance to the priests house, and one on a perpendicular rock above a small natural tank close to the vilāra. I only give here the last one, as the others offer no peculiar interest:

Parumaka Abaya puta parumaka Tisaha Duṭṭaka

It is very tempting to identify the last fragment of a name with Duṭṭhagāmini, and the form of the character would not object to the identification, but as there is no other inscription which belongs with certainty to his time, I preferred not to put it in so prominent a place. If, hereafter, anything is found to confirm my identification, this inscription will have to be placed at the head of the whole collection.

26. Wirandagoda Mukulāna, a small temple about three miles to the north of the 17th mile-post on the road from Puttalam to Anuradhapura. There are four inscriptions in four caves on different sides of the temple. The place is quite overgrown with jungle, and the temple must have been deserted a long time ago. It was built according to tradition by Prince Sālikumāra, the son of Duṭṭhagāmini (Mah. 199 f.) in 137 B.C. (comp. Forbes, 1, 236), but the blunders in the inscriptions show clearly enough that they must be about two or three centuries later. I here give two of them, putting in brackets the words that are missing on the stone:


b. Parumaka Sumana putaha Cuḍasumana ca bata Tisagutaha ca [tudisa lene sagasa]. “The cave of Tisaguta, son of the brahman Sumana, brother of Cuḍasumana [is given] to the priesthood of the four quarters.”

The names are all of very frequent occurrence, and it would be useless to try to identify any of them. In the translation of (a) I have left out upasaka “lay devotee,” which is the contrary of theri, and cannot be applied to the same person; one of the two must stand by mistake.

27. Wessagiri vilāra, near Anuradhapura. This, according to Mah., p. 123, is the place where the 500 vaṭiyas that had been
ordained by the chief there, sojourned, while the 500 eminently pious persons sojourned at Issarasamanaka, the present Isuru-
muniya, which is close by. The temple of Wessagiri must have been deserted a long time ago, as at present there is nothing to be seen but empty caves and inscriptions. Of the latter I counted more than a dozen, each in a separate cave, but some of them are almost illegible, as the rock rapidly decays under the influence of the humidity. I only give three of them in transcript:

a. Parumaka Palikadasa bariya parumaka Surakita jita upasika Citayn lene sagasa catudisa. “The cave of the lay-devotee Citra, wife of the parumaka Palikada, daughter of the parumaka Surakita [is given] to the priesthood of the four quarters.”


c. Galadarunagaya puta dewaha lene agata anagata catudisa sagasa. “The cave of Dewa, the son of Galadarunaga [is given] to the priesthood of the four quarters present and absent.”

23. Mihintale. Besides the large rock inscription of King Meghawanna Abhaya, described in No. 20, there is a great number of smaller inscriptions on the rocks around the Ambasthala Daga de and on the way up to the Aetwihara:

a. Inscription on the brow of the cave east of the broad flight of steps leading to the Ambasthala:
   Tisasa Muniya lene sagasa. “The cave of Tisa Muniya (?) [is given] to the priesthood.”

b. Jotisana terasa atiwasika* Budasumanadatta terasa lene sagasa. “The cave of the theresa Buddasumanadatta, pupil of the theresa Jotisana is given to the priesthood.”

c. Rajagiri Lena (on the opposite hill):
   Parumaka Sana puta Badakajaka parumaka Senaha lene sagasa. “The cave of the parumaka Sana, son of the parumaka Sena Bhaddakachchaka [is given] to the priesthood.”

d. Badakajaka parumaka Tisa puta parumaka Sadhagata lene. “Cave of the parumaka Sadhagata, son of the parumaka Bhaddakachchaka Tisa.”

e. Do [wa] napiya maharajaha Batiya ya bika . . . [u] pasika Wajakawaya lene. “Cave of the lay-devotee Wajakawaya (i) . . . of the king beloved of the gods Batiya.

It is impossible to decide whether this inscription belongs to the first or to the second Bhātika. The reign of the second is dealt with very shortly in the Mah, but concerning the first there is a statement at p. 219, that he built a thāya at Ambasthala, and that he remained there till it was completed.

f. On an almost inaccessible rock half way down the east side of the Sela caitya hill:
   Batiya Manalikaciya puta parumaka Asamanaha lene sagasa. “The cave of the parumaka Asamana son of Bhātika Manalikaciya [is given] to the priesthood.”

* Atiwasika = Pali antewasi, at, for instance, in an inscription from Sādē, near Bhīka (No. 191 in Cunningham’s Bhīka tope?) Ayeyawady dhamakathaka anteviso Balantara dāmaṇ.
g. On the road to the Sela caitya. Three large images of Buddha lie broken near the cave:

Parumaka Guta puta parumaka Sumanaha lene agata anagata catudisa sagasa. "The cave of the parumaka Sumanaha son of the parumaka Guta [is given] to the priesthood of the four quarters present and absent."

h. On the flat rock close to the steps leading to the upper Digoba. This inscription originally occupied eight or nine lines, but a great part of it is effaced now through the weather and the feet of the worshippers, so that a translation is impossible.

20. Nettukanda, or Diulwaewa, 3 miles from Kaliaagasdigiliya, which is 21 miles from Anuradhapura on the Trincomalee road. There is a number of inscriptions at this place, some of them cave inscriptions, others on the flat rock. We begin as usual with the cave inscriptions.

a. Parumaka Welu putana lene agata anagata catudiya cagaça. "The cave of the sons of the parumaka Welu [is given] to the priesthood in the four quarters, present and absent."

b. Warakapi gamika puta gamika Tisa puti Utiya lene agata anagata catudisa sagasa dine. "The cave of Utiya, son of the villager Tisa, son of Warakapi the villager, etc."

c. The inscription in two lines on the flat rock on the right contains a grant of paddy fields to the Nagariya wilãra, and there is also mentioned at the end of line 1 the Nagariyawawi, which is most probably the modern Nuwara waewa near Anuradhapura. The Badiwawi, at the beginning of line 2, is the present Baendiwaewa, eight miles from the temple.

d. On the left side there are two inscriptions, one of three and one of two lines. They contain nothing but an enumeration of tanks and corresponding paddyfields, which are dedicated to the same Nagariyawiliara. Similar inscriptions concerning tanks and paddyfields are in good number in Ceylon, and they would be very interesting for the ancient geography of the country if there was a possibility to identify at least part of the names contained in them. Unfortunately we know nothing about the Nagariyawiliara, except that there is at present a temple called Nagirikanda, 5 miles east of the central road at the 103rd mile from Jaffna, the ancient name of which, however, was Damagoririya, and which contains an inscription in somewhat more modern characters (see below No. 67).

30. Galgamuwa.* This inscription is on a perpendicular rock close to the bund of Galgamuwa tank, and about 1½ mile from the village Galgamuwa on the road from Padeniya to Anuradhapura (North-Western Province):

Raja Abayasa puta Wadlamana gama Mahamabaja ha sagasa wawi ca. "Wadjhamana, the son of King Abaya [gave] the village Mahamabaja [()], and the tank to the priesthood."

We do not know who this Wadjhamana was, and therefore cannot ascertain which amongst the different Abhayas was his father. The Galgamuwa tank was constructed by King Mahasena according to the Kajaratnakari (Upham, I I, II, 69, III,
237), and perhaps the inscription may belong to him, as he was the son of Meghawaṇṇa Abhaya I. In this case Waddhamāna would only be a title (comp. J. C. A. S. 1870, p. 7).

31. Dunananḍalakanda (see No. 15), over the entrance to the cave containing an 18 cubits image:

Gamika Pacala puta gamika Duṭaka Tisa puta gamika Abayaya lene agata anagata catudisa sagasa. "The cave of the village Abhayaya, son of the village Duṭaka Tisa, son of the village Pacala [is given] to the priesthood, etc."

We have here again the name Duṭaka Tisa which we met before at No. 23, and which as far I can see at present has nothing to do with Duṭṭhagāmini.

32. Maradankadawala, half mile from the high road, at the 136th mile post from Jaffna, Māminiā Korle:
   a. Upaska Culumas lene sagasa.
   b. Dowateraha lene agata anagata catudisa sagasa.

33. Gaetalagama in Allagala Korle, Nuwara Kalāwa, 15 miles from Anurādhapura; inscription on a rock near the Botree and willāra, about 1½ miles east of the 125th mile post on the central road:


34. Aembulamba, within a mile or two from Maenikdanamonga,* turning off from the high road between the 40th and 41st milestone from Kandy (Central Province).
   a. Pacina raja puta raja Abayaya puta Tisayaya lene agata anagata catudisa sagasa. "The cave of Tisa, son of King Abaya, son of the king of Pracina."

There are two more inscriptions at this place, which are only partially preserved.

35. Panikkankulama Dūgoba, about one mile from the central road, and half a mile from the western minor road at Destrawalinya, Māminiā Korle; there are two inscriptions, a short one of two lines in a cave, with the usual contents, and one of ten lines on the flat rock, which is too much damaged to allow of a translation.

36. Giribāwa* in Magool Korle, five miles from Gallena wiharā (see No. 2), North-Western Province:

Gamini Abayasa puta Tisayasa lene Sihapane agata, etc. "The cave of Tisa, son of Gāmini Abhaya in Sihapana (?), etc."

37. Talpiṭiyāwa, about one mile to the west of Keppiṭiyāwa, a village 22 miles from Kurumagala on the Anurādhapura road (N.W.P.):
   a. Damarakita terasa lene sagasa.
   b. Upasika Nagulaha lene sagasa dina.

38. Seruwāwa, about four miles north-west of Wellawe, a village six miles from Kurumagala on the Anurādhapura road

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* Maenikdana Nuwara is about three miles from the Government Agent's rest-house at Lendara midway between Nālanda and Dambol. There are the ruins of a palace at the entrance of which is a stone bearing an inscription in Sinhalese character.

* A translation of a modern inscription at the same place was given by A. O. Brodie in the J. C. A. S. 1848, p. 51.
(N.W.P.) The wihāra is on the top of an immense rock to which 200 steps lead. The inscriptions are on the rock forming the cave temple:

a. Parumaka Yasopalaha lene agata, etc.

b. Parumaka Yasopalaha jayapa saraya lene.

39. Ganekeande wihāra, 3 miles S.E. of Nikawaewa, a village 31 miles from Kurumaegala on the Anurâdhapura road. The inscriptions are on the perpendicular rock over the wihâra, which is totally covered with writing. The letters are very small, and become only legible by climbing on the roof of the wihâra; the characters are a little more modern than those in the preceding inscriptions.


"Hail! The tank cave of Wiya (?) is given to the priesthood in the four quarters. Cuda Tisa the chief and Bharana his bondsman."

b. Parumaka Welutupaha parumaka Gilikanagaha lene sagasa dine.

"The cave of the parumaka Gilika nâga son of the parumaka Welu is given to the priesthood."

c. Under this is an inscription of three lines in smaller characters, which is not very well preserved, and abounds in clerical errors, so that I do not attempt a translation.

40. Kabaella lene at Dâgoma, 3 miles east of Keppitiyâwa (see No. 37). Inscription on an overhanging rock with the usual contents.

41. Peiyâgala, about a mile from No. 40. Inscription over the roof of the temple:

Parumaka Sumana puta Somadatha lene.

42. Ranagiri wihâra at Dewangiriya, about four miles north of Divaturi, a village 17 miles from Kurumaegala, on the Trincomalee road. Several rock temples, of which one contains a cave inscription with the usual contents.

42a. Eriyâwa tank, 4 mile from Eriyâwa pansala, four miles from Meâliyâwa near the road from Kurumaegala to Anurâdhapura (Upham, l.l. III, 236.) The inscription is on the flat rock close to the tank; the characters very ancient and cut very deep:

Paru [ma] ya Hipaha puta . . . kaha dine. Ima wapi Dipigala* willarali niyate sagasa.

"The son of the parumaka Hipa gave this to . . . This tank is dedicated to the priesthood of the Dipigala wihâra."

Unfortunately none of the names in the inscription can be identified, and the construction of Eriyâwa tank is not related in the Mahâvansa. A temple, Erakavila, though, is mentioned at Mah., p. 237, which may be identical with the still existing Eriyâwapansala (about 4 mile from the tank on a high rock.)

43. Pidurungala wihâra near Sigiri. The temple is on the eastern side of the celebrated Sigiri rock where King Kassapa had his fortress, about two miles from the village (Emerson Tennent's Ceylon, I., 232), and the inscription is on the rock forming the cave temple:

* Dipi in Pâli means "a leopard." Subh. diwi.

† Comp. the articles of T.W. Rhys Davids, J. R. A. S. vii., p. 191, and Blakesley, ibid. viii., 53.
Kolāgamasāwaputa Majimayasa jītaya Tisā dewiya īene sagasa.
"The cave of Tisa dewi, daughter of Majjhima, son of Kolagāmasāwa* [is given] to the priesthood."

There are two more inscriptions in smaller characters underneath which cannot be made out.

44. Gane wihāra, two miles west of Hiripitiya, a village 12 miles from Kurunegala on the Anuradhapura road. There are three inscriptions, two cave inscriptions on the rock over the temple with the usual contents, and one on the edge of a stone bed close to the wihāra. I only give the last:

Upasaka Welemakaha sīhasane.

"The lion throne of the lay devotee Welunāga"

45. Patahamulla, one mile east of Hiripitiya. There are three rock temples and several caves containing inscriptions with the usual contents. I only give that in the cave at the back side of the rock which is now totally filled up with sand, and quite dark, so that it requires a candle light to see it:

Gamika Malijita Sujataya īene, &c.

"The cave of Sujātā, daughter of the villager Mali, &c."

There is also an inscription on a separate flat stone lying in the temple ground at the bottom of the rock in somewhat more modern characters partially effaced.

46. Kottarakimbiyāwa, an old and deserted rock temple, quite overgrown with jungle, about ¼ mile east of the 17th milestone on the Kurunagala-Anuradhapura road, and not far from the Hakwaetuna-oya. The inscription is on a perpendicular rock on the southern extremity of the building which is now only a huge mass of ruins; it contains three lines and is very well preserved but full of clerical errors which render the translation rather difficult:

Payati thera lene savayiṭha . . . saddhamasa (2) saha-

hatṭaya wāsawasika sapari [wa] taka tera samaka sata parisajatu (3) ma bati gamaka wawiya wassakada ha patiri me lenahi

nawanikate.

"This was called the cave of the therā Payati . . . an abode for the rainy season to the priesthood of the true religion together wish the robe† An assembly of a hundred theras have restored for themselves the tank of Batigama belonging to Wasakadatta at this cave."

47. Gallāḷa wihāra, deserted rock temple, about three miles from Mediyāḷa (N.W.P.). There are four inscriptions, three of them in caves which offer no peculiary interest, and one in three lines at the top of the rock north of the cave; this is very difficult to read as the letters are not cut deep and are almost totally washed away by the rain. In the first line I could only decipher with certainty the word mahawiharahi. The characters are rather more modern than those in the cave inscriptions, and these

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* For Kolagamasa comp the name Colondo in the Rājawaḷiya (Upalā 1. 1, n. 22) where Soegiyny must be corrected to Simgiyna.
† Comp. line 3 of the cave inscription No. 18 at Nāsik (Transactions of the Second Orientalist Congress, p. 331) where we have wasavuthānu instead of wasawasika, and āramāyī instead of parivataka
is especially one character I have not met anywhere else, consisting of a curve from the left to the right with a dot in the middle. I do not know what this character means, as also in Burnell's South Indian Paleography no dotted letters are given.

48. Diyaabaeta, large rock temple about three miles from Gallalwa near the cross road that leads from Balalla to Yapahoo and Rangama. There are four caves containing inscriptions, with the usual contents, and a large rock outside of the temple ground across a little river. This rock must have been covered originally with a long inscription, but now only some fragments are visible, that can give us no idea about the subject of the whole.

49. Pūjagala, 3 miles from Hiripitiya. Inscription in six lines on the top of a large rock, rather difficult to reach. No traces of any building in the neighbourhood. The inscription bears the name of the son of a minister Mahānāma, and there is also mentioned twice (lines 1 and 2) a place Maha Ataya or Maha Araya, but unfortunately too many letters are missing that we could attempt a translation. The subject is evidently here also as in most of the other inscriptions, the donation of some paddy fields, as can be seen from lines 4 and 5, where we read... kubari sagaha sava mahawin [ha] rahi.

50. Gallaowa, 3 miles from Wariyapola, a village 13 miles from Kurunagala on the road to Puttalam. There are two inscriptions, one in a cave over the entrance to the temple, and one on the top of a steep rock about 50 yards from the pansala. The first is easy to read:

    Upasaka jetakaba Mūdaha putaha Mūdaha lene.

    "The cave of Mūda the son of Mūdha, chief among the lay devotees."

    The second is much more difficult; it contains six lines, of which the first four are tolerably well preserved, but abound in clerical errors. I therefore somewhat hesitate in giving a transcript from a photograph taken by me, and especially in attempting to translate the inscription:

    Siddham. Lohiyaha ma tera taba mādaha... mādawa yihiti
    tuhinaha. 2. dakapati bumi karihaka cetahata dina Lohiya
    ban ha wijitahata taba 3. cetama ca madaha ha wawha ma tera
    majibaka buma... 4. ya saraya. 4. bamanaha gama wawhi
    hina... Mabaka cayanha pana puni wina 5. ita ma tayi
    wawisariha.

    "Hail! The Māda temple (?) established by the Thera Lohiya
    at the Māda tank by himself... after having seen the
    karishas of land were given to the caitya. To Lohiya and to
    Wijita [was given] the established caitya and the Māda tank
    [constructed] by the Thera Majjhima; the land and... the
    the tank of Bamanagama... of Mahakaccāyana the
    chief sage to the temple; the tank of the minister..."

    Probably instead of Māda we have to read Mūda, as in the first
    inscription, and this may correspond either to Mūta or to Mūnda.
    The names of Majjhima, Wijita, and Mahakaccāyana are frequent
    enough, but it would be useless to identify them with any of the
    historical personages known under these names.
51. Ruhu wihāra, about ¼ mile south of the 12th mile post on the road from Kurnaagala to Matale. This temple is one of the most celebrated in Ceylon by its large collection of elabooks. (See L de Zoysa’s Report on the inspection of the temple libraries, p 6) The ancient name of the place was Ambaṭṭakola lema (Mah p 167, Turnour’s reading is incorrect), the temple Rajata- lema* wihāra was built by Amandagumini, A.D. 20 according to Mahīvansa, p 216, but the tradition current in the place is that it was founded by King Dutṭhagāmini. There are several fragments of inscriptions on the flat rock near to an old Digoba, but only one is well enough preserved that at least a part of it can be made out. It begins Siddhāsaddharmakāra sūra. After this comes most probably the name of the king which is not quite legible on the stone, and in the second line I believe I have deciphered a part of the ancient name of the place Abaṭṭha [kolaḷaṇa].

52. Alutgalwihira Nuwaragam Korle, small temple about 1 mile north of the western minor road (from Kekirawa to Timburwa sewa) leaving the road two miles east of the place where it is intersected by the Kurmaagala Anuradhapura road. Another Galwihara is on the side of the road close by, where there is a beautiful hall but no inscriptions. The Alutgalwihira inscription is on the edge of a cliff close to the pansali and is in perfect preservation.

Siddhāmākaṇḍajāha bikawawiyā cetākarhi sagawiyā cetākarhi tala tarawiketahi cetākarhi (2) uhiwarawiyā cetākarhi punagama- kawawiyā cetākarhi uhiwarakawiyā cetākarhi (3) pariwaṭaka- kawiyā cetākarhi talawiyakawiyā cetākarhi (4) lisa teraha kalahi likitaka.

We have here four tanks and four corresponding paddy fields

bikawawiyā          talawiketaka
sagawawiyā          uhiwarakawiyā
uhiwarawiyā          pariwaṭakawiyā
punagamašawawiyā     talawiyakawiyā

Karhi is evidently the Pali karhi and ceta is a numeral that indicates the number of kuṭhásas over which each of these tanks and paddy fields extends, I suppose that it must be ceta although I can give no other instance of the change of a to e in the middle of a word. Two of the paddy fields mentioned here, viz., those of Uhiwara and Pariwataka are already known from the inscription at Ratmalagala (No 6), the talawiketaka corresponds to Pali tuladhara “the jeweller’s field” analogous to the tuladhānapabātaka, Mah p 143, 217†. Bikawawiyā and sagawawiyā require no explanation, uhiwarawiyā is uhiwarakawiyā “the brick tank.” Punagamašawawiyā occurs also in Meghawann’s inscription at Milantale (No 20) but cannot be identified. The concluding sentence in the fourth line means “This was written in the time of the then Tissa, but we do not know who this then Tissa was just as little as we know the name of the maka- riyā “great king” mentioned in the first line. The form of the

* Concerning this name see the legend related at Mah p 167 and in Zo ya Rep, p 6
† A village Tuladhara is mentioned at Mah 46, 12
character however shows that the inscription belongs to the third or fourth century A.D.

53. Dewagiriya-wihara, 3 miles east of the village Galgamiwau, on the road from Pâdeniya to Anurâdhapura (see No. 30). There are two inscriptions, one near a small tank at the entrance to the temple which is partially destroyed by the people walking about on the stone, and one on a rock behind the temple; I only give the first words of No. 1 which can be made out with certainty.

Siddham Cetawaluka wiharâyi yahakubare nawa karahi, &c.

But No. 2 I give in its whole extent:

Sisitawanaka wiharâyi (2) nawha gamakotahi (3) cetahi karahi kubare.

"In the Sisitawanaka wiharâyi on the nawa-kâma field the paddy land [extends] over four (?) karisâs."

54. Galviharâyi. This is about 8 miles north of the 14th milestone on the road from Anurâdhapura to Puttalam. The inscription is on a large rock near the temple, and is on the whole very well preserved, only the first and last lines are somewhat damaged. This inscription also contains an enumeration of tanks and corresponding paddy fields, of which only a few can be identified as the talatarawiketa which we met at Alutgalviharâyi (No. 52); as for Acoawiketa we can compare Acâgiri and Acanagara at Tonigala (No. 1), other names as Bamanawiketa and lejakawiketa are easily explained.

55. Tammanakanâda, Kenda Korel, 5 miles from Mekieawa, a village 15 miles from Anurâdhapura on the Trincomalee road. Several flights of stone steps, a pânsâla and fine dagoba completely dug out. There are two inscriptions on the flat rock, one of eight lines close to the summit, and one of 21 lines a little lower down, both of them only partially preserved. In both inscriptions we find the name Nakapawata-wiharâyi, which seems to have been the ancient name of the place (also mentioned at Mah. 70, 10) and several other names as Upalabijaka, Pajalaka, Utarapura, &c., which cannot be identified. I give the transcripts of both inscriptions as there is a possibility that some of the places mentioned may be found out hereafter, but I do not attempt a translation as the present state of the inscriptions is too imperfect.

56. Aminicciya near Kiriwawa, one mile east of the 28th mile post of the eastern minor road (from Kekirâwa to Dacci Halmillâwa). Inscription tolerably well preserved (except the first line and the end) but full of clerical errors. The characters are a little more modern than those in the preceding inscription, and some of them are doubtful.

57. Kiriâde, village on the south coast 22 miles east of Hambantota. Inscription on a large perpendicular rock close to the seaside, about ½ mile from the village.

Siddham. Aparamito lokhehi Buddha same nati uthe na parinamâle be . . . . . (2) savanyutopete anutaro

* Uppalarama is a name of Vishva, Mah., p. 47, Uppalarama a name of an eminent man who was one of Gotama’s nggeh-âthâs, Dhamin. 213.
† The name is given in its Sinhalese form at Mah. 74, 97; it originally belongs to the river Kiriâde pâna which passes through the Tissamasârâma tank and falls into the sea at Bunda.
sāthe mahesaraṇe lakicake Budha nimi (3) sayambhu me
galahi wihera nira . . . . . . . . nama Budha
sarana gate miya diśka bimdiya . . . . . niyate.

"Hail! in the boundless universe there is no equal to Buddha,
not bound by space, all covering, endowed with omniscience,
unrivalled, the Teacher, the great refuge, the wheel of prosperity
is Buddha the self-existent. The wihera on this rock called
. . . . . . . . is granted to . . . . . . who
has put his trust into Buddha having reduced the heretics.

The inscription is interesting for its contents, as it is the only
one in Ceylon which contains a praise of Buddha as its principal
matter, and the grant to the temple only as an appendix to it;
and also for its language, as I will show hereafter in an especial
paragraph. The name of the temple and of the grantee are
effaced, but the inscription clearly belongs to the first or second
century A.D.

58. Weragala near Kattambuwa, 5 miles north of the 18th
milestone on the road from Anurādhapura to Puttalam. Two
inscriptions on a large rock both imperfectly preserved, one of
four and one of eight lines. In the first the word kahawana
Pāli kāhāpana occurs three times, and this is the earliest instance
of the word used in inscriptions*. (As for the use in Pāli books
see Rhys Davids Ancient Coins and Measures of Ceylon, p. 13).
In the second we have the names Kubaragama (twice, line 2
and 7), Sumanagama and the Maharuka tank, which is identical
with the present Rukadawaewa (in Fraser’s map) close by; besides
the word cetakarihi occurs frequently, and the whole inscription
is very much like that of Alutgālvihiņa (No. 52).

59. Hammillagala between the road from Anurādhapura to
Puttalam and the western minor road, not far from the place
where they meet (Timbiriwewa). The temple is on a large rock
and the inscription a little below; it is very much damaged by
the weather and the people walking about on it, especially the
beginnings of the lines are totally destroyed, so that a translation
is impossible. The subject is here also as elsewhere tanks and
paddy fields.

60. Ottapuwa wihera on the western minor road, 7 miles from
where it joins the Puttalam road. The temple is close to the
road and the inscription on the same rock near a small tank.
This also, like No. 59, is in very bad preservation, and it seems
that this is partly owing to the quality of the rock which is not
so solid in this district as on the eastern side.

61. Habarane, 15 miles from Damboor on the road to Trin-
comalee. The temple is about ½ mile from the rest house on the
road to Kekirawa, and the inscription on an immense rock a
little above the temple where there is a tank. This is the finest
amongst the older inscriptions in Ceylon, and it was first of all
made known in Europe by Prinsep, who published a fac simile
in the Journal of the Royal Asiatic Society, vol. V. p. 554
(comp. Wilson Ariana Antiqua, p. 33). Prinsep deciphered a

* It also occurs in the inscription No. 18 at Nasik which may be about the same
age as ours.
few words, but did not give either a transcript or a translation of the whole. As for a transcript it is easy enough, as the letters are very well preserved from beginning to end, and a translation also can be given of the text excepting a few words only of which I do not know exactly whether they are proper names or not. Unfortunately we cannot give the exact date of the inscription as all the proper names are either unknown from elsewhere or too common to allow any conclusion. Dr. Goldschmidt attributed the inscription to Meghawanna II, because this king made great offerings at Ambasthala, but this is no sufficient proof. The Abivaḍamanawawa mentioned in line 1 is most probably the one constructed by King Wasabha according to Mah. p. 222, the Atiwaṇiya, “elephants tank,” is not known from anywhere else, the Wadiwasara, in line 3, is possibly a mistake for Paḍi “the Paḍiwil tank” mentioned frequently in later inscriptions* (see Mahinda’s inscr. at Ambasthala A. 40, and the four pillars at Rankot Dāgoba, Polonnaruwa). The date of the inscription is given at the end as the seventh day in the bright half of Mahimodiṇi in the year puwayasa Savaṇakatā. Mr. Burgess suggests that this may be called the Sravana year in the same way as we meet in Indian inscriptions a Pauha year and a Vaiaḍaka year (comp. Ind. Art. VI, pp. 22, 25, VII, 35, Burgess Sūrya Siddhānta XIX, 17).

62. Thalagala, 4 miles south-west of Hamillagala, 14 miles from Anuradhapura on the Puttalam road. Big rock with Dāgoba on the top. Two inscriptions, both of three lines, the letters of the first are beautifully clear, those of the second rather indistinct; both are only partially preserved, and therefore I cannot give a translation. In the first line of the second at least one sentence is illegible, which runs as follows: Lakaya uwarana aya Abhayaha dīna “The Lankat uwarana was given to Abhayaha.”

63. Kumbukwewapansala, near Anuradhapura-Kaludhavāpi mentioned at Mah. p. 85. Not more than two lines legible. Siddham. yanakapāratawī wiwarahi bākusagahāta (2) jā kakāwana dana jina paṭisatariya . . .

64. Ratgallāgama wiwāra near Mediyawa (N.W.P.) Two inscriptions on a flat rock close to the temple both of six lines, of which the older one is almost totally destroyed by the natives who are accustomed to burn straw and chaff on this rock after threshing their corn. The letters that are not burnt away are easy to read, as they are a foot long and nearly an inch deep, so that the rain had no influence on them. In the first line we read the name of a king Mahānāga, which is a frequent one in Ceylon, so that we cannot make out the date of the inscription from this, and in the second Pābawilaka which is possibly a mistake for Pādiwila, the Pādiwil tank (see above No. 61). Lines 3 and 4 are totally broken up, and in line 5 and 6 also nothing can be made out with certainty.

* The name first occurs in the inscription at Nettakanda (No. 29).
† These I have corrected instead of uɾaṇaka, which is on the stone.
‡ There is one Lankāwiha, near the Ariṭṭha mountain at Mah. p. 127, and another place Lankāgiri Mah. 70, 88.
The second inscription is not burnt but as the letters are not so large and not cut so deep, it has suffered severely from the rain. The characters are rather more modern, and perhaps the inscription may belong to the subsequent period (6th-7th century) but this cannot be made out with certainty, like all the later inscriptions it abounds in clerical errors. The subject is not as usual tanks and paddy fields, but the construction of dining halls (asana danusala comp Mah I p 248, and chap 39, 19) and the presentation of water strainers (parissavuwa Mah p 220) to the priests.

65 Rājangane, 3 miles west of Mahāgalkadawala, a village on the road from Pademig to Anuradhapura. The inscription is on a perpendicular rock opposite to the temple and was partly underground when I visited the place and had it dug out. The characters are the same as those in the second inscription at Mediyawa and also the subject seems to be the same as in the second line we meet with the word danusala. This inscription also is full of clerical errors, and some of the characters are quite unknown so that I can only give a vague outline for the present.

66 Halumbagala vilāna Magulōtata Korala Wannu hat Pattu about 6 miles from Nikkeratūya, a village 2½ miles from Kurunegala on the road to Puttalam. This rock temple contains three inscriptions, two of them cave inscriptions with the usual contents, and one on a flat rock at the entrance to the vilāna which is now almost completely destroyed by a flight of steps that has been cut afterwards without minding the inscription. On both sides of the steps a few letters are legible, which contain nothing that can help us in finding out the date of the inscription.

67 Slab from Tissamahāram, now in the Colombo Museum. This was found some years ago at the Tissamahāram, founded by Kakawdana Tissa (see above No 4), and kept in the Assistant Government Agent's quarters at Hambantota. It is almost completely preserved and is the finest specimen we have of an inscription of the fourth century, A.D. The names mentioned in the inscription Buddhadasa Mahinda Mahasena Abhayā. Jetthā Tissa are all common enough in the fourth century, but neither of the two kings mentioned in the Mahāvanṣa under the name of Jetthā Tissa was succeeded by a son of the name of Abhayā, and besides we do not know if these are kings of Ceylon or only of Māgama. Padamala, now called Patanagala, is a rock about 38 miles east of Hambantota, where there are fragments of an ancient inscription.

67a Angulukolawulūrī, about 3 miles from Kurindu on a jungle path. Inscription on a flat rock, where there are remains of a dagoba. Line 1 and 2 only partially preserved, line 3 and 4 completely,

\[ atādasa karhi ce \]
\[ mśya pasara capahara karhi (2) \]
\[ ägimaka sarahi saju sakarulu \]

* The place is mentioned at Mak 90 66
† Most of the bricks have been taken away for the construction of the new lighthouse about 20 miles from Kurindu
ca (3) do ho tana atarali cetaka karithi ... mo yataka kubara kana ganaya laho da sataya (4) do patika rakaṭa taya koṭu sakira pawaratha mahawilaṭa diṇani. ... e eighteen karishas ... at the village tank sixty-six karishas ... in the interior four karishas ... in the lower paddyfield the embankment, a multitude of water, after having made it for the preservation of ... I give it to the Mahawilaṭa.

68. Baddagiriya, about 1 ½ miles east of the 9th mile post on the old road from Hambantota to Badulla. This is a very long inscription on an inclining rock, on the top of which are the remains of an old Dāgoba (see Pridham I. 1. p. 586), not far from it is an old tank which is now only useful to the elephants. The inscription is in a very bad state of preservation, so that only a few words can be made out as in the fourth line nagariya-nāgarika (modern nuwara) and wajeriyi, from Pāli avadhārati. The modern verb is a corrupted tātsama wadāranawī, the noun wadāeruma (Sid. Sang.) In this old form wajeriyi the a seems to represent the sound ae, which at that time (3rd or 4th century) had not yet its proper character. In the same line we find apayaha batiya, our brother, and is the fifth apayaha pute "our son," this apa seems to be a peculiarity of the southern dialect at such an early period, as we find it only on the slab from Tissamahārāma (No. 66) apa cudi and apayaha pali. Later on it was used all over the island, and in the 12th and 13th century we find it frequently in inscriptions.

From the same place a fragment of a pillar was taken to the Colombo Museum, which also bears an illegible inscription.

69. Wadigala, 1 ½ miles from Ranne, on the road to Tangalla. The inscription is on the surface of a large rock close to the road, and is in perfect preservation, there are no ruins in the neighbourhood:

Hamaraketahi pahanakubare me weherahi saga asati.

"In the plain of Hamara the stone (?) paddy field is given to the priesthood in this wihera."

Pahan is most probably pāshāna, but I am not sure about it. Asati is very difficult to explain. Dr. Goldschmidt (J. C. A. S. 1879, p. 25) derived it from Vas, but I do not think that this can be correct; perhaps we have to read nyati instead, and this would be an older form of the present ayiti.

Another inscription in three lines is not quite so well preserved as in the first and second lines about 10 characters are missing.

Samayutagamake ... dasakarihi cetakubare karithi ke kada mahanaka (?) dawika para asati (2) paṭalake tahi ka ... para rahi (?) palakathahi karihaka mahadiwi ceta asati (3) ha do kari.

A third inscription in smaller characters is illegible.

70. Wigamuwa, 2 miles from Ranne, on the road to Udākiriwila and Kirama. There is a pamsala and two inscriptions close to a tank, which however are too much defaced to allow of a transcript or translation.
71. Kahandagala, ½ mile from Ranne, in the jungle to the south of the high road. Two partly effaced inscriptions on the top of a rock, and the remains of a dagoba.

72. Kahagalwihāra, 2 miles from Wigamulva (No 70). Large temple on the left of the road, and some fragments of inscriptions on a flat rock close to a small tank.

75. Naygalwihāra, 2 miles from Kahagalwihāra on the right. The temple is on a hill about ¼ mile off the road, and the two inscriptions are on the flat rock behind the temple, both in an imperfect state of preservation.

74. Mulungagala, on a steep rock*, 4 miles from Udukuruluwa tank, there are three cave inscriptions at this temple of which I give the transcripts on account of the proper names contained in them.

a. At the bottom of the rock just behind the priest's house
   . . . . . bati Cudatisaha lene Cave of Cudatissa brother of . . . . . .

b. In the jungle on the left side from the steps that lead to the temple
   'The cave of the lay devotee, the brother of the parasumakā Banaka is given to the priesthood in the four quarters present and absent'.

c. Bisogala near Gowagala, ½ mile from the temple
   Parumaka Sumana Parumakaha Tisa lene Mahadasaka nima agata anagata cutudisa sagasa [pad] [ne]
   'The cave of the parumaka Tisa son of the parumakā Sumana called Mahādisaka, is given to the priesthood of the four quarters, present and absent'.

There are two more inscriptions, one on the steps that lead to the temple about half way, and one at the bottom of a small tank close to the wihāra, but they are so much effaced that I cannot attempt a translation.

75. Kattragam. This is one of the richest and most celebrated temples in Ceylon, and the principal place for Hindu worship. It is called Kachurungama in the Mahavansa, and is the place where King Tissa planted one of the eight shoots of the sacred Bo tree (Mah p 120). At present there are two temples, one Hindu and one Buddhist, and pilgrims from every part of India resort to worship it frequently, bringing with them pots of water from the Ganges. It is situated in the extreme south-east corner of the Badulla district, but is easier to reach from the Hambantota side, going by the coast road as far as Paltupīna from where a bridle path branches off to Katagamuwa.

* According to Forbes II, 191, and Frodham (I I p. 554) the rock is about 350 feet high, the temple contains a celebrated collection of books (comp. Upham I I III. 35). The Rajaramakari (Upham II, 66) relates that the temple was rebuilt by Mahajan Jetha Ti sa (251-5°5) the elder brother of Mahasena.
The only inscription that has been discovered among the ruins is one of five lines in the alphabet of the fourth century, but very much defaced, so that nothing can be made out of it. I believe to have deciphered in the second line the word wihaha, and this may possibly be an allusion to Skanda, the god of war, to whom the temple is dedicated.

76. Weherangala, three miles from Tanamalwila, a village 20 miles from Hambantoṭa, on the road to Badulla. Inscription of three lines, in characters of the fourth century, partly effaced; no names legible.

77. Piligama, one mile west of the old road from Hambantoṭa to Badulla, leaving near the 80th mile post (about three miles from Telulla resthouse). Inscription on a perpendicular rock above a small tank, very well preserved, although the letters are uncommonly small (only ¼ inches). No ruins in the neighbourhood. The subject of this inscription is the dedication of the four pratyayas to the priesthood, as we had it in several instances before, and besides the usual matter of tanks and paddy fields. The village, Mahagawaṭa, in line 1, may be the identical village near the Cittalapabata, mentioned at Mah, p. 142, where, however, the new edition by Sumangala and Baṭuwantudāwa has Kapiṭhun.

78. Hinguregala, or Nayadagala, about 100 yards east of the 46th mile post, on the old road from Hambantoṭa to Badulla, three miles from Wellawa. There is a very large rock totally covered with an inscription in the character of the fourth century, but very badly preserved. No ruins in the neighbourhood. This is the longest inscription of this age in Ceylon, and I have spent a good time over it in order to get a fair copy. I also tried to make a transcript, but I had to give it up again after a certain while, as I could not find out a single clear sentence. In order to show how utterly careless the engravers were at that time I will take out one series of words which occurs five times in the inscription, but each time in a different form: Line 1.—wahara araba wasaha diyaya waya waya ca dubaya sapa wacaya sahabala wa manaya nawakacaya arama wahiraha sakalihabakasagana sagaha kahawan. Line 5.—wahara araba wasaha ya ca ya cada cada yanō yahawa sahabala mawata na no wakacaya awama waharaha sakala mahabakasagana sata kahawan. Line 8.—wakara araba rasahaba najaya cada baya ye waya sasa bala wamawaya cadakajaya daka waya awama wahara sala mah bakesagasaya takahawan. Line 10.—araba rasahana ha waja penyaya va yaha wa sahabala ca manaha kajaya nawakaya awama sama raḥa sakala mahabakasagana. Line 12.—sayaha cajaya yaha ca sahabala wa manaya ujana kacaya awama wahara sakala mahabakasagana. It would be a useless attempt to bring order into this confusion.

79. Nīlagāma wihāra, three miles north of Galuwela, a village 10 miles from Dambool, on the road to Kurmaagala. There are several inscriptions at this place, some of them cave inscriptions, some on the large rock behind the temple, but only one is well
enough preserved to be published, viz, the one over the entrance to the vihāra:

Siddham Dubala gamakaha Upalakaha tera lene sama nyate.

‘Hail! The cave of the therā Upalaka from Dubalagama is given to the priesthood.’

The form of the characters, and also the terminology, shows that this cave inscription is a little more modern than the others. Dubalagama must be identical with Dubbalawapitissa, the old name of Dambool, Mah, p 220, 225. A person called Uppala is mentioned at Mah, p 183, and the name is found besides in inscriptions.

80 Binpokuma, three miles east of Galgamuwa (see No 30). Two inscriptions on two stones forming the border of the plat form on which the vihāra is situated. The place is still in good order, and often visited by pilgrims. Both inscriptions begin with the same words, but the first only yields a complete sentence, as in the second some letters of the second line are missing, which render it impossible to find out the sense of the whole.

a Siddham Dalawa waxatwa cetahusu do karuha ka
kubare rya Daruka (2) cetaha wawiyet ca nithala wadawawih
(3) ka

“Hail! Two karushus and four paddyfields [shall be the property] of the minister Dathānaga, and the same number the property of the caitya of King Dharaka at the Candra tank.”

b Siddham Dalawa ametiyu ῶrā (?) dataye nithali lidade
ka (2) karuha mana taba si caka.

The character rendered by ka in both inscriptions is the numeral which expresses 4 (see Burnell’s South Indian Paleography, Pl. XXIII). Nithalu in a and nithili in b are evidently the same, the correct reading would be nithila = nithitu. The name Dathaniga is found in Mahāvamsa 54, 36. At Mah p 254 we have Dathy, and chap 39, 44 Dathāppahutu. Dappula a frequent name amongst Sinhalese kings, is contracted from Dathāpah, ‘the guardian of the [sacred] tooth’.

81 Y palukanda, about six miles east of Balalla, a village on the road from Padeniya to Anuradhapura. This was the capital of Ceylon under Bhuvaneka Bahu I, 1303–1314 according to Tournour, or 1279–1290 according to the new edition of the second part of the Mahāvamsa, but curiously enough very few ruins are to be found at the place, and the best amongst them have been removed to the Colombo Museum. The temple is situated to the north, at the bottom of the steep hill that formed the fortress, and seems to be of considerable age.

The ancient name of the place was Subhapura or Subhapabata* (of which Yāpahu is said to be a corruption), but I do not know where it occurs for the first time. The inscription is on the perpendicular rock close to the entrance to the vihāra, about 15 feet from the bottom. It is evidently only a fragment, but

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* Mah, 81, 3.
the letters that are missing are so completely effaced that we cannot even guess what they were. This is rather exceptional for an inscription on a perpendicular rock, which is not exposed so much to the weather, and it is not improbable that a part of it has been destroyed willfully.

Bamaha makapu (?) wawi sagasa (2) yani bawira wawi ragana.

82. Lābugala in Kirimetiya Pattu, four miles east of Anamaduwa, a village 16 miles from Puttalam, on the road to Kurunagala. Cave inscription:

Upasaka Sumana lene.

83. Mūlagāma, about four miles east of Lābugala, same Pattu (comp. J. C. A. S., 1853, p. 82). Two inscriptions, one on the back side of a rock in front of the temple, and one about 200 yards from there on a steep rock, to which a flight of steps leads, and where there are the remains of an ancient vihāra:

a. Upasaka Abaya lene sagasa.

b. Dāta Sawabutisa paramāka Sumana teraHa ca Sawada[ta]ye lene.

"Cave of the thera Sawadatti, son of the paramāka Sumana, and of his brother Sawabhūti."

84. Picchandiyāwa, about one mile north of Mūlagāma. There are several rock temples on a hill, and remains of a Dagoba completely overgrown with jungle. Several fragments of cave inscriptions, of which one begins: Tisa Dewanupiyasa Gamini. This reminds us very much of the inscription at Dambool (above No. 3), the author of which, however, I could not make out with certainty; and as this inscription is too badly preserved as to help us in any way I did not put it together with those which I have arranged under classified headings.

85. Diyagama, about four miles east of Kalutara. This is the only instance I have met with of an old and genuine inscription in the maritime district of the Western Province.† It is on the surface of a rock close to the river Kalu Ganga, and was discovered by the learned priest Subhūti, whose residence, Waskaduwa, is not far from there. The inscription is, on the whole, very well preserved, but there are about three or four letters missing in each line, which are destroyed by the water running down the rock. About the names mentioned in the inscription I cannot venture to give an opinion, as the ancient geography of this district is totally unknown.

86. Yataghala in Kandupita Pattu, Beligal Kole, a quarter of a mile north of the 42nd mile post, on the road from Colombo to Kandy. This is a very picturesque rock temple, and seems about as old as most of the temples in the Kurunagala district, from

* This place is given in Frater's map. The present village is in the valley close to the tank.
† The inscription at Korata wihārā, near Kaduwela, about 12 miles from Colombo, mentioned in the Government Archaeological Returns, p. 1, is a falsification, most probably made by the present incumbent of the temple.
which it is only separated by a few miles. This is the southern limit of the ancient kingdom, and I do not think that any places of antiquity will ever be found beyond this. As to the name I am doubtful whether it has anything to do with Yathalatissa as the tradition tells or whether it simply means the lower cave. There are several inscriptions in the caves surrounding the temple, with the usual contents of which I give only one as it is of some interest.

Ayaduhitaya puta Ayasuvanasapadika upasaka Weluya lene agata &c.

The cave of the lay-devotee Weluya [son of] Ayasuvanasapadika son of the noble daughter (?) &c.

The word aya, so common in Pali does not occur again in inscriptions and this is why I translated it with some hesitation. The name Ayasuvanasapadika I give exactly as it stands on the stone, although I am aware that it cannot be correct. Welu is common enough in inscriptions and books.

87 Hurugalawatta galleru on a rock forming the entrance to a cave at Amblekande village 14 miles west of Annacola and near the bridle path to Narambolle estates in Tunpalata Pattu, Kegalla district. Inscription partly effaced.

naha tana tera puta punaraka masi pa

88 Alu wihara two miles to the north of Matale close to the road. This is the temple where according to Rajaratnakari p 43 the sacred Buddhist books were first reduced to writing under the reign of King Wattagumini.

The present temple is quite modern and there is nothing to remind us that the place is so ancient except the inscriptions which however unfortunately are all more or less damaged so that I cannot give any transcripts. They seem to be cave inscriptions with the usual contents.

89 Hunapahuwihara two miles from Yatawatta a village 10 miles from Matale on the road to Kurunegala. There is a large inclined rock close to the temple which originally must have been covered with an inscription in the characters of the end of the fourth century but now the greater part of it is effaced and only a few lines remain which do not allow any conclusion as to the contents of the whole.

90 Gane wihara about one mile from hunapahuwihara. Here are the remains of an old temple which according to tradition was constructed by King Wattagumini and a short inscription in the oldest characters in one of the caves.

Patala Sumana lene

91 Sessoruyakanda (Emerson Tennent II 60a), about four miles from Kankic a village 24 miles south of Anuradhapura and half a mile east of the Kurunegala road not far from the ancient Kalawewa tank which is now out of repair. There is an immense statue of Buddha carved in the living rock and two

* Yataha or yata = adhastat, for last yatagala “the lower hill” inscription at Ambasihala A 34
inscriptions, one on the cliff face over the wihâra, and the other on the brow of the cave, south-east of the wihâra. None of them is of particular interest. The first is in the oldest AÇoka characters, the second in those of the fourth century.

92. Hammurilla pansala, close to the jungle road that leads from Kalañici to Elagamuwa on the central road (about 55 miles from Kandy). The temple is on a large rock, and close by there are the remains of an inscription now almost totally effaced, which originally must have covered a considerable part of the surface of the rock.

93. Billagala in Wilacchi Korle. Inscription in two lines on the brow of the cave, facing westward. In the second line we read the words Naka maha raja, but no genealogy is given, and so it is difficult to say which king of the name of Nâga is meant.

94. Ponikulam, near Galkulam, a village on the Central road, 75 miles from Kandy:

Tissa Wâdamanaka barumaka Tisaha lene sagasa bajukaha.

"The cave of the parumaka Tisa, son of Tissa Wâdamanaka, is given to the priesthood."

95. Kondukkukulagama, near Elagamuwa, on the Central road, 55 miles from Kandy. Inscription in four lines, partly effaced:

Sidha Ametaya Alawaya 2. . . . . . 3. kara cetapariweniya Jîna jagana 4. koṭu dine.

96. Handagala pansala, near Wewelkaetiya, 11 miles from Madawacchi, on the Horowapotana road. Three cave inscriptions:

1. Parumaka bakiniyawesaha lene.
2. Ahalâ puta parumaka datâha lene sagasa.
3. Parumaka Diga-pujika Tisaha lene, &c.

VI.

Inscriptions between the Fifth and Ninth Centuries.

Only a comparatively small number of inscriptions belong to the period between the fifth and ninth centuries, and I think we do not go far wrong in assuming that the frequent invasions of the Tamils during this time are the principal reason of this scarcity. In the eighth century Anurâdhapura was given up as capital for Pulastipura, and the domination of the Tamils continued there most probably down to the time of Parâkramabahu I. The inscriptions I have placed here differ only little in the characters from those of the first period, and as they bear no date and no name that speaks in favour of a certain date I have been hesitating sometimes as to which period I should assign them. Another characteristic of these inscriptions is this that the letters are not so large and not cut as deep as those of the ancient ones, and that, therefore, in many instances, they are so weather-worn as to render a deciphering almost impossible.
97. Nāgirikanda, between Mahādiulwaawa and Minhettigāma in Kadawat Korle Nuwara Kalawa, 5 miles east of the central road at the 103rd mile post from Jaffna near the village Issembessaewa on a hill. Wihāra destroyed. The old name of the place was Bamanagiriya as can be seen from the inscription I. line 2, and II. line 3 and 5; it is not mentioned anywhere in the historical books. At I., line 1, we find mentioned the Rukkhawaωiya (see above No. 58) and Welunaka, but, unfortunately, only two lines are legible. No. II. has five lines of which the last three are very well preserved; the beginning of the inscription is destroyed. The subject of the whole is as usual about tanks and we meet here for the first time with the expression wawisara, modern wēsara, a composition analogous to candra-māsa. In the second line we find mentioned the Dariyawawisara, the Cadagiriyawawisara and the Būmawawisara, none of which I can identify, and in the last line we have the Karakāta already known from Habarane (No. 61).

98. Galkowila, at Karagaswaewa, about 5 miles west of the 29th mile post on the road from Kurunaegala to Anuradhapura. This inscription begins Nakamaharajala puta and then follows the name of the king, which is not quite legible on the stone. The inscription is beautifully preserved and the form of the characters leaves no doubt that it must be later than the fourth century, although there is hardly any change in the language; but this is quite natural if we assume that a certain terminology was fixed for such inscriptions which remained in use for several centuries.

99. Nayinnawella wihāra, in Waegampattu, Wellassa, 1½ miles South of Bibile, a village 36 miles from Badulla, on the new road to Batticaloa. The inscription is on a flat rock about 50 yards from the temple, and appears very well when the sun shines on it. Some letters, however, are destroyed in the last three lines and the end is missing altogether. No king is mentioned in the inscription, but at line 4 the ancient name of the place Nakala wihāra is given, and this is most probably identical with the Nakalanagura mentioned at Mah., p. 142.

100. Galmaduwawa, at Ambogaswaewa, about 4 miles from Mediyāwa (N.W.P.) Inscription on a large rock near to a small tank a little above the temple, tolerably well preserved but very incorrect, so that nothing can be made out of it. The subject seems to be as usual tanks and paddy fields. The end is evidently wiharali sagasa dine but in these three words alone there are four mistakes.

101. Nayindanāwa wihāra, 2 miles from Ma Eliya, a village on the new cross road from Kepitijāwa to Dehelgumuwa (N.W.P.). There are two inscriptions, one in a cave in older characters and with the usual contents, and one on the cliff face over the wihāra in characters of the fifth century. I give this

* The present Sinhalese name is Muhunara or Mānara under which it is mentioned at Mah. 69, 48.
for the sake of the names that it contains: Nalaleka Mahanikasagaha lene sagasa. "The cave of Mahanikasaga [son of] Nalaleka is given to the priesthood." As for the name Mahanikasaga we find a tank Mahānikawītiti (this is the reading of the new edition) mentioned at Mah., p. 221, and this is most probably the same which is now called Mahānikawaewa, 30 miles from Kurunaegala on the road to Anurādhapura (comp. No. 39).

102. Wellaṅgalla, 2 miles, west of the 20th mile post on the road from Kurunaegala to Anurādhapura, and not far from the Hakwaetunaya. Inscription in four very long lines of large and beautiful characters on the smoothed surface of a rock a little above the temple. It was totally covered with moss and overgrown with jungle when I came to see it; unfortunately, about 14 letters are missing in each line, and the last line is almost completely destroyed. In spite of this I have attempted to give a transcript and a translation which I am aware may be open to many objections. The beginning and the end of the inscription which would contain the name of the king and of the temple are destroyed but the characters show that it belongs to the 5th century.

103. Deśamāṇa, about 4 miles N.W. from Hiripiṭiya and 1 mile from Pajāgala (No. 49). Inscription on a large rock not far from the village, no ruins of any kind are in the neighbourhood. The characters resemble very much those used in the inscriptions at Bithā (Cunningham Archeological Survey of India III., 40), on the Delhi pillar (ib. v. 148) and at Buddhagaya, except a few which have retained their old shape like the m in line 1, or adopted the new Sinhalese form like the g in line 3. I feel very much inclined to take this for a Sanskrit inscription, and in this case it would be the only one in Ceylon that can come into consideration, as the one on the perpendicular rock at Mihintale (103 b) left-hand from the entrance to the Ambasthala Dāgaba is too much weatherworn to be of any use.

104. Gaeranāgalā, ½ mile from Gabigalpota, a village 7 miles from Dambulla on the Kurunaegala Road. There are three inscriptions, two of them close by each other at the bottom of a mass of rocks, and the third about 400 yards from this in a cave bricked up on three sides and containing six ledges apparently for beds scraped in the rock; it is only approachable by a cleft between two rocks. All three inscriptions are in characters which already somewhat resemble the round form of the pillar inscriptions of the tenth century; they are all fragments and only a few words are legible of each, so that we cannot even ascertain anything about the contents.

105. Siyamalawāewa, about a mile from Gaeranāgalā. Several rock temples on a hill and an inscription near an old dagoba of which only one line is preserved.

106. Aewiriyapattu, rock temple on the road from Dambulla to Kurunaegala, near the 8th mile post. Two fragments of inscriptions on the surface of the rock close to a small tank.
107. Uturupahuva vihāra, 13 miles from Kurunegala, on the road to Dambulla, and not far from the high road. There are the remains of a dagoba and several fragments of inscriptions.

108. Kucchāwelli, 22 miles north of Trincomalee, on the sea side. There is a solitary rock close to the sea which bears a fragment of an inscription in the characters of the seventh century. The country is now inhabited almost exclusively by Tamils, but at that time it must have been Sinhalese, as we can see not only from this inscription but also from the remains of a Buddhist temple found at Nattānā kovil,* about three miles west of Nilawelli (8 miles from Trincomalee), and close to the bund of the Periyankulam tank. One or two other places north of Kucchāwelli which are also said to contain Buddhistical remains, I was unfortunately not able to visit.

109. Actaabenduwa, at Tissamahārāma, the pillar to which the king’s white tusker elephant was tied. The carved part of the top is broken and the characters at the bottom are only partly legible. The first word on the side marked A. is Sida, in which the s has adopted the modern form which has been in use ever since. I give a copy of this inscription from a photograph taken by me for the sake of the characters, but no transcript and no translation.

VII.

Inscriptions of the Tenth and Eleventh Centuries

The inscriptions of this period are, with a few exceptions, all on pillars or slabs, the practice of engraving letters on the living rock seems to have been given up almost entirely at a certain period and was only resumed at the time of Parākramabāhu I. Some of these pillars which were protected by the overgrowing jungle are beautifully preserved, others that stood exposed are generally damaged on one or two sides. Almost regularly these pillars bear engravings of the sun and moon as symbols of eternity, and of the dog and crow as symbols of instability. According to the interpretation of the natives however this means a carse, viz., whoever shall violate this property of the priesthood shall be punished by being re-born in the low condition of one of these animals.

Before entering into the particulars about these inscriptions I have to say a few words in general as to the kings who are mentioned in them. As a rule the kings are not called by the same names in the inscriptions as in the Mahāvamsa, and thence arises sometimes a difficulty in finding out the person which is meant. The kings we have to take into consideration now, together with their dates as given in Turnour’s Epitome and in

* Emerson Truscott II, 497.
the list prefixed to the second part of the Mahāvansa, are the following:

- Kassapa V. 937–954 or 914–931.
- Kassapa VI. 954–964 or 931–941.
- Dappula V. 964–974 or 941–951.
- Mahinda III. 997–1013 or 974–990.

In the inscriptions these kings are called in the same succession by the following names:

- Sirisangbo.
- Abhā (or Abhay) Sirisangbo.
- Abhā Salamewan Dāpula.
- Mihindā or Sirisangbo Abhay.

Of the intermediate kings between Dappula V. and Mahinda III. no inscriptions are known except the one at Polonnaruwa, which most probably belongs to Wajiragga, the general of Udaya III. mentioned at Mah 53, 46, although there is no positive proof for it. To king Kassapa V. belong the pillar inscriptions at Mahākalattæwa, Abhayawaewa, Kongollæwa, Inginimitiya (†), the broken slabs at Mihintale, to Kassapa VI. the pillar in the jungle near Mihintale, to Dappula V. those at Ellawaewa pansala, Aetawiragollaewa, Aetakadapansala, and one at Polonnaruwa, to Mahinda III. the pillar at Mayilagastota, the two tablets at Ambasthala, Mihintale, and most probably the slab at Wewelkanda.
us in the inscription that he was acp or viceroy before being king as it is stated in Mah. chap 54. His father called simply Abhaya Sulamewa here and in the inscription at Akawangolla is called by his full name, Abhaya Sulamewa Dappula at Ellawalawapansa! The two latter inscriptions bear as their date the tenth year of his reign and in both he alludes to a victorious campaign of his father, Abhaya Sulamewa in India, against the kingdom of Pudi (comp Mah 32, 70 78).

In identifying the name of Sulamewa in the inscription at Mahikaatattewa, Dr. Goldschmidt was guided by the allusion made to the chief secretary Sen, who is said to have built a nunnery on behalf of his mother and is most probably the one mentioned in Mah. ch 32, 33. At Ingumunna we have a chief secretary Arak, a name which occurs several times in the Mah. under the form Raksho Rakshako or Rakshhoso. At Mah. 52 31 we find a chief Rakshhako who built a vihara at Sawara kagma, under the reign of Kassapa V at Mah. 50 84. One Rakshhako is mentioned under the reign of Seni Silamgha, at Mah. 53, 11 one Rakshhaka under Dappula V builds the Hungawwa. Thus the positive proof for the authorship of Kassapa is wanting in this inscription.

110 Mahikaatattewa, a tank six miles from Anuradhapura, on the road to Galkulam, the ancient Kulatthawapi where according to Mah., p 154 the decisive battle between Elura and Dutthagamani was fought. The pillar is now in the Colombo Museum. The inscription is in perfect preservation not a single letter missing. Gitigamu is Ghritatelungu, 'the butter village.' Kolpatra or Kolpattra contains in its first part the Sinhalese kolu kulatthi, the second part is a Sanskrit tatesa. Nala aram is either an abbreviation of Nalakeeruma Mah. 42 15, or a composition with the female name Nala which occurs Mah 50 9.

111 Abhayawa. This pillar was found on the bund of the Abhayawa tank at Anuradhapura now called by its Tamil name Bassavakulam, it is at present in the Colombo Museum. I attribute this inscription to Kassapa V although I am aware that the King is here in the 19th year of his reign which does not agree with the Mah. according to which he only reigned 17 years. The subject is about fishing in the Abhayawa tank, and is interesting as it is the only ordinance of this kind that we have from such an early date. Later on in the numerous inscriptions of Nigamika Malla generally a paragraph is included in which the King states that he gave security to the fish in so many tanks (see, for instance the pillars at Rankot Dagoba Polonnaruwa, below No 150).

112 Kongollaewa. About two miles north of Madawasri on the central road. The pillar is now in the Colombo Museum.

* A Tamil ch of called Arak was defeated by Kula cikara. Ste 1 hy. Dave 1 a Conquest of South Ind a Bung As Sec 41, p 197.
† Mistakes of one or two years occur several times in the 32nd century and later on even of five years and more as we shall note in the proper place.
it is broken in two, and besides the inscription has suffered a
good deal from the weather, however, as the contents are very
much alike those at Mahakalattawa, we can restore it, excepting
only the proper names. On the fourth side, which is the only
one well preserved, we read that the king was accustomed to
sit under a madhuka tree (Bassia latifolia) on the full moon
day.

113. Inginimitiya, eight miles east of Anamaduwa (on the
Kurunagala-Puttalam road) and not far from the newly repaired
Usuvawa tank (Kirimateya Pattu N. W. P.). The pillar stands in
the jungle outside of the modern wihara ground and there are
also remains of a dagoba, stone pillars, and a stone well. The
ancient name of the place was Hinginipitiya* as we see from
the inscription, and it was most probably founded by the chief
secretary Arak, mentioned A 19. As I have already stated
this name Arak may point to different persons, and it is impossi-
ble to date the inscription with certainty. The name Mahinda
at B 9, most probably refers to one of the two aepas, who governed
Rohana under Udaya III and Cassapa V.

114. Mihintale inscription on the plinth course of the build-
ing at the top of the broad steps in 17 pieces. This inscrip-
tion, which is one of the most interesting at Mihintale has never been
noticed before; it is very well preserved on the whole, but in
each line one or two words are missing. The subject is the
payment of the workmen at the Ambasthala wihara, and it
agrees in some expressions with the inscription on the two
tables (see below No. 121). It contains no names except that
of the King Sri Sangbo, which I take to be Cassapa V.

115. Pillar in the jungle near Mihintale. This also is very
well preserved, and one of the best specimens of pillar inscrip-
tions. It contains a grant by King Cassapa III. to the Cetiya-
giri wihara (Saegiri or Seygiri) at Mihintale.

116. Pillar at the spillwater of a tank, now called Ellawaewa,
two miles from the Anuradhapura Trincomalee road at Kam-
paliana 17 miles from Anuradhapura. The first side of the pillar
is well preserved, on the second and third the last seven lines
only are legible, the fourth contains as usual sun, moon, dog,
and crow. The first side contains the name of the King Abhā
Salawewan Dāpāṇu and his father Abha Sri Sangbo, and the
rest is a grant to a temple, the name of which is either not given
or not legible on the stone.

117. Aetawingollaewa, 11 miles from Madawacci, north
of the road to Horowapota. This inscription on two sides of
the pillar is better preserved than No. 116, but at the beginnin-
g several lines are split away; the names and the subject are
the same as at Ellawaewa Pansala.

118. Aetakadapansala, one and a half miles from Aetawingol-
llaewa; pillar inscribed on four sides, of which only two are
partly legible. No names are given, but it is probable that

* Hinginipitiya, later Ingiri, is the clearing nut.
the inscription belongs to the same king as the two preceding ones.

110 Topawawe or Polonnaruwa—Two pillars were dug out there belonging to this period one near the Jetavanarama, inscribed on four sides and one near Nissanka Malliya Audience Hall inscribed on three sides with sun and moon on the fourth.

a The top of the pillar is broken off, and the first line of each side is missing, the rest is well preserved. In the first line we read [Salvemewa and at B 9 Wadurag and this induced Goldschmidt to ascribe the pillar to Wajura the minister of Sihalgoba mentioned Mah 50 34 But as Salamewan is a name given to different kings I think it is better to rely upon the name Wadurag, who may be identical with Wujragga the General of Kassiyap V mentioned Mah 51 102 118 126 or with Wijuragga (translated back into Pali from the Sinhalese) the General of Udaya III, Mah 53 46. The inscription contains a grant to the village Golutiya, situated in Ginna, a locality not known from elsewhere. The place where it was found is now called Birige wimannya. The Palace of the Deaf Woman, and it is possible that Birige is only corrupted from Wajura.

b The name Abhaya Salamewan is given in full on the first line of the first side, the rest also is well preserved, excepting only the first two lines of the third side which are missing. The contents are very similar to those of the inscriptions frommalekalattaewa and Ingumnitiya (Nos 110 and 113).

120 Mayilagastota eight miles from Tissamalaram in the Hambantota district. The pillar is now in the Colombo Museum, it is inscribed on three sides but partly effaced. It contains a grant to the Mahavihara and the Uda Lisa purwena given by the aepi Mahinda the son of Abha Salamewan and Queen Gon. By the Mahavihara most probably we have to understand the Nissamahawila at Tissamalaram (above No 4) and the Udatha purwena is perhaps the Uddhakan dharamwara mentioned at Mah p. 130.

121 The two tablets at Miluntale, on a terrace about half way up the steps to the Ambasthala. This is the finest specimen of Sinhalese inscriptions in the middle age, the carving is beautifully clear and executed with the greatest regularity. The inscription was known long time ago, and has been translated by Mr. Armour in the Appendix to Turnour's Epitome of the History of Ceylon (reprinted Forbes II 334). The donor is the same Mahinda as at Mayilagastota but here he is in the 16th year of his reign. The grant concerns the two celebrated viharas of Cauyagiri at Miluntale and of Abhayagiri at Anuradhapura, these two are well known enough but some other names in the

* Only the former of the two names used by the native is a corruption of the Sinhalese, which already occurs in the second part of the Mahawila. The native etymology of the latter is from pola and ana the polonga and the hooded snake.
text leave space to conjecture, as the Manuwisesa A 39 and the Pahanzewila A 40, which are most likely only fanciful names for the Mineri and Padiwil tanks in the North Central Province.

122. Wewelkaetiya, 11 miles from Madawacci on the Horowapata road. Inscription on both sides of a large slab, tolerably well preserved, but some letters are doubtful, and the whole is difficult to translate, as it contains many words which are not known from elsewhere. The king calls himself Siri sang bo Abahay, the son of Siri sang bo; this does not agree exactly with any of the kings mentioned in the previous inscriptions, but as the language, and especially the beginning, is exactly the same as at Ambasthala, I have ascribed this inscription also to Malinda III.

123. Mineri.*—This pillar is on the bund of the famous tank constructed by King Mahāsena, the apostate, in order to conciliate his outraged subjects. It is inscribed on two sides, but 44 lines of each side are completely effaced, and nine only left. The contents of these nine lines resemble the inscription of Kasapa VI, in the jungle near Mihintale (No. 115), but as the names are effaced we cannot ascribe it to any king with certainty. At Mah. 49, 5, it is stated that King Dappula II. (795-800) went for a certain purpose to Maniluraka, and at Mah. 51, 72, we read that King Sena (808-908) constructed a canal to the tank. Possibly the latter may be the author of the inscription.

124. Attanayāla whāra not far from the road from Ranne to Udūkiriwila in the Hambantota district. Only one side of the pillar is legible, and on this we read the name of the king's father, Siri sanga bo, but the name of the king himself is effaced.

125. Eppawala, a village on the western minor road (from Kekirawa to Thimirisawewa) about 10 miles from Anuradhapura; the inscription is at the doorway of a small Buddha whāra, about 200 yards south of the high road. The whāra roof was supported on 12 monoliths, with only one entrance, facing the east. The inscription is not very well preserved, and also the photograph I had taken of it does not help much in deciphering the same. The name of the king is here also Siri Sang Bo (in line 5), and the subject seems to be a grant to a temple, the name of which I could not find on the stone.

126. Maenik dana nuwara, about three miles from the resthouse at Lenadora, on the central road, 37 miles from Kandy. There are the ruins of a palace, at the entrance of which is a

* Full Maniluraka, the pearl necklace. There are also the remains of a kōva dedicated to Mahāsena, and destroyed in the rebellion of 1817, and some ancient statues of Hindu deities, which impress the native mind so much as to make no inhabitant of the village can be prevailed upon to approach the spot. Comp. Pridham II., 583 f. The Rajaratnakaṭi (Upaham I. I. II., 55) attributes the construction of Mineri tank to Canda Mukuśiwa or Sandaga Cunningham (44-52 A.D.) the son of Ia Naga.
stone bearing an inscription. It is surrounded by a ditch in which are the remains of what were apparently locks or water-steps. The jungle is full of ruins, at one place there are 24 monoliths, the remains of a wihārā. Of the inscription, only four lines are preserved beginning and end destroyed, in the remaining part mention is made of a temple called Mulun gamuwehera, which may be identical with the Mulunagāma Mahā 75, 10.

127 Pillar from Kaelamb, now in the Colombo Museum, it is inscribed on four sides A, B, C, D, but B is quite illegible, and also the other sides, are only partially preserved, the name of the king I could not read on the stone but the contents are very similar to those of the inscription at Mahākalattawa.

128 Anurādhapura broken top of a pillar in the Agency Grounds, on the first side we read the name of the king Abhi Siłamowana, the other sides do not give any sense.

129 Shab from Anurādhapura found in the Agency Grounds now in the Colombo Museum, it is inscribed on one side only, but the inscription is incomplete. It does not contain a grant to a temple but some rules about the lay fraternity. No names are given on the inscription.

130 Makulīna wihārā, two and a half miles east of the seventh mile-post on the road from Kurunaegala to Kandy. The wihārā is on the top of a large rock to which steps lead and the inscription is on the surface of the rock near to a (restored) Digobā, this, and No 133 are the only instances I know of inscriptions of the 10th or 11th century cut into the living rock. The name of the king here also is Siī Sīng bo, but about the contents I cannot give an idea as the inscription is too much defaced.

131 Segelena wihārā about three miles east of Makulīna Pillar at the entrance to the wihārā with the top broken off, the name of the King is not on the stone, the contents are similar to those at Mahākalattawa.

132 Ikkawelā about nine miles from Kurunaegala on the road to Kandy. Fragment of a pillar with top and bottom broken off in the compound of one of the native houses close to the high road. No names legible, characters and contents like those in the preceding inscriptions.

133's Panduwa Nuwara near Hettipola. 12 miles on the road from Warīyapola to Chilaw (N W P). Fragment of a pillar in the corner of an opened Digobā with an inscription in five lines. This place is said to bear its name from Panduwa the nephew of Wijaya (Mahā ch 9) but I doubt very much that the tradition is correct in this point. At any rate, there are no remains of any kind that point to such a remote period.

134. Kande wihāra at Yakdessa galā, about two miles east of the sixth mile post on the road from Kurunaegala to Puttalam.

* For the traditions about Maenik dana nuwara camp Pridham II., 653, Forbes II., 51 32.
Here also there are two fragments of pillars with inscriptions partly effaced, one in the temple ground and one about half a mile off in the jungle.

135. Dewanagala, Galboda Kori, Maeda Pattu, three miles from Mawanella resthouse, on the road to Aelphiya (Kegalla district, Western province). The temple is on the top of an immense rock to which steps lead; the inscription is at the bottom of the rock, about a quarter mile off the road in the jungle. Five lines are only preserved, which contain the usual introduction of the inscriptions of the 11th century (see for instance Mayilagastota, Ambasthala), but unfortunately not the name of the King; the greater part of the inscription is completely effaced.

136. Fragment of a pillar on the bund of Nuwarawaewa* tank, near Anuradhapura, 11 lines are completely effaced and three only legible. No names are given on the stone.

VIII.

Inscriptions of Parākramabāhu I. and his successors.

In the year 1023 the capital of Ceylon, Polonnaruwa, was overrun by the Tamils, who established a viceroy there and held possession of the island for nearly 30 years. Rohana, the southern district, was the only refuge for the royal family of the Sinhalese; four brothers, each assuming the title of king, contended together for supremacy, till at length, on the retirement of all other candidates, the forlorn crown was assumed by the minister Lokissara, who held his court at Kattragam, and died A.D. 1071. After him Wijayabāhu succeeded to the throne, who during his long reign of 55 years continually struggled against the Tamils, and at last drove them out of the island, but no fixed rule was established in Ceylon up to the coronation of Parākramabāhu I. in 1153. No Sinhalese inscriptions record any of the incidents of this long protracted war, as might be expected, and also no grants and privileges seem to have been given during this time to the Buddhist temples. As for Tamil inscriptions I have discovered the following, which evidently belong to this period:

1. Budumuttāwe vihāra, half mile from Nikaweratiya, on the road from Kurunagala to Puttalam. Three Tamil inscriptions on two pillars inside the temple and one large slab lying outside. On one of the pillars we read the words Kalinka makan, "The son of the Kālinga [King]"

2. Naimana, an upright slab with a Tamil inscription standing in the jungle about two miles north of Matara (Southern Province).

3. Tamil inscription on the walls of a Hindu temple, not far from the Thūpārama at Polonnaruwa.

Of Parakramabahu I, only one inscription is known at Polonnaruwa but this is easily explained as the ruins have only been cleared to a very small extent.

137 Galwil ura* Polonnaruwa. This is the last of the buildings in Polonnaruwa (see the sketch in Emerson Tennent II 588) which we reach after having passed the Rankot Dagoba and the Kuruvita. The inscription is on the perpendicular rock which forms the cave temple next to the standing statue of Buddha. It does not relate anything about the wars of Parakramabahu and his accession to the throne but is merely religious in its contents. We know from the Sinhalese chronicles that during the long time of the Tamil domination Buddhism was almost totally extinguished in Ceylon and when the kingdom was recovered by Wyaya Bahu 1071, it was necessary to send an embassy to Ramañña in order to request that a number of Terimgunes might be sent to Ceylon (Mah 60, o). During the same time schisms and heresy had combined to undermine the national belief, and hence one of the first cares of Parakramabahu was to weed out the perverted sects, and to establish a council for the settlement of the faith on debatable points. At Mah 73, 4 we read:

Yathā sakkhi bhuvayyātha saśaśaṅca mahasamo dulladolu sata mūtalla eram avāhātam gatam niśīyattayaabhedena bhunnam nekhā bhikkhuṁ kucelupurmannakiccāṁ āsuddha sūsaraṁ prāya cavresasahasassesa anātītasa yeva ca hānabhūgyam yam yathassaddhibham yanti ca yam ca mahakuliṅnam viñāṭhanam tālam taḥāmaṁ tiṁpeti ṣaṃ yathā thāne ṣaṃ yathā uddhi ca pūlāmya yam ca dūnamūḍhavassam vass'pento nirantaram catuddhipā megho va poseyymā yaṁ ca keca tiṁ sadhentaṃ may'rayam khecena mārata sada etam sabhum phalanetaṃ sambhāvitiṁ anek udhi viñāṭhatum dam kaloyam tam yathūbucchitam iti thiṅ.springframeworkaṁ kuḥo yam hū thiṅantaraṁ ad visi so.

That the commandment of the great sage should be restored which had become stained for a long time, which was broken up by the separation of the three nikāyas which were polluted by several shameless bhikkhus, who only cared to fill their belly, that in future for more than 5000 years they may go on the path that leads to nirvāṇa. Setting aside the protection of the noble families that are corrupted here and there, and pouring down continually a shower of gifts like a cloud from the four continents beneficial to the poor, this is the time for me to establish the kingdom with great trouble and to dispose of all this that has been arranged at different places for the purpose. So thinking he gave appointments to those that deserved it.

The same subject is treated again at Mah 78 5

Ado sasanaussādham va nīkāyaṁ bhikkham kāřatkāmu sāmyggaṁ jinavīsasavuddhiya Moggalittha tuśsām va Dhamma soke naṁsara mabati eram dhūram kṛtvā Mūlakkārasapassahyyaṁ

* Emerson Tennent II 593 ff
visāram tepitakam vinayañānām visesato theravamsekapajottam sāmaggini cirañikkhitam Anurādhapure nāṇapāla theram sasissakam raṭthe ca sa theram bhikkhu Pulatthipuram ānayisa Moggalānam theram ca theram Nāgindāpalliyam yuvārājassa raṭṭhasāmānu aṇīne sabbe ca bhikkhavo nanda theravaram selantarāyatanavāsinam Rōhāne parunham kātvā nīkiyattaya vāsino mahāvihāravāsinam bhikkhūnām dhananipati atha ajjhasanam aṇīman aṇīnasāmaggyākā.

"At the beginning, with the intention to purify the law of the mendicants of the three nikāyas, and to cause a reconciliation by the increase of the sacred religion in the same way as the King Dhammāsoka appointed Moggaliputta tissa the great therā and Mahākassapa experienced in the three piṭakas and knowing the Vinaya, the light amongst the theras who had been initiated a long time, so Paṭakkramabāhu brought Nānāpāla with his disciples from Anurādhapura and some bhikkhus from other countries to Pulastipura. He placed Moggalāna the therā and Nāgindapalliyya in the realm of his subking and all the other bhikkhus and Nanda the chief amongst the theras living in the temple between the rocks at the head of the three Nikāyas in Rōhāna, and they sent a command to the priests in the Mahāvihāra for a mutual reconciliation."

We see from these passages and similar ones how great his interest was for the buddhistical religion and the inscription at the Galvihiṃa gives a still more detailed account of all that he did for the progress of the faith and the benefit of the priesthood. A translation of the inscription has never been attempted yet, most probably on account of the great difficulties that it presents. The language is very much the same as that of the Sinhalese commentaries of the beginning of the 13th century, and of such works as Amāwatura, Pradīpikāwa, Thūpavamsa, Daladasirita, &c.; there is already considerably more Sanskrit in it than in the inscriptions on the tablets at Mihintale, but not yet so much as in the other inscriptions at Polonnaruwa, viz., Galpota and Thūpārāma; besides there are already a few examples of the new form of conjugation after the Dravidian fashion which was adopted in Ceylon during the great Tamil invasion of the 11th and 12th centuries. This is the first inscription which is not dated from the year of the King's reign, but from the death of Buddha; the date is given in lines four and five as the year 1254 after Walagam Bāhu, when 454 years had elapsed since the death of Buddha, this gives together 1708 A.D. or 1165 A.D. According to the editor of the second part of the Mahā. Paṭakkramabāhu's reign began in 1698, and so this inscription would have been written in his 10th year. It is a proof for the high esteem in which Walagam Bāhu or Waṭṭagāmāni stood even at so late a period that the date of this inscription is derived from his reign and not from the death of Buddha directly.

138. Galāndawalā, four miles from Yala, Hambantota district. Pillar inscribed on two sides, only one side legible, begins Čri
Sri Sanga bo Parākramabhūdati hitiyan wahunse &c No other name and no date is given

139 Pillar from Pooilankulam 10 miles east of Chilaw, now in front of the Government Agent's house at Puttalum (comp. J C A S 1855, p 181). It is inscribed on two sides, but the second side is only partly legible. At A 12 we read the name of the King Sri Sanga bo Parākramabhūdati hitiyan wahunse, &c, and B 18 again Sri Sri Sanga bo Parākramabhūdati Lamkes warā &c. The contents as given in A 16–25, and in the first part of B which is half effaced are about the remittance of the taxes imposed by former kings. This is a favourite subject in inscriptions of the late Sinhalese kings and we shall have occasion henceforth to dwell upon it in more than one instance. Almost every king boasts that he remitted the taxes of his predecessors and if we had to believe them we would be compelled to assume that within half a century all taxes were abolished. The Mahā says concerning the predecessors of Parākramabhūdati (73 3)

Abaddhaharagahada mahā dukkhavindhayadu pubbhūjājhu loko yam pitho bahuso puri

This world had been oppressed on many occasions by former kings who imposed unlimited taxes and thereby committed great evil.

The truth is that Parākramabhūdati was ten times worse than his predecessors, and by his continual wars against external enemies, as well as by the immense engineering works he undertook in the interior, he so exhausted and impoverished the country that it was long before it began to recover from the effects of his daring ambition.

140 Pillar at Paduwila* in the huge embankment of the tank near where the oya has effected a breach through it. Short inscription in two parts of five lines each in which the king states that he finished the repair of the tanks and bunds for the use of the fields in the hope of increasing the happiness of the people in this and the next world. Paduwila was one of the most important tanks in the north and is continually referred to in books and inscriptions. It is called Padavapi at Mahā 79, 34, Pandavapi at Mahā 1, p 204, ch 49 19 60, 58 63, 39, in the inscription at Ambasthala (No. 121), at 60 it is called Pahunweila and in the later inscriptions of Nissanka Mallā Padiwewa or Paduwila.

141 Aelabacera 12 miles east of Nāwala, a village on the central road 32 miles from Kandy (Forbes II, 33), inscription in 15 lines of which 9 are legible beginning Svasti Čri Laṅkādharmatha Parākrama bhūdati &c. This is the entrance to the large canal which was constructed by Parākramabhūdati, not only for conveying water from the river Ambanganga into the tanks, but also for purposes of inland navigation, so that boats might pass from here to Kantali and Pōḷonnaruva.
142. Maeddahorowa, Pandawewa, Dewamedi Hat Pattu (N.W.P.) on the road from Wariyapola to Chilaw, not far from Panduwas Nuwara (above No. 133). Inscription in four lines on a slab begins Cūmat Parākramabahuja, &c.

We now go over to the reign of King Nissañka Malla (1187-1196), or as he is called in the Sinhalese books Kirti Nissañka. His inscriptions are scattered all over the island, and are not only the most numerous but also the longest that exist. The Mahāvamsa 80, 16-26, has nothing to record of him, but that he erected temples and palaces, and by his zeal for Buddhism heaped up merits from day to day. He himself tells us of an expedition he undertook to India, but most of the other memorable actions he speaks of have regard to religion. He describes his whole life; birth, parentage, his arrival in Ceylon, his dignities there, the solemnity of his instalment as King, and the acts of his government. He visited all parts of the island and boasted that such was the security which he established that even a woman might pass through the land with a precious gem and not be asked, "What is it"? He put down robbery by relieving through different gifts the anxiety of the people who, impoverished by the severe taxations of Parākramabahu, lived by robbery; he remitted entirely the tax upon hill paddy, which was felt as a particular hardship, and at the same time greatly improved internal communications by repairing the roads and putting up resthouses for the use of travellers. Many of the buildings of Polonnaruwa, still extant in their ruins, are indeed owing their origin to his magnificence; it was he, too, who repaired and embellished the splendid cave temple at Dambulla, often referred to in his inscriptions.

143. Dambulla. This inscription is close to the entrance to the rock temple, not far from the one mentioned as No. 3 (Forbes I, 371; Emerson Tennent II., 579). It was translated by Mr. Armour in the Appendix to Turnour's Epitome (reprinted at Forbes II., 350);* it is written in an antiquated style of language, especially the beginning, reminding us very much of the inscriptions of the 10th and 11th centuries. In the lines 19-24 some letters are missing, but the rest is very well preserved.

144. Galasme Malāsane, about 5 miles north-west of Wellawte, a village six miles from Kurunhaegala, on the Anuradhapura road. There is a small temple built of stones close to the Daeduru oya, and inside a square stone seat very similar to those at Kiriwihāra and Thūpākāma, Polonnaruwa; the stone seat evidently was not always in the temple, which is rather a modern construction, but must have been exposed to the weather for a long time, as about half of the inscription is almost completely effaced; now also it is not in a favourable position for reading, as the temple gets its light only from the door and has no windows. The inscription

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* Mr. T. W. Rhys Davids, in a note J. R. A. S. vii., p. 166, refers to a translation of this inscription which he published in the J. C. A. S., but as far as I know this has never been printed.
in eight lines runs all around the stone seat, beginning at the upper end left from the door (at the place marked A). I am not quite sure that this inscription belongs to Nīcānka Malla, as that part of it which should contain the name is effaced, but the words which immediately follow have induced me to ascribe it to him as they are identical with those at the beginning of the inscription of Dambulla (beginning in the corner marked B). Keta lula paemili kala yaksha pralaya kota Laṅkāwa ma nushyāvāsa kala Wijaya rājayan (C) wahansege paramparāyan &c. In the same way of the whole inscription only those lines that are between B and C and between C and D are legible, and therefore a complete sense cannot be got out of it; as far as we can judge from the fragments, however, the contents must have been very much alike those of the inscription of Dambulla.

145. Ruanwæli Dāgoba, Anurādhapura. This is a fine slab standing near the eastern altar, with an inscription on both sides beautifully preserved. It was published and translated by T. W. Rhys Davids in J. R. A. S. 1874, p 300, but there are a number of mistakes in his transcript. The language approaches very much the modern conversational form, so that the inscription can be understood by any educated native, with the exception, perhaps, of a few words. After the usual introduction Nīcānka Malla relates the costly works he executed in the fourth year of his reign for the embellishment of the Ruanwæli Dāgoba, and for the restoration of the Maricavatī and other wihāras. It seems that Anurādhapura had been for a long time under the domination of the Tamils, who allowed the Buddhistic monuments to go to ruins, and that Nīcānka Malla was the first king who undertook to repair them.

We now go over to Nīcānka Malla’s inscriptions at his capital Polonnaruwa.

146. Inscription on the great lion in the audience hall, which was removed to the Colombo Museum (comp T. W. Rhys Davids in the Indian Antiquary, 1873, p 248). This inscription is of great interest as it gives us the titles of the high officials in the Sinhalese kingdom of the 12th century.* Another similar list concerning the 17th century is given by A. de Silva Ekanāyaka in his article, on the form of government under the native sovereigns of Ceylon, J. R. A. S. VIII, p 297 ff, and by Knox in his Hist. Relation. The whole subject is dealt with at some length by T. W. Rhys Davids in the notes to his article “On two old Sinhalese inscriptions,” J. R. A. S. 1874, p 360 ff.

147. Inscriptions on the broken frieze around the Thūparāma; there are altogether eight fragments more or less well preserved. The missing words can generally be supplied from other inscriptions. Three of the fragments belong to the upper portion (I., III., IV.), and five to the lower (II., III., IV., VII., VIII.).

* Near the audience hall there are two series of pillars denoting the order in which the different dignitaries were seated.
photographs have been taken of Upp. P. No. I., Low. P. Nos. III., VII.

148. Galpota, near the Thūpārāma; this is a slab 23 feet long, 4 feet broad and 2 thick, shaped like the leaf of a Sinhalese book (Galpota, stone-book), and neatly ornamented, the writing being surrounded by a moulding of birds. It contains an inscription in three pages, each page of 24 lines relating the whole of Nigannya Malla’s history. In the margin of the stone, on the left hand, we read that this stone was brought by the strong men of Nigannya from Saegiri (Mihintale). This curious passage has found its way into all the books on Ceylon (Forbes, I., 429, Pridham, II., 538, Emerson Tennent, II., 589), but evidently there is a mistake in it, and it can easily be corrected. As already Forbes remarked it is a matter of surprise that this weighty mass should have been thought worthy of being removed from Mihintale, which is about 50 miles distant in a direct line; but if instead of Saegiri we read Sigiri, it is quite natural; Sigiri is only 10 miles distant from Topawa-wa, and it is easily understood that the engraver who knew Saegiri to be a celebrated place of Buddhist worship put this on the stone instead of Sigiri.

The inscription has been translated by Armour, in the Appendix to Turnour’s Epitome of the History of Ceylon (reprinted in Forbes, II., 343). The two first pages are very well preserved, but in the third a number of words has been washed away, which cannot always be replaced from other inscriptions, so that the translation is in some places based on conjecture. A photograph was only taken of a part of the first page as a specimen, and this was difficult enough to obtain as the stone is almost in a horizontal position and too heavy to be raised.

149. Slab near the Dalada Mandirawa (the palace of the tooth relic); 12 feet long by 2 feet 6 inches broad, with an inscription on both sides. It was found completely buried near the principal gate of the king’s palace, but it is now put upright again. The inscription was published and translated by T. W. Rhys Davids in the J. R. A. S. VII., 160, who, however, mistook it to be an inscription of Parikramabahu I. After the usual introduction Nigannya Malla, himself a prince of Kālinga (son of King Jayagopa of Sinhapura), exhorts his people to choose for his successor one of his own family (most probably he alludes to his son Wirabahu), and not one of the non-Buddhistical princes of Cola or Kerali; if there is no one who has the office of chief king the heir apparent or one of the princes or one of the queens must be chosen to the kingdom. This wish of Nigannya Malla’s was fulfilled to a great extent, as after his son Wirabahu who, according to Mah. 80, 26, only reigned one night, his brother Wikramabahu II., and later on his step-brother Sāhasa Malla succeeded to the throne.

150. Inscription on the four pillars at Rankot Dāgoba, and on the stone seat at Kiriwihāna (Rhys Davids, ib. p. 104); these pillars originally surrounded a stone from which the king was
went to worship towards the dagoba, but now they are fallen
down and two of them are broken; the inscription is identical on
each of the pillars and on the seat, but not equally well preserved;
the contents are very similar to those of the Dambulla inscription
(No. 148).

151. Stone seats near Rankot Dagoba and at the Thuparama;
both contain the same inscription, one in six, the other in four
lines running all round the seat; the former was found in the
jungle 200 yards from the Dagoba, the latter is still in its
original place.

151a. Stone seat at Kantalai tank; this was discovered a
short while ago in the ground below the tank, which was cul-
tivated in former times, but afterwards allowed to fall back into
jungle; it is about three-quarters of a mile from the present rest-
house, and near the Tamil villages; the contents are the same as
those of No 151.

152. Inner inscription on the stone seat at Kirivalahara (the
outer one is identical with that on the four pillars, No. 150) of
this inner inscription only one line is well preserved, the second
is partly and the third totally effaced; the contents of the
preserved parts are identical with those of Galpota B 13–17.

We now go over to the inscriptions of Niganka Malla in the
southern part of the island.

152a. Pillar from Kaeligatta, in Hambantota, now in the
Colombo Museum; it is inscribed on two sides, but the first lines
of A are effaced; the name of the king is contained in the last
line of B, as it is often the case in inscriptions of Niganka
Malla. The introduction which fills the first side is interesting,
as it gives some particulars about the king's daily life.

153. Wandarupawilahar, 1½ miles south of the Ambalantota
resthouse (7 miles from Hambantota), on the other side of the
Welahe river; there are the remains of an ancient vihara, a
pillar with sun, moon, dog, and crow, and an inscription on the
surface of a stone in front of the vihara; 16 lines of it
are tolerably well preserved, but the beginning and the end are
effaced. The contents offer no peculiar interest except the last
three lines, where it is stated that the king fixed the tax for the
first anumam at 1 anumam 3 pdalas 6 mandaras; for the middle
one at 1 anumam 2 pdaclas 4 mandaras; for the last at 1 anumam
... pdaclas, 3 mandaras. The same passage occurs in the in-
scription at Dambulla, I, 2, and in the Galpota, A, 17. The
earliest mention of any tax or contribution of the people towards
the support of a royal person in Ceylon is, according to Sir John
Phear (the Aryan village, p. 227, where, however, the Pali is
ill-treated in a most horrible way) in a passage of the Sumangala
Vilasins; Mayam ekakasa khetata anumam anumam aharani-
tva tuyham sailibhagam dassama, “We shall give you at the rate
of an anumam of paddy from each field of ours.” In inscriptions

* Prinham II, 589, 591.
the word tax (aya) occurs first in the 10th century, but it is not specified there to what they amounted, and neither the Mahavansa nor any other historical book gives particulars about these points.

154. Rambha wihāra, about three miles north of the 63rd mile post, on the road from Galla to Hambantota. Several fragments of inscriptions scattered in the jungle around the wihāra.

155. Kālugasagala, about four miles north of Buttala rest-house. The cave is 18 feet high and 50 feet broad, and in it there are three images of Buddha carved out of the rock, and one of 12 cubits long, built of mud, in a reclining posture. The inscription is on two sides of a pillar lying at the entrance of the wihāra, and is very well preserved; the name of the king is here also at the end. The contents are identical with those of the inscription at K CLI (No. 152) only that here the words Pithirajayeli Kael A. 14 are missing.

There are several more pillars of Nissanka’s in different places of the southern district, of which, however, I give no transcript, as their contents are identical with one or the other of the inscriptions already mentioned. One pillar, inscribed on four sides, was brought from Bintenne, and is now kept opposite the Badulla rest-house; another one is at Illupatana, in the jungle, two miles east of the Bibile rest-house, and not far from the high road. One, very much effaced, at Potubandana wihāra, five miles south-west of the Bibile rest-house in Maedagampattu, and one at Kōtaserapiyangala wihāra in Waegampattu, four miles from Bibile on the road to Nilgala.

156. Inscription of Sāhasa Malla (1200–1202) on the upright slab, north of the Hactadage, found whilst cutting the new path to the Rankot. This inscription was translated by Armour, in the Appendix to Tourneur’s Epitome (reprinted in Forbes II., 353), and afterwards edited, with a translation, by T. W. Rhys Davids in the J. R. A. S. VII., p. 356, but unfortunately from a native copy which is full of blunders. *It is the only inscription that exists of King Sāhasa Malla’s, and is of high interest, as it gives us in the introduction the relationship of the king (he was a brother of Nissanka Malla’s, but from a different queen) and the events connected with his accession to the throne of Ceylon. The subject is a grant made to the General Lag Wijaya Singa Kit who is mentioned several times in inscriptions of Nissanka Malla’s. According to Galpota, B 15, he was sent over with an army to India to invade the kingdom of Pāṇḍi, and having daunted them by his energy he brought back a number of prisoners and a large tribute. From this inscription we see that he also played a conspicuous part in the installation of Sahasamalla, whom he brought over from India. As the date of this event is given the year 1743 A.D. and this agrees with

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* The word aya, in the inscription from Tissamahirama (No. 67), is translated “taxes” but I am not sure about this. Comp. the Inscription at Wilaragala (No. 58).
the date given by Turnour, while the editors of the second part of the Mahā have put 1745 instead

157 Pillar of Lag Wijaya Singa Kit, found on the bund of Abhayawadana tank at Anuradhapura, now in the Colombo Museum. The inscriber is the same Lag Wijaya Singa mentioned in No 156, but here he calls himself chief minister to Lalitha's royal consort Abhū Salamewan. Now, from the Mahā (80, 30, 31) we know only of a General Kirtisena, who married Parakramabahu's widow Lalāvati and reigned three years (1797-1200) after which time he was deposed by Sīhasa Malla. It is unlikely, although not impossible, that Lag Wijaya Singa should have been first the minister of Kirtisena and then have installed his enemy, Sīhasa Malla. Lalāvati was restored twice to the throne by the Tamils in 1207 for one year and in 1211 for seven months only, but nowhere in the Mahā she is connected with a prince of the name of Abhūyac Salamewan so this must remain undecided for the present. The inscription contains a grant to the priests living in the Ruanweli, and resembles also in the language very much the pillar inscriptions of the 10th and 11th centuries.

Following the chronological order, we have to mention now two inscriptions of a king who calls himself Sīri Sanga bo Parakramabāhu. One of them (158) is on the pavement of the southern altar of the Ruanweli Dīgoba, the other one (159) was found at Dondra, near Matara (S P), and is now in the Colombo Museum. The latter was published by T W Rhys Davids first in the Indian Antiquary, I 619, and afterwards in the J C A S 1871-72, p 37, but he ascribed it to Sula Sīri Sanga bo (712-718 A D). In the proceedings however, p 124, he states, that the chief interest of the inscription lies in the simultaneous gift to Hindu and Buddhist temples showing that as at the present day so in the year A D 1400, Buddhism was corrupted with Hindu rites &c. As we have seen in the pillar inscriptions of the 10th and 11th centuries, the Sinhalese kings often call themselves by other names than those given in the Mahāvamsa and we have, therefore, to take into consideration chiefly the language and the contents of the inscriptions. The language of the Dondra inscription is evidently more modern, not only than that of the pillars, but also than that of Nīggīhika Malla, as for the subjects, it is a dedication of coconut trees to the temple of Vishnu at Dondra and therefore does not prove anything for the date of the inscription. In fact, it would be difficult to make out the age of this stone if the name of the king and the language did not agree so well with the other inscription at the Ruanweli Dīgoba. This latter is not mentioned in any book and seems to have been quite unknown to the present. It begins with Abhūyac Salamewan, and then follows at the end of the first line the name of the King Sīri Sanga bo Parakramabāhu, besides these there are mentioned in

* Comp Forbes II 118
the third line one Wijaya and his mother Sumedhā. The contents of the inscription are religious; the king relates how he worshipped the Ruanwaeli Dagoba, how he spent five yālas of rice, a large ocean of milk, and 2,000 kalandas of incense, how he recompensed the working people and their mothers with gold and clothes, how he listened to the Thūpawansa, and worshipped the Thūpārāma and the sacred Botree, &c. Among the kings that can come into consideration there is only Wijayabāhu II., who was a zealous Buddhist; the story of his reign is thus introduced in the Mah. 81, 10:

Tadā khalu Siri sangha bodhi rājanvayāgato rājā Vījaya bāhu ti vissuto cāruvikkamo. So there is no doubt about his name being Siri Sanghabo; his relationship is not given in the Mah., but he claimed descent from the unfortunate Siri Sanghabo I. (246–248), a martyr of the Buddhist faith. As Mr. Davids pointed out in the passage already quoted, it is no matter of surprise to see that a king who professes to be a zealous Buddhist at the same time bestows gifts upon a Hindu temple, as in the 13th century Buddhism had adopted the cult of Vishnu and other Hindu deities. The temple at Dondra to which the inscription refers is a Buddhist temple now, but there are still to be seen the statues of Vishnu, Ganeśa, and the sacred bull of Tanjore, which evidently do not at all interfere with the Buddhistical worship.

160. Inscription at the Paepliyanā temple near Koṭṭa. This is a grant by the first King of Koṭṭa Parākramabāhu VI., made in the 30th year of his reign. As the date of his accession is given the year 1558 A.D., which agrees with that given in the foot note to p. XXII. of the list prefixed to the second part of the Mahāvansa. The stone which contained the inscription is broken now, and the pieces have been used for the construction of the outer wall of the Paepliyanā* temple at the junction of the two roads from Pamankanda to Horana, and from Koṭṭa to Galkissa. The priest, however, has got a copy which I used for making the transcript, after having compared it with the fragments. A part of it has been published with a translation by James Alwis in the introduction to the Sidat Sangarāwa, p. CXIX.

161. Inscription at the Gane wilāra near Waeligāma (S. P.) published by T. W. Rhys Davids in the J. C. A. S. 1870–71, p. 21, the king calls himself Siri Sanghabo Siri Bhuwaneka bāhu, and is most probably the sixth of his name who reigned from 1464 to 1471.

162. Inscription at Kaelani (see No. 127) published by L. de Zoysa Mahāmudaliyar in the J. C. A. S. 1871–72, p. 86; this is on a stone slab near the ancient Kaelani temple, on the left shore of the Kaelani gangā while the new one is on the right. It records an account of the repairs executed in this temple by King Dharma Parākramabāhu of Koṭṭa who

* This temple is mentioned in the Paravi sandesa, a poem by Śri Rāhula of Totaγamuwa sthāna 46
reigned according to Torunn from 1500 to 1527 A.D. The only historical book which records the reign of this king is the Rjuwaliya* while the Mahavamsa and Rajarathnakkari omit it altogether and make his brother and immediate successor Wijaya Bahu supply his place, this has led Zoysa to the conclusion that the assumption of the sovereignty by Dharma Parakrama Bahu must have been disputed by his brother Wijaya Bahu as already Turnour had supposed in his epitome. The date given in the inscription as to which he ascended the throne is 2001 A.D. = 1508 A.D. and differs by three years from that given by Turnour (to which he arrived by adding the 14 years of Pandita Parakrama Bahu VII from an unknown source and the 20 years of Wira Parakrama Bahu from Rjuwaliya p 274 to 2014, the last date given in the Mahasaya in which Bhuwaneshwara VI died).

163 Second inscription from Dondra at present in the Colombo Museum. This too was published and translated by T. W. Rhys Davids in the J. C. A. S. 1870-71 p. 29. This and No. 167 are the two only inscriptions known at present in Ceylon which are dated from the Chaka era. It bears the name of Wijayabahu the brother and successor of Dharma Parakrama Bahu mentioned in No. 162, but the date is the year 1510, this inscription confirms in some way the result to which we just arrived viz that Dharma Parakrama Bahu and Wijayabahu struggled about the sovereignty, and further it suggests the idea that Wijayabahu must have been recognised in the extreme south of the island only and unknown in the central part. The subject of this inscription is like that of No. 159 a grant to the temple of Vishnu at Dontra.

164 Kudamuruwaha 13 miles from Colombo on the road to Kandy and half a mile to the north. The inscription in 42 lines is on an inclined rock close to the temple and is tolerably well preserved. It begins Ch. Lankanadhapatih Parakrama Bahu but we cannot make out which king of this name it is. The language is quite modern and the contents are of no peculiar interest.

Of the inscriptions now following I only give the places where they are to be found and the dates if they can be made out they are all more or less modern and too lengthy to be reproduced here either in text or translation. Some of them have been published by native scholars in the Colombo papers especially the Lakrakirimuwa.

165 Galapada wihara one mile east of Bentota. There is a very long inscription on the surface of a rock at the bottom of the steps that lead to the entrance of the wihara. It gives an account of the repairs which King Parakrama Bahu of Dambadeniya executed at this temple, having heard that the dagoba attached to it contained a relic of Maha Kassapa the first hierarch of Buddhism.

166 Batalgoda-wala, one mile east of Debelgumwana a village eight miles from Kurumaegala on the road to Dumboor. There is an ancient tank stone pillars and a fragment of a stone bearing an inscription in the character of the 16th century. The place

* Upham L I II. 954
the third line one Wijaya and his mother Sumedhā. The contents of the inscription are religious; the king relates how he worshipped the Ruanvaeli Dāgoba, how he spent five yūlas of rice, a large ocean of milk, and 2,000 kalandas of incense, how he recompensed the working people and their mothers with gold and clothes, how he listened to the Thupawansa, and worshipped the Thūparāma and the sacred Botree, &c. Among the kings that can come into consideration there is only Wijayabāhu II., who was a zealous Buddhist; the story of his reign is thus introduced in the Mah. 81, 10:

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160. Inscription at the Paepiłyana temple near Kotta. This is a grant by the first King of Kotta Parākramabahu VI., made in the 39th year of his reign. As the date of his accession is given the year 1938 A.D., which agrees with that given in the foot note to p. XXII. of the list prefixed to the second part of the Mahāvansa. The stone which contained the inscription is broken now, and the pieces have been used for the construction of the outer wall of the Paepiłyana temple at the junction of the two roads from Pamankanda to Horana, and from Kotta to Galkissa. The priest, however, has got a copy which I used for making the transcript, after having compared it with the fragments. A part of it has been published with a translation by James Alwis in the introduction to the Sidot Sangarāwa, p. CXCIX.

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reigned according to Turnour from 1605 to 1527 A.D. The only historical book which records the reign of this king is the Rājāvaliya* while the Mahāvamsa and Rājarathnākari omit it altogether and make his brother and immediate successor Wijaya Bāhu supply his place; this has led Zosi to the conclusion that the assumption of the sovereignty by Dharma Parākramabahu must have been disputed by his brother Wijaya Bāhu, as already Turnour had supposed in his epitome. The date given in the inscription as that in which he ascended the throne is 2051 A.D. = 1508 A.D., and differs by three years from that given by Turnour (to which he arrived by adding the 14 years of Pandita Parākramabahu VII, from an unknown source, and the 20 years of Wira Parākramabahu from Rājāvaliya p. 274, to 2014, the last date given in the Mah. as the year in which Bhuwanekabahu VI died).

163. Second inscription from Dondra at present in the Colombo Museum. This, too, was published and translated by T. W. Rhys Davids in the J. C. A. S 1870–71, p 25. This and No 167 are the two only inscriptions known at present in Ceylon which are dated from the Čaka aera. It bears the name of Wijayabahu, the brother and successor of Dharma Parākramabahu, mentioned in No 162, but the date is the year 1510; this inscription confirms in some way the result to which we just arrived, viz., that Dharma Parākramabahu and Wijayabahu struggled about the sovereignty, and further it suggests the idea that Wijayabahu must have been recognised in the extreme south of the island only and unknown in the central part. The subject of this inscription is like that of No 159, a grant to the temple of Vishnu at Dondra.

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166. Batalagodaluwa, one mile east of Debelgomoowa, a village eight miles from Kurumagala on the road to Dambol. There is an ancient tank, stone pillars and a fragment of a stone bearing an inscription in the character of the 15th century. The place

* Upam, I. 11, 294.
is now totally overgrown with jungle and not even a footpath leads to the spot, which is only known to a few amongst the inhabitants of the village.

167. Laṅkātilaka vihāra, eight miles west of Kandy; the temple is on the top of an immense rock, to which a flight of steps leads, and there are two very long inscriptions, one in Sinhalese and one in Graṅṭha or old Tamil characters. The Sinhalese inscription records the erection of the temple and the grants of land made to it by King Bhūwaneka bāhu IV. of Gampola. The date of the accession of this king as given by Turnour is A.D. 1347; but that given in the inscription is the year 1266 of the Čaka era, corresponding to A.D. 1342.

168. Gaḍalādeni vihāra, two miles west from Laṅkātilaka, and not far from the high road; here also there is a very long rock inscription in Sinhalese character, partially effaced, which is peculiarly interesting from the fact of its being alluded to by Robert Knox in his account of Ceylon; it records the history of the construction of the temple and its endowment by a king of Gampola.

169. Akuruketupāna at Ambagamuwa, five miles from the Navalapitiya railway station; two inscriptions, one of 34 and one of 24 lines, in an ancient form of the Sinhalese character, both very much effaced and weatherworn.

170. Kaḷenagala, Gangabada pattu, Siyamae Korle, about ten miles from Colombo on the Kaḷanāi road and three miles to the south, not far from the Kaḷanāi gangā; there are the ruins of a temple, stone pillars, a dāgoba and an upright slab, covered on both sides with an inscription in modern Sinhalese characters. It begins Čīr Saṅghalbo Parākramabāhu, and belongs, most probably to the same Parākramabāhu VI. of Koṭṭa, who inscribed the stone at the Paṇḍ italiane temple (No. 160.)

171. Alawala Amuna at the Kospota oya anicut, about six miles from Kurumaṅgalaga; there is a long inscription in large sized modern characters on a rock close to the river. It contains a grant to the temple of Mādagama, which is situated in the neighbourhood, by King Parākramabāhu of Damladeniya.

172. I here annex an inscription which, properly speaking, has no room at this place, as it is not on a stone but on a copper plate. It was discovered some years ago in a cinnamon plantation near Negombo, and published by L. de Zoysa Malā Muddaliyar in the J. G. A. S., 1873, p. 76. It belongs either to Wijāya bāhu VI., who reigned at Gampola, 1398–1409, or to Wijayalāhu VII. who reigned at Koṭṭa 1527–1538, and who is the author of the second inscription at Dondra (No. 163.) It is however more likely that it belongs to the former, as it is dated from the 9th year of the king's reign, while Wijayalāhu VII. only reigned eight years. It contains a second (or confirmatory) grant of a rice field to the Brahaman Venrasu Kenda Perumāl and is interesting, as it shows the latest form of this kind of inscriptions, which, although written in a modern style of language, still preserves a good many of the ancient traditional expressions.
PART II.

TEXTS

(1) Tongala.—(a) Parumaka Abaya pura parumaka Tusaha wapi acagirika Tisa pawatali agita anagata catudisa e gasa dine Dewana pi maharaja Gaminii Abaye nyate acanagaraka ca [tawi] rikhya nagaraka ca. Parumaka Abaya pura parumaka Tisa nyata pite majaha agata anagata catudisa sagasa

(b) Parumaka Abaya pura parumaka Tisa nyate. Inti wapi acagirika Tisa pawatali agita anagata catudisa sagasa Dewana piya maharaja Gaminii Abaye nyate acanagaraka ca tawirikya nagaraka ca acagirika Tisa pawatali agata anagata catudisa sagasa Parumaka Abaya pura parumaka Tisaan wirani nyate pite

(2) Gilliena wihran—Dewana piya maharaja Gaminii Abharya sa pura Tisaasa mahalene agita [a]raga catudisa sagasa

(3) Dumbulla wihran—Dewana piya maharaja Gaminii Tusasa mahalene agata anagata catudisa sagasa dine

(4) Tissamaharam—Siddham Mahanaka jajhala pura Alunaka jaja Nukunshawiha Karai[hu] Gola samawi ca Gola gamaketa waga guma ca nama

(5) Ruanwachi Dingali Anuadhapura—Sidha. Wahal z rajahga manumara Tisa piyasa maharaja puthi maharaja (2) Gaya bialy Gaminii Abuye Dakimi Abiya araba whera kariya na mukhiya (3) bajika patsawanak tiri koṭu papatakarhii jina pitiṣata (4) koṭu dine dakapeti bikutagahi atiya catari picieni paribhanak koṭu dine


(7) Periyankulama.—Siddham Wahaba maharajino ga sudesana patanagahiha ya jumapalatariya kama karana karoṭu tiragana utiha yami halanaka jehi (2) halanaka rukawatiya ima tera Majiba dini bada karinya bajika yaha puri aynasa pura kaha kaha patanagahiha (3) dakapeti (4) jina paliṣata riiya kama karuna karotu Amaratorlu keta ca如期awatiya dakapeti tumahi patsapata koṭu salana pitiya nahi Majiba nana (5) atanani ma dakaṣṭapayasa koṭu salu koṭu sapatsawana beri palasawasa dini

(8) Periyakudi wihran.—Gamanii Abiya rajaha (2) la

. puvuḍari swanaka waza (3) ka [pa] rama tera Tusaha ka mahawami (4) [para] ma tera Majiba ka
ganaya Cakadarika wehe (5) rahi cetaha ca Ita-rothapat (6) dine Cakadarika wehera [li] dine u a few amongst the
(10) Galvana—Maharaja (12) manu
maraka Tisa maharajaja Tisaj Gaminip Abaya pala wibakahi wama manaka wawi paca saha[sa] kahawana
jarya kanjaya ta baraha bukasagaha taya satari pacci pari

(11) Wiharagala.—(a) Siddham. [Wa] saba raja Cakadaraka wibarahi papa (2) takara kara waya upala donika wawi paca
sahasa (3) kiniya paca satehi ya pasu nawa ya bikasagahataya (4) nawasa.
(b) Siddham. Wahaba rajahi patagapara . . . . . . . . . . . . . Tisa rajaha (2) puti Gaminip Aba raj [Wa] saba rajaha dinika Upala
(3) donika wawi papatakara jina pahawaya para sahaha (4) ta
padi dina
(12) Tamaragala.—Siddha Wahaba ra . . . ha marumanaka
Tisa maharajaja puta maharaja Gaminip Abaya . . . .
(13) Kaikawa wihar.—Siddham. Patama tera Warasi
ameta hita Amaryawa ameti Abaha ca duti batu kara bu hawa
caru . . . . ga wadha cetaha ja bikasagahata ja dina.
(15) Dunumandalaka—(b) Ulajakawapi bikasagaha (2)
sita wiyaketahi bujaha (3) bika anutara be b'jana hala (4)
ta kubara dura kariha na gamaka (5) katu sahagakari ata
karikaha (6) tulatariwiyaketahi tanakare (7) waye buka
sagaha taka dinaka (8) rahi ka[ha] pana ha gama karahi
wirawa (9) Abaya bukasagalthata kubara dina sata (10) masaka.
(16) Situlpawihara. — Siddham. Nakamaharajaha puta
Batiya Tisa maharajaha malu Ti[sa] . . . . . (2) maharaja
ata sa . . . . ta Tisa kahawana—thiya Citalapawata atiha
sama daki Ti (3) sa aleya wawi aka sa kou na sa
Nakamaharajaha [ce] taba . . . ta Mulawatiya ci (4) . . . .
hata karadorahumaha akala [ko] tu karitakujarakhatinyi ca
dasa pahatayi (5) jina [pal] satari . . . . . . . . . . . . . .
ko dini dao pada satasamanata dini.
(17.) Gaigirika.—Siddha Batiya rajaha dinayanikaka gal
kawiharahi . . . . . . . . . . . . . . . . . . . . . . . . . . . .
kubara pahana wi . . . . . (2) maduka
kubara ceta ma warna hinagalaya avapataya nakawiraya ceta
kubara asirawu tabu (3) ketai ceta kara mani karawiya ceta
kubara ganwai katiyaya ceta kubara.
(18.) Dematamal wihar.—Siddham. Gamaaka Aba rajaha
wihare satala gamaka (2) Sarihi ha girijyi boja pati pati daka
parihaka gapa (3) wiharahi dasa . . . . . . . . . . . .
(19.) Debetalapansala.— . . . . . . . . . . . . . . . . . . . .
Mekawana Aba maharajaha (2) catial . . . . . . . . . . . ta ha ta maka Aba (3) cala
wada punimaha maha bahudawasa ga (4) naka sahasayaha
jaya . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .
taba lawa (5) mahawiharali papatakarihaya kana
saga wadawa (6) tara mahapata wana mahapataka mahama
lata (7) tasa . . . . . . . . . . . . . . . . . . . jina hu sa
(20.) Mihintale.—Siddha. Dewapupiya maharajaha marumana
aka manapaya Gamiip Abhayah maharajaha Cetigiriya bhikkhu
sagaha (2) . . . . . . . . . . . . . . . . . . . . . . . . .
gum . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .
gamanakarihah pule-
54. Galwibara.—Sidha...pi...ta...karihake...batigamaketha karihake ga siwagamaketha kari...tawi tula [da] rawiketahi karihake jala makulaketahi karhika...parawiketahi karihaka pumanawiketahi karihaka mahabamana wicketahi karihaka tulatarawiketahi karhika mahamakalaketha karihaka waninjakala ketahi karihaka acawiketahi...mahawiketahi karihaka lajakawiketahi karihaka kubara jita gamaketa paka...mapunaketha karihaka nawawawiketahi karihaka kubawawiketahi karihaka paye pabaraketahi karihake wajabutigalakawiketahiaperaka.

55. Tunmanakanda.-(b) Siddha. Upalabijakahi upajini Naka (2) pawatawilarahi cetha asa ta ka (3) watiwatapata gamakeli cethakunbare wali (4) mahamujjaketahi bojasa niniketa (5) halatalie kubari karihi (6) hiyapilawi... (7) nawagamaka (8) kuwawaraaga.

58. Wera gala.—(a) Sida...bujiy karawa la Tisayahaja wanikubare sa kahawana mahabhisagawa...bawini... (2) wisi ti male kuhawana...wapi te lerna...ma kahawane... (3) hi ladiahi yo kari maana yata sadha... (4) wataba mawa dinaka mahabhisagawa.

(b) Sikaha ga...kahawana karihi (2) mahana mela wara batagamakahi (3) patagamakahhi ceta karihi maraja (4) maharuwawawi kahi cethakari (5) Cudasumana gamahi cethakari (6) mahaka...kahi cethiya (7) kubawawakamahi cethakarihi (8)...taata gamakalihi patakarihi.

61. Habarane.—Siddham. Mujita gamana keriya kmo ameta Wasayahala patu agi walamana wawiyi (2) atiwaawiyi [da] kili galana kana atata wawiya keta avitakita ceta ceta gama sawa (3) atala koto me agivalamana wawii mulasara ca pacawa divwasara ca (4) do karihi salasa ca caka catalisa karlii ca Sarima parakama mahatata me agivamalama (5) wawii bojya pati Sena patu Abalayaha ca mahalaka balatata rakana kañakayala manumankah Wesananyahla ma (6) keta akata (7) kiriya daka patiya kala amana da... kaka ta sagasalaa hiyawaya bojya patiya kara kalawaya Cetagiriwiwabhi Abatalkhi sila cetha tuuna akala koto kiri witara Gapacetili tela buta malako koto ca (8) jisapaliseri kama karoo karoo Copo (7) talaya giniya me gapacetili jaganana hamanatatay pa a watahi (9) nawanana koto ca bojya patiya Karaka ta wawiyi dina... me cethi dina...bojya pati sari...ca karihi salasi wi wisiti ka (10) do pata ca ametaha ca Wubahayaba pata nakayaditi...puwayasa sawanaka walsi mahimodini puna nasata paka (11) divwas.

62. Thalahala.—(a) Siddha. Balahi bawaka wasika (2) upasaka citayaka ma pata (3) Damila baya mata...hanyay.

67. Slab from Tissamaharama.—Siddham. Budadalasa Mahida Maha (2) sena tawaka baya Abaya maha raja (3) mi apu cudi purumuka Budadasa tari pali (4) mahamamika Jeta Tisa maha raja apaya (5) ha pali Toda ganika kiri kiniyih uga awami (6) dinawa salasa kiri abatarili Mahagama (7) raja mahawiharali tara pali mahamani Pa (8) dana galha dinika paca salasa kiri ca.
ni Padana (9) gilida me wanihetu pawata na nyota koto sa
(10) padinaka catara sasakala kuri ce mo di rci (11) nuni nawa
sasakala kiri yaha ugu wama (12) cirata miyumin
rajakoli bhamana (13) mini mewa bika kari di catara
umanu beda (4) bika ca senika tawa na
(15) Padana galihi bika sga hanyi yaa ca [ta] (16) ra pacyid a
uwayutu kurwam koto apu ce (17) di purumahla din niyamani
me ca sli (18) lu hawii di dinamah 
77 Pilngum — Siddham Utaa Luhul Malugwntama ata
salisayata war kari yama rotuhi ita tota livari ca
(2) mahaku yetekeha iwa iwaso whala iwa cak i rata paaluhu
abali watukiri uwayutu me tem kariri (3) lafi yan
whari atani semaata ata arakata koto caka kariri caka umunata
kubara hana iwa wiharali na (4) habikasaganata
catur pacahaata dinamaha.

8a Diyanama — Siddham mukakala muda wada
[r] (2) upasakuya i ya kita iwa wadari cura kita nga
(3) jamu cura iwa jaya toto kubere puta iwa na jamu
daika iwa (4) caka kari dasa tikku kubara

97 Nangua — (u) Siddham Welunka rukawwia taap
mebya kalo tejo pisi kotasaheika kotasa Luhul Bumonguia
weherehu saa

(6) ta mana purumaku sakana puta ha
Bumonguia wehere dayo kinho wendaka dawa ku mhabaniye
(2) waarisa hangojwa waarisu kahuna (? waarisa kahinuka
pulasaar) (3) waarisa sama satai waarisu dala da kapata kanawa
hadiitu Bumonguia whari bikasanganaha caka (4) pica yita
dime saga buga kari kuma atani isamita wa mwa dika btwa
geta awina kahawanda (5) watat iwa daka puta bojrupa
Bumonguia whari bikasaga dini pita karakata saa

98 Galkowula — Siddham Manaku miharajala puta Bita
Tisa ma (2) haraja manaka (?) kariri paci caawita , hamudata keta (3) Wilurubi waawii, rukawwia cota bi
wana Abuliyah i ceta kariri (4) bojju pati karakata ya
kubare wiharulii tela mala ceta
(5) junapitisaati bi awo no

102 Wellangoll — bikasangantha kahii
rakawwia haka kubari wadari iwa bikaswii
niyata iwa (2) Biaawwia iwa iwa
maraduwaya iwa mahaati iwa me ceta kubere (3)
kari nanka

110 Muhkalattaeswa — A. Suru song boj ma purumuku pisi
loswanne awayawu putu dast wak dawaas Pundi rir Dopulu
wane mkap par ha kurley senin iwa nawa turu saengim isi
muhale Dopulu aarai kumaana wanaaikudi sali dul swaas sa
kolpati sausa aetaa wae sepe me tua ik deniimo ek seewe va
dalesein Sen mahi

B' huraan tumaan meneiyan naemun nam di koto karana lad Nal
aram melinu warko tumaan tubu waat surith se dawasputi
mahawelerwe mhabooyae diy wada wae ci meheni waat haembu
wat sat denakhaṭ satar pasa wayutu karana koṭ vandalā kaerana
hinhi a wū Gitelgana gamaṭ attaiṇ paarme’ar de rawuuac go
wadān koṭ isā de kantaen no wara

C. nā koṭ isā maṅggiya pijagiya no wadanā koṭ isā
dunumandul melāt ḍri rad kol kaermina no wadana koṭ isā wariya

ganen geri no gannā koṭ isā gacél miwun no wadana koṭ
wadaleyn i me kāp par ha kureli senim isā me kāp par nuwa
turē saṅgīm isā kuḍa salā dal siwim isā kolpattra saṅga aetālū
wae nεp me tuwāk dēn

D. me ek sewa awud me Gitelgana gamaṭ attaiṇ paarme’ar
denu ladi

111. Abhayawaewa.— A. Siri saxng (2) boy ma purmu (3)
dawas Ba (7) yāe waew māwa (8) karvanu koṭ wat (9) limiyan
wahan (10) se wadaleyi (11) n waewac satar ka (12) nae satar
daharān (13) hiwā me waew (14) hi mas maerū (15) keneke
rēkna (16) gana no pae (17) t wuwa nūwar (18) laddā atin da
(19) sa hanak ran ma (20) [ha weher piri] (21) wahanā mūdān
(22) biyā tamā ne we (23) he [r] awud[d] inyān

B. wā ā (2) .... lawā go (3) nae me waew (4)
hi mehe [ka] (5) rawā re (6) kasa wa (6) me waewhi mas (7)
murana ta ..... rēkna (8) hat kewul (9) usu.

112. Kōgollaewa.— A. Siri sa [ra] bo ma purmuķā

dosaw na durut pa [ra] (6) at wak
dawas ma kār (8) par

waedarumayen da (10) ra me kāp pa (11) r no wadān isā
gu (13) tawakā isā māhā (14) bōyen .... (15) .... maga
na[La] (16) k diw pe[diw] (17) sirī saṅg [bo] .... (19) no
wadān koṭ isā daruwane pu

B. ra dawas wa (2) .... (3) ...... ko (4) t giriweheru
.... (6) [dena] mo (7) pīhiṭ (8) na po da (9) riya
piri (10) wen ma (11) sī .... (12) mi .... (13) kāl ....
(14) wataunada (15) gama isā (16) mehī ..... da (17) yēhi
...... (18) ma [1] sā

C. me yat du (2) nūmanḍala (3) wa meḷā ..... (4) sāna si
dan no wadān koṭ me[en] diw pedir rad kol samdaruwa u[on]
wadān koṭ wadaleyi[n] (13) attā (14) ni pae [rac] haer (15)
denu la

D. [di at] (2) tānī kat (3) ko hinda (4) wā me ma (5) dluka

pāhēla (6) sirī saṅg boy (7) rad pahida (8) wasa hinda (9) wū

ycya

113. Inginginīṭiya.— A. Swasti (2) Siri sāng bo (3) ma
purmuķā (4) sawanaga pu (5) ridase hima (6) ta puradisa (7)
wak dawas (8) radel ma (9) liqāpān (10) wahanse (11)
wadaleyi (12) para gīpāla (13) parāparawen (14) me rāta ....
(15) .... āwū siriṭhī isā (17) wasara tur (18) ahnayā māhā
(19) lekā Arāk (20) sānaqan wa (21) rae dāna kuḍa (22) saž
wadālā (23) .... ek (24) taen samiye

B. n rado (2) l pere Dewel (3) kalae pere (4) sīrit ae (5) tūla
wae (6) me. tuwa (7) k denamo (8) giriwehe (9) rā Milindan
(10) .... (11) .... (12) Hinginī (13) pīṭi

sāng bo (14) tūla wae nēp (15) gam bīsaṭ (16) aṭsāni pae (17)
mchaer dat (18) sirigulati (19) n me gama (20) t do mandala (21) n radol (22) wan meha (23) ttna mang (24) diw pediw.

C perana su (2) sama me ga (3) n no wad (4) nâ ko tisâ (5) gaem mi (6) wan wâêmâ (7) n gangen (8) n goâmâ (9) ko tisâ (10) atanin (11) neppâ (12) ko tisâ (13) gam huum (14) netulati wû (15) singatol (16) n pandur (17) n nis (18) nisâ tisâ . . . . . (19) . . . . me (20) weherhu (21) attâm (22) paercheer de (23) nu lâdi.

114 Mihntale plinth course

Upper Portion A


2 isî me ratae me âleyahu diyae yutu ran kalandak isâ sangweli upânel kaemyûkû diyae yutu ran de kalandak isâ kal . . . . . . kalandak isî me ratae me piri [wa] bu [nâ] ku diyae yutu ran pas

3 kalandak isî me ratae me ran laðu kaebû purwahâmmû ran tun kalandak, isî me ratae me balanâku diyae yutu ran de kalandak isâ me ratae . . . . . . isî yun nae diyae darae wel kaemyû [diyae] yutu rundasâ kalinda

4 k isî me ratae me purwahânâmû diyae yutu ran de kalandak isâ me ratae me balanâku diyae yutu ran kalandak isâ me ratae me âleyahu di [yae yutu] . . . . . . diya durie urîla ael terie we [l] kaemû [ya] diyae yutu ran pasalo

5 s kalandak isî me ratae me âleyahu diyae yutu ran de kalandak isî me ratae me anke leya [ku] diye yutu run de kalandak isî me ratae me . . . . . kalandak isî mo . . . . di [ae[l] [we]l kaemyû diyae

Lower Portion B

1 yutu ran pas kalandak [isî] me ratae me . . . . . . . diyae yutu [ra]n . . . . kalandak isî me ael terie pas kaemû auleyû [ku] diya yutu [ran] pas kalandak isî kaebû purwahâmmû diyae yutu ran tun kalandak isî [me] ael de kaebû detun diyae yutu ran de ka

2 landak isî me ael . . . . . . . y [u]kû diyae yutu ran [n] kalandak isî meh li pamanum unu nokaranu isî me li tük ran . . . . . . . hawuru patên wào . . . . . pira keremûn si isî wànum âgan gamû isâ keremûn pi [ya] keremûn hemé wàdâran ra

3 n kekenûnt wàëpûra . . . . . . . isî de kalandak [ma] ngul wae go sang wae go ael lumu mam [e]re apâ . . . . se pasnû sa déwâf wehera kaemyû . . . . dâwûn sanga lahanû mangul diyae yutu ran de kalandak lahay de paelak isî isî meh

4 wàëpûra karana tak denahât wehera pili [iwa] deka isî de kekenûn kalandak kaebû pawâmû isî.

115 Pillar in the jungle near Mihntale —A Swast [içì] (2) Abhay si (3) ri sa[ng] boyi (4) ma purmulâ na (4) wâwûme Hi
(6) mate mashi (7) dasa wak da (8) was Saè (9) girì weberi (10) n pere dumnānd (11) lan gannàk[a] (12) t isà manga (13) mahawar is [a] (14) melāt no (15) wadnà i (16) sà mang (17) diva pediwa

B. no wadnà (2) isà . . . . (3) . . . . ra[d] ko (4) 1 kaentiya (5) n no wadnà (6) isà Saè (7) girì gal (8) waqatalan (9) pula'pan mi (10) wan sini (11) balan (12) no kapan i (13) sì kaepu (14) . . . . . . . . . . . . . . . . . . kamtaen (15) gonne da (16) t gannà (17) isà pawu (18) sang wael (19) la piriwen (20) sang wael

C. la kuli mahawar (2) adakkalan (3) aeti no kiyāne (4) wehera gà (5) nà isà me (6) tuwāk ayat (7) rad kola'g ga (8) nmin si'ya (9) wehera me (10) wadālatesh (11) ároguy (12) sidīghi.

116. Ellawawàa pansala. —A. Çri (2) siri barà kòe (3) t kula kot (4) Òkàwàs ra (5) d parapure (6) n lat Lòk (7) diw pojou (8) parapure (9) ħimi wà À (10) bła siri sung (11) bo maharat (12) hu tumā sat (13) laengū nàwawan (14) n kawurudù (15) yehi Pàndì ra (16) t pacharai jà (17) ya kirttì lad (18) rupun dan (19) wà mal masu (20) lutne maha' (21) ēkanna siri (22) bhoga kàla (23) maharatù (24) darù Aɑbá Sa (25) lamawan Dà (26) pulu maharà (27) d hu tumà sa

D. t laengū dasawa (2) n kawurudùye (3) li . . . . . . . . . . . (18) . . . . la dan (19) 'gulabudim isà (20) . . . . ba Kalinga (21) . . . . (22) mahāleka muja (23) kandù Wadu'ārak (24) samanan war da (25) na kulisalà wà (26) taka'e . . . . . . lā n

C. Illegible.


B. ruduyeli . . . . (2) pas hi wa . . . . (3) si bimae dena [me] we (4) Òhèe Sàri [sang], 5 bo rad piriwen (6) bàda wela na . . . (7) nee attáni (8) hindàwà déwa [wa] (9) dàlaa ek tawn (10) samijen [me] kà (11) p para wàdàlèr (12) tàla aràk no wà (13) dae'c mewàn mé [kàp] (14) paratàmba . . . . (15) muktîn is [à] me (16) käp paràti [mewè] (17) hérì singe ma . . . (18) no bìni kìli'tà . . . . (19) boy tìni i[à] (20) mahàló wehera tāna (21) kusalu akusala (22) monàt ru . . . (23) sàlìsa'tīyà (24) acla'dù rà aò [p me] (25) tuwàk dena (26) kese'wà . . . . . . . (27) mān du [nungù] (28) 1 melàt çi' ri radl ko

C. 1 kaentiya no [w] (2) dà na köt isà (3) láwà duwe anà (4) priyam no wadn [a] (6) sà rat lau pa . . . . (6) ddàn no wad . . . (7) nà isà isà de nàwà (8) nee dëkantàen no (9) wadnà [i] sà amk (10) kand Sìri Lòkì (11) w no wadnà isà (12) dàbà látà daen (13) no wadnà isà (14) pìyo wàdám ana (15) dàminattini (16) swanguru hituwa (17) n no wadnà i (18) sà kiri geri go (19) m gen no gan (20) nà isà gae'mi (21) wun wàeriwan wae (22) ri
săl no gan (23) nă isă tudi (24) wuwa hayi no (25) wadna isă ra
D lo (2) magamåt (3) nă (4)yä wudh (5) . . [t] aen să (6) a me tuw (7) [ākde]
nam (8) ešewa (9) hāriya (10) [n] a pūtaka (11)
gamā (12) mikanuwa (13) ianu (14)
na pad (15) košā a (16) [t] tami perae (17) haer
denu la

118 Aetakadapamsala — A Lakāla miyin no [wa] (2) dñā
kot isă (3) lāwāsu sudanami (4) yan no wad (5) nā ṭwaladapa
(6) là dan no (8) de kamtaen no (9) wadn [1] sa
arata (10) dunæ var Laka (11)
(12)
(13) wadnă isă (10) dunævar Laka
B (1) rudya (2) paslu (3) sib mbæde (4) hāiæ sira (5)
bāl la (6) bādawela (7) mā atta (8)
(9) dāla ek
(10) samurona (11) pē para waæde (12) tala dunæ sa (13)
da mañwa (14) paporatamā (15) mukūm isā (16)
ippa (17) herasiha (18) ni man ki (19)
(20)
malīte (21) Lar la

119 Polonnawu — (6) A. (2) mewan (3) purmūka
tu (4) nwanne (5) nōwāযē pu (6) ra dūn wa (7) ki dūwā (8)
wadalen (9) a sene (10) wè rad ku (11) ssā (12) waraē (12)
turn sī (13) da ṭō nīnū (14) tūnē sāl (10) ēsā maha
B
(2) suana (3) n waraē ku (4) dāvula (5)
(6) lan dena (7) mo ek (8) see ve Giri (9) nē bi (10)
mae Wūdara (11) g bōni (12) wange (13) Laliitaa (14) gangy
de (15) kamtaen
C
(2) dana no (3) wadnă i (4) sī
(5)
(6) dan no (7) wadnă i (8) sa geel (9) gen wae (10)
riyan bi (10) li mut sā (12) l no ga (13) una isā (14) mang diw
(15) [pe diw]
D
(2) no wa (3) da v is (4) wadalen (5) qarad
ko (6) I samada (7) nūnāmō (8) Wūdara (9) bōnāwa (10) nge
Ga (11) lūtisē ga (12) māy mē a (13) tān (14) paerhhēzi (15)
dunamāna

120 Mayilagosto — A. Sirr mat apā da (2) hahthaha na
wa da (3) n utha ga wēŋ (4) n kasta kula prēmli (5) kula
Ottōm (6) porpurēn lat (7) ḍ̄ud purumūwanīt (5) nē mehesu
[n] (9) wū Lāk diw polō (10) yon porpurēn (11) limi sī ti Gōn
(12) bōo raedna ḍas (13) li upan Abhā Sī (14) lūnēwān
mahan rada ḍa (15) uresh da kasta (16) kula kot wiyat (17) daham
niyāe gat (18) aepī Mīhīnēthā (19) wisn karun na (20) wām
utumāh mahanā (21) m uwanāsī (22) sūbhāra mahlwe (23) her
niāū (24) rad porpur wansu (25) wawastāk kāe rē (26)
Uda Tīśa pīrīrē (27) n sahasī hās (28) pamaē yan ba (29)
ma dayas niāū (30) wae (31) ta saba (32) wān
dunu (33) wāk mecat (34) [grī] rad kol [kne] ni
B yan no (2) wadnī i (3) ści gan (4) gōn rada (5) han bhi
(6) bun geel (7) niyan wae (8) riyan no (9) ganna (10) isa
mangi (11) wī pīyā (12) wī no wad (13) nē isī da (14) wāes
me li (15) miyā maha (16) li mēnī a (17) tūk ṭī sītā (18) angā
sa da (19) ra ēbī (20) no wāsī (21) li sa lūnā (22)
tumanat mehe no gatae yuto anoba meheynat no diyae yuto (31) Katu Malasa'ayehi kam nawaman Dumganuyen dun pryala Aet weher kaemyn bala genae dagaebhi (32) kam nawam kaeraewiyae yuto Kirbund pawu dagaebhi arakaet Aet gamaen dun de kiriya da arak (33) kaeraewiyae yuto dagebi a'aa Mangul maha sala pilwmegel iaa Malaboygehi iaa Naimndae iaa Mimal (34) dewdun gehi iaa Katu mahasa'ayehi iaa Kirbund pawu dagaebhi iaa udgale yatgalae Aetwe (35) her pihbad dagaebhi iaa me tuwak tanhu pumwetat iaa Aet weherin ran ekisyaaw kala (36) nd iaa wi dua' yahalak iaa me tuwak genae hawurudu pati me weherlu digab aey haemae tani kam (37) uwum kaerae- wiyae yuto dagepiwmegel bad Guta' Kirkandar de gaemhu dum malas samun gedand Kodan (38) kaerae perelwah belebe weherat gatae yuto Kirbund pwuyehi Gusagaayen tunin ekak iaa me (39) hi sangaaelleri ge kuli iaa Manuwuesa iaa Lahnuyi pawuyehi udesi ya'ataci de waase aal iaa mehe (40) ng waela iaa Palananeel wath bim iaa Poroden pokuri watae bim iaa me tuwak tanhu labanu (41) weherat gatae yuto weher dasun ha kaemyn mut weher binaa kudungen bim sowas niis se (42) yin weherat gatae yuto kala sanwre gat wesaat no anaah kiyi wiylia aey kam kananwana panwi (43) kurnuwana gal watae no wiyliaa diye yuto sudusunwet weherat mut kaemyn no gatae yuto me wehe (44) rae bad tuwak gam bim kaeraeeyi biiendaal salasat mut patti no diyae yuto tun duwur mut pohoh mungu (45) i aey sesuwar no gatae yuto kaemyn weher dasun jwel lo' duwukwak mut Aet weherne bad tuwak (46) tanhu ukas pamunu patt'ka kumbur anub aey no waalhendiya yuto weherat kaemyn giya kae (47) miyan has kuruwan deta pere siri bili sal mut nathan vaetum no gatae yuto kudungen pindu (48) i no gatae yuto mekungen ge gon genae kaemyni tumanat gowikh no kaeraewiyae yuto haskaru para (49) puren vaetena kaerae kumbur no vaetye het mut kaerae no gatae yuto watupetat waade aanya no kaate yuto (50) gas hol no laapiyaay yuto me weherae wu tuwak gam bimhi talan miyan aey pula ruk kamaan se (51) mengan duna mut no kaapiyaay diyae yuto kudun kala warayak ana gam aruk dind kurin kauu. dindun manaas (52) awatae solos nyan gaemburi niyan kubul brin genae waew mehe kaeraewiyae yuto no kala kurin dand ga (53) tae yuto me weherae wu tuwak gam bimhi labaniyanjat jwel lo' duwukwak mut tubu taal tanhu (41) kamaan saameyang pasak wanu seyn a kala tuwak pas potli hiyaewiyae yuto mahapawatat iaa (54) labaniyanjat iaa Kamuwanat iaa kamaaaman iaa dawasapata wiyaawu tuwak, pas potli hiyaaw kamaan se (55) mengan atatu karay san otaman wu nunun watarey munday karanduyelh taba mas maspata me (56) atatu palu ek atattu lo' hawurudoyen dolos tuwatu yen hawurudu wu simhu lekan (57) karay sang maendaj enwai manaewiyae yuto me suir ikut kaemyan ge dindgena meheyni laeriya yuto.

B Naka balana humiyanat dawaspatal sal ek naelijak iaa wasun bamee ran ek. kaland satar aka (2) uo pawaran baaneed.
me tek me īsā niyam jetakhat ījwel pas kiriyak īsā dawaspatā sāl (3) ēk naeliyak īsā hawuru duwaakaṭ setuwamaṭ mal milae pasalos kalandak īsā ēkaemiya īsā wehe (4) rēlyā īsā karanād leju īsā karanādu atsamu īsā pasakkaemiya īsā eknat īpas kīri baegi īsā (5) pirīwelanuwaṭ kaemiya khat īkīri de payak īsā sāl de admanāk īsā saeæeyin gannaka (6) ē de payak īsā sāl ekaḍmaṇāk īsā mangul jetakhat īkīriyak īsā Damiyen wasagak īsā (7) hawuru duwaakaṭ setuwamaṭ mal milae tuṇ kaland de akak īsā watsa ēkaemiya khat īkīriyak (8) īsā Damiyen wasagak īsā sūmpas mahabo mangulehi piliyaṭ ēk kalandak īsā maetipatakhat (9) ēk payak īsā sāl de patak īsā piṭas samakhat īsā rajge upakkaemiya khat īsā ēkna (10) ēk kīri de pa baegi īsā eknat de admanā baegi sāl īsā sāl kaemiya khat de payak īsā (11) sāl ekaḍmaṇā de patak īsā piyungalpete waëlivaṭ de payak īsā Damiyen wasagak īsā (12) Ruwanasam mahabo mangulehi piliyaṭ ēk kalandak īsā pawu pere waëlivaṭ īsā payak īsā Damiyen (13) īsā sālē naḷaṅkhaṭ de payak īsā sāl ekaḍmaṇā ēk patak īsā sāḷi ekaḷosak īsā (14) ēknat de pa baegi īsā Damiyen ēk baegi wasag īsā waṭnawaei satarak īsā eknat eka (15) ēmaṇā baegi sāl īsā eknat ījwel de pa baegi īsā me weherhi bik sang himiyanat wasaṇgi (16) n siwar sāhā ekkeṇknaṭ ladu siwar sāhāna kaemiya beda ētane yutu īsā weher atsam de ṣa (17) nakhat ēknat de pa baegi īsā sāl ekaḍmaṇā ēk pat baegi īsā koṭa raekināṅkhaṭ de pa (18) īsā sāl ekaḍmaṇā de patak īsā koṭa raekināṅkhaṭ de payak īsā sāl ekaḍmaṇā īsā īsā (19) ṭiṃawat ēk payak īsā sāl ekaḍmaṇā de patak īsā batge laediyat ēk payak īsā sāl ekaḍ (20) mana de patak īsā minđi waśjaḍmaṇākhat ēk payak īsā waṭtī minđi sūṣi janaṇu īsā īsā eknat ēk pa bae (21) īsā hawuru duwaakaṭ piliwaṭ ēknat ēk kaland baegi īsā sang-wali upaṇikaemiya khat (22) ēkkīriyak īsā sāl ekaḍmaṇāk īsā pīsanīa salayin doloṣ’ janaṇu īsā īsā ēknat Talolagae (23) min īkīri de pa baegi īsā salājetakhat sāl ekaḍmaṇā ēk patak īsā īsā da rāngā āt paṣ (24) layakhat sālī tunadmaṇāk īsā no pīsanīa dar naṃgū salayakhat īsā gaṇanaṭ gaṭiya salayakha (25) īsā īsā eknat sāl de admanā baegi īsā naṃgū daara ēt paṣ salayakhat sāl ēk admanāk īsā (26) paḥawaseṣiṭakhat ēk payak īsā sāl ekaḍmaṇā ēk patak īsā paḥawasei ekaḷosak īsā īsā (27) naṭ de pa baegi īsā eknat sāl ekaḍmaṇā baegi īsā dawaspatā yala-paṣak ēna kumbal paṣ (28) janaṇukhat īsā eknat ēk kīri baegi īsā maṣ maṣyaṭṭa pa ḍasayak ēna kumbu ḍasayak ēna pākumbalak (29) ēk haṭ de kiriyak īsā sāl de admanak īsā maṣaṅaṭ pāraṇaṅaṅaṃ dehaṇa pāraṇaṅaṅaṇaṃ diyaṅkhaṭ de ṭi (30) ē de payak īsā wedaṅkhat de tīsā sēnā niya pāeṭiyaṅk īsā Damiyen wasagak īsā pūbaṇdaṇaṇe (31) haṭ de payak īsā Damiyen wasagak īsā māṅḍowuwaṅkhat ekkīri de payak īsā Damiyen wasagak (32) īsā naekaṭiṇyaṅkhat de kiriyak īsā Damiyen wasagak īsā naeṇiyakhat ēk kiriyak īsā Damiyen (33) īsā wasaṅk īsā dēṇe ṭaṃṣaṅakhat īsā gaṇaṇeṭuwaṅkhat īsā karanā ṭeyakhat īsā warjēṭu tuṇ (34) īnāṅkhaṭ īsā meknat ījwel karanāṭogaṁ īsā wārṇe ḍum malas
समन्त दुधणेन वसाग सत्त्र (15) क इ-इ दिगेहि वहक तेवत गेलक या दिगेहि हेल मल बाक नेव डिय तेन नेव (36) न दे दिर्जाक या दुधणेन एक वशन वास या भोज कतेक या सा वर्गीन मल देना महानेल (37) गोवुवाहक्त सुपुगायिणे दे दिर्जाक या सितराक्षित डे दिर्जाक या दिगराक्षित दा लहुवक (38) तल एक मंदीय या महाशुदुस्ती दुम मलस संस जानकार्त्ताक या बण वयार्ना दुधणेन (39) कट या गेदुरा दम्यात संस डॉ जानकार्त्ताक या मेक्नात गुफागम या महाशुदुस्ती मल (40) वाराक्षित डे गेनी मलस वाय दुधणेन या दुधणेन वास या मेब्निमेदूम दुम मलस संस दुधणेन दे वा (41) विक या मंगुल महाशु विल्नामहे तुंकी कामियकार्त्ताक या कामी जानकार्त्ताक या एकत डे पा (42) बैगन या एकत कर्मानात डे पा वै (43) दिदागेहि बुध बिसळवत तेल गण्नात्या एक पोटक (44) या दिय जनाहना एक तिलुक या विल्नामहे तुंकी कामियकार्त्ता कामी कामियकार्त्ताक या कृत्र ददा वा एकाडाम या वा ठुब ब्रह्मजित जानकार्त्ताक या सो वेहेआ देषि या देशदुरा वाद डे जां (45) कर्नात या सूरवैया अह जानकार्त्ताक या दितुवाद डे जानकार्त्ताक या मेक्नात वालुवेंतागम या हा (46) तुवादु डे जानकार्त्ताक या एकत कर्नात या वैगन या मूर ब्रह्मजित डे ब्रह्मजित या मानवागुणा देष या नातेर्वी तोषदुस्ती या अेंबुलु दागेबस्या या (51) वी योगुवु तुन जानकार्त्ताक या वा पा कबंज्ग डे वेहेआ एडजिलास्त जातग्याते आेंतेवन्या हिलबा (52) न सो दागिब एय तृषुम्याखन्देह दागेबस्त रुपुनात दुधणेन एक वशन वास दागेबस्या एक पिल्मागे (53) हा या लागेहि या मेहेकरणात दागेबस्या एक पिल्मागे (53) हा या लागेहि या मेहेकरणात दागेबस्या एक पिल्मागे (53) हा या लागेहि या मेहेकरणात दागेबस्या एक पिल्मागे (53) हा या लागेहि या मेहेकरणात दागेबस्या एक पिल्मागे (53) हा या लागेहि या मेहेकरणात दागेबस्या एक पिल्मागे (53) हा या लागेहि या मेहेकरणात दागेबस्या एक पिल्मागे (53) हा या लागेहि या मेहेकरणात दागेबस्या एक पिल्मागे (53) हा या लागेहि या मेहेकरणात दागेबस्या एक पिल्मागे (53) हा या लागेहि या मेहेकरणात दागेबस्या एक पिल्मागे (53) हा या लागेहि या मेहेकरणात दागेबस्या एक पिल्मागे (53) हा या लागेहि या मेहेकरणात
(7) काष्ठ तुरयान कत न (8) गणातु को० (9) बर्त गणातु

dasa . . .

135 Dewanagari—Sivarat amrityat lo ikut guna mulun uturit wū Dumba (2) diwuh an kaet kula paenmi kala Okāwas parapuren būt (3) kaeta usabunát agamhēsān wū Lak diwuh polograd parapuren humi (4) tumē sarana tisra sin gat rūj mūdun wisesa wū sīha tedū lurt (5) pa० kelu mulesu radol daewun daewun rūj wūra

137 Galwēhā, Poloniruwa — Mrū Budun kalpa gata saharāyēhī caturā [m] khāparumakālayen sama tisā param purā Māra saǔgrānamabhūmi wū mahābodhi pū [r] yam kārudīha wū durwāsā sapā

(2) riwār Māra parānyā košē sarwāyūpā la připta wu pancīla hawurudduk dawās caturthī pū mahā mēghayak seyin waedēa sīhē anē

(3) kākalpa košē gata saharayēhī keleqēguṇ dū seyemin sītī satyam dhammāmpatāwarēhīyān mīwun in sakalī Buddhī kūrī mūrāw Kauṇārī mūwari ahiyē hi Ma

(4) la riyaŋane sīlawarohyā [na] yēhi mūrapaḥicēsba durwāsā dīimate dīwī miwī sūra riya supanēs hawurudduk gay kalae Walagam Abhihi mahā rūjē dawasā pūtan ekāvā
dalas su

(5) prītes hawurudduk bhūnā mīkāyē wu gīsana hor prītwēnuṁ sītī kalī Mahāsamaṭādī parampatyata sūyīya rāmōdbhūta rājadhirīya naikdēgbhhīvāyāpta yuṣanīnuṁ

(6) Čī Samghabodhi Parīkramābādu mahārajānaṁ sakalā Lāmpatēlehi ekāraṁ bhīshēkaḷyēn abhishēkā wu wūram bhātampyārdhī aëti wu rūjāsyakūnubhīwā košē

(7) ājīvaā durūjēna mūkṣa apratiṛṣṭi dūṣhpratiṛṣṭi

(8) bhūriṣṭyāk bā tē te la wū laulāč. dēkāe wūsma wūra hit Budu sīnā nūga boho et hūdu apāya bhīg weti pas wū dāhär until Budu sasanā hū wūł wūrs menacēwāyē

(9) pājīyē puraṣsārā karunāyēn samodita bhrīdayās āeti w [ae] dosena warjun kavunun wūhalkāta apīgata kalamūk wu pū wū dāhär until powatna paridden kerem do hoyi sitī akhandacēhī
dratādīr wūri

(10) dhū gūna gūnīgā saṅgata koṭōe rashūta wardhūta

(11) būkshū saṁghīrā dēkāe oṣun wūrail koṭōe Budun wisin anūjīta Buddhī kalpa Māggaṇiputras maheśerun wūrail koṭōe pāṛpabhūshū nūmāla nūyē koṭōe dūlabōyé nāeīe
cāśīma ma
(12.) la wiḍodhā tṛitiya dharmmasaṅgāyana kaesaewū Dharmanācoka maharajalu me [n] anekaṇa pāpā bhikṣhūn ṣāstra-cāsanayen apagata koṭe saḥa abhiṣāduyaneka guṇa guṇopeta mahākshīna.

(13.) cāravaya neti kalhi pawāhaya rājayan wisin mahot-sūhāyenudda samaṅga no koṭe gatahūnu tun nakā samaṅga kiri-men ek nakā koṭe jetawana mahāwihārādi no ek maha agī wi

(14.) hāra Lak diwae tauhi tauhi karāwā ehi sāhabra samkhyātikrantā maha sam [gha] yāwāsa karāwā nirantarā prawritta dharmmāmīsa dānayen upasthāna keremin saṃgha-darcaṇa prabhawa prūti prāmodye rasā.

(15.) swādāyeyi lola wae kālānukālayehi paushhathāṅgaṣṭa samānto wae wihārayaṭa elabae samnipatita saṃgha madiya gata wae tad darcaṇa prasūta prūti prāmodya rasāwaḍā koṭe mā wisin mahotsā.

(16.) hayen sākat wū mo samghāma cṛiya pas wā dahasak abhinna wae pawatranā pariddeen matu wana samghajā dā apramāda wae widarcanā dhūralayeyi yodī alopa cajatādī guṇen yuktā wae wadanā pariddeen.

(17.) aawānataluṣaṁna koṭe cāsanay rakṣā kala mae-naeawayi yuktā wyaṅka guṇopeta waekarana āradhāna da asā Mahā Kāyapa māhā sthāwira pramukha sthāwirawarayen mae wisi.

(18.) n pramaṇa wihārān awakāṇa labana sandhā dharm-mawinaya sandhā koṭe āṭeuro da no wihida kala katiṅkāvati... ganadeṭu terawarun wisin tamatamā nisā wana antemāsika sādhīwi.

(19.) hārikayan aturehi nisaṇḍanna nisayen mindennata yogya wae wasanawun pama no wiyaś di grantha dhūrayeyi yodā yaḍatati piṅgeiwin wimayen kudu sikhā hā pāmok da suttin da sadham sūṭāratraye, anumāna.

(20.) sūtra sāda wanaṇap piṅbeleiyey no di gaṇa samgaṇikādān duṇ koṭa grantha dhūrayeyi (yehi) yedennawun wisin udu sataayaṇ kiwiṣe wat piraṃwa mae-naeaweyi wadāla baevi̊ tuw welehi i

(21.) riya eka manā, śiṭi piṅsudū koṭe kāgīya śi ādi wū kamaṭa hanekhi yedī de tun palahak huṇu ganwā dawasakaṇā no koṭa iwiṣe wat purawā attānaṃ eva padhama parirūpe nivesaye yi wadāla baevin tana.

(22.) tamā da mo ki guṇaṅgayeyi wesemin yedī at waeḍa purawaeḍa saṭhāmīn ki pariddeen granthabhumayen waediyaṇ koṭa gata no hena antewāsika sādhī-wihārikayan lawā mūl sikhā sekkhiya wana.

(23.) pot karawā sikhā walanda winīsa aswā samasi samasaṅ ādyanta koṭe samanā wicāla taṇeṣeka kiyaṇnaṭa pohosat karawā dasadham sataayaṇ menehi karawā yaceta ki wiṅekawat udu.

(24.) purawā čači [ti] pamanak sadāra nimi kalae caritaṃukula kamaṭa hatak uganwā widarcanā dhūrayeyi mā yodā catu sampaṭamka kathayeṣa wadāla pariddeen dawas yawanu koṭe paewsautwiye yutu.
(25) heraanan udu herana sikha sekha dara dham sutta wana pot kela a-a no pirihe-le parihele karana kote yedi wikelawat udu purawā hukmaewiya yetu mewun haema denā ge no haeminena wae
(26) dāe maw piya de denā ha me mae ek kusa hot kanawaenda bunauganda bunun ha sabramsaran ha mehekuran punsae abara sūngayana gamanak hā me kiwawun me yegi wuwa behedak hā sabum
(27) sarunā behet pasa sūngayana gamanak hā paewaeru taenakata purita yana gamanak mut meyin meyin pitat kuta yutta kuta kala wikālaye kānetgmāt samu no dyiye yetu gilawadhakrāye
(28) n pitatata yannawunța samu det hot ayyaktyantā samu dena upādyāyantā dukulā aewaet wadula baewin hudu ayyaktyantā samu me ni po ho po pawarun ha apattyānāpatti matra
(29) yak dannā wyakta sā曙光 kenakun mula kota samu dyiye ytu na ganyekin aā曙光 kenakun tamu sampayehi wasawan hun taenae hamanera ne gen wat ki
(30) no paewidi kenakun daeksā mut no waeksawaeru yetu atlawirn na wamawya malā mae samghaya wisin mae maendina yuema sati sati sampayakuye yut nindi sewumun sitnu
(31) satapa aluyaemaeru naē曙光 kamañ hanhi yedi bunike aitēē sakman kirimē dawas gewa puhunu gat piruwalā siwuru sakassā haendaeru perawae dawawu kīnas
(32) numawā dagā māmbo sūgasawat udu aeduruwat terawat gilawat senasunwēt nē kanawawat udu sapayō, da wana hot bojun ha elaebsa kaenditi waandapa
(33) bojun balae watāwaw numawā ekbittēh pat pot balawwa getta marajan namikaranu wana pasa bojunu wan te ikman kuta yitu retiiyawun mut sessa
(34) wun kaenditi waalaendu ekbittēh kaman hanhi yedi dawas yawa pas bathi duku niyaye grathu widarayana dhuray yehi yedi ghi minis paewiyyun ha samsarthā
(35) no aewawat wela dawawu dawaw dōriya wa no pohonā karunakaeta mut wat wirikata laebi raesu wan wisin udu sann-pātītānēm vo bhikkhave dyaway kurāyan dhammā vā ha
(36) thā ariyō vā tunhubhāvō yi wadāla baewin dhammakathā manaskāra dekmin pitat tiraqema katha hā kama wirakkadi pāpa wirakkayen no yedi pera yāmaema da bana kiyā na kiyā wana esa
(37) na dharana dhammakathā kirimē te no sis piyewin ha widarayan dhurrayen gewā maendinivaemae sapat sandae sati samapya [in] kāyen yut nindi sewiye yetu pitatāwia yetu kuta yuttēkum ur
(38) bena mangi paewiyyun wisin pasili pael puhmage te kāepi taenekhi laegun gata yitu haemaew welela mae kipī sitin wat keh sitin wat no sarupa tepul kisi wak hu ha no biniya yu
(39) tu mawunudda wuwa wi bhūvayan ha d[i] mālakudu wuwa ladaru balayaku ha daru hasa ga nobiniya yu [i] waedi
mahallawum no danwa meho karuwantha daehaewili no wiyao yutu tam' ayati yakaduru bhiellan anu no danwa an.

(40) na'ta no diyao yutu gasan yan nak... hu wisin mahulu saigun genem nasnata sudusu prikarakara ....... athi acta mut aturehi waezi awafaawiyi wiganin mae no temen ten ejeeliyie yutu ebandu pi
(41) rikarakata catasaruwan we... la wiyekin maeyio yutu nawa y[u][t][u] o tana gana tu [m] wewa niki da ta watu
... sini hassa sani mihita mattanta vaddhati yi wadala baewin sinawaata nisi karanek

(42) hi duhassao wihidhaye muwa wasa satitu pamanak daekwiyaaw yutu tam'a wana wehera sanhindena ayi karanha baecha era no wahalakata yutu an weherae sanhindena ayi karanga tam'a no ne siyiyaaw yutu ka

(43) I lekha asamjantena amamattena bhhikkhun'a kriipyie win keta b'a amisataviiya lolata yi wadala baewin kaepa passeli du lool baw no kata yutu dahagab mahambo aew wandini

(44) n ganda dukha ... aew pudamin daewitu walaandamin pkakseeli lamina no biiyiwaaw yuutu setgambi gihi minisun h'a wa sa plibeda kathda wisa blagakahdha da no kata yutu ichekaso saamgha

(45) to pi acittikara kata there bhikkhu gaat'hayanto pi titthi satthayanto pi nisatati dviyako (?) pi bhayati byahyati to bapako pi bhanyati kumaraasa pi sira paramasati yi anyata

(46) ra nidesahi wadala baewin saigw maendaata elaeeliyie huu wisin udu werin ew siwureen ciwa no ghaetiyiwaaw yutu mahalu saigun h'a biijuwa maan kuraanka a'a adama daka' ita no lawae naemi sida sa...

(47) t no wana biiyiwaaw yutu kisi taenkkhi du komarun werne at la no saenewiyiwaaw yutu padhan ghereli wasanu wanaata wkhewa no ko'tae laada'reiyiwaaw yutu pabba'ento sodhetvay pabbaje

(48) tha sodhetvay upasampadeltha sodhetvay nissayam deltha ecco pi bri kulaputto pabaja'ula upasampadeula labhitvay salamati'asaan'patitthapeti yu baewin piriksa paewii kata' yutu pirik

(49) sa upasampatti kata' yutu piriksaa nisidyie yutu kanaya han pamanak durbhaigisa samadan wiyaaw yutu meki tak wata no risin pawatuk udu nyunu no kiyie yutu yam keneke me kata' katikaa

(50) wathi no hikmae waradaata pwaatit nam tun yaelaak daka' waradata nis' daadulwam karawa awawada kota' naewaelae da ese mae pawatit nam nis' no di maask daka' hinduwa winayunkula paewae

(51) tmak maeta hot un kerehi no bendo haeraewiyiwaaw yutu gandeta terawarun wisin udu tam'an tamaanta ye'duu dhuraychi pam'a wae saamghayi hikmaaw h'lu laat hot mahaterawarun ye'de daadulwam kata' yutu ... gii ....

138. Galandjawa!:—Gii siri saagabo Parakramab (2) hu wet himi'san walansae e (3) me wiit' walamata wadala galla (4) rim asaara' bengayen maeta ta (5) ... raaw waellen maeta h'a meki hi
(6) tu latae kutu kana bīyae wahala (7) Lave daṅgkae sorakamae yat (8) tačutra Lala ekēk ćri (9) rājadrohiyāyo (10) Lumbarae

143 Dambuła wū ṅara —Čri siwvat apiriyat lo ikut guna mūlin uturat Dambadwuhān kaet kula pamh kala yaksha pralaya kotae Lamkāwa (2) manushyāwaśa kala Wijaya rāja praimparayen ā Lakdiw poloyon parapuren hüm hümun guna gaembari teda nisal (3) somgumā pīnād uḍapā sat set kulunu dan yasa sin rut wiraṇa Niṣgamka Malla Lamkēgwara Kalinga Parākramabu (4) cakrawarttin wahanse udagal mundun pat riwi modulu men satar anduru durula sin Lala ek saet kotae perae no (5) bācik karawuwata di mula wū Lamkāwa sintha pas hawuruddakata aya haerue diwel wahan saacak pamuna parapuru hā bawurudu (6) pata pas tula bhāranyak baegun ran ruwan mutu rídi at nek wāstu hā di dustha Lamkīwaisin swastha karawā tawa da matu (7) wūna rūja dūruwan Karawu wara wada genre Lamkawāsin dustha no kala maenaawaeysi sit a utte amuraa aya ekamunu tu (8) u pācī hā mandaran salka ha maendo ekamunu de pācī hā mandarun satarah hā pæesse pas pācī hā mandarun tumku baawum a (9) yā gunna nyāyen ha kaet yā da katu kusăbī aya daku wajra ķīvāka heyin haemae kūtasa mae no genna nyā (10) yen hā wyawsthī kotae dīsā kam kowawunata hira sūnda pamuna wēyan miyan wīsin sopadrawa wū talpītase ṅīyā dijo baæ (11) nī hiri ne ko kotā te un ungæ wamciyūta wae boho kal pawatā nyāyen tambapītase pamuna basun liyawā di tūmbrā (12) ñisana pawat krāw Lamkawā tun yālak piedakunu kotae gam miyan gam rajadhani da gundurghī wānadurghī jala (13) durgā pāmkadurgā da at ūmbulo pūkak se bala gaemiya udo maengi ruwanak genre yana kalac kumak dayi no liya (14) nyāyen gam wāl niśhkaṇṭała kotae me Lak diwa semelu taba dwanda yuddhā gayen Pūndrītā de warak wēdeae bhiya (15) pat wū Pandya rajayan ewu riṃiyāywan ha bāstyaqwadi pandura hā genis Codi Gāṇḍi no ek dēcyelī guna lae (16) neeti rajadurwan hī gunen mitrasantherī kotae guno no kaemaetawunta tuman wādoosē sāurjīpāyagō ṇaśa bhujā elī (17) wō e e Ṉatāw bissowunna ha panduru genwā mulu Dambadiwae da pratimalla rajayan neeti heyin Kāṁgawasyelī wēdeae hindae (18) tūlabharwastu danae ayen ese no sali mulu dilindun sit purī e tanhi boho lalak pawatna nyāyen jīyastām (19) bha kotae nīga talā yen dewalayak namwa siwurang saṃanga purīwaa naewnete Lak diwa wēdeae pītāte saturan naeti bae (20) wīnī di wāmaetae sasatun anwā da yī siṭā Dambadiwae Lakdiwae no ek tanhi satra namwā niraturu wū dan wātu (21) nu ndā purī boho kal hunawwa tubū tun nakāhī saturuwan samanga lāwaw tewāla Budwā danda wedae na (22) ka tu ra gástra da pawat karawā perae rajun dawasae dup parībānyen nae siya wehera maha sae (23) [Ami] ra ṅīraṇa Nūwaraw Dewanuwaraw Kacānī Mījagunā no ek wekra hunawā ananta wəst[u] yara (24) karawā
hārayci da gal . . no hot hun sitipilma . . . . . pađeka . . sana ranmaya karawā sa (25) t lakshayak dhana wiyadam koṭae maha pada karawā s[u] warñna giṭi guhā yaei nam tabā karawā wadāla cilālekhayayi.

145. Ruanwaeli Dāgoba, Anurādhapura: — Črimat wū tyāgasatayatsa chauryādigunagatayen asādhrānă wū Okāvas raja parapu (2) reñ Čaṅgiga cakrawartti rājawamčayata tilakāyanāna wae Simhapurayehi sajāta wū Niṣṣāṃka (3) Malla Čaṅgiga Parākramabāhu rajañā wahanse swawamčayata pa (4) ramparāyata Lāmka dwipayeyi ek sesat koṭae Mālu Parākramabāhu wahanse pū (5) rwva rājacakita ikma kala ati dasa awinayen pīdita wū dilindu wae gos so (6) rakam koṭae jiwatwana boho janayā jiwiṭāga hārae sorakam karanne yanā (7) çūwen wedaeyi ran rīdi masu ran mutu maenīk wsta(ra)bharāṇādi wū un un kaemēti wastu hā (8) sarak gam biṃ di abhaya di sorakam harawā sesu boho janayā da eć dukkhayen galawā me se (9) wu wiwidha wicitra wastu dānyen sanātha kotae mā dun deya sthīra koṭae tawa da waedāiyak samurddhawā çatamanā (10) wēdayi awurudu ganiṅkata aya hārē wadarā tum rajayeyi me haema kalāṭa kaeti aya hārē wadarā mā da (11) wasekāt no singū suwase wiso un maen-aewaeeyi perae rajadaruwan no kalā wiruleskae tulābhāra naengemī sitā wadarā (12) a urehi da Wirabāhu mahāpāgaṇ wahanse hā agamesun Čaṅgiga Subhadra hā bishowun wahanse (13) hā salia woṭunuc abaranin saedī taman wahanse hā tum denā wahanse tulābhāra naengi sat ruwan hā aetaļu rīdi tiram hā anantakoṭae (14) raja withiyehi ne swamin mahādāna wāshī pawatwā tum rajayeyi boho koṭae Niṣṣāṃka namin sata namwā anna dāna da niranta (15) rayen pawatwā sīyalu dilindu bhaya sorabhaya kaṭakakābhaya durukotae Lāk diw wāsin haema denā suwapat koṭae cū (16) sanayeyi da dućīlayan da utkaṇṭhitayan da pahānawan patyaya lobhayen hā katayukteli bhayin bawā dae (17) nae çāsānaya kiluṭu no koṭae siwuru lalawunța kaṭa yutu dunestae ran pīli yakada lat bijuwata saraek ēdi wū dāe da (18) lābeeyi saumata karawā wadarā sučīlayahanse-warundāeta da palibodha no wuwamanā wēdayi obāge nae-waredagayantā no e (19) k wastuyen sangraha koṭae siwru pasayen dāna pārvāha pāturwā mesē lokaya da çāsānaya da semēh tabā Pulastipura (20) yehi waedā wasana seyek Ruanwaeli dāgab wahanse dā wandanā pīnisa sīyurāga senaṅga pirivarā mahānubhāwanī (21) taman wahanseṭa satarawannēhi nikmae dāgab wahanse penena mānayehi dīme wahananyen hāesae ĉripādayen Ṛu (22) wannaeli maluwaṭa waedae maluwehi waeli tawaranā sē ananta mutu atutae waeli talāpitānae kusum puduwa sē ran (23) mal ridimal sat ruwan sisāra niratru koṭae pura ḍa kalākayen dāgabata ātapanvāraṇayana koṭae.sisā (24) rā niratru koṭae kapurangoda goda koṭae pahan pura toliyan tel suwandatel ādivū telin satiyak pahan pura (25) mese maekaluwael dumin suwanda malin pura siwru dae gundin sisāra piribāda genae satalis lakshayak masu ranin pūja (20) koṭae nuwaraṭa hāt pasin sat gawwak pamaṇa
taenea haema satun no maenyya hae-klaeyi abhaya di beri lawa dofos (27) maha waq teanee masuntta abhaya di Kambodinta ran puli adi wu laemaeti wasunu di pakshin no bagina nyäyen st (28) mmata kotaee pakshinta abhaya di pritun da windana welehi ehi Baudhia dewatitwan saha minha bananna dutu nu ninsung (29) pritughoshanä ass e welehi upan Buddhalamhana pritun Lak diw wäsinta nae-waetae hauwuruddakata ay ahaere ehi si (30) ti lokä arak mënunwan adhikäri kotive upta puda Mumayhi adi wu wihaa karanaaayi ananta wastu la wi (31) siyangan yáa da siwaa nuwara dewunuwarak se peraparidden saajta kote wadu nujäamaeta sinti puju kala (32) nata Baudhla dewatawagen me mae lesae raksiya seti bhawa da daenae matuwana jaa daaruwamodu wisan nuwarae wihaa (33) wu ñiawwañi lokacaësana sanatha kotaee raksha kota yatu

Çridhinnä ratnaçayye pacitum räkalur (34) yyena hikshur dhanañcin
catvärsçat pramänair ninarppamacitam vikshya sandraëh prämødateh
prätyakshanye (35) vanakastum akritä tatah pritçitto yam adbam
Lamkän Niççamkamallo yñacaryay akram Çri Pirakran tabēhu

145b Ruanwaëi Dagoba pavement, east side — (1) cakra warti ni (2) ma anp me tuvak pa sudusu dawa siya (3) la lesun tubu mahawa tubu mulullä bandhayen (4) Pat akumá samudra hak (5) adi wu alut waq mana ek tenae mahawa paha (6) ho wa lae haal bandawä Lak dwaee mulullë (7) poñu mahawibaryä adi wu no ek dahas (8) dagaba yee (9) Ratnawal dagaba saeti (9) maha dagañ da abunawa kotaee rawa (10) kaepa layan adi wu dae karahi Anuadhä
(11) sae wahanse atu wu aneka (12) wadāra Demalu sae-sa (13) Lak diwata, awut Demala ke

146 Leon at Polonnaruwa — Çri wira dureja wira wegyābyh ujaga Nussāika Lamkexwar Kulinga cakra warti swamin wahanse waedae hun wira simhāsanayyi
(2) Simhāsanaye waedae hun kalae pot warana netaulu wu Lāyasthayanta sthanayyi
(3) Simhāsanaye waedae hun kalae pradhanaymi stiñayyi
(4) Simhāsanaye waedae hun kalae senewiradumta sthanayyi
(5) Simhāsanaye waedae hun kalae aepāwañi hindina sthanayyi
(6) Simhāsanaye waedae hun kalae yuwañia wa siti n wahanse hindina sthanayyi
(7) Simhāsanaye waedae hun kalae asam-pandi bhārika manda- likawarunta sthanayyi
(8) Simhāsanaye waedae hun kalae Kadhome thyluñi setta wun�a sthanayyi

147 Frieez around the Thūpārāma —
Upper portion.—I.

(1.) Čri Kalinga nripaḥ Parakramabhujo Niçamka Mallamkri tṛtīya vṛttacātyaagriham Pulastinagure lamkēvāvataraśatana ra... na girim mahā dubbattama... bha.
(2.) s sarvāthā tat sa grāma paricaya daṇa nṛpatibhis samrajṣayatāṃ bhāvibhiḥ.

Okiwasa raja parapurehi [Sūryya] waṃçayata tilakāyāmāna wae rajāpiñjāvelin rajā ladin
(3.) woṭunu paelaendae mahā raja tan pat wū Niçamka Malla Kalinga Parakramabālu cakrawarttin wahanse Čri jaya-gopa mahārajayan wahanse nisā Pārwwatī mahā dewin wulha
(4.) nse kusen ekolos masin puṇu poḥoyae upan keñehi sa... lakūna manā nakat mohota dae... tilakayak lat miyi piyānan wahanse wadala...

III.—(Running west to left of cut upper tier.)

(1.) karawuwara di muḷu... pas hawuruddakaṭa aya haerne wadārā diwel wahal sarak paṭam
(2.) nu parapur[u] wastrābharaṇādi no ek wastu di perae... haerne to... wahal sarak ādi wū sarwava
(3.) sawa... radol koṭae wo... wā... tā un un gē da kamun wu raṃ hama deya... tāyēgi un un
(4.) sa mae [daru darna] wadārā mattata da wyawasthā koṭae kaeti aya da kaṭu kanabā ayae daye ca... wikrayae yi haemae ka

IV.

(1.) laṭā haerne wadārā no ek wastu
(2.) di mahājanayā samurddha koṭae so
(3.) runudu jiwitaḥ haerne sorakam
(4.) karatne dhanačayen wedayi.

Lower portion.—II

(1.) ......... miyi sitā wadārā Dambulu lenaṭa waṛdaăe.
(2.) siṭi pilima..... nakhānat gāwa... Lāk [di].
(3.) wa........ m wehera deṭu mi warū
(4.) ......... ananta wastu parīṇāga koṭae.
(5.) ......... yuṭa siwu pasayen dassa... na koṭae dhārma dhāra čāsana

III.

(1.) [dha] ra wasana waraṇaṭa anūṟaṇa [r] awṛtta di wadāra pi dā ṭārayā tun wahanšeṭa ta
(2.) wahane urehi dā yuvarajā wae sa... [W]ṭrābu mahāpurāṇa waḷa[n]aše... pe... un wahansē gaḷaw[ā]
(3.) nasanā hā aanēgi ruwa... sa poḥu pūjā koṭae.
(4.) Lāk Wijaśa siṅga ēṇhēvi tāwurar[ā][wa][n]... 
(5.) sammatayen nawaraṇa di... r[at][a]yae talawun...
IV.
(1) ... a ḍakṣayak ya
(2) wedāya stuti kala tanu dāgabak bandawā ra
(3) woṭunna dewatāwan sīṅgāwehi mae ta
(4) mae taen mae būḷī anāthayān sauāthā lōtāo

VII
(1) dada no ek taene dharmmādhi̱karana lawā so niwārana lōtāo lo waes
(2) san anācāra lōtāo no nasā pinisae rājādwārayelu sadācāra sīlāle
(3) khe karawā mawun piyan sō lo sasun raknā...
Sakyarāja gunayata
(4) sikli senāṅga paksha pēta cītārayan ka bāyī
tun rajayēhi

VIII
(1) tan wela gattawun daekṣa munta sesu rajadarūyan lā saṃasampat demi yi ran ridi walun mutu maenik ādi no ek sampat di laemae denā suwapat
(2) kota Coda Gaudādi no ek deṣayēhi rajadarūwan kara bhūtāyān yava dwandwa yuddha lāwa da no ladin pitatae satarāna naeta me vaiśe duuva manā lele
(3) sa satarān wedayi sitā waesāe wasana Pulastipurayelu Niṇḍam̃ka saṭrayāyae Bṛhmanā saṭrayāyae bhūjana saṭrayāyae yaṇādi no ek dana gaḷa karawā ridi ran
(4) walun ridi kota da ridi waeta wil ādi no ek waṣtuyēn kap ruk so sarahā maha peraherīm ishta bhōjūnādi maha dan wataura pawatāw Anuradhapūrayayae Čri
148 Galpota, Polonnaruwa —

Marga
Čri Kālīṅga cakrawartti
swāmin waḥanāse
aeti kula Niṇḍam̃ka
bhātyayan lawā adhi
kara kota danūw mandid
genwā cīlālekha galayi

A. (1) Čri dharmmassoyam sarbbalokakamānīyaṅ grej o daīy sarbbada rakshānīyah
bhūpāleṇdran yacate krttihetor bbhuyo bhuyo Vira Niṇḍam̃ka
Malla[i]
(2) Čūrmati anat utum guna genen hiwi Okāwas raja parapurenu
wu ākaṣacāṅ Kālīṅga cakrawarttin waṁsē lūlenna Wijaya
rājāan Budunje nīyo
(3) gayen dewiyān wisan arag ganna ladu wae Lak diwun
bte ne jil sā prulayā kota manushy vāna kalā ek dahas ent
niya khawurudu nīya kalā Budu Bosat
(4) Sakwittan upadanä utum Dambadiwli Kāliṅgu rātae Simhapuryyēhi memae rajaparapuraṭa tilakayak bandu Čīr Jayagoparājan wahnāśi nisā Fərbbati

(5) mahadevīn wahansē kusen ipađai raja peraharin waeđi taman yona parapure hīni Lakdiwae raja karun maenaewaeyi Lak diwae kulaje ka maharanu a

(6) yadamen maha peraharin me Lakaṭa baesae āēpā hīniyā tavoṭurai raja isurū windimin castraçasṭrugamasakala kalā widyāyēhi nipunū wae raja pi

(7) liwelın abhisleka ladin woṭunū paelaende maharaya tan pat wu woṭunū mangulehī ahās kus puraminā maha mē kae lada kipī baelū paminēkin wi

(8) surfuva baevi lo waessan aṣaṭa tiypunū apasak eti kri- dāwanyēhi idiriyata kakarā pinū kururū saḍa waelasima diwū keći siya satuḷahā saemaṅgāe

(9) paviṭāhē helō mahā tada teda alī nirudaka katarēhī da paen wuwa maenaewaeyi sitū kenehi mae akālameghayen mahawaturo pawat baevin kaemaeti taenin

(10) paenū naranisīma rāja wikrama aati samudra kriṣṭāwa gona waeđi taenae abāmukhayehi paemunu mahapōlāngaku samipawī sē nepurayaeyi pahuwa to mae toṭa

(11) tudossu danayi wadaḷa basaṭa tamā mae tamā dēchae diwū pītā baevin alamghaniyā adega aeti duṭu kenehi mae satitu wae koṅcanāda koṭae mangulaetū tamā mae pita du

(12) n baevin duṭu mahā mahīmā aeti Siri saṅga bo Kāliṅga Parākramabhāju Wirarāja Niṣṭhamka Malla Apriṭimalla mahara- jāp wahansē Udāgal mundun pa

(13) t hiruhu sē satu andurū durulā bahu janayā muva piyūn pubudu koṭate anat rajāsinī Čakra dewendraya sē somi- guṇen pun sandahā se dhira

(14) tāyen Meruwa sē gaemburu baevin sāgaraya sē khaṁ- tinguṇen mahapolōwa sē lo waessan pinn ṭapū kap rukak sū waeḍae ṭitā apagē waṃcayāta

(15) parapuru mū Lak diwuhī bahu janayā aturekæ samahara rajakenekungo durmiti waṣcayen kulacāra dhanayen pirihunu sē ... nūty mahā karunayen owu

(16) njā kulacāra tabā di pas havuruddkeae nya haerae ket wat aya gannā kalae paren rajun dawasā wadā gannā aya haerae uttō amunṣa ekamuṇu tun pūla hā ma

(17) nādan sīka hā maendē amunṣa ekamuṇu de pūcē hā mrūdaran sataraka hā paṃsē amunṣa ekamuṇu pūcē hā mrū- dāraṇun tukaka baecin gannū mut wadā no gannā niyā

(18) yen hā dukin harana sehen katsuṣa aya haemae kalaṭa mae no gannā niyāyen hā wyavasṭhā koṭaṇe kahawunu tamba loho ran ridi mutu maṃik wastrābhara

(19) nādi anūka dhana warshagäm diṣṇi gīm niṇā dīvel wahal sarak pāmuṇa parapuru ran ridi walan gehila ādi boho tambana tabā di amāṭyādīn acti

(20) koṭaṇe tun rajāyēhi boho kal apavat maha wanevē sēl, awantu hundanā o ē ratae suhīksa koṭaṇe ehi satwayanātē ablāya dāna di pisamburuwa tada haeræ
(21) no ek janapadaye hi dharmadhikarana lawi anyay naivara kothe sorun udu sorikum laranan dhanașiyan wedayi un un kaamnaet wastu di corabaya

(22) duru kothe wali waessan paal waessan kremae taene mae sadhi kantaka codhanay kothe Budu sasnehi da naya wintya wu paridde duçula kantaka paha kothe lo

(23) lacisana nishkantaka kothe sugla mahasingmate niwu pasray upasthana kothe hawrudu pita mahunuwan karwah kaththina dana di dewadana durukus dan mai'gikusulan

(24) n pera paridde taba di sanaña da boho wreeda sudhi di dharamadhara cstradharayanata munurī wrriti di dharmacāstra da pawatwā mese losasun wreed boho kul

B (1) pawatnē rajawamcaya nisā yaeyi Kalinga rata yawa Soma Suryya wamça boho bisowarun gawā ureh da yuwara jtan pat Wirabhulu mahapanan

(2) wahansetra da rya kanyakāwan gawā rāja kuliya mahīt kothe ara wehesum Kalinga suhtraka mahadewin wahanse ha Gāniga wamça kalyāna mahā

(3) dewin wahanse hi saha wotunu rajabaran saeda ureh da duru mahapanen wahanse ha du Sarbhaṁgasundare wahanse ha ek waei tuk tēhirī
duru mahapanen wahanse ha du Sarbhaṁgasundare wā form wa na tei wāt purī
durumahapanen wāhanse un du Sarbhaṁgasundare wāhanse hā ek waei tuk tēhirī
durumahapanen wāhanse un du Sarbhaṁgasundare wāhanse ha du Sarbhaṁgasundare wāhanse hā ek waei tuk tēhirī
durumahapanen wāhanse un du Sarbhaṁgasundare wāhanse ha du Sarbhaṁgasundare wāhanse hā ek waei tuk tēhirī
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durumahapanen wāhanse un du Sarbhaṁgasundare wāhanse hā ek waei tuk tēhirī
durumahapanen wāhanse un du Sarbhaṁgasundare wāhanse ha du Sarbhaṁgasundare wāhanse hā ek waei tuk tēhirī
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durumahapanen wāhanse un du Sarbhaṁgasundare wāhanse hā ek waei tuk tēhirī
durumahapanen wāhanse un du Sarbhaṁgasundare wāhanse hā ek waei tuk tēhirī

(7) Pulastipura nama side Kalinga ka sa wreed wasaha seyek swamandila paramandalaya caraṅkshusin satatayen dikutu du apa Lahiwa so

(8) mehi tubu parid pratyakshe kala maenaoweyi ['nu] ura[n]{i}ga senaṅga prirwar Trisimbahalye gām nīgam gām rūkandham jaladurgga giridurgga wanadurggapam

(9) ladurgga hi ek kothe krida bhawanayakhi men aowidæ bāh wādām pratyanta w[a]{i}hā bahukanayan da mahīdam warṣhiyen pinawī tun rayəshhi bāe

(10) lu bacei Miyaṅguru mahā wera ha gama ma kael [a] mī dā di wari wihār wałanatē karanmānta karāwa Dambulu lense hot hun sīt ī piluma dagap ra

(11) n gāwā laksahayak dhana w[y]a dam kothe maha pūjā karāwa Anuradjapuraye Ruwanmali wahasac wahansīta sātis laksahayak dhana wjādām kothe pūjā kara

(12) wa e pūjāwā sutatu dewatāwa [n] . āgu-buḍa kala taena gal dagabak karāwa ee tanhi sad[ā]cara śilalekhā karāmā mēṣ saerawa Budu sanun pi

(13) hiti Lek diwa per[ac] dawas [ae] sa . sha puraeyi dēve hawac Dambudīwa da miyata wae siy uraṅga senaṅga prirwarā taman wahanse Nīgamaka Millā yun
(14.) wirudu aeti baecin kisi taenakaet sāekayak no koṭae mahat rāj[a] n[u]bhāwayen uil miṅi atuk sē misal wa maha mūndu taera Damba diwu waedae yuddha senā yuddha
(15.) ilwā dūtayan bhaṭṭhayamanahā ... [y]addhayata saraḥnau kalhi La[k] wījaya siṅg[u] senevi ṭawurūnāwan Dambadiwu sādhā dēnaṭa mamiṭa piniḥ pīdanāwā yu
(16.) ddhayata nīkmuṇu bawa [daeke bhaya] patwū Pāṇḍī rajjuruwanahā mae[ŋ]yan wisin ata jīwatwana pamaṇa gaman [ādi] tājyaya taman wahanse mae genae wadāla mae nae wahanse
(17.) yi kiyā weḷa geni mawu ... n aengil hā rāja[ka] nya kāwa[n] ... rā no ek pānduru hā Solī raṇṭ mesē mae ... wa boho pānduru nmaṇaṭi jadhārāyen kopāgni
(18.) mwā Karṇāṭa Nellūru Gānda Kaliṅga Ti ... tu ... no ek decaṭe guṇa kaemaeṭi rajadaruwan hā ... mitra sa[m] thāṅa koṭe guṇa no kaemattawunṭa taman wahanseṅe
(19.) cauryyātiṭyayen bhaya elawā e e raṭin b[i]sowar[ũũ] bā pānduru genwā Rāmeśvarayeṭi di tulabhāra naṃgi no ek deca wāsīṇa ananta wast[u] tyāga koṭe e
(20.) tanhī boho kal pawatwā niyāyen jayastambha koṭe Nīṭṭamkeṭawa yae yana dewaḷayak namwā pratiṃmolaya hū naetic b[ae]jvin apāṭa abhaya di wadāla
(21.) mēnnaēweṭi Dambadiwaṇe raṭun kala ārādhanāyen da ... li genae e mae senaṅga piriilver Lāk diwu waedae me lowaṅe saturan naetic baecin p[aɾ] lowaṅe saturan danamhāyī ...
(22.) sitā swadeṣa paradeṭayēhi no ek taenae Nīṭṭa[m] Kāḍāṇa [sa] traya aṭetuḷ wū no ek dāna satra karawā ran ridī walān ādiwū anēka anubhawa wastu
(23.) yen kapruk sē sarabhā maha dan pawatwā dan gat yācakayange santoshotsawa balan sandalā Nīṭṭamka dāna māṇḍapayac yana māṇḍapayek udu ka
(24.) rawā dalāḍa pāṭrādhāṭun wahanśeṭa putanuwan wahanśē hā diyaṭiyan wahanśe hū pūḍā ghana ran dāgabak aṭetuḷ wū chāṇa pūḍā galawā cilamāya

C. (1.) dalāḍa geyawata geya Nīṭṭamka lāṭa māṇḍapaya doraṭu pawura baṛlwantaḥ sit satuṭuwan swargga moksha wana niyāyen karawā ma
- (2.) ḫa ṭaṛa dāgabā koṭe upakāra caityyaya karawā rajageṭa uturu ḫīgā asū. at Rawanmēḷi dāgab wahanśe karawā sisārā doraṭu
- (3.) pawura saṃghārāṇa karawā lokaṃśanāya- boho kal pawatnā sē koṭe tawa da Lamkāwa tīra tunakatā piliṭi cheyin udu uṭama bhūmi
- (4.) yae satwrayo ut sīma guṇa aṭṭaḥa ḫawāda kiyā rakhā kalha mēnnaēweṭi karunāyēn awawāda kiyā na se sa ka[raja] daruwan maṇusya rzāye
- (5.) n sıṭiya da nara dewatā heyni dewiyen sē daekka yuṭ [u] yae mendhat rajun laebim Budun laebim sē sa ... ... yae raja[r]a darawo warada
- (6.) ta sudusu nigrha karanāhu caṭirayēhi rogayakata wēdahu karana piliyamak sē hita sitin karan [āla] ... ... koṭa yukten waḷakā
(7) अपैळीय नो हियन देनाचा काता युक्तेहि योदास मोक

dगेणेच देणाचा रजून हळधे नो रेख्क्का मिनिस लो निरुसवे
(8) यि इंगे रेख्क काे डेवा तो सो वेिय राजदारुवांता गम्माण

dुक सुवयाता वरुण राना बिजुवात्याये एण गुणा....सरावा

...बला
(9) तमाळे ए नु गुणयेणे दुरु विया युतुयाये लाद सामपट

रक्ता वु कुलेचा रेख्का युतुयाये पा....

dांदु से पक्षा
(10) पाता रसवाचीयाये युतुयाये ताणहेरे पिरिलुणा दा

नोत्यीय सिल्हुनु घंडा से राजा [दा] रुवांता मा....

रा....

पवातनेरे
(11) केंद्रवृत्ता वादा लाहा देगायी का काही निरारादा वुवा

माता किम काे आयि नो बोयि नियायं तमाळे....

dि काता....

केना कुंगे राहस दे
(12) यिम रामाहु यस्ता माता रान ना याे येिय राजुंता दिवी

डेनुके यात्या गारियें बोकळ....सिङीयं पास दागे ना
(13) के मोलेहि गुणा दागुमा वेळांदा कामींह गोवी

tेकुणे हस्तान्सा नम दाहामा दीक्खा काे युतु...

.......

मेकी देया रजु नी
(14) से यानेरे एहेिय राजरक्षंयेली नो पुराणे विया युतु

येिय राजा दरुवो दरपडूंहारा वाना दाना....

हा एहेिय व ने
(15) न्गेन नाम ताणतुरु सामपट लाडिन दरपडूंहारा नो विया

युत्याये इदिन गोवी कुलेहासका राजु....

येक तमाळ लादा
(16) म ताणतुरु मो बला डिगॅे....बला [मायेवला] साम

कमकाता सिता नाम लो वाय्रक्ष ऊहा हा नो दागुमा मॅनॅवेने

घुणा कामा....

पुशाक सितु वादारा
(17) जा ह्सादिंगे.......

.......

धा काए

चाळी दिन सो महान्याने विसिं आप हा सा

.......

ला सेपाह हा एक्वान्स नाके
(18) केनस्या चेबे आय्विन इसे....जाणला....काला....

वायाच्या एक वाक महुडूरा कोपे....वयो रापी....

ना न्या दरारण्ण यान्ए आये
(19) प्ला वारान्येली बिजाया....

.......

राजयान्य गेडारा अपु महापा वाना बालाउवा दा

लोकसाळे....

राजयाता बला गेणेच कुला
(20) सी सित जा....सेका....काता युतु....नुढा

नेता ता बिसौरुंगू अिधायेली प्रेमवट्टे राखशाली

ुतु नुवुदू नेता महाराजी
(21) न पायेलुः घान प्रात्येक दला राजतानू ताबी राजगे

रेख्का युत [ए].... खाता मारिंटा सो दक रुक पििया वाच

ने वेशरुक हनुमानना से का
(22) लिंगा वामच्याला हिमी लाक दवाचु बुद्धगाछ्याने

प्रति पाठेचा अदावु दी नें राजया पाण्ड्याधी राजन्य नो पिलितीविया

युत्याअे वियाया राजया कमुराणय केरो पाता
(23) न लाक दवाचु हिमी कालिंग हामच्यळी राजदारुवांता

यास्ता गेणेत विन नाम संग विश्वास कोठा लो सारण रक्षा करानु

चायरावी
(24) दाहाम नामे नु मुलु लो वांगनेरे सिता दो लो सेपाह

अदरांन करानेरे मातु वाना राजयांवर मेसे एदा ने न्यये

कालिंग लिमकंडा निसा काे गुणानंदा न्यये.
149. Slab near the Dalada Maligawa, Polonnaruwa.—A. (1) Lakshmiṃ varđhīyāṁ vyathāg āmāyīṣām trāṭuṁ svā (2) vaṃcāṣṭhitām

Kuṅdaṇā dharmam upāṣāṁ yadi manaśu sam (3) rakṣhitūṁ cācīrtām.

Kṣatreny eva kulāni vo ga (4) mayata svāmitvam anyān punar

Yvṛṣṇāṁ eva (5) ti nayāṁ imāṁ bhajata bho Nīcāmka-
mallodi (6) tān.

Okāwa rāja parapurehi sūryya vaṃcāya (7) tilakāṇāya

māṅawac rāja priyāvini rājya la(8) tin voṭuṇu paḍane tad maha

rāja tan pat wū Nīcām(9)ka Malla Kālīga Prākamasāthī Ćakrawarttīn

wahan (10) se atat rajasirin Ćakrayā so

wirājāmaṇa (11) wace tyāgra satya cauvṛyādi guṇa gaṇayen

āśādhi (12) rāja wae Udāgal mundun pat hiṁ sū sātur an

(13) duru durulā muṅa Lakdiwā senchi tabā lo waessan

pi (14) niṁ upan kalpa wrikshāyak sū waeḍe saṭāe (15) lo

waeḍe sasure waeḍa koṭae daça rājadrhammyen rā (16) jya

keremi Pulastipura naṃmāti Kālīga rājā pu (17) Rayeh

waeḍa wasana seyak taman wahanāt rau (18) rīdi kalawunu

mutu maṅkīkī vastraḥbhāraṇādi dāna wa (19) rśāyey dijindu

gim niwū mahā janaṇye (20) samudrāllī dace dāṭuṁ wae

apage Kālīga wamcyaya (21) swabhava dharmān wū

lokopakāra kalupha kṛita yu (22) gayekse sa ne koṭali

samudrāllā yāl (23) pāntyā dakhwā kese sthirā koṭae gani

(24) t dohoyi mahā kuruṇa prajāyān pa (25) rikshā koṭa

wadāranā seyek lawata mawu (26) piya wae naraḍevata wae

sītī rāja daruwanve (27) guṇa mahīma nō daṃnea uṃtā aparādha

kalā du (28) rjjanayange mae wargga hū sampatwā hā ni (29)

ṛṇūla wāna bawa dace ese da kisi kenaṇaṭa (30) vināca

mī wu manā wedyā sitā ajñānaye (31) andhā wū lokyanaṭa

nītā saṭāa (32) yen bho awawāda anuṣcaṇā koṭae

rā (33) jadrohanam paṣcāntārya karma sē na koṭa (34)

yātu deyekaey dharmān nītī dakhwana seyek (35) prāṇāṭipātādi

duṣeraṇa kalāhu da wīsīna, kaewo da (36) tumī matu nisiti

rājadrhanam kalawun du unge (37) wargga da un hā ekwū wau

nasayīn ceyeyin rā.

B. (1) jadrohanam sitin ut no sitiyyao (2) yuttayaev anājayawao
da na wisi (3) ya yuttayaev chevin maharāja ta (4) n pat wno

sitiyanum naeti teenkee (5) yuvaraṇa wae sitiyanum ho un

udu (6) meta hot rājākamīrāvarun ho (7) un udu meta hot

bisōwarun ho (8) rājāya eva yuttayaev... Būda susu (9)

rāta himi Lakdiwāta abaudhā Cola (10) Keraḷādi rāja daruvo

da no rājaya eva (11) un hā ek wae pereli kalahu rāja drohi

(12) nam wēti kākयā hamagatiyāta da koṭa (13) īwā sain

dhwayananta da gaṇḍhahula nāgā (14) rājayaṇta da kana

maṃdirāya sūrya prabhā (15) wayaṇa da watwāhāhāntā da

kaṇḍhahula (16) sinṭhāyana da bhāva kāranāt se govī kule (17)

li settan rājaliśawata no paṭetuva maṃne (18) wae kese balawat

wuwa da gowikuleli (19) aṣṭo rājayaṇta balā no guta yuttāhu

(20) tama hā samagettuṇa waeṅa pudā rājaśambhāwanī kalāhu
da ungu nam tanaturu la (22) ddahu da rāja drohi na mao
witi Me kiwan hā wargga sampat raja daru kenek paemunu (24) vițae mac mirmūla karamnaha Eheyn Lak (25) duwa manushyaνσα kala Wjaya riyaνan paramparīyenñ Lakdiwata hurn ra (27) ja daru kenekun sejī genre da wi na (28) mac aev rakhī karamat so lo ωreasan (29) rakshayetī yedī swami paksha wae taman (30) wargga sampat rakshī karanu maennewī (31) Dhurvīkshe hamsagatun kihro haya waram (32) gandūpadam paanagam khadyns mubara (33) m mrigendralītam kroṣṭhīhī dvipam vartta (34) kah Varunō'νyo' nukototī rājcarī (35) tam navīdītam kējītan

Iāsyaν saūd (36) ñtu νaktī niti kuçuλa νiṣṣamka Malla nripsah 150 Four pillars at Rankot Dāgoba, Polonnawura A. (1) Sri Lanka paenquelu (2) nu kōtēc sisan (3) gam niyam gam pa (4) tune gm rjadīνi (5) da Dewu (6) numara (7) Kaelam (8) Dambulu (9) Anur (10) dhāpurā (11) mauna (12) netulu (13) wu tun (14) raja [y]e (15) li no (16) ek pra (17) sudha (18) sthīνā da [jā] la d[u]rgga (19) girdurgga wa [nā] du (20) rgg paṃkadurgga (21) at ambulu pahūk (22) se niṣṣamha ko (23) tae hāli wadurī Ran (24) Tisāc Mihorū (25) Gaṅgataī Padi ac (26) tulu wī tun rajaye (27) lī no ek mahāvāne

B (1) tēnac acesha (2) prāmūtā abbaya (3) di no marana (4) niyam samma (5) koṭe pi (6) samburu (7) wa tūla (8) sechen ko (9) tāo gat (10) tenata (11) di haema (12) dawasa (13) tā mac līc (14) ti ada (15) brañc[pj] (16) rwwa raja (17) yann duwasa a (18) wadhī bandhī (19) na tīdaneyen (20) hā go maluśīdi (21) sarvan sava haranaye (22) nūta du (23) stha wae gīṇā wu (24) lokāwāṣanta (25) dandarīdī no (26) ek deya hae

C (1) mac mutu maenc (2) pabalu setulu (3) wu no ek ratna (4) di go malu (5) sah dhana (6) dhūnya (7) dais dasa (8) yri (9) n da di (10) wel gam (11) pama (12) nu ac (13) tulu wu (14) ane (15) kā pra (16) kār wastṛ (17) [bha]ranadā ran wā (18) la [n] ridi walan (19) di sakala loka (20) vaisi swastha (21) koṭeśe Lamma talā (22) ya niṣṣamṭaka (23) koṭe saṃehi (24) tuvā dwanda yuddhi (25) ītem hastya

D (1) gwa ratna pad[ā]ti (2) caturṇūga[n] mahā (3) senaṅga pīrwarā (4) maha Damba dvruhu (5) Pandi ra (6) ta wae] dāe (7) samūna (8) pratiṃma (9) ilayi (10) no daekae (11) Cola Panduḍādy (12) asekade (14) gāyey (15) pāndur[u] (16) genea wadarā (18) la ṣaja [y]kā kāla čhī Wira (19) Kāḷiṅgā Lamkēcva (20) ra[f] pra[t] malla Niṣ (21) čam a Malla Par vrā (22) mabahu cakrava (23) rīti swanīn wā (24) hanse d wae (25) nda wadārana lu (20) damayi

151 Stone seats at Rankot Dāgoba and Thupārāma (1) čhī siri saygaba Wirarya Niṣṣamka Malla Kāḷiṅgā cakrawarti wahanse Lak duwa niṣṣamṭaka koṭa set set koṭa perae ṣunum no bāda aya genea dusthi kala Lamma ṣaṃṭa pas lāwara ōdakata aya haecae hāvuru (2) du pata pas tāla bhīravī dzimma niya gam walial sarak pāmnu parapuru ran ruwan wā lān bharanadī boho wastu di suwapat karawa kātī aha ma kaḷaṭa mac
Laeræ wal maha wæ taena præința ablaya (3) dī swadeça para deçaeyi boho satra namwã maha dan pawatwâ tun rajaya padañkunu koța siyalu durgga harața bim bala lokâçasa namie koța yuddhaçayan siyuraîga se (4) naugâ piriwarâ. Dambadiwa waedae dwanda yuddhãdi īwa no ladin Cođa Paṇḍyi rajañadaruwan wechēla genæ ewū ranae aengî hâ râjañakâçavan hâ paṇdhuru dañkæ jaya (5) stambha karawâ Lak diwu waedae dâça raja dharmmayen rîjya keronin Buvauwaëli dâgâbâ knawâ wâdarãna kalaâ karâmmânta bala wîdarâ (6) waedae hun múlu galin koța ãsañayi.

152. Inner inscription on the stone seat at Kiriwihîra:—

A. (1.) Čri Wirarâja Niççampa Mallâ Apratimalla Kâ
(2.) Ėŋga Laṃkêçwara Parâkramabâlu cakrwartrî swâ
(3.) mû wahansë Niççampa Mallâ gana wirudu wața su
(4.) duṣu wae kisi tenekaet sekeñak netai wae ca[tur]ânga.
B. (1.) senaîga piriwarâ Paṇdi râta de rekæ waedae taman-wahansë āsâdhârana balawat ku . . . . . .
(2.) . . . . . dasa wana . . . . . luyata . . . . rae sunu . . . . . . . . . . hi Lak Wijaya siŋgu senewi tâwurumâwan Dambadiwu zdâlã . .
(3.) nata mama mae . . . . uwâ yuddhayaṭa nikmu[nu] kalhi ē aki bhâyapat wû Paṇdi rajadaruwan hâ maeniyan dhana wa
(4.) sin aṭa jîwtawana pamaça gamañ de me râjaya taman-wahansë mae genæ wâdâla maenaçwaîyî kiya ewû wa se parcel . . . . .

C. Illegible.

1525. Kaeligatta:—A . . . . (7) maha dhana (8) yunu-desa (9) dasayen ana (10) wajjan . . . . (11) maa kame . . . (12) tæ maha Mayâ (13) rajayei Pê (14) tê rajayelî (15) actawun (16) atin ni (17) nala paribhawa (18) kala . . . (19) hi wâ . . . ma (20) gæta . . . (21) aça koṭe (22) balak bula (23) t koematea (24) uddhata no wa (25) na gen wa ca (26) woyi swami (27) paksha pâta sa (28) ntsayi (29) kiyaùwua ma (30) nusìa ãt (31) ma laeî maçu (32) ila bhayae du (33) kin latæ

B.—(1) k mae . . . an (2) . . . ginasana (3) wel paya . . . . na (4) wey suwaçe (5) n . . . mat wanna (6) kaemaettamba (7) yi me awa wae (8) dæ kiyâ Paṇdi (9) râta de warak (10) goś tulâ (11) blârî naégi Pê (12) ndi rajuru (13)[wâng] bi (14) sovarun ae (15) tun asun (16) âdi wû ạya (17) genæ Sôt (18) raṭin paṇdhuru (19) gen Lak diwa (20) ta'avut tu (21) n rajayeli (22) koṭe Samanî (23) la âdiwû du (24) roges bala wa (25) dâlî Kâli (26) ìga cakrwartr (27) tin wahan (28) se taram ka (29) la Niççampa (30) gowwuyi.

153. Wandarûpañihîra: . . . . . . . Kâlinga cakrwartrîn wa-hanse raja . . . (2) siri pæmîni dewana havuruduyêci payen Laṃkâwa sisârâ gam uiyam ga (3) [m] âdi wû no ek prasiddha sthâna hâ jalaçurâga pâmka durgga wâmâdurgga (4) Samanola âdi wû gîrîdurgga at ambulu pakaksâ balâ wâdarâ dasa digantamîyelî (5) tun rajayelî no ek satra namwû aekka yuçakaynêta ran walan ridî walan di . . . (6) . . . hondâ nêdañî wâdarâ bisowarun wahansë netju wû pas
dene wahanse tulabhāra naengi (7) hawurudu patā pas tula bhārayak baegi di dukptūn suwapt koṭae suwaptūn
(8) koṭae tun ryajeyi no ek bhe ya nāmeli tun nakā samanga koṭae tewalā ya (9) koṭae lyawasa
antahpurastrim Ruwanaelu wahasae wahanse da wanda ga karan kaṃmā (10) ta baegi kiyae ga[n]jīt ne sēmē na yā darukhenak
kawewē yē wehe dayi wadāna (11) ananta wasa daewiyan
duri koṭae mehe karaun ananda karawī Pihatrāyata pī (12)
yumak sē wū Ruwanaelu dahagab wahanse karawa antahpu
rastrin di wandawī pe (13) ra aya gena gustha kāla
Lamkāwāsīta ran walan ridi walan ādi wu boho spepa (14) t
dewa wadāna utte am[un]nakta aya ekamu no tun paeluk hi
mandara sahaala ha (15) mende annakata ekamu de paelak
hi mandara hatara akha ha paesce annakata (16) ekamu
ha[manda] ran tunaka baegi aya ganu mēy yēn
wawasthā koṭa wadara

154 Rambhi waḥara A
(2) sṛi Lāṃkāwā manushāwa kāla Ṛjaya rāja paramparayen (3)
Taṃkā hīmi Āṭi Wīrara Yaṇṇaṃkā Malla Kāl[ū]ga Pārākra
(4) mābaḥu cakrāwartti swamin wahanse Lak diw e (5) k sat
koṭae pene raja daruwan no bada aya, ānụṣe di kalā
Lāṃkāwā Kūṃra rayelī gam nīyam ga (7) mūtswu ne[li awunun]
yadhun prasiddhī sthāna wī (8) nāgī no
haekī pa

B — (1) me tānu me (2) ridden nasā pūvē e tae
(3) adi wu daē karawa sat hauv (4) wēl wahan sarak
pamunu (5) ridi walan mutu maenik wastrabba
(6) tu di hawurudu patā pas tulabhāra (7) wa samur
dhina koṭae boho tēlū dalū (8) maga idurā tabē lo waela
sasun (9) ja daruwan boho kal sa (10) ssan
nirṃmala koṭae (11) tanī Dumbadiw wae (13) na
du pudī
d

156 Sāhas Malla's inscription at Polonnaruwa A — (1)
Cīrmat Sāhas Mallaś Simhālapatiś Kātunγa vamųgra (2) nr
āṅguṛa Kātunga jāppitvāte Lāṃkādhiś (3) jīa ātīṃ
āyushmat pritanaudhipa jā mahatim grāma (4) dikam sumpa
dam
datarvāṃ kātavāṃ styaṃ kātavāṃ (5) mek-adhīryē
padam

Cīr sīrīnaṃ Okawas parapure (6) hi mulu sakwaḷa ek sat kāla
Kātunγa cakrāwartti (7) paramparayata cīr gopṛyayan wahanse [Bā] (8) luddaloka mahadevaṇ wahanse kūsin Sim
lapur (9) hi prasutūvu asama sahasayen Sibasa Malla yaṣyē
(10) wīrūdu laḍa Śrī gāga bo Kātunγa Ṛjaya bhū ṛāpā
(11) wahanse palamu Lāmkaγchi raṣāri premin sītī Ni (12)
γaṇamkā Malla nam baṃzu wahanse swarggaśaṇa wī (13) pru
hiru astayata ēyā emaē tarugananak se (14) kipa rājē ka
nukān gīta ēyā tanhi Lāmkaγva aswa (15) miya wae śanda ṛē
no lat ricyek se andurwe tuubī ṛa (16) nda Lāmkaṭhikāra
Lolupesalā kūlu dūṭṭaṃ abonāva (17) taman cīta cīla kūla
evīdī mātra guṇen ye (18) di niti paraw wīna heya ta
mansi paraṇa mīṭra wī Lām (19) kāṭhikāra Lolupesalā kulu
buddanāwan hā ekwača ra (20) jahu naeti rajaya nam niyamuwā naeti nawak se no pa (21) watneye hiru naeti dawasa sē no hobaneyae Buddha [?] (22) samaya da aşasak naetiわe nirā- lamba wanneye tawa da (23) Lak diwa Wijaya rājayan Yakshe prulaya koṭe ca (24) nu mul hā taenū wiyałak se pawat kaḷa heyin (25) ema waṃcayēhi rajun boho sē rakhī kāja tenaeyae (26) e bacwin meli raja kālā Nīcammaka Malla swāmin (27) go malamukan wahanse Kalingu raṭa yawā wadā (28) awut lo sasun rakhum yā bācchā naćiya (29) koṭe swāmi pakhā pāta dhira sāra gunēn yuṅkta (30) e raṭa waesi Mallikārjunū nam pradhāni Kalingu raṭa (31) yava arādhana koṭe ca maha perañharin genwā. So (32) li raṭae Kahaṇḍa paṭṭana mae wadā hinduwā ratnābha.

B.—(1) raṇa wastra din matu wana rajya āryaṇa anu (2) rūpa grīn satkāra karana kalhi e bawa asā (3) anugraha parigraha dekata polosat lo sa (4) sun rakā rājawarayan no kaemaeti wae tama tamā (5) gē mae adhiṃpayaya pāṭa wighna karana durmu (6) ntrin de hawruddakin sādhā pun sanda naengā (7) pānā sē cūbha niyat moñothi muhunudu pītā (8) munga petae nirupadwa koṭe waḍa awut Trisī (9) halaya ekātapatā koṭe Buddhā warsha eki dahas (10) sāt siya tesālis hawruddu tuṃ maṣ sat (11) wisi dawasak giya tena Biuera pura dolos (12) wak lada Badā dawas cūbha nakat mohotin a (13) bhisheka karaeṇū me amanasesāharaṇa daskamaṇa (14) tamaṇ wahanse palamuwanneli senewi raṭ (15) paṭa bandawā agra maṇṭi koṭe sitūwā mevaṇu daru (16) wan lada mawunaṭwaedi satkāra kāla manā wēdayi (17) mowun maṇṇyaṇa Laṃkāṭilaḥa mahadeviyaṇi (18) nam di bāḍae raṇa paṭa bandawā boho sammāna di (19) hira sanda pamunu koṭe Lak Wijaya Singu sene (20) wi abonawanta di wadāla gamwaralu pariwarā (21) hā siyahu-sampattiyata matu wana raṭa daruwa (22) n udu taman tamaṇṭa das kam kajawun rakṣā (23) kīṭma rāja dharmma heyin wiylan ko ko (24) tace memaṇ paridda tabā di owun waṃcī rakṣā kā (25) raṇu maṇṇaṇaṇi caḷā lekha karawā wadāla sēye (26) kē me balabala rīja wallabha wae sīṭi amāṭyādi (27) hu da balāṭkārayen mē kī deya gathu nam (28) wewayi rājaṣṭhu nam wewayi rājāra mēcku (29) wā nam weti kulen hinayan hā da kawuṇu ballo (30) hā da samanam weti eheyin swāmi pakhapāla (31) pakhā karauṇā kaemaetawun wisi (22) n mowunṭa dun hāemae sampat rakṣā karauṇa maṇṇaṇi.

Dewa (33) Sāhāsa Malla esha jagatām maṇyas swayam yā (30) cete trāṇam yad dīṛḍhapakṣapāta dhuriṇāṃ kshātrī bhi (33) dharmāṅ param ayushmat pritāṇapateh kritawatah (36) Kālingavamcdoṣayaḥ candrārkaṇa vadhī sampadā (37) saha tato rakṣbantu vaṃṣayān nirpah.

157. Pillar of Lak Wijaya Singu Kit at Abhayawadewa: A.—Črinat Okāvas raṭa parapuren a Abhā Salamewan Līlāwatt swāminge agrāṃṭaṇa wū Lak Wijaya Singu Kit senewiyan tun-
wannē Anurādhapurelu pātana bhūmya tamaṇa laeracēwu ruwan pāyēlā waedae hun saṅgu

B—ruwanta swu pasayen wana pāsu pinnase tamaṇta hat gnuwa yaewin yalak hā mehī nee cattayata yālak ha pu-l-imageṣṭa yālak hā bhumi dāna kōtae hira sandapamanā wae pīdu pāsayen purinaemu me lubhaya antarāya kalawun

C—windinā narak dhī duk daca ha matu matu wana nthi wanaetiyan lobha dwešha mana duru kōtae lābbha antaraya no kōtae núwananttan kula anumowanu maenacēw

158 Inscription nī the southern Altai, Ruwanweli Dāgoba, Anurādhapura

(1) Abhayāc Salumēwan kala rana wala swāmin wałanse pra dewanu Aryala pūta ekolōs wak tin Sirī saṅga bo Prakramabābu

(2) całkrawartti swāmin wānse aetuluwu rūpa darunwēgē bhandara parelapānaya kōta ratnatrayelu adhikuprapāla acti ga busagunē

(3) n suma citarājapa prasadarasim wirjamān wē bhandāra potae pariawatū bām Wirayamāna wannā meku sē am wu Sume

(4) dha dewмин bhēkuhe baen Lāṅka adhikāra kōta danata dewal nā panha tun deneh āgti wisarata ek

(5) paso tawarayengen Ruwanweli swāminēa Dutugmē munu rajuwanā ādī wu no ek

(6) rajadaruwan āsim karaṇ lāda pūja viṣēṣhī aṣa prasāda paravaṇwana anun hā avādhrānā pu

(7) jā viṣēṣhayak kala maenēwēn ti nānīvirdhawu atē dās ața siȳi niśu vamāna vāstrayen wīçe

(8) sā ni wu lotu kayak webawugē mani cattya pratinbhayak se viṣēshha kōta sarālī pas yalak pa

(9) mana salin solos mahālā andāwā gandhapushpa sugandha paven wicitra kōtae pāno ge

(10) nae dhāja patakka ladali toranādin wili sarahī aneka awaggyeka na daciyin hā lāshīrpayāsa

(11) jen hā mahodhayak yē palamuwana maluweh naraṇacēna satyayak puja kōtae kapurē de dāsak

(12) kalandin patae tunyana piya wadā we ryanā ryanē kawel walne kapuru pūn pūdā ae

(13) gīe netulu wu no ek wastu pradipa wu pūja da karawā no ek khammūnta kala mēhe kara

(14) wanțā atāța gāl bū munhā hā ran pil hā un ambu-wanta da handana pil dī un dē satutu karawa

(15) vīhi fī rakshā we sītī liyanawūn samadurawun wannatuwar bāmunan pasakun sitarun

(16) nawaniyan gikiyannan beragasannan sakun jarasan pulayay paventiyē pani nahanā gīe

(17) nun dāmī le baclu māṅgul muniyan māḷakā tin osanī wātiwan wadā jāyen ranin ea

(18) tutu karawī Ruwanweli maluwe dī me Thūpawamēca aśi dhanna kathikayantā sudusu pūjāwē kōta du

(19) thūpārāma swāminēt rī mahā bodhinwabansēt kawuru pahan pata kāpu hā āwīwu no ek.
162 सहात केळळु — स्वस्ति चे धर्ममाधुर्या त्रिभुवानी

163 दोंद्रा द्वारा — (१) स्वस्ति चे सद्हा सका विरुहा (२)

कृतित्वा मण्डोला मन्त्रा दोला (१६) पुवा मृणम- माण्डा गोक्ता मो (१७) पर्यात्ता आती छिडा (१८) मा मूला निदास मुण्डी हॅ पी (१९) न लवा मा आती कला

भुवानिका (२०) धातु राखुर्वाना वाहुसेता (२१) रप मुम्नरे लातला (२२) न राजकला वाला विहारा (२३)

[पावाला] तेख कल दूर्ये ए (२४) [वेना सत्पुरुषा] यान विम्बुरुवा लस्य (२५) कालेप पवारा स्वर्गा [मोक्षा] (२६) संपर्क सही भा युता

 Skeat V (१६) ला नाम्बर कोताला अन्वेषा दोल (१६) पीया मण्डोला गोक्ता मो (१७) पर्यात्ता आती छिडा (१८) मा मूला निदास मुण्डी हॅ पी (१९) न लवा मा आती कला

भुवानिका (२०) धातु राखुर्वाना वाहुसेता (२१) रप मुम्नरे लातला (२२) न राजकला वाला विहारा (२३)

[पावाला] तेख कल दूर्ये ए (२४) [वेना सत्पुरुषा] यान विम्बुरुवा लस्य (२५) कालेप पवारा स्वर्गा [मोक्षा] (२६) संपर्क सही भा युता
mahāsammata (5) paramparānuyatā suriya (6) waṃcābbijāta sri Lamkādhipa (7) ti srimat siri Sanga Bo (8) sri Wijayabāhu cakra-watti (9) swāmin wahanseṭa sata (10) rawannen matu awuruddu (11) posona awawiseniya (12) Dewinuwarehi nagarisanila (13) kovilata palamu paen paawaet (14) ten parawāsara kumbura (15) mul bijuwaṭa wisi amunak (16) hā nāwadunne pātegama (17) na kumbura bijuwaṭa pas amuna (18) khā atapattu ārīce (19) wen sarasa koṭae petumālun (20) Batgama pasada salasmen (21) Agayata aegra ana dama parawāsara (22) aetula wū tan dewiyanṭa pūjā (23) puna sakāra akhandhawa pawat (24) wana lesaṭa salaswā rāja rāja (25) mahāmāṭyaṇḍaṅa sānāyaka (26) teen dhammakata taen aetula (27) wange . . . . . . . . . . . . . . . . . .

172. Copper plate inscription:—Swasti ṭri Waiwassuta manu samkhyāta maha Sammata paramparānuyāta sūrya waṃcoddhiṭa Sumitra rājaputra pavitra gotrābbijāta Trisimhālāḥḍhīṣwara nawarantādhīpiṭa ċrīmat Siri saṅgabo ċrī Wijayabāhu cakrawartī swāminwahansēṭa atawane matu awuruddu posona ava pascalowakae ālutkuru koḷaḷaye mehi bada Udugamula sāntakin Dombawala sāl de paelī nilayata aetulatwū Walala yima pallē Bernila Lindora kumbura ākaṇta diwel kaekulan ēvīḷa mehi bada gam muda gasakoḷa walwil kumburum ēvīḷa palamu Kurūṇagali di lat dāna patraṇa niyāwaṭa dewaniwat sūryyasyag- rihaṇa dinaye bamuṇa Wetiḍaraṇu Koṇḍaperumāḷaṭa yārūppaṇā uwa dānakshetra koṭa sitā wadaṭa cakra araka sapāya swasti-raya pawatinā niyāyen Udūgampāḷa alutmāḷīgūwe wnedadhinda kāriyaṭa niyukta aemadenāmaṇḍa wadāla mehewarim metūmbrapaṭraya liyā dun lawaṭa sanhasmakuta werun Wanapa Perum āllumha. Sudānō anun hala pin bat da no makati ballō ē bat kā nacguwaṭa naewata kati un se topi me sujanan dun nyatī raekadana sujanayeni de lowaṭa ma pin acti.
PART III.

TRANSLATIONS

(1) Tonigala — (a) The tank of the paramaka Tissa, son of the paramaka Abhaya at the mountain of Acagirika Tissa is given to the priesthood of the four quarters present and absent. The great king beloved of the gods Gummí Abhaya, ordered Acanagara and Tawnikya Nagaragaramu which have been established by my father King Tissa, son of King Abhaya, [are given] to the priesthood of the four quarters present and absent.

(b) King Tissa, son of King Abhaya ordered — This tank at the Acagirika Tissa mountain is given to the priesthood of the four quarters present and absent. The great king beloved of the gods Gummí Abhaya ordered Acanagara and Tawnikya Nagaragaramu [are given] to the priesthood in the four quarters present and absent. The tank of King Tissa, son of King Abhaya, is established by my father.

(2) Gallena wihara — The great cave of Tissa, the son of the great king beloved of the gods Gummí Abhaya [is given] to the priesthood of the four quarters present and absent.

(3) Dambulla wihara — The great cave of the great king Gummí Tissa beloved of the gods, is given to the priesthood of the four quarters present and absent.

(4) Tissamarahuma — Hail! King Alunaka, son of King Mulangiri built (or enlarged?) the Nagamal awihara, the tank and the field at Golagama.

(a) Ruanwach Diga Anuradhapura — Hail! The great king Gayabahu Gummí Abhaya, grandson of King Wahabu, son of King Tissa having built (or restored) the Dakshina Abhaya and other wiharas and having protected them made them inhabited having strengthened the faith having repaired the dilapidated buildings after having given [the wihara] he gave to the priesthood the enjoyment of the four priyayas.

(b) Ratmalagala — Hail! The grandson of the great king beloved of the gods Tissa the younger son of the great king Gummí Abhaya the great king beloved of the gods Na, he gave the Wihurabiyaka the Mulangutika and the Paruwataka wiharas to the priesthood and twenty measures of gruel and rice and [a robe] for the rainy season.

(7) Periyani ulama — Hail! The great King Wasabha at Patanagala having restored the decayed buildings at Thiragama having made the son of Bajika and the son of Ayusa six karshapanas (?) at Patanagala having seen having restored the decayed buildings at the field of the thera Amara, the Calika tank, having seen, having restored for
himself . . . . Majjhima . . . . . . having made six (I) together with a water strainer . . . . he gave it.

(8.) Periyakadu wihāra:—From King Gāmini Abhaya [an order]: In the year Puvadara Savannaka . . . . . . . the four great tanks of the chief therī Tissa and the four ganas of the chief therī Majjhima are given to the caitya in the Cakkadharaka wihāra and to the congregation of the priests. To the Cakkadharaka wihāra they are given.

(10.) Galwana:—To the grandson of the great king Wasabha, the son of the great king Tissa. The great king Gāmini Abhaya he distributed . . . . . . . a tank 5,000 karshāpasas [in circumference] . . . . . . . having dug it out [he gave] to the priesthood the four patiyasas.

(11.) Wilārāngala:—(a.) Hail! King Wasabha repaired the dilapidated buildings at the Cakkadharaka wihāra and at the Upala doniya tank: five thousand karīshas and five hundred [he gave] to the priesthood . . . . . . .

(b.) Hail! [The grandson] of King Wasabha . . . . . . . . the son of King Tissa, King Gāmini Abhaya, repaired the Upala doniya tank which was bestowed [on the temple] by King Wasabha, and gave . . . . . . . to the Wālha caitya and to the priesthood.

(13.) Kaikāwa wihāra:—Hail! Amayawā, the daughter of the chief therī minister Warasi (?) and the second brother of the minister Abhaya, gave . . . . . . . to the Waliha caitya and to the priesthood.

(16.) Situlpavihāra:—Hail! The son of King [Mallaka] Nāga, the brother of King Batiya Tissa, King [Kanīṭha] Tissa . . . . . repaired the Cittalapabbata established by Kākawampa Tissa and the tanks of Dakkhiṇa and Tissa . . . . . . and the caitya of King Nāga; having remitted the taxes . . . . . . and having performed deeds not (formerly) done (even) by himself . . . . . having repaired the decayed buildings . . . . after having seen he gave it over altogether.

(18.) Deṣamatal wihāra:—Hail! King Gāmak (mistake for Gāmini) Abhaya, having made inhabited the wihāra and a hundred villages and Saritirigiri, having seen . . . . the Gapawihāra ten . . . . .

(61.) Habaran:—Hail! On account of the inundated villages Abhaya, son of the minister Wasabha, saw the Agiwaļamana tank and the elephant’s tank; having built several villages near lakes without furnishing the fields with a tank between embankments for the flowing down (of the water), he constructed the Agiwaļamana tank out of the Mula lake and the Pacawadi lake. His Majesty, the great king, after having made serve this Agiwaļamana tank 1046 karīshas, having given it in charge to Abalaya, son of Sena, an aged overseer, to watch the embankment, and to his grandson Wesamana [to watch] the field, having seen the new (?) karīshas and the anmanas, having caused this to be written on a stone belonging to the priesthood, after assigning the Karakala tank, and having performed deeds not (formerly)
done (even) by himself at the vihāra of Cārtyagiri and at the rock temple of Ambasthala, having made offerings of oil and flowers at the Gāpa caitya which extends over a karisha having repaired the decayed buildings at the Copatalaya Guniya, and Gāpa caitya he handed them over to the monks of the Lord of the world and after having assigned he gave them the Karakala tank. At this caitya he gave it, after having assigned 1020 karishas and to the sons of the minister Wahabaya in the Puwayasa Sawanaka year on the seventh day in the bright half of the month Magumodi.

(67) Slab from Tissamaharama — Hail! We Buddhadasa Mahinda, Mahasena, three brothers the great King Abhaya and our uncle the paramaṃkha Buddhadasa a venerable reverend thera, [declare] King Jetththa Tissa, our sire bought the karishas belonging to the villager Toda and remitted the taxes, 9,000 karishas from Padanagala were given to the reverend the venerable thera in the great vihāra called King of Magama, and 5,000 karishas from this Padanagala, furnished with have been given over and 4,000 karishas shall be the taxes of the 9,000 karishas shall be remitted, the rules shall be kept in the royal family preaching shall be this portion of the karishas now is given four amanas, and the remaining portion, the lords of the Bhikshu congregation shall be caused to be furnished with the four pratyayas having done this in order that what is given to our uncle the paramaṃkha may be kept causing it to be written on this stone slab we have it given.

(77) Pilgrimage — Hail! To the villages Utara and Mahagiri eight thousand the embankment in the kingdom this ferry great and venerable, the rest having seen six kingdoms he protected the weak having made a paddy field six karishas and six amanas in circumference, we give to the priesthood in the rana vihāra the four pratyayas

(85) Diyagama — Hail! Mahakadaka spake A lay devotee his father spake and Caraka’s father Tambuvara the ferry and the paddy field one pata (in circumference) and Tambudaka six karishas and thirteen paddy fields

(97) Nagankanda — (a) Hail! Welunaga the Rukawaeva splendour and glory to the priesthood in the Bamanoguriya vihāra.

(b) the paramaṃkha and his (?) son the Bamanoguriya temple the tank of the great queen and the Kanagiriya tank and the Kabuba tank and the Hatunaka tank altogether four tanks having seen the embankments to the priesthood of the Bamanoguriya vihāra six and five (?) he gave the Larshapanas at the Wataka tank, having seen after having assigned he gave the Bamanoguriya vihāra to the priesthood
(98.) Galkowila:—Hail! The great king Batiya Tissa, son of the great king Manaka, . . . . . . five karishas. . . . . . . the field at the sea, the Wihirabija tank. . . . and the Ruka tank. . . . . . . Ahaia four karishas. . . . having assigned the Karaka field. . . . at the temple. . . . oil and flowers. . . . . having made repairs he gave it over.

(102.) Wellangolla:—. . . . . . . . to the congregation of the priesthood. . . . . he made. . . . the Ruka tank. . . . . six paddy fields. . . . he spake. . . . . . the Baya tank. . . . . . . the great forest four (?) karishas. . . . he made.

(110.) Mahākalattāewa:—His Majesty Siri saṅg boy, in the 15th year (of his reign), on the 10th day in the bright half of Nawaya, has been pleased to declare with regard to the monastery (called) Dāpulā, King of Paṇḍi: as long as in this kalpa and in subsequent ones the birds shall build [their nests] and the nine planets shall exist and in the monastery (called after) the chief secretary Dāpulā Arak the dining hall shall stand, for so long do we in agreement with the Kolpatra community of priests bestow a gift; and thus he declared: to the village Gitelgamuwa which is situated on the ground assigned—according to the rule which the chief secretary Sena himself has established in the nunnery Nālārāma, built after he had named it by the name of his mother—for daily increasing the (supply of) water at the great vihāra and at the great Bo tree (and) for furnishing daily the four pratyayas to seven persons, nuns or novices. . . . . . . a privilege, viz., that two. . . . . shall enter, that two karmasthānas shall not hinder, that travellers and pilgrims shall not enter, that the officers of the royal family shall not enter the assembly of the priests, that enemies shall not take cattle from the village, that the cart buffaloes shall not enter, as long as in this kalpa and in subsequent ones the birds shall build [their nests], as long as in this kalpa and in subsequent ones the nine planets shall exist and the dining hall shall stand, for so long do we in agreement with the Kolpatra community of priests bestow a gift (on the temple); having been pleased to come (here), to this village Gitelgamuwa. . . . . . . . . a privilege is granted.

(111.) Abhānyawāewa:—His Majesty Siri saṅg boy, in the 19th year (of his reign), on the 13th day in the bright half of Maṇḍalinda, at the Abhāya tank, having made . . . . . . the lord having ordered to put at the four corners of the tank four pillars, that whoever might kill fish in this tank may be taken into custody, not to be concealed, but to be taken to the town . . . . . . . . by the overseer of the Mahāvihāra, may be made to work at this tank. . . . . . . . .

(112.) Kongoḷāewa:—His Majesty Siri saṅg boy, in the twelfth year (of his reign), on the 8th day in the bright half of Duruta, has declared that in this kalpa and in subsequent ones. . . . . shall not enter. . . . . . . that travellers and pilgrims shall
not enter (C) that the officers of the Royal family shall not enter the assembly of the priests so having declared a privilege has been granted (D) the King Sirasaṅgbo was pleased to sit under a madhuka tree on the full moon day

(113) Inginimitya — Hail! His Majesty Sirasaṅgbo in the Sawanaka (or sixth) year of his reign on the 10th day in the bright half of the month Humata the great sage declared. According to the rule made by former kings in their hereditary succession in this kingdom in three days at this temple (called after) the chief secretary Arak, a great privilege has been granted. In one place the headmen shall come together and in this monastery according to the rule formerly fixed by the Tamils they shall divide it between themselves: All this we gave to the Giriviharī so it was sanctioned by Malanda. Including the villages and lands that belong to the priesthood of Inginimitya a privilege is granted: All the villages beginning from Sirigala and the villages of the headmen of the two mandalas and pilgrims shall not enter the officers and noblemen shall not enter enemies shall not take away their cart buffaloes and they shall be made dependent upon themselves. In all the villages beginning from Sirigala the property shall not be destroyed.

Thus a privilege is granted to the temple

(114) Milantale plinth course — Hail! His Majesty Sirasaṅgbo in the 12th year of his reign on the dark poya day of Hihinā ordered the workmen in the four kingdoms for the welfare it is right for the wūrūśa to give to the workmen, seven kalandas of gold shall be given to the chief writer, one kalanda of gold shall be given to a workman born on the ground of the priesthood two kalandas of gold to kalandas in this kingdom to the sweeper five kalandas of gold in this kingdom to the man who having received thus gold divides the shares. Three kalandas of gold in this kingdom to the superintendent two kalandas of gold in this country shall be given to the worlmen for water and fuel, ten kalandas of gold in this country shall be given to the sweeper two kalandas of gold in this country shall be given to the superintendent one kalandas of gold in this kingdom shall be given to the chief writer shall be given to labourers for water and fuel on sluices [?] channels and banks of a river fifteen kalandas of gold in this country shall be given to the accountant of this two kalandas of gold in this country shall be given to the chief writer of this two kalandas of gold in this country (shall all be given) to the kalandas [of gold] shall be given to the labourers on channels and banks five kalandas of gold in this country shall be given to two kalandas of gold shall be given to the on the bank of this channel five kalandas of gold shall be given.
to him who [divides] the shares] three kalandas of gold to the overseers on the two banks of the channel; two kalandas of gold shall be given to . . . . . . . on the bank of this channel, one kalanda of gold to him who only . . . . . . . . . . yearly for making a road to the tank, . . . . . . . . . . shall the workmen of the wilāra and their children give to the distributor of the priesthood, two kalandas and two pachas of rice to the accountant, and for two statues to the temple . . . . . . .

(115) Pillar in the jungle near Mihintale:—Hail! [We] King Abhaya Siri sang boy, in the 9th year of [our] reign on the 10th day of Himanta, order that the former priests shall be removed from the Caityagiri wilāra, that roads and high-roads (shall be made) . . . . . . . that travellers and pilgrims shall not enter, that the officers of the royal family shall not enter, that palmyras, and cocoanuts, and ferns, and tamarinds shall not be cut, and if cut, they shall be given to the owners, that the priest from the mountain and the priest from the temple, if judging half a kalanda not sufficient as wages for the upkeep of the high road, shall take the rest from the temple, and unto that from the taxes of the royal family . . . . . . thus having declared (we wish) good prosperity.

(116.) Ellawewa Parsala:—Hail! His Majesty King Siri Sang boy, who, descended from an uninterrupted line of kings of the Ikswāku family, which is the pinnacle of the glorious Kshatriya caste, had become Lord by (hereditary) succession on the ground of the Island of Lanka, who in the 9th year after he had raised the royal umbrella ransacked the kingdom of Pāṇḍi, and, having obtained victory and glory, enjoyed his splendour . . . . . . flowers which were the gift of foes—the son of that king, His Majesty King Abhā Salamewa Dapula, in the 10th year after he raised the royal umbrella . . . . . . .

(117.) Aetawinragollaewa:—. . . . . . . His Majesty King Abhā siri sang bo, who, descended from an uninterrupted line of kings from the Ik-swāku family, had become Lord on Lanka’s ground by (hereditary) succession, who, in the 9th year after he had raised the royal umbrella, ransacked the kingdom of Pāṇḍi and obtained victory—the son of that king, His Majesty King Abhā Salamewa, in the 10th year after he raised the royal umbrella . . . . . . .

(119.) Polonnaruwa:—(a) . . . . . . . the king, in the third year of his reign, on the 10th day, in the bright half of Nawaya, ordered: In the monastery called after the general of King . . . . . . . we give it: and thus in the land of Girinaē belonging to the minister Wadurag at the village Galutisa, two karmasthānas . . . . . . . that the officers of the royal family shall not enter, that enemies shall not take away the cart buffaloes, that nothing but raw rice shall be given [as taxes], that travellers and pilgrims shall not enter; Thus we, the royal family, order: We give a privilege to Galutisa, the village of the minister Wadurag.
Maylagastotā — The āpu Mahinda, who was born in the womb of the amomited queen Gomō chief queen to his Majesty the king descended from the unbroken line of the Ikshvāku family, reigning on Lanka's ground by hereditary succession — the son of King Abhiṣa Salasenevan — the pinnacle of the Kshatriya caste, the sage who has comprehended the doctrine — having made the necessary preparations at the Mahavihāra caused priests to be ordained for the Tikāya at the Uda Lasa monastery and ordered that the officers of the royal family shall not enter the place belonging to the priesthood, that enemies shall not take away the villages, the cattle the royal taxes, the revenue the cart buffaloes, that duly the priests including the high priest, shall not destroy life, that the officers of the royal family together with the queens shall not protect (?) All this was ordered by the āpu Mahinda.

(121) Tablets at Milintale —

Text A

He who having been born unto King Abhaya Sulamewa an eminent Kshatriya who is descended from an unbroken line of Kings of the Ikshvāku family, which is the pinnacle of the glorious Kshatriya caste, in the womb of the Queen Gomō descended from the same caste having enjoyed the power of āpu with great glory, and having according to succession become King irradiates the island of Lanka by his splendour, His Majesty Sri Sing Boy Abhaya in the sixteenth year after he raised the royal umbrella on the tenth day in the bright half of the month Wap, having assembled the lords of the great Bhikshu congregation dwelling in the vihāras of Ceyyagiri and Abhaya- giri, being pleased with those rules which his royal brother formerly established at Ceyyagiri as well as with the rules of Abhayasagiri, in order to establish the same rule for this vihāra in concurrence with those concerned in the matter, this rule together with a comment has been established for the lords of the great Bhikshu congregation who dwell in this vihāra as well as for the officers and for the slaves for their duties as well as for receipts and expenditures.

The priests residing in this temple having risen early in the morning having reflected on the four preservative principles, having cleaned their teeth having covered themselves with the cloth according to the prescript in the Sikharanu having come to the dining hall of the Abhaya vihāra having observed Net and Putin shall partake of gruel and rice. They shall give at the proper time prescribed by the physicians the food to those priests which are sick and cannot attend at the dining hall. Those priests of this vihāra which read the Vinayapitaka shall receive five farms together with food and remittance, those who read the Sutta-pitaka seven farms, those who read the Abhidhammapitaka twelve farms...
When donations are made to the priesthood as a whole they shall not be appropriated to single individuals.

All the villages and lands belonging to the temple, except those which are given as a living to a private individual, shall not be enjoyed (by the priesthood) separately.

The workmen if not reprimanded or dismissed by the whole priesthood shall not be reprimanded or dismissed by a single priest.

The priests living in this wihāra shall not enjoy except* in a proper way paddy fields and orchards belonging to the Aetwihāra. In a place not belonging to the Aetwihāra they shall not expend them. The priests who transgress these rules shall not live in the temple. The priests who supervise the nikāyas, and the superintendents of the wihāra, and the eldest of the villages, the ākaemiya and pasakkaemiya, the writers of the wihāra and the writers of the accounts, including the receiver of revenue, all these persons shall be under the control of the Abhayagiri community residing at Aetwihāra, according to the rule established by the Tamils, and who will conduct the internal and external services in unity and concord; workmen who are fit for internal and external revenues and expenses shall be appointed by the whole body of the karmasthānas having taken in bail house holders that are able to give . . . . . . The priests residing in this temple shall not be taken to work in dependency, but shall be left free, the working people shall also be left free after what was due from them has been recovered, the workmen of the principal karaṇḍa and of the karmasthāna shall be put to the field-work and the workmen of the dāgoba to the dāgoba.

The working people belonging to this wihāra except those which have gone on wihāra service to a distance, those who have to work on the embankment at their respective places, those who have to attend at the place where rice is issued and at the place where rice and gruel is prepared in the morning, shall not be less than three at each place.

Anything belonging to the Aetwihāra dāgoba shall not be given away, nor shall anything be purchased from the servants.

The people bound to work shall not undertake work on their own account and shall not be given away to work.

The officers of the Aetwihāra shall take care of the paya (?) given from Dāngamiya for the repair of the Katumahāsaṭya and shall execute the repair of the dāgoba; they shall take care of the two kiṛyas given from Aelgamiya for the preservation of the Kirband pawu dāgoba.

The dāgoba and the house of the great stone image and the Mahāboge and the Nayinda, the house of the princess Minimāl, the Katumahāsaṭya, the Kirband pawu dāgoba, the dāgoba of Aetwihāra situated on the upper hill and on the lower hill, the

* I substitute mut after pariṣya.
offerings collected at all these places together with one hundred kandalas of gold from the Aetwilura and ten yars paddy shall be annually expended for repairing the dagobas of this temple and the other edifices.

Those who supply resin and incense to the two villages Gutae and Karandie attached to the dage and the palmage having established a fine and having seized (?) the rebellious shall take these to the wihara.

One third of Gasageesiyia at Kiriband pawa and the income of the priesthood in this place (?) the tank of Mineri the upper and lower tank at Lahunya pawa and the income of the priesthood there the ground around the tank of Fabamaewla and Poroden pokura what is derived from these places may be appropriated to the wihara.

Land fees shall be taken as a matter of course from the people living on wihara ground except the wihara slaves and the working people.

Those who having got the yellow robes as a sign do selling and other things not proper to their dress and destroy life shall not be permitted to dwell round the mount.

None but proper servants shall be employed for the wihara.

Villages and lands belonging to this temple shall not be given for except to those who work at the upkeep of the same.

No extra labour shall be exacted on the poya and other festivals beyond three days.

Except the dunnwak given as living to the working people and to the slaves no paddy fields or orchards belonging to the Aetwilura shall be given away as a pledge or.

Except the raw rice which the dependents of the wihara must furnish according to the ancient custom no victuals shall be taken from the inhabitants, fees shall not be exacted from the cultivators nor shall their cattle be seized by the domestics to labour their own fields.

Lands belonging to the cultivators by the right of inheritance should not be seized without a reason. Damage shall not be done to the gardens trees and shrubs shall not be cut down.

In all the villages and lands belonging to this temple neither palm trees nor tamarinds nor any other fruit tree shall all be felled except with the consent of the tenants. If any fault be committed by any of the cultivators the adequate fine shall be assessed according to the usage and instead thereof the delinquent shall be directed to work at the tank in making an excavation sixteen cubits in circumference and one cubit deep. If he refuses to work the assessed fine shall be levied.

In the villages and lands belonging to this wihara, after having paid the wages to those who have to receive them the rest shall be entered in five books with the consent of the tenants so that they may be under inspection.
The daily expenditure on account of the mahāpāṭha and the
hired servants and the repairs shall be written in books and
accounts kept at the store room with the consent of the owner.
Every month these accounts shall be collected into one account
and at the end of each year the twelve months accounts shall
be formed into one register to be produced before the assembled
priests and there disposed of. Servants who infringe these rules
shall be fined and dismissed the service.

TEXT B.

To the priests who have the superintendence of the nikāyas
daily one naeli of rice, to that who preaches the bana at the
wass season one kalandas and four akas of gold, and for the
bana at the conclusion of the wass a like quantity.

For the eldest of the village five kiriyas as wages and daily
one naeliya of rice, fifteen kalandas yearly for whitewashing
and supplying flowers. The cook, the wihāra writer, the revenue
writer, the receiver of revenue and the principal attendant, shall
have five kiriyas each, the chief workman one kiriya two payas
and two adhmanas of rice, a number of watchmen (?) two payas
and one adhmana of rice, the manager of the festival's one kiriya
and a farm in Damīya, yearly three kalandas and two akas for
whitewashing and supplying flowers.

One who prepares medicine one kiriya and a farm in Damīya,
one kalandas for clothes at the great Buddhist festival called
Somnas. To a plasterer one paya and two patas of rice, to one
who throws away dead flowers and to a workman born on the
ground of the king one kiriya and two pādās each and two
adhmanas of rice, to a master two payas and one adhmana two
patas of rice, to one who spreads cloth to the ceiling two payas
and a farm from Damīya, for clothes at the great Buddhist
festival Ruwanasut one kalandas, for one who spreads cloth to
the walls two payas and a farm from Damīya, for a white-
washer two payas and one adhmana one pata of rice, for twelve
painters two pādās each and a farm from Damīya, to four gold-
smiths (?) one adhmana each and two pādās of rice as wages.

The priests residing in this temple having procured garments,
each who has received garments should distribute such to the
working people who are in want of them.

To each of the two receivers of revenue two payas with one
adhmana, one pata of rice, to a warden of the granary two
payas and one adhmana, two patas of rice, to a watchman of
the granary two payas and one adhmana of rice, to the jetmawa
one paya and one adhmana, two patas of rice, to the superintendent of the dining hall one paya and one adhmana, two
patas of rice, to an overseer of slaves two payas, to twenty-
four slaves two pāda each and yearly one kalandas for cloth;
to a workman born on the ground of the priests one kiriya
and one adhmana of rice, to twelve cooking servants one kiriya,
two pādas each from the village Palolagama, to the principal
cook one adмана, one pata of rice to a servant who brings firewood and cooks three adмanas of rice to those who do not cook, but bring firewood and go on errands two adманас each, to one who cooks on the supplied firewood one adмана of rice to the chief Thatcher two payас and one adмана, one pata of rice, to eleven thatchers each two пidas and one adмана of rice, to five potters who furnish daily five chatties (?) one кирья each, to a патри manufacturer who supplies every month ten пати и and ten waterpots two кирья и two adманы of rice, to the person who furnishes a waterstrainer monthly one кирья two payас to a physician one патри и and a farm from Дамиya to a surgeon two payас и a farm from Дамиya, to a flower gardener one кирья two payас и a farm from Дамиya, to an astrologer two кирья and a farm from Дамиya to a barber one кирья and a farm from Дамиya to the receiver of dues of the диги to the overseer of the tenantry to the writer of the revenue and to the three superintendents of works the village of Кармадхагам as wages to those who supply rosin and incense four farms from Дамиya, to those who supply wicks and oil to the диги a payа from this village to the two persons who supply white lotus and flowers for offerings to the диги two кирьяs from this village and a farm from Дамия to a keeper of lotus flowers who supplies monthly 120 flowers two кирьяs from Sapугамия, to a painter two кирьяs, to a warden of the диги one патри и
To the six persons who supply rosin and incense to the Махабудже, to the preacher of бума, to the schoolmaster and sexton of the village Gutегам to the one who supplies flowers to the Махабудже two payас from this village and a farm from Дамия, to those who supply rosin to this village two farms from Дамия, to the person offering at the shrine of that great stone image and to one who supplies лимас two пidas each and one adмана two пати of rice
To the person who supplies oil to the диги at the Будисонва one пата to the person who strains water one тулук и the same for the pilgrimage to the writer of the курмаштина one кирья two payас and two adманы of rice To the chief carpenter at the Бондилури to the two master carpenters to eight stone cutters and two braziers the village Вадудеватям to the two wood cutters one кирья each to the two goldsmiths three кирья each to the two blacksmiths one кирья each to the limewashers the village Sunупольватям to the six carvers the village Dunumugam, to the superintendent of the repairs one кирья and one adмана one пата of rice to twelve labourers one adмана of rice and two пidas as wages.
To the wandering of the Наварара Махасиа the Насегевиа Махасиа and Амбудлюдигоби two пidas each to the wanderers of the different дигоби belonging to the Ативиа on the upper and on the lower hill a farm from Дамия each. The people working at the диги, at the pilgrimage and at the dancing
hall, the two washermen that wash the clothes, the vestments, and the bed-linen, shall get three kiriyas from Magulwaewa.
In the villages and lands belonging to this temple the roads and high roads shall be taken, wanderers and pilgrims shall not enter. So much water as is in the tank shall be distributed to the wihāra lands in the manner formerly regulated by the Tamils. None of the lands belonging to this temple shall be given away as a pledge, those who have thus gotten any thereof shall give it back to the temple. To ensure prosperity to the institution these regulations shall be strictly obeyed.

(123) Mīneri: the workmen on the fields, if there is any work, a fine of 500 kalandas of gold. the noblemen shall take in this kingdom, coconuts and tamarinds shall not be cut. inside the three kingdoms shall not stand the warder of the granary with one hand five the fifth.

(124) Āttanāyāla: The glorious endless who was an object of respect to the Kshatriya tribe, being descended from the unbroken line of Ikshwāku, being born in the womb of the chief queen to His Majesty the King, son of King Sīrī saṅga bo, the pinnacle of the Kshatriya castle, the sage who learned the doctrine.

(120) Slab from Anurādhapura: The lay devotees to the lords of the world of gold two hanas and a half, one aḍmaṇa at the two corners flowers sick people shall not take rice, having made bracelets for them, to take rice.

(135) Dewanaagala: The glorious endless, whose renown extended over the whole world, who was an object of veneration to the other royal dynasties of Dambadiwa, descended from the uninterupted line of the Ikshwāku family, an eminent Kshatriya, born in the womb of the chief queen, who had become Lord of Lankā by (hereditary) succession.

(137) Galwhāra, Polonnaruwa: 1254 years from the time of King Wālagam Abhā, when 454 years had elapsed since our Buddha, having, in a time extending over four asankhyā's 100,000 kalpa's, fulfilled all the thirty perfections, and having, on the Māra battle-ground, mounted on the divan of thorough enlightenment, conquered the irresistible Māra, together with his retinue, attained the state of omniscience, and forty-five years (after that), on the fourth day, having accomplished by quenching as a large cloud does by rain, so he, in many hundred thousands of crores of kalpas, by the nectar of the law [having thus accomplished] all the duties of a Buddha, extinguished (his) life by means of the sacred nirupadhiṣesha nirvāṇa near the city of Kuśinagara, in the grove of Śīl trees of the king of the Malla's. when, the congregations being broken up, religion was fading away, His Majesty King Cī Śrī Samghabodhi Pārākramabāhu, descended from the unbroken line of Mahā-anunata and the others, born of the Solar race, the king
over kings resplendent through the rays of his glory which has penetrated many regions anointed by the anointment of pure mount dominion on Lamka's ground enjoying the delight of dominion with the treasure of his merits made patent he the very wise one having removed the powerful poison of non observance and false observance of religious ordinances (which are) the root of ignorance and false knowledge having seen young gentlemen practising religion (thinking) if seen a spot on of an emperor like me in the religion of the pure Buddha they might become indifferent, then Buddha's religion will be destroyed and many beings go to hell (therefore) it is right that I shall support the religion of Buddha in order that it may last five thousand (years) like Dhammasoka who has heart instigated by compassion preceded by intelligence having supported the thinking I will make that it lasts spotless for five thousand (years) having combined a number of virtues as unbrokenness and fearless from holes, having seen the congregation of priests living in the great vihara under the leadership of the great Sthavira Malakappu who lived on Udumbura gir, ornamented with the jewel ornament of wordly qualities as preservation increase and cultivation of the aggregates of virtues &c. having supported them having supported the great theri Tissa son of Moggali who was granted a Buddhakalpa by Buddha having made the wicked Bhikshus behave spotlessly having crushed what resisted having cleansed from dust the religion had caused the third council—removed many hundred wicked Bhikshus from the teaching and religion having made one nihaya by uniting the three nihayas which even at the time when there were great Arhats endowed with a number of qualities as the six supernatural faculties &c. not being united even with great effort by former kings were

having built the great vihara of Jetawana and many other costly vihara in various places in the island of Lamka, having made there residences for more than thousand of the great priesthood making support by the gift of the food of the religion uninterrupted continued being desirous of the enjoyment of the taste of the happiness rising from the sight of the priesthood—having from time to time adopted the vow of fasting having approached the vihara and gone among the priests assembled—having enjoyed the taste of the happiness of the joy produced by this sight (thinking) it is right that by me with great effort in order that the glory of this island may last five thousand (years) undisturbed in order that in future also the priesthood without levy established in the duty of knowledge of the (sacred) scriptures endowed with the seal of aleph and cajeta may properly have given advice and instruction Religion shall be protected being endowed with proper and patent virtues, having heard the request of having stated that by the three eres from the great Theri Malakappu those who live in will not be
having made a sanda of the Vinaya of the law and with the intention that the chief theras should give among the faithful of the disciples who are with each of them the katikāwa which the aeduro made without expanding them, being fit for . . . . . . not allowing those who dwell to become careless, but uniting them to the burden of study, not allowing them to despise in the lower assembly the Vinaya, the Khuddasikha, the Patimokkhā, the suttas, the Dasadhamma sutta, and the three Anumāna sutta, together with the Vinaya books, putting far away the conversation with the multitude, he ordered that those who were engaged in study should be continually kept in seclusion. Having purified himself three times . . . . . . having set himself assiduously to . . . . . . and other work, having taken two or three . . . . . . and having interrupted the seclusion not even for a single day, he ordered that each man should direct himself first to what is proper. And having applied himself to these above-mentioned virtues, accomplishing his own and other people’s work (?), having organised the burden of study in the above-mentioned way . . . . . . having made the pupils and fellow-priests learn the Mūla sikkha, the Sekhiya and the Vinaya book, having heard the Sekhā wandal’s winisa (comp. Zoysa’s Report on the Temple libraries, p. 6), having made an abridgement . . . . . . be disposed of the ascetics. Having observed the fasting . . . . . . having reflected on the Dasadhammasutta, having observed the above-mentioned seclusion, having shown his ability, having learned, in a limited time, the duties of performance, having applied himself to the burden of spiritual insight (Dhamma, p. 80), having spent his days according to the precept of the four sappajānās (Dhamma, p. 389), he said: It is right to teach the novices the Heranasikkha, the Sekhiya, the Dasadhammasutta, the Vinayabook and the play (?), to exercise the pariharana without despising it, and to observe the seclusion . . . . . . mother and father, two persons, and those which are from the same womb (brothers and sisters), widows and virgins and fellow students (shall take) their food and go begging in the manner indicated above. Medicines for the sick and for the fellow students, and the five ways of collecting alms in forbidden places, except going to the pitir, must be avoided. At a wrong time leave to go to the village must not be given. If leave is given to those who go in order to visit sick people, it is a dukkaṭa āpatti for the teachers to give leave to the avyakta; if the avyakta have got no leave to go to the uposatha pāvāram (Khuddasikkha, vs 8), knowing the degree of āpatti and anāpatti (guilt and innocence) and making any one of the vyakta sangha responsible (?), leave should be given to them . . . . . . if any one of the priesthood lives in the neighbourhood . . . . . . except having seen it is not allowed to make him dwell (there) . . . . . . for the priesthood in the middle of the night sitting down cross-legged,
it is fit to enjoy sleep and to recreate their bodies, in the early morning, having risen, and having set themselves to work with 
spend their days sitting, standing, and walking about to learn *pulamū* (?), to put on clothes, to clean their teeth the *dāgoba* the botree and the temple ground, the teachers and the theras and the sick should receive their couches and their food and other requisites, afterwards the priests should descend into the dining hall and, having taken their gruel and done the duties of the dining hall they should inspect the account books 
the dining, etc., should be done quietly. 

Having taken the gruel they should set themselves to work with and pass their days, having applied themselves to the burden of study with the *nīya* (?) the householders and the ascetics should without becoming *sāmāyita* (?) up to a certain time spend their days not wealthy except by compassion (alms)

having received and being pleased, when you come together, o bhikkhus you should do two things—religious conversation or noble silence Besides these two things religious conversation and silent attention (there is) the unprofitable talk (*Brāhmaṇa* sutta p 10) and love thoughts and evil thoughts (which) they should avoid, in the beginning of the night they should not (?) preach banā listening to the religious conversation etc., not in the success ion of the disciples spending (their time) in the acquisition of spiritual insight, at midnight, at a lucky moment sitting cross legged it is fit to enjoy sleep afterwards to 
pilgrims and ascetics shall rest at the watchluts, the , the image house, or at some other place, at all occasions either in earnest or in joke unbecoming talk shall not be used by anyone towards virgins and little children no harsh or laughing words shall be used, the overseers shall not be angry with the working people who do not know their work, those who only know their own *yākađura* and no others shall not give them to others tom tom beating by the elders of the priesthood and other utensils except what is at hand for obtaining rain at a place which is not irrigated is good to apply, such utensils

"the laughter alone increases (?) thus having spoken on account of the laughter, it is fit not to expand the sorrow, but to allow it alone by word of mouth those that have their own temples destroyed shall not subdue others, and those that have destroyed other temples shall stayed their own, by a bhikkhu who does not know writing and is careful through temptation eagerness thus having spoken it is not fit to know eagerness on any occasion, saluting the *dāsā* at the botree, etc., worshipping , , , the tooth cleaner it is not allow I to ? ?, the householders in the villages shall not use pātha* kā* or *vālīka*.
kathā: Here is a bhikkhu who either alone or in the middle of the priesthood by inconsiderate talk stands vexing the theras and sits down annoying them and preaches . . . . . . . .
and strokes the head of a young man . . . . . . . .
thus having spoken, appearing in the middle of the priesthood, you should not touch the body with the robe; and the elders of the priesthood with compassion up to this moment . . . . . . . . . .
shall preach; in no place whatever young men touching (?) . . . . with their bodies shall . . . . . . . .
those that live away from their houses shall not cause perplexion;
after having purified [them] from sin, you should ordain [them];
after having purified (them) you should admit them to the order;
after having purified you should give them the nissaya; one son of a noble family having received the ordination and the admission to the priesthood . . . . . establishes the order; (the same in Sinhalese) after having purified (them) you should ordain them, after having purified them you should admit them to the order, after having purified them you should give them the nissaya . . . . . . . .
In this above-mentioned way you should not object to anybody's wishes; anything that has been ordered in this kati-kāwa shall not be disobeyed; if anybody commits a mistake a fine is assessed up to the third time, but if he commits the mistake again without paying the fine up to a month's time he shall be made a prisoner according to the rule in the Vinaya (?) . . . . . . . . . . . . The elders of the ganas and the theras shall apply themselves to the burden (of study) and shall not be careless and shall not let the priesthood transgress these rules; it is right that by the great theras a fine shall be established. Hail!

(140.) Padiwil: Parākrama-bahu, the cakrawartī sovereign of happy Lankā, descending from ancient princes, has finished (the repairs) of the tanks and ponds for the use of the fields which he made in every part, finding many streams and ponds useless and broken, in the hope of increasing the happiness in this and the next world.

(143.) Dambulla: The sovereign lord of Lankā Parākrama- bahu, cakrawartī of the dynasty of Kalinga, (surnamed) the heroic and invincible royal warrior, gloriously ended with might, majesty, and wisdom, and, like the placid moon, radiant with cheering and benignant qualities; the liege lord of Lankiwa by right of birth, deriving descent from the race of King Wijaya, who extirpated the demons and peopled Ceylon, and was an object of veneration to the other royal dynasties of Dambadiwa, whose renown extended over the whole world; having dispersed his enemies as the brilliant orb of the sun over the summit of the mountain of the moon dispelleth darkness; and having extended the canopy of his dominion over the whole island; enriched the inhabitants who had become impoverished by inordinate taxes, and made them opulent by gifts of lands, cattle, and slaves, by relinquishing the revenues for five years, and
restoring inheritances and by annual donations of five balanced weights consisting of gold, precious stones, pearls, silver, &c., and from an earnest wish that succeeding kings should not again impoverish the inhabitants of Ceylon by levying excessive imposts, he ordained that the revenue should be for the first amuna one amuna three paelas six mandaras for the middle one amuna two paelas four mandaras for the last five paelas three mandaras, and considering that those who laboured with the bill hook in clearing thorny jungles earned their livelihood distressfully, he ordained that they should be always exempt from the tax. He also made it a rule that when permanent grants of land may be made to those who had performed meritorious services such bequests should not be evanescent like lines drawn upon water, by being inscribed on leaves of material which is subject to be destroyed by rats and white ants, but that such patents shall be engraved on plates of copper, so as to endure long unto their respective posterities.

Thrice did he make the circuit of the island, and having visited the villages the towns and the cities and having explored the places difficult of access, the fastnesses surrounded with water, the strongholds in the midst of forests and those upon steep hills he had as precise a view of the whole as if it were a ripe neli-fruit in his hand, and such was the security which he established as well in the wilderness as in the inhabited places, that even a woman might traverse the country with a precious jewel, and not be asked, What is it? When he had thus insured safety in this island he longed to engage in war and twice destroyed the kings of Pindi, and having accepted the royal padus and also the elephants and horses with other tributes of homage which they sent him he formed friendly alliances with such of the princes of Cadi, Ginda and of many other countries as duly appreciated his good will but by his personal valour struck terror into those who esteemed not his friendship, and he caused princesses to be brought unto him from each of those countries, with other tributes of homage and as then there remained no hostile kings throughout Dambadiwa to wage war against him, he tarried at Raneqvara where he made donations of balanced weights consisting of valuables and thus enriched the poor and satisfied the needy. He then caused obelisks of victory, formed of stone to be set up as lasting monuments and having built a dhowle departed thence with a four-fold army, and returned to Ceylon. Then reflecting that, as he had no enemies left behind he might conquer enemies he caused almshouses to be erected at many places in Dambadiwa and Ceylon, and caused alms to be distributed constantly.

He united the three nikāyas that had been separated for a long time recited the three pūtakas and other Buddhist books and restored the temples and dagobas which were destroyed in consequence of the calamities which had befallen the land during former reigns he rebuilt
live at Pulastipura having in order to worship the relics of the sacred Ruanwela Dagoba surrounded by a fourfold army gone out with great splendour in the fourth year of his reign having when being at the distance where the Dagoba appeared in sight alighted from the carriage, having on his royal feet entered the terrace of the Ruanwela having as if sprinkling sand on the terrace, scattered countless pearls and having as if flowers were blossoming while going round, offered unuttered gaudily gold flowers silver flowers the seven gems, having made protection from the sun to the Dagoba by a flag of priceless silken cloth, having after having perpetually heaped up heaps of camphor thus made offerings of incense and having made seven offerings of incense with tahyan oil, perfumed oil, and other oil, likewise having offered with kaluwacel incense and sweet scented flowers having gone round with the four kinds of odours, and having swept it himself having made an offering with 40 lakshas of maturons having (by ordering) in a distance of seven varuvas from the city no living being shall be killed given security, having had the tom tom beaten, having given security to fishes in 12 great tanks, having given gold clothes and other things they liked to the Kumbodyans having ordered not to kill birds having given security to birds having heard the joyful shouts of the people who saw him speaking in questioning the Buddhist gods there when in his devotion he worshipped the relics having, in his joyful inclination towards Buddha which then arose remitted the taxes again for a year to the inhabitants of the island of Lamkā having given over the royal insignia to the Loke arak men whom there present and having worshipped them, having built up the Mancawathi and other wiharas having given countless wealth and several hundred yulas of paddy and handed it over, having been pleased to decorate the city like a city of gods—may future princes also perceiving that to those who worship in their hearts protection will be in like manner from the Buddhist gods, protect and preserve the wiharas and the inhabitants of the wiharas in the city the people, a d the religious

(146) Inscription on the great lion from Polonnaruwa
(1) His Majesty Niuccanka Malli Kalina cacanawarti, overlord of Lamkā, used to sit upon this throne
(2) When he sat upon his throne this was the place for the secretaries
(3) When he sat upon his throne this was the place for the chief ministers
(4) When he sat upon his throne this was the place for the generals
(5) W h s u h th, this was the place for the sub kings
(6) W h s u h th, this was the place for the crown prince
(7) W h s u h th, this was the place for the governors of provinces
(8) W h s u h th, this was the place for the baner council
(147.) Inscriptions on the frieze round the Thūpārāna:—

Upper portion—I.

The overlord of Kālinga Parākramabhūja Niśāmanika Malla the round relic house at Pulastinagara.

He who comes of the royal race of Ikṣuék like a star on the forehead of the family of the sun, who, receiving the kingdom by royal succession and putting on the crown, obtained the office of chief king, His Majesty Niśāmanika Malla Kālinga Parākramabhūja, descended from the great king Jayagopa and his queen Pārvatī in the 11th month on a full moon day in a lucky moment having received the crown his father spake.

III.

in five years having remitted the taxes, giving food, lands, cattle, slaves, clothes, etc. having those that worked with the bill-hook exempted from the tax, giving for sale always (IV.) many things, making people happy, and considering that robbers committed robberies through hunger for wealth.

Lower portion—VII.

at many places putting guardians of the law... preventing the inhabitants of the world from bad conduct, putting an inscription at the royal door not to be destroyed, to protect the law of the parents... in the three kingdoms (VIII.), having seen those who took away... saying I give luck to them and to the other princes, having given gold and silver bracelets and pearls and other riches, and having made happy all the people, having established princes in Cūḍa, Gauḍa, and other countries, having sent soldiers, longing (i) after battle, not finding enemies behind, having conquered the enemies pride and hatred, having built at Pulastipura, the Niśāmanika resthouse and the Brāhmaṇa resthouse and many other resthouses and dining halls, giving gold and silver bracelets, weapons, and lamps, brilliant like a wishing tree, with a great retinue pouring down a rain of gifts at Anurādhapura.

(148.) Galpota:—He who gained endless glory through the number of his qualities, the Lord descended from the unbroken line of King Ikṣuék, the Kālinga cakravartti, passing through the air 1700 years after the period when King Wijaya landed on the island of Lamkā, which by the command of Buddha was placed under the tutelary care of the gods, and having extinguished the Yakshas, made it an abode of mankind—in the kingdom of Kālinga, on the continent of Dambadiwa, which is the birthplace of Buddhas, Bodhisattwas, and Cakravarttis, conceived in
the womb of the queen Parwati Mahidevi unto the king Cēti Jayagopa the glory of the dynasty which reigned in the city of Simhapura invited by the king who was his senior kinsman to come and reign over his hereditary kingdom of Lakdiwa. Wira Nīgama Malla landed with a great retinue on Lanka and having been installed in the office of aepa enjoyed the luxuries of regality and having been accomplished in the arts of war as well as in all the other branches of knowledge which form the circle of the arts and sciences, he in due order of regal succession received the sacred unction and being then crowned was installed as king. At the festival of his coronation he was invested with a glory which filled the firmament and overpowered all beholders and with such during courage that when he was hunting in a forest a furious she bear having rushed towards him he lashed her and her whelps dead at his feet. When he traversed a dry desert and wished for water an unexpected cloud instantly poured down an abundant shower. His royal prowess was such that the spring of the noble lion nothing could withstand it. When he went to enjoy the bath and a huge palonga approached him there, he turned aside and said: 'Thou knowest what thou dostest whereon the snake stung itself and sacrificed its life. His irresistible majesty was such that the state elephant no sooner saw him than he roared the shout of triumph and took the king on his back. His Majesty Sirī saṅga bo Kalinga Parakramaabahu Wiranya Nīgama Malla Apratimalla dispersed his enemies as the sun over the summit of the mountain of the dawn (dispelleth darkness) and causing the smiles of the countenances of his people to expand with gladness, exercising power and enjoying royal delights like another Sakra Dewendra in benignly resembling the full moon in firmness the Mount Meru in profundity the great Ocean in patience the earth and occupying his station like a wishing tree produced by the merits of his subjects he considered thus: The malice of some people and the anxiety of others to maintain the rights of their respective families have been heretofore and may prove hereafter, the source of danger to our dynasty and being moved with benevolence towards the people he confirmed to them the privileges appropriate to the different families and relinquished the revenues of five years. He reduced the rate of taxes on arable lands imposed by former kings and fixed the tax for the first amuna at one amuna three paelas six mandaras for the middle amuna at one amuna two paelas four mandaras for the last at one amuna one paela three mandaras. He relinquished the tax on the dry grain produced on chenas the cultivation of which is attended with distress and ordained that such tax should cease for evermore. He quenched the fire of indigence with showers of riches consisting of gold coin copper bell metal gold silver pearls, precious stones, vestments and jewels. He appointed minsters and others whom he provided with lands slaves, cattle houses, and various other riches.
in abundance; he reconstructed the embankments of great lakes, watercourses, and weirs, which had remained neglected many years in the three kingdoms, all which he restored to prosperity and granted to the inhabitants thereof the boon of security, and other gifts. He appointed judges in many provinces to remove injustice, and, considering that robbers committed robberies through hunger for wealth, he gave them whatever riches they desired and thus relieved the country from the dread of thieves, and by establishing order amongst the dwellers in forests and the dwellers in villages he removed the thorns (of annoyance). According to the sacred injunctions of the doctrine of Buddha he also expelled the unrighteous from the religious communities, and thus freed the country in general of the thorns (of evildoers). He provided the four requisites for the comfortable maintenance of the holy priesthood, and every year caused priests to be ordained and bestowed gifts of yellow robes, and as in former times assigned extensive estates and lands of lesser extent (to the wihāras). Having greatly promoted the interests of the doctrine, and advanced the same as well as the sciences by bestowing suitable gifts on professors of the religion and on professors of the sciences; and considering that the continuance of the religion and of the sciences (B) depended on the royal dynasty, he sent to the country of Kalinga and caused many princesses of the Soma and Śūrya races to be brought hither, married the royal virgins to his son the exalted Wirabahu and increased the royal family.

His Majesty, wearing the crown, and being decorated with the royal ornaments, caused himself, as well as the chief queens, Kalinga Subhadrā Mahādevi, and Gangawama Kalyāna Mahādevi, and his son the great sage, and his daughter Sarvangasundari to be weighed in a balance every year; and by bestowing five times their weight on the priests and brahmans, the blind, the lame, the dwarfish, and the deformed, and other destitute and friendless people who thronged from the ten regions, made them happy, and caused a constant supply of rain.

All the people who were interested in the cause of the religion and in the welfare of the country were therefore affected with the most submissive fidelity, and devoted their lives to his Majesty, who, having attained the acme of virtue, daily performed acts of merit, and was pleased to live in the city named Pulastipura ... Kalinga. He observed with the eyes of a spy continually his kingdom and other kingdoms, and having put our island of Lankā in peace he was pleased to look forward (to other countries); surrounded by a fourfold army, he visited in Tristhala, the villages, towns, and cities, and explored the fortresses and the strongholds and secure places on mountains, and in forests, and in marsh, and gladdened the people living there with showers of riches; looking about in the three kingdoms he repaired the Miyangunu ...
Kaelani and other ancient wihāras, and having caused the reclining, sitting, and standing images in the cave of Dambulla to be girt at an expense of a lak, and having made offerings of valuables worth a sum of 36 lakhs to the great Ruanwelli caitya at Anurūdhapura, he made a stone dagoba as worship-place for the gods who rejoiced at the said pujī, and caused an inscription to be engraved. Having thus restored to its ancient condition the island of Lakdiwa, the receptacle of the efficacious doctrines of Buddha . . . . . . . he proceeded to Dambadiwa, surrounded by a fourfold army, and consistently with his cognomen of the dauntless and irresistible warrior, not hesitating in any place with great splendour, unmoveable like the blue sapphire he crossed the great ocean, and being in Dambadiwa longing for battle, sent out champions to go and challenge battle . . . . . . . when it was time to dress for the battle the general Lag Wijaya singha having conquered Dambadiwa, knowing . . . . . . . . . . . . going down to battle, having seen them in fear, the mother of the king of Pāndi (said) "let only our lives be spared, the kingdom shall be thine" . . . . . . . . . . . royal princesses . . . . . . and a large tribute from the Soli country . . . . . . and having formed friendly alliances with the peaceably disposed princes of the countries of Karṇāṭa, Nellīru, Gauḍā, Kālīna, having driven those who were not peaceably disposed into fear by his prowess, having received princesses and tribute from every kingdom, he brought them to Rāmēgvara; he caused himself to be weighed in a balance, and gave to the people living in different countries endless riches; at this place, as a lasting memorial, he built a dēwāle to which he gave the name Niţcanka meywa; as he saw no more adversaries, in compliance with the supplications of the kings of Dambadiwa to relieve them from fear, he returned with the said army to Lakdiwa, and making this reflection: "In this world I have no enemies, therefore I shall apply myself to the conquering of enemies of the next world"; he trusted in him and in other countries to different places almshouses, including the (so-called) Niţcanka almshouse, and gave gold and silver bracelets and other presents like a wishing tree, and in order to witness in person the rejoicings of the mendicants who received presents, he built another almshouse which he called Niţcanka dana maṇḍapa. He dedicated his son and his daughter to the Dalada and pātra relics, and afterwards redeemed them by offering in their stead a dagoba of solid gold and other valuables. He caused to be built of stone (C) a Dalada temple, with a covered terrace around it called (after him) the Niţcanka lātā maṇḍapa, and an open hall decorated with wreaths and festoons so that beholders should be delighted and thereby merit swarga and mokṣa. He then caused another structure to be formed to shelter under its roof the dagoba and the principal temple. He also caused a Ruanwelli . . . .
Dāgoba to be constructed on the north side of the royal dwelling, of 80 cubits in height, and surrounded it with walls having gateways, and with cells for the residence of priests; thus he ensured the prosperity of the religion and the country. Moreover, Lānka being sacred ground and possessing sacred qualities beneficial to sentient beings, he enjoined the preservation of those qualities, and in his mercy was pleased to publish an edict that princes in their human form and appearance should be considered as gods, standing between the kings and the Buddhas (?); and further considering that when princes award penalties for offences they only act as physicians who prescribe remedies for diseases of the body, and exercise their power in order to restrain from crime and so prevent falling into hell and give swargga and moksha; kings who cannot protect the world of mankind protect the world of gods; princes to obtain luck and misfortune by his virtue should keep afar and protect the obtained happiness and the rāng of the family being fallen from their office and decayed like fruits the princes at the time being faultless in order not to awake, that some people should go to death give life to the kings, glory in their bodies (?) for a long time to last merchants from the Gōwi tribe should protect Hastāśāra you should not be careless in order to protect the kingdom the princes exalted by pride, in order to obtain happiness from their offices they should not be proud; from the Gōwi tribe having not seen the offices obtained by themselves the inhabitants of the world not overcome by them a question: the swan and the lion, the jackal and others by eminent people the happiness of the world together from seeing with suitable words princes and aepas and great kings having seen the lords of the world it is proper to do if there are none by order of the queens to protect if there are none it is proper to conserve the kingdom even by placing in the seat of royalty the sandals worn by a former sovereign Enemies to the doctrines of Buddha ought not to be installed in the island of Lānka which is appropriate to the Kālinga dynasty, for that would be like substituting a poison-tree for a wishing-tree; but if princes of the Kālinga race to whom the island of Lānka has been peculiarly appropriate since the reign of Wijaya bo sought for and brought him, they will prove worthy rulers and preserve the religion and the country. Aspire to attain the felicities of both worlds reflecting that virtue doth conquer the universe. Future sovereigns are thus affectionately exhorted by Kālinga Niśyāmka king of Ceylon.
In the margin

This engraved stone is the one which the chief minister caused the strong men of Nissanka to bring from the mountain Saugiri in the time of the lord Cith Kalinga Chakrawarti. 149 Slab at the Dalada Mandirawa, Polonnaruwa. If it is your wish to increase your prosperity and allay your fears to preserve the position of your family to respect the customs of your tribe and to protect subjects chose you families of kshatriyas to sovereignty and not the other castes embrace these maxims spoken by Nissanka Malla.

He who comes of the royal race of Ikshvakus like a star on the forehead of the family of the sun who receiving the kingdom by royal succession and putting on the crown obtained the office of chief king, His Majesty Nissanka Malla Kalinga Parikramabahu, illustrious as Cithra the king of gods with endless royal splendour incomparable by the number of his virtues generosity, truth, heroism and others like them he dissipated the darkness of his enemies like the sun when he rises over the mountain of the dawn and made peace throughout Ceylon living in the city of the Kalinga kings called Pulastipura reigning with the ten kingly virtues and increasing religion and the prosperity of the world like a wishing tree produced by the merit of the inhabitants of the earth.

His Majesty relieved the exhaustion of the poor by the rainfall of his gifts ornaments and dress, jewels pearls coins silver and gold and being pleased when he beheld the prosperity of the people deeply considered in his great mercy and wisdom, thinking we have done the benefiting of the world which is the law inherent in our family of Kalinga how having made firm to the end of this kalpa this prosperity which we said we have made may they take it as a kritayuga and perceiving that the prosperity and the very race of the wicked were rooted out who not knowing the greatness and virtue of kings, the gods of men and parents of the world offended against them he thought it is right that such destruction should happen to no one! and always giving much advice and instruction as if to give eyes to the world blind in its ignorance having been pleased to show the rule of the law treason is a thing which must be avoided like the five great unpardonable sins, those who commit the five sins murder and the rest and those who take poison destroy only themselves but the very race of those who commit treason and all who are with them is destroyed treason therefore must not even be imagined in the heart neither is it right to live without a king. Therefore when there is no one who has the office of chief king either he who is the heir apparent or if there be none such then one of the princes or if there is none of them one of the queens must be chosen to the kingdom.

Over our island of Ceylon which belongs to the religion of Buddha non buddhistical princes from Cola or Kerali or other
countries must not be chosen; those who join them and make
disturbances shall be called traitors.
As the crow should not be compared to the swan nor the
donkey to the Arab, nor the worm to the cobra, nor the firefly
to the sunshine, nor the snipe to the elephant, nor the jackal to
the lion, so should no man of the GOWI tribe be greedy after the
sovereignty; however powerful they may be the men of the
GOWI tribe should not obtain the kingdom.
Those who honour as a king servants like themselves with
salutations and presents, or receive offices and titles from them,
shall be called traitors; whenever a prince of wealth and family
joins with such people he destroys himself. Therefore, if you
look for and find a prince who has a right to Ceylon and is
descended from the race of King Wijaya who first peopled
Ceylon, take sides with such a ruler who will take care of
religion and the prosperity of the world as if they were his two
eyes; and so protect your own families and fortunes.
As the crow may imitate the gait of the swan and the donkey
the Arab steed, as the worm may imitate the cobra and the
firefly the sunshine, as the jackal may imitate the lion and the
snipe the elephant, so some other caste may emulate the conduct
of kings; yet it certainly will not meet with respect but only
with ridicule: thus speaks the wise and good king Niçânska
Malla.
150. Pillars at Rankot Dâgoba:—He who went round and
over all Ceylon, and having seen the villages and fortified and
market towns and cities, and several celebrated places in the
three kingdoms, including Anurâdhapura, Dambulla, Kâlapâli and
Dondra, and the strongholds in water, and on hills, and in forest
and marsh, and could distinguish them like a neli-fruit in his
hand;—he who in several difficult places in the three kingdoms,
viz., Ran, Tisa, Mineri, Kântalal, Pâdi, and others, gave security to
all living things and commanded that they should not be killed;
—he who for ever remitted the royal dues on places reclaimed by
clearing, and on . . . . ;—he who saved from fines, flogging, and
other things of that kind, the inhabitants of the world become
very poor in cattle, buffaloes, and all other means of support,
through oppression, imprisonment, and torture, in the time of
former kings;—he who gave pearls, and precious stones, and
beads, and other jewelry, and slaves, and slave-girls, and corn,
and wealth, and buffaloes, and cattle, and different kinds of
clothes, and ornaments, besides fields and villages, and . . . . .
and thus made all men self-dependent;—he who secured and
pacified the realm of Lankâ;—he who longing for battle, and
attended by a great army with four divisions of elephant-riders,
cavalry, charioteers, and infantry, went to Pândî on the continent
of India, and finding no equal nor opponent, accepted presents
from Cola and several countries near Pândî, and was victorious
on every side;—(he who did all this), His Excellency the
illustrious overlord Wîra Kâlinga Lânkeâwara Apratîmalla.
Nīcānka Malla Parākrama-bāhu, was pleased to salute the relic from this house

151 Stone seat at Ranhot Dāgoba. His Excellency, the illustrious overlord Sangabo Wirarāja Nīcānka Malla of Kālinga,—who restored peace to Ceylon, and brought it under one sceptre (umbrella),—who remitted five years’ taxes for the people of Lanka afflicted by the unbounded taxation of former kings, and by yearly giving five times his own weight in metals, and much property, including titles, villages, slaves, cattle . and gold, and jewels, and clothes, and ornaments, made them happy,—who for ever remitted royal dues;—who even in the woods and difficult places rendered living things secure,—who at home and abroad built many resthouses and gave great largesses,—who travelled through the three kingdoms, and inspected all inaccessible and despised districts and lands;—who increased religion,—who from the lust of war went with his four-fold army to Damboori, and demanded soldiers, and when he did not receive the army harassed the princes of Codr and Pāndi and other places, and having looked at the rings and virgins they sent as gifts and put up pillars of victory, returned to Lakdwa, and reigned with the ten kingly virtues —(He) used to sit on this throne made of a single stone, and was pleased to watch the work when he was building the Ruwanweli Dāgoba.

152 Inner inscription on the stone seat of Kiriwihâri.—His Majesty the lord Wirarāja Nīcānka Malla Kālinga Lamkepâri Parākramabāhu cakrawartti Nīcānka Malla in his glory, not hesitating in any way, surrounded by a four-fold army, went twice over to the kingdom of Pāndi . the general Lâg Wiya Singhâ having conquered Damboori going down to battle, at this time the mother of the King of Pāndi being seized by terror (said) Let only our lives be spared, the kingdom shall be thine, etc.

152a Kaeligatthu in the kingdoms of Mâyâ and Pulußu blame and disrespect . being satisfied with rice and betel, not proud . the lord enjoying his share said People having got their own circle (?) in fear of misfortune (B) we like, thus having spoken he went twice over to the Kingdom of Pāndi, raised the balance, took the queens, elephants, and horses of the King of Pāndi as tribute, went over to the kingdom of Soli for spoil and then back to the island of Lakâ made the three kingdoms happy, visited the Adam’s peak and other strongholds, His Majesty the lord of Kālinga Nīcānka Malla

153 Wanarupawihâra. The king born from the Kālinga race, who went since two years round Ceylon, who saw towns and villages and several fortresses, strongholds in water, in marsh, and in forest, Adam’s Peak and other fortified mountains like a ripe neli fruit in his hand, in ten directions, who established different resthouses in the three kingdoms, who
gave gold and silver ornaments to many poor people together with his queen's five people raising the balance, giving yearly five times his own weight, making unhappy people happy, happy people raising in the three kingdoms, uniting the three nikāyas into one, and made still more made the women of the harem salute the Ruwanweli Dagoba Having pleased the working people, having made the kingdom of Piti like a lotus, having built the Ruwanweli Dagoba, having made the women of the harem salute the relic, having given to the people of Lankā that were unhappy through the taxes of former kings, gold and silver ornaments and much wealth, he gave orders to fix the tax for the first amunam at 1 amunam 3 paelas 6 maṇḍaras, for the middle one at 1 amunam 2 paelas 4 maṇḍaras, for the last at 1 amunam paelas 3 maṇḍaras.

156. Sāhasa Malla's inscription at Polonnaruwa—The glorious Sāhasamalla, lord of the Sinhalas, the head of the Kālinga dynasty, having come here from Kālinga, gave to the aged general who obtained for him the splendour of sovereignty over Lankā a great fortune, viz., villages, etc., and so fulfilled the parts of grateful men in sovereignty. Descended from the unbroken line of Kālinga emperors who in the glorious line of the Ikshvāku family had reduced all cakrawalas under one umbrella, whom Či Goparajā had generated from the womb of the great queen Bahidoloka at Simhapura, celebrated under the name of Sāhasa Malla on account of his incomparable valour, His Majesty Siri sāṅgabo Kālinga Wijayabāhu after his royal brother called Nițḍāmaka Malla, who formerly had gained royal power in Lankā had become an inhabitant of swarga, when like a number of stars after sunset, some kings had sunk and gone, when Lankā being without a ruler was placed in darkness like a night which has not obtained the rising of the moon, the adīgār of Lankā Lolu-paelāekulu ābonūwan being himself endowed with excellent virtue, the qualities of a minister, as kulācara, etc., together with the adīgār of Lankā Lolu-paelāekulu budalaūwan who, by his being intent on nili had become his best friend (having said) a kingdom without a king like a ship without a steersman cannot last, like the day without the sun cannot flourish and Buddha's law without the wheel of order will become unsupported, moreover because king Wijayā having destroyed the Yakshas established Lankā like a field made by rooting out the stumps, it is a place much protected by kings from this very family; therefore the younger brother of king Nițḍāmaka Malla who reigned here, having sent to Kālinga, (having said): “Let us protect the world and the religion,” having persuaded his brother, having sent to Kālinga the chief Mālikārjuna who lived in that country, endowed with firmness in his loyalty, having invited (the prince), having fetched him with great pomp, having established him in Soll, in Kahakonda pāṭṭānam (B), when they entertained
(him) with splendour becoming the future dignity of royalty having overthrown in two years the bad counsellors who having heard this thing not liking kings who powerful both for reward and punishment would protect world and religion desiring each their own government, made obstacles shining like the full moon when she has risen under a lucky constellation caking their way on the ocean without obstacles having come having united Trisumula under one umbrella, when 1743 years three months 27 days had gone since Buddha on the 12th in the bright half of Biner on Tuesday having been crowned under a lucky constellation having for this service unequalled by others invested him with the rank of a general and thinking To mothers who have got such children it is right to give superlative honour having given the name Lamatilakamah devi to their mother, having girded her with a golden girdle having given much honour (thinking) it is right that to all the fortune with villages and retinue which I have given to General Lag Wijaya Singa having made it last as long as sun and moon exist future princes also (shall stick) because it is a duty of the kings to protect those who to every one do a service, not making obstruction, having established in this way shall protect their family he was pleased to put up an inscription If seeing this kings friends ministers etc. should take by violence this said property they will become like low caste men cows and dogs Therefore such people as wish to protect loyalty shall protect all the property given to these

King Sthasa Malla revered in the world prays himself as protection of stout adherents, is the first law for kings therefore may the kings protect the family of the aged general who caused the ascendency of the Kalinga family together with the fortune

107 Pillar of Lag Wijaya Singu kit — General Lag Wijaya singu kit chief minister to Lilavati's royal consort Abhiti Salamewan, who comes from the royal race of the glorious Ikshwaku family — in the third year (of the king's reign) having made a donation of land one yala for rice barley (i) to the priests themselves living in the Ruwanpiya (ratnaprasada ‘palace of jewels’) which he himself built on ground from Anuradhapura for their case that it may serve for the four pratijayas and one yala to the catiya lere and one yala to the image house — the pain in hell which the s shall suffer who obstruct this merit acquired from the offered which shall last as long as sun and moon endure (literally sun and moon being the measure), shall be now and in all future (but) wise men who, having renounced covetousness hatred pride and not obstructing the merit, do may be pleased to share (the merit)

158 Ruanwaels Dagoba pavement Southern Altar — Abhaya Salamewan the lord in the eleventh day in the second half of Aesala His Majesty Siri sangabo Parakramabahu cakrawartti the lord including the
princes . . . . . . protecting with the three gems . . . . . .
. . . resplendent the heap of prosperity in the bhandāra book
surrounding the earth Wijāya . . . . and his mother Sumudhā,
the goddess, and having made their brother lord of Āmākāi for
giving things . . . . . . three people . . . . . . beginning
with the King Dutugaemunu lord of the Ruanweli having
heard of the exquisite honour done to it by many princes he was
pleased to favour in an extraordinary way . . . . . . . . . in
different manners 8880 measures, by (giving) clothes . . . . . .
. . . having made an image of the caitya and having decorated
it . . . . . . five yālas of rice, sixteen . . . . . . having
decorated it with sweet smelling flowers, having adorned it with
flags, banners, and arches, having offered, without interruption, a
hundred garlands like the great ocean . . . . . . . . . . . . two
thousand kalandas of camphor, having offered from cubit to
cubit kaluwael and camphor incense, including this, having
offered many lamps, having given to the working people that did
much work . . . . . . . gold (?) clothes and to their wives
clothes for wearing, and having made them satisfied, having . . .
. . . to the writers staying in the wihāra, to the . . . . . .
the brāhmaṇas, the pasakas, the painters, the goldsmiths, the
musicians, the tom tom beaters, . . . . . . . . . . . . . . . .
the servants of the feast garlands . . . . . . having made
them satisfied with gold, having given it to the terrace of the
Ruanweli, having heard the Thūpawamca, having saluted
those who recited the dhamma, having offered incense to the
Thūpawāma and to the sacred bo-tree, having made the theras
propitious by seven ganas (?) . . . . . . . .

159. Dondra I.—In the 10th year of His Majesty Siva Sanga
Bo Parakramaabahu a coconut tope bought for a tumbu (?) of
gold to the Bhūmi mahā wihāra and to the image house, and
200 coconut trees to the Lord Dewaraja. Let those who increase
these gifts and uphold their continual inheritance, enjoy the bliss
of release in heaven. Those who enjoy the fruit of these trees
ought, from time to time, to plant seedlings. People . . . . .
who join into the same purpose should hold office.

160. Paepilīyāna wihāra.—Parakramaabhuja, the lord of Āmākāi,
the ornament of the family of the sun (says): I ask you, hear
my word, the word of a future lord of the world (?). This law
similar in the whole world is to be kept by you; this, the reason
of my happiness, may produce the good in a merciful mind (?)

Parakramaabhuja, the lord of Āmākāi, erects the celebrated
wihāra called by his name . . . . . . having given to the
pious people tanks and gardens and lodgings [and records this
fact] by a stone-inscription.

In the year of Buddha one thousand nine hundred and fifty-
eight, in the 30th year of the great king Čri Samghabodhi Čri
Parakramaabahu, born of the Solar race, and a descendant of
King Mahāsammata on the 15th day in the bright half of Maend-
dindina, in the chief city of Jayawardhana, on his throne which
was erected in the adorned hall opposite to the palace called Sumangala, crowned with his crown and attired in his four and sixty ornaments, surrounded by kings, sub-kings, and ministers, sitting like the god Indra all the time, giving orders in respect of the affairs of the whole state in pursuance of the orders unto Sikuru Mudal one of the chiefs of the king's household, directing him to erect a new temple with a view to impart merit unto the queen, the king's mother, who had gone to heaven, an expense of 25,000 has been incurred at Paepiliyana in the district of Panaabunu, to build ramparts, towers, image houses, halls, Bo trees, houses for the priests, dewales, resthouses, book repositories, flower gardens and orchards, with a view to its stability and prosperity. And this Paepiliyana temple with all that belongs to it, with flowers, and trees, and ground grain, with terraces and troughs ten amunas in extent, including the ferries . . . . .

. . . and the gardens, the tanks, behind the . . . . five yojanas

161. Wecaligama wihara.—In the sixth year of the reign of His Majesty Sri Sangabo Siri Bhuwaneka bahu, the minister named Kala Parakrama having given wages to the workmen, having distributed the duties of the priests, having given in perpetuation the four pratayayas to the priests in the wihara, and in order that the pratayayas might be given for a day to the reverend priesthood coming from the four directions, having given ten ammas (?) sowing extent of paddy field bought for gold, and a fruit-bearing cocoanut garden and ten slaves, and a yoke of oxen and lamps . . . . . vessels with sprouts . . . .

. . . palankeens, pillows, large beds . . . . . . . . . . . together with other things of this kind proper for the priesthood, it is proper for all good men who in future shall be, to maintain without dispute this wihärā improved by the king's family, which has been made to add merit to the revered King Bhuwaneka bahu who brought me up, and thus to obtain the bliss of release in heaven.

162. Slab at Kaelani.—On the eleventh day in the bright half of Nawaya in the 19th year of his reign His Majesty Ceti Sanghabodhi Ceti Parakramabahu the paramount lord of the three Sinhalas, sovereign lord of other kings, on whose lotus-feet rested bees of gems in the crowns of kings of the surrounding countries; whose fame was serenely bright as the beams of the moon, who was adorned by many noble and heroic qualities resembling so many gems, who was an immaculate embryo Buddha, and who ascended the throne of Lanka in the 2051st year of the era of the omniscient Gautama, the prosperous, majestic, sovereign lord of the law, who gladdens the three worlds, who is a forehead ornament to the royal race of Sakyas, and who is the sun of the universe and the giver of the undying Nirwāna.

The king having considered that the wihāra at Rajamaha Kaelaniya was a holy spot where Buddha had vouchsafed to sit, to partake of food and preach his doctrines, inquired what works
of merit by way of repairs there were to be executed there, and having ascertained that the caitya and all other edifices were in ruins, incurred much expenses from the royal palace and assigned the task of accomplishing the work to the chief officer of the royal revenue and the minister Parakramabahu Wijayakonira, who caused the execution of the plastering of the caitya and other necessary repairs and works; built a parapet wall of granite sixty cubits in length on the north, constructed a flight of steps with a stepping stone on the east; thoroughly rebuilt the Samadhi image house, the house of the snake image and the eastern gate of the same monastery and its flights of stone steps, the minor Triwanka house, the Telkataramaya, the latrine common to the priesthood and the east gate; repaired breaches and injuries, &c., of the Pasmahapaya, the Saelapilimagaya, the Siwurudageya, &c., and repaired various other breaches and other works in the vihara. And after having accomplished this work thoroughly, (the king) thinking it desirable that His Majesty's royal name should be perpetuated in this vihara conferred on the chief priest of the monastery the title Cari raja ratna piriven tera, and ordained that all who occupied the lands of the temples, those who served in the elephant stables, the horse stables, the kitchen, bath rooms, and persons employed in various other occupations, the Tamil and the Sinhalese and those who paid rent and who owned land, should give (to the temple) two paddas of paddy (measured) by a laha which contains four nailis for every anna of sowing extent, and money payment at the rate of one panama for every ten coconut trees, and thus accomplished this meritorious work that it may last as long as sun and moon exist.

In obedience to the command delivered by His Majesty, sitting on the throne at the royal palace of Jayawardhana Kotta in the midst of the nobles that a writing on stone should be made in order that kings and ministers in future ages might acquire merit by preserving and improving this work, I, Sanhas Tiruwarahan Perumal, have written and guarded this inscription.

The boundaries to Rājamahe Kaelaniya are Wattala, Malsantota, Godarabala, Galpotta, the stone pillar at Gonasesa including the Uruboruwa Liyadda, the canal Rammunda aela, the Kessaketugala, the Watagala, Aesalpaluwa, the inside of Masingalota of Diviyamulla, the boundary stone and the great river.

163. Dondra II.—In the year 1432 of the auspicious, revered, and correct Saka, in the fourth year of the auspicious Lord of Ceylon, the fortunate Sirī Sangaba Sirī Wijayabahu born in the family of the sun, descended from the line of the royal, auspicious, and fortunate Mahāsammata, on the fifth day of the dark half of the month Posen, granting to the Nāgarisika Nīl temple in Dondra 20 annunas sowing extent of the fields in Nāvadune and Pategama, and the produce of Batgama where the Atupattoo Aracci made the dam, having granted all this so that it should remain for ever in the same manner as the places bought for
money and now included in Parawásara were offered to the god
Let all kings and chiefs and other ministers, and chief priests
and priests

164 Copper plate inscription—On the fifteenth day of the
dark half of the month of Pēson in the 9th year of the reign of
the illustrious Emperor Sinisangabo Srī Wyayal Dīnu, lineally
descended from the happy illustrious progeny of Warwassuta
Yunu, born of the solar race descentant of King Sumitra of pure
race lord of the three Sinhalas and of the nine gems (His
Majesty) by his royal command delivered while seated at the
new palace at Udugampola in the midst of all engaged in state
affairs, has granted a second time on the day of an eclipse of the
sun by way of a second (or confirmatory) grant on the terms of
a previous grant received from the court of Kurunaegala the
field Walala Palle Perawila situated close to it the field Lundora
Akuta Divela Kacakulan owita together with villages money
trees jungles marshy lands fields owitas belonging to the
milwa (?) of the two paels of husked rice of Dombawala belong-
ing to Udugampola in Alukuru Kole to the Brahman Wendarasu
Konda Perumal making arrangements for its protection so that
the grant may endure permanently. In proof whereof I Sanhas
Makuta Weruma Wamapi Perumal have written and granted this
copper Sunas.

Good men do not eat rice left in charity by good men, dogs
eat such rice, and although they vomit they eat it again. Like
then if ye protect this grant given by good men you will
acquire merit in both the worlds
PART IV.

ALPHABETICAL LIST OF WORDS.

Aka Amb. B. 17. Wandr. 15, Palli; Akkha, the seed of the
Terminalia Bellerica, used as a weight, comp. Rhys Davids
ancient coins and measures of Ceylon, 14.
Akala Hab. 7 Situlp. 3.
Akura = Akshara Maled. Akuru Chr. 59.
Akural = Sakkharālaya, Mah. II. 209.
Akus = Ankusa, Ab. 53.
Akussa = Ankuṣa, Ab. 367.
Akrosa Her.
Akman = Ākramanām, Gutt. 23.
Akhandhawa, Donā. I. 28.
Aga = Agrahya, Gutt. 216.
Agana, “Excellent,” Mih. 10.
Agam = āgama, S. S. II., 22.
Agi = guni, K. J. 66; S M. B. 2.
Agil Nām. 132 Ab. 902 = agaru.
Aṅgula, Aṅgulis, Māl., āṅguli Gray 20, Canoe.
Acanani—acatanī, comp. acanagara or atanani Periyankulam
atan and attāni, Tiss. 10.
Aṭhāna, Kīr. 1.
Aḍa F. P. 9, adakkalam “几乎所有” K. M. B. 12. kalam is
the Tamil and Malayalam for Sinh. Kaḷānda, comp. Gundert’s
Dictionary s. v.
Aḍu “less,” S. S. I. 16.
Admana, Amb. B. 5, 129, 3, measure of capacity, Rhys Davids
coins and measures of Ceylon, p. 20.
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Aṇḍuwa = anā “Government.”
At = śakta, Kāvy. X. 170.
At = ātmā own, P. P. 22.
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Ataranā, Mih. (20) 5.
Atarali Angul (67a).
Ativasikā Mih. (20), modern Atawasi = Antavāsī, Gutt. 177,
S. S. 50, comp. ātivasinīyā inscr. at Kudā No. 25, Burgess
Cave Temples, p. 18.
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Atuk, Gp B 14
Aturelu, P P 19, 40, Aturekae, Gp A 15
Atula = Ṛṣṭīrīva Ruanw D 22
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Ing C 21, atānu Ing C 10, at tūmu Ing B 16, Minu B 49,
perhaps antosī, see Chulders, ss. ant.
Ada = ārara, K. J 50
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Adawana, Gp C 24
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Adinawā, S S I, 22.
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An = anya P P 42 D I 1, Dowanag 2
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Anā = Anāgata Kāvy, XIII, 76
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Anuddha = Anutt-ādā
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Aniyam, S S I, 19
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Anurut = anvartha, S S II, 21
Anusā = Āṇiṣamā, Ab 105
Anusurā, S S I, 9
Anuwa, "90," Alw 74
Anoba = an + oha Amb A., 27, 30
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andiri Chr., 54; Guay, 15.
Apa, “our,” P. P., 1; Gp., B. 7.
Apiriyat = aparyanta Attanayāla (124); D. I. 1; Dewanagala (135).
Apulana, Amb., B. 53.
Aba = Sarshapa.
Abatara = abhāyantara, Tiss, 6; K. J., 52.
Abiy extinction, Nām., 55; K. J., 228.
Abbaedā, not connected, Amb., A., 19.
Abramsara = abrahmacaryā, Her.
Abhinna, P. P., 16.
Am = ambā “mother,” 158, 3.
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Ayadama, Gp. A. 5 comp., ayadamanawā, “to win,” and ayadum,
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Ahas = Ākāga, Gp., A., 7.
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Iduha = riddhi, S. S. I., 22.
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Indi, straight, S. S. I., 22.
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Irī, sōw,” fem of hūru = qukara.
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Udaw, "assistance."
Udā = udaya, S. M. A., 15; Gutt., 118; K. J., 309.
Udāgal, P. P. P., 12; Gp. A., 12.
Udu, S. M. B., 22; R. D., 38; Her.
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Unu hot, Maleś. hung fever Chr., 54.
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Kamnas Amb. B., 41.
Kamānak Wewelk, 6.
Kambur = Kammāra, goldsmith, Amb. B., 4; Mahi. II., 258.
Kammānta, 158, 13.
Kammula = Karnaṃula, Ab. 363.
Kamṇḍa, covered box, Amb. A., 21; B., 4; Mayil A., 19; S. L.,
56.
Karandukam, Amb. A. 25.
Karandleya, Amb. B., 4.
Karanuwaṇa, Amb. A., 42, 43.
Karanunaemiya, barber Ab., 508
Karanda = karanaṇa Sub., 129.
Karannā P P P, B, 16
Karannābu, Gp C, 6
Karaya Gaj 2
Karay Amb A, 5
Karawani, Tiss, 16
Karawawayi, Ruan D, 30
Karawanta 158 13
Karawā Wandr, 11, P P, 14, Gp A, 23, B, 10, 11, C, 12, 13, 158 13
Karawu Waelguma (161)
Karawuwara, royal revenue, Ab 355, D L, 4, Thup III
Kari, Hab, 4, cf Kinya
Karih: Angul (67a), Sandag D, 3
Karuna = Karanā, S S I, 3, 8 Amb A, 25, P P 35 41, 46
Katugaha A 3
Karuwā, Amb A, 47, Wand, 11 = Kāraka
Karotu Hub 8, Periyankalam 4, comp dakuṭu
Karwanu kot, Abhay, A, 8, Acc Pl of karuwa which see
Kāl Gp, 24, B 10, 20, P P 24, 42
Kāla = Kāl, S S I, 14, Amb B, 56, Gp A, 16, 18
Wewelk, 17, 18, 22, L P passim
Kalapanata, S S II, 21
Kalamba = Kalāpa multitude, Nam, 148, Gutt 63
Kalamba = Kalabura, Gutt, 8
Kalawa, thugh, Nam, 159, Ab, 276
Kalā ṭa = Kāṭa.
Kalu, blueness, Nam, 56, K J, 293, cf kalu
Kalugal, Kael
Kaluvaca, Nam, 132, Ab 302 = aguru Ruan D, 25
Kaw = Kāyya, S S I, 1
Kawrun Amb A, 18, mod kawuru, P P 9, 158, 19
Kawarayat, Her
Kawasa, K J, 51
Kawudu = kapuṭa, S M B, 29 Nam 142
Kawulu = Kapāṭa Nam, 104, Ab, 218
Kawel lotus 158, 12
Kasa Amb B, 53, and laha Amb A, 42, = kashūya yellow
Kasawa = kasya 'sin' Abhay B 5, comp S S, 32
Kahawunu, P P P A, 18, Hoemle, 66
Kahawana, Wihiragala (11), Galwana Kumbukwaewa, (63)
Kahīy, S B M B, 3
Kali he made Nett (29), Ruan D, 11 (21)
Kala = krt̩ Amb A, 14, 51, E P, (116) A, 22, 158, 7, 22,
Wewelk, 31, P P, 17, 18, Gp A, 3, 6, B 21, C 12,
Min A 40
Kalānikā, P P, 9.
Kalanda (jewellers weight), Pāh kalam Māl 292, Tamil
kalam Amb A, 35, B 1, 158, 12, Wewelk, 17, 18, 22,
K. M C, 2, Min A, 48
Kalawunța, D. I., 10; P. P. P., 36; Dond. II.
Kalahů, P. P. P. A., 35.
Kalu, Bka-l, S. S. II., 21; cf. kalu.
Kākay, P. P. P. B., 12.
Kāpu, 158, 19.
Kāyastha, L. P., 2.
Kāriya, C. P. (172).
Kalā "eaten" a vho kanawā, comp. East Hindi khāl, Mar khālā,
Hoernle, XXXIX.
Kittawa = nīkatā.
Kiniyihī, he bought, Tiss. 5.
Kit, Nām., 61; cf. kiti Cunn. I., 80; kanti, 84.
Kitayuga, the golden age, K., J., 65.
Kitul = hintā, Mah. II., 12, 50.
Kinihīrī = kaṇihīrī, Mah. H., 180.
Kindayura, Gutt., 230.
Kindara = kimiwā, S. L. 18.
Kindiwaela, Nām., 130; Ab., 581.
Kipi, Gp. A. 7; P. P. 33 (in earnest).
Kibi, Wewelk, 8.
Kimidinawā, to dive; comp. kumūtu and majita and kibidinawā,
to awake.
Kimbul = Kumbhīla, Mah. II., 136.
Kiyad, deed, Amb. A., 42; Gp. C. 4; kiyae K. M. C. 3; P. P., 49.
Kiyata = kake, Ab., 528.
Kiyanawā, √ kath., Amb. A. 12.; S. S., 57; Malek. kiyawang,
Chr., 64.
Kiyannan, 158, 16.
Kiyambu, hair; Nām., 167; K. J., 198.
Kiyawuwa, Kaeligatta, A. 29; Katugaha, A. 29.
Kiyā, Gp. B., 17; Kaeligatta (152 b) B. 8; Katugaha, A. 33.
Kiyū (com. kirtana) Amb. A., 10, 12; Gerund from √ kath. P. P.,
23, 36; S. S., 57.
Kiyūc, K. M. C., 3.
Kirākiri, Amb. A., 51, 52.
Kiri milk = Kāhara.
Kiriya = Kiyā S. S. I., 8, 21; Amb. A., 32; B., 2; Gp. B., 6.
Kirima, S. S. I., 10; S. M. B., 23; P. P., 13, 31, 37.
Kirula = Kītā K. J., 44; Nām., 168.
Kirband pawu, Amb. A., 32, 34; perhaps = Girībhand, Mah. II.,
73; Lassen II., 991 note.
Kīlil = Kalā, Ab., 549.
Kilutu, R. D. I., 17; P. P., 8.
Kīlī, impure, Gutt., 6.
Kīwa, P. P., 26; Her.
Kīwi = Kāwi Nām., 140.
Kis = kaccha, Nam., 162, Kāvy, XIII, 39; cf. Ksasa
Kisa = Kṛityā P, 10, 47; Amb A, 10, S S I, 6, S L, 19,
P P P A, 29, Wael, 7
Kiswak, P P, 38
Kisum = Kusuma S S, 14
Khurāel = Khudirāḥ, Mah II, 55
Kihuri = Khudira, Ab 567
K, S M, B, 27, P P, 22, 23, 49
Kipa, S M A, 14 = kuṇa (?)
Kīwan, P P P, B 22 = Kṛthtavān
Kukus, doubt, K J, 129
Kudamayi, F P D
Kudusala, Mah A, dinakudasala Ingi A, 21, cf. kudusinela
Nutnigh, 4, kathrusala Cullavagga VII, 11, kūṭāgirasāla,
av V, 13
Kudi = kutumbi family, Amb A 24, 41
Kudu, small, P P, 19, Nam 238, 15, Maled Kud, Chn 59
Kunu = kunapa, Kāvy IX, 71
Kudu = Kubja Ab 46
Kubukwawana = kaludhavāpi Mah II, 188
Kumbuk, Ab 562
Kumak, D I, 13
Kumāta = kimarthya.
Kumātya, Gp C, 22
Kumatu, diver S S, 57; cf. Kumdunawā.
Kumbu pot Gut, 116, S S, II 21, S L, 19, Amb B, 28
Kumbal = kumbhakara Amb B, 27, 28, comp Pischel zu Hem
II, 8, Bettr III, 261
Kumbur, "Paddyfield, Amb A, 18 46, Galanda 10 (138)
Kura, dwarf Ab, 319
Kururu, Gp A 8 (mistake for kururu) = Khvoro, Mah, 67, 41
Kure Pitt Mah A
Kulh E P, Mayūl
Kulnu D I, 3
Kuli wages, Amb A, 39, B, 55, K M C, 1, Kulyeti Wael
Kum, Wewelk., 6; Maled kuli Chr, 70
Kulna = Karuna, S S I, 13, S L, 19
Kus = kaccha, Gp A, 7, Mayul A, 12, P P, 26, Beames 218
Kvē Thūp 1, 4
Kusallyā, Wewelk., 11
Kusum, Run D, 22, comp Kusum
Kussā (?) W P A, 10
Kukul = Kutāhala Abb, 20, Kāvy, XI, 40
Kulāla = landhāra, Mald, kadura Gray, 20
Kulu = kula, S M A, 16, 19
Kekā, crest Nām., 146, Kāvy X, 210
Kekum, "crane" Sub, 138
Kēgunta = kutvihullā, Mah II, 180
Ketu, chūp S S, 57
Keteryū = Kutbārī, Ab., 56.
Kenliya = Kundlikā, Ab., 63.
Kenek P. P., 49.
Kenera = kareṇu, female elephant Nām. 193.
Keng Alw., 74.
Kennoyae Gp. C., 18.
Kemin = kumina, Ab. 521.
Keriyali, Hab., 1; later kereh Katugaha A., 3.
Keremin, P. P. 14; P. P. P. A., 16; S. B. M. B., 2.
Kereli, P. P., 50; Her. cf. keriyali.
Kela, "saliva" Sub., 142; Maled., kuļu, Chr., 68.
Kelawara, end S. L., 80; Ab. 33.
Keleča = kleča, P. P. 3.
Kewul = kevatta, Mah. II., 55; Abbay. B., 8.
Kesi = kućī, (?) Ab. 222.
Kese, P. P. P. A., 23.
Kebel (H. kelā, B. I., 202) = kadali, Hem. I., 167; Sub. 129;
   Mah. II., 42; Maled. keu, Chr., 63.
Kela = koṭi, K. J., 42; P. P., 25.
Kela = kūṭa, in Samaneṣa q.v.
Keli, play P. P., 38; S. L., 20; Gp. C., 13; Kaeligatta B., 16;
   Prākrit khola, Pischel Beitr. III., 253 f.
Kele, S. S. II., 17.
Kokana, red lotus Nām., 33: K. J., 144.
Kokum = kuṭikuma Ab., 303.
Koggala = Bakagalluddhavāpi, cf. kos = koṇcā Ab. 641;
   Koswāllikṣiya, Nām., 124; Ab., 569.
Kocara = kovitāra, kivvistāra.
Kota, 158, 2, 4, 8.
Koza = stoka Mah. II., 180; Ab. 862.
Kotaraekiya, warden of the granary Amb. B., 7.
Kotali, P. P. P. A., 22.
Kotalu, "donkey;" P. P. P. B., 12; Alw., 70; Hem. II., 37.
Koṭasa = koṭṭhāsa, limit Sub., 129.
Koṭi, P. P., 3.
Kotu, Wewelk, 16.
Koṭae, Gp. A., 2, 12; B., 27, 18; C., 23; L. V. K. B.
Kot = kuṇa, weapon; Mah. B., Amb. A., 1; Wewelk, 1; Nām.
   280; K. J., 8; Hem. I., 116.
Kota, spire, S. L., 21.
Kotala, vessel with a spout Waeli, (161).
Konda = koyinda, K. J., 96.
Kopamaṇa = kim pramāṇa.
Kopūm, Gp B, 17
Kopūl = kāpola cheek Nām, 165 K J, 133
Komaru, P P, 47
Komu, linen cloth Nām, 172, Ab, 207
Koli = kula liś, 12, Kolpattra, Mah C
Kollā = kulattha, Subh 130
Kos = koicā cf. Koggala and Kosāvilhumaya
Kosbuk = Panasībukā, Mah II, 139
Kohala, secret things, Kīvy XIII, 15, Kaelum v'gub, comp
lubhi in cave inscr, Cunn, 103
Kol, "skrub", Amb A, 50, K M B, 4, Min A, 49 50
Kol clothes Amb B, 53, comp kola Nām, 137
Kolā = kutṭham Ab 303
Kaeśi = karāyaśi
Kuekula, blossom Nām, 113, Ab 544, K J, 124
Kuekula = kākkhala, glare Mah II, 48, Nām, 42
Kaatagul, sugar candy, Nām 109, Sub, 144, cf gālam, rock-
sugar, and Mālālone akānu, Gray, 17
Kaedī, Gp A, 8, cf kaedū, Nām 24
Keanēhul jackal, Gp C, 17, Nām, 141, P P P B, 15
† Kaet E P A, 2, Dewanag, Nām, 187, K J, 192
† Kaet = kshatryan, Mayil A, 1, R D I, 16, D I, 1, 9,
Gp A, 16, cf Ket
Kaatta, bill hook
Kaenda, rice gruel, Ab, 465 cf kanda
Kaendavā Gp C, 11
Kaendavuma, invitation Nām, 60, Kīvy X, 115
† Kaendhi, P P, 32, 34, = landi
† Kaendaetti Nām, 142, Ab, 641
Kaepp, P P, 38, 43, comp kāpu, 148, 19
Kaipe, K M B, 13
Kaepp, quake, S S 57
Kaeppīyace, see kapanu
Kaeppi = kavala Amb B, 48 cf sakkaebhi, S S, 35
Kame, Amb B, 4, Mah C
Kae'mkari, Min A, 46
Kaemaet, Wand, 8, = kāma asti
Kaemaettawunta, D I, 16, Kaeligatta, 11, 23, Katugala, 9, 18,
S M B, 31, S L, 21
Knaemaettamha, Kaelig B, 6, Katugaha, A, 31
Kaarana, native of karanaūwā, Mah B, C A S, 1879, 31
Kaarne Amb A, 33, 38, 44
Kaarē Mayil A, 25
Kaa'rewū Amb, A, 48, Wandr, 10; P P, 12, L V K A,
Wael 21
Kāla jungle = kāśṭha
Kaeli = Kajala Kavy X, 101
Kaelum = Kānti, K J, 67.
Kaelae, S B M B, 4
Kniewo, P. P. P., 35.
Kaeumbu = Kacypa S. S., II., 21.
Kudla = kilmuka Mah. II., 244; Ab., 555; Sub., 130
Krijudwa Gp. A., 8, 10.
Gam Pl. of ganga Kavy. XI., 1.
Gana cloud, K. J., 47; Nam., 33.
Gana = gharana Kavy XIII., 37.
Gananak, S. M. A., 18; Ruan. D., 10; cf., gannak.
Gat, S. S. I., 1; Mayil, A., 17; P. P., 31; Wewelk, 13.
Gatue Amb. A., 38.
Gatakuru coca-nuts S. S. I., 1.
Gatahunu P. P., 14; Gatalena P. P., 22.
Gatuan = Gzhitavuam Amb. B., 57; Dondr. II., 7, 14.
Gattawun Thup. VIII.
Gawwa to sing S. S. II., 21.
Gantoja Mah. II., 212.
Ganda = gandha R. D., 25.
Gandakili = gandhakuiti, S. S. I.
Gandambha = Gandharva Gutt., 131.
Gandewi Gutt., 108.
Gawwa P. P., 21.
Gawwa D. I., 9; Amb. A. 28; B., 42; Gp. A., 16, 17, 18; B., 6;
C. 8; Wewelk., 8, K. M. C.
Gannak Amb. B., 5.
Gannin K. M. C. 7.
\{ Gam Mah. B., Amb. A., 50; Wewelk. 8; Gamaat Mah. B. D.
Gamana P. P., 26, 27, (bis.); Gp. B., 10, 16.
Gamara (perhaps for gamarada) Dunum. II. (31).
Gals = giri.
Galapanawa S. S. I., 2, 5, = ghatupeti, to unite cf. gaswima.
Gawa multitude Nam., 148; Kavy. X., 90.
Gawara = Gaway Ab. 616.
Gawwa = Gavuta (Gavyiti) Ab., 30; Rau. D., 26.
Gas Pl. of gaccha trees, Amb. A., 50; Maled. gas Chr., 70.
Gasagasiya Amb. A., 38.
Gasanan, 158, 16.
Gajawwa B. D., 8; Thup. L. P. III., 2; galaw Gp. B. 24.
Gala = Gottham Abh., 29.
Giju bird, Nam., 272.
Gijuva L. V. K. B.
Gini = agni Her.
Gima P P. P. A., 19
Giya = gata
Gurawā = kara parrot, S L, 23
Gilan P P, 32, 37, Amb A, 11 = Skt. glāna
Gili S M A, 14
Gilmawā to swallow
Gihhuna Past P gilhenawā to drop, S L, 24, Gp C 10
Gilemn = gaelemn K J, 13
Giwisi Nām, 250, Kāvy X, 81
Giwulu = Kapitha Ab, 551
Gih = Gruhan P P, 34, 44
Gunen S M A, 29
Guttasthaka Mah II, 97, 98, 19 (Butih)
Gum = ghosha S S, 24 K J, 93
Guruṣ S S I, 17
Guvana = gaganu
Ge = Gnha Amb A, 30, K J 84, Mah B Maled. ge Chū, 57
Gedi fruits Alw, 77 = Gutilā.
Genen Gp A, 2
Genelu, 158, 20, Kaelam
Genae, having got, Amb A. 38; J C A S, 1879, p 21, genae
Wewelk, 14, 30
Geta = Grantha Kāvy XIII, 16
Gettam, “weaving” S S 23, P P, 33 ?
Gedand Amb A., 37 com grihadanda
Gedās = house slave, Wewelk, 22
Genae Wewelk, 10, Waeligama.
Genemi Alw LXVI Maled. genang and gendang, Chr, 69
Genwī Gp B, 2 D I, 17
Gerī Mah C Abhīd., 495, Wewelk., 25, Maled gerī Chū, 49,
derived from /gur/, “to growl,” comp Gipsy guruv ox Paspati,
Pischel Beitr III, 227
Gela, young leaf, Nīm, 112, Ab, 547
Gela = Grīvā Kāvy X, 220
\[\begin{align*}
\text{Gewanāwā = Khepetri, and this from kṣāpayati according} \\
\text{to Trenchner Pāñca Miscellany, p 76} \\
\text{Gewā, P P, 31, 37, & gewamhāyi, Gp B 6} \\
\text{Genkā, K. J, 47, “house peacock.”} \\
\text{Gehula, Gp A, 19} \\
\text{Ge S B M. B, 3} \\
\text{God, R D I, 27, S L, 24, comp gediyā B I, 336,} \\
\text{Hem II, 35} \\
\text{Godgāma, Mah I, 248, II, 47, 67.} \\
\text{Gona, Gp A, 10, “having gone”} \\
\text{Gotanwā, /grath.} \\
\text{Godara = gocara.} \\
\text{Gon S S II, 21, Amb A 48; Wewelk, 25, 30 cf gono in} \\
\text{Trivikkrama derived from /gur/ “to growl,” Pischel Beitr III,} \\
\text{136, n as in ukunā.}
\end{align*}\]
Gonā = Gokarnā, elk.
Gopolla herdsmen Ab., 405.
Goma = Gulminā Kāvy. X., 99; Pāli gumba.
Goyam = Godhūmā “corn” Ab. 84; Beames I., 267.
Goyā = godhā, Sub., 131.
Goluwa, “dumb,” Ab. 320.
Golla, “People,” Alw., 69.
Gowikulebi, P. P. P. 53.
Gowu = gopaka Keeper, S. L., 28; Amb. B., 37.
Gos = gatvā, Ruan. D., 5; Kaelig B., 10; Katugaha B., 1;
Childers Notes II., 20.
Goshthiya, L. P., 8.
Gomi Adorable, S. S. I., 12.
Gaeta = Grantha.
Gaṅṭena = Ghashtana Kāvy. XIII., 51.
Gaṛḍḍahula “red worm,” P. P. P., 50.
Gācenum, 158, 16.
Gaenima, gaenuma, gaenma, genilla.
Gaep = galbha, Gutt., 200.
Gaem Amb. A., 37
Gaembura, Gp. A., 14; Amb. A., 52 = gambhira mod jaemburu.
Gaerahiṇi = Girihiṇi Kāvy. XI., 19; cf. gācenī.
Gaerahum = Garthya, S. S., 35.
Gael = Gantri Mah. C. Ab., 373; Aetawira C., 20; Beames I.,
336; Gutt., 114: Nām., 265.
Gaclawima deliverance, Alw., 84, from galawanawā.
Gaelima from galawanawā √gal.
Gaellan carter, Amb. B., 48.
Gaḥnaṣṭa = Gharshaṇa grinding, S. S., 57.
Ghaṭṭiyao, P. P., 46.
Gherali, P. P., 47; comp. ge = griha.
Caka = cakra Kir. 2.
Caka Siri, Hab., 4.
Cajata, P. P., 16.
Catari “four” Galwana.
Catalisa “forty,” Hab., 4.
Catu, P. P., 24.
Cada = Candra, Hab. 10; R. D., 16 (21); Situlp. 1; Mald. haḍu
Chr. 60.
Carita, Ruan. D., 5; P. P., 24.
Ciwa, P. P., 46.
Cudi Tiss., 3.
Ceta = caitya.
Ceta = catvar (?) Wādīgala, etc.
Caurū, L. P., 8.
Ja = ca Kānikāwa, later da comp.
Jaganna Ḥab, 8
Jana Amb A, 28, B 16, Skt tatsama Sinh dena
Janayan P P 44, Gp, B, 5
Jaya 158, 17, E P A 16
Jarsan, 158, 16
Jārā, Gp B, 10
Jita daughter Kuikāwa (13), Beng Jhu B L, 192
Jīrā Ḥab, 7, Situlp 5, Penyank 1, 4
Jiwel Wages Amb A, 45, 58, cf diwel from yjiv
Jisa = yasas, Nāgrikanda (97)
Jiwatwana Ruan D 6 Gp B 16
Jetu Amb A, 20, B, 2, 33
Jetūmawu Amb B 19 = Jyeshthamātra
Jetawana, P P, 13
Jaembura = gambhīna
Tabiya, Situlp comp tabānawu and tibiyac
Tika = stoka Her
Taem = Stamba Kael (162)
Thera = Sthavira Kottarak.
Dādiya perspiration, Kāvy VI, 33 Maled ḍv Chr 62 Hem I
218
Debara = budara Mah, 194, Ab, 559
Daechee having bitten Gp A, 11, Hem I 218
Dakul, Nam, 128, Kavy X, 19, Mald takuwū Gray 17
Tata, bank 'SL 29
Tatuwa = pratatru
Tana "grass" B I 160
Tatiya = tritiya R D (21) 16
Tatu = Tatwaya K J 111
Tada hard = stabdha Gp A, 9 S L, 29 Nam 242, Ab 711
Maled tedu straight Chr 68
Tana = Sthāna S S II, 21, Amb A 19, Maled tāng Chr, 63
Tanatuṛu P P P, 58, Gp A, 6, C, 15, 16 = sthīnaṇuṇara
Tanpat R D 40, Gp B 1, P P P 8
Tabāna, Dehelg, 4
Tabamun Pārvis 167
Tabū S M B 24, Rumbhaw B 8, P P A A 13, R D 19,
Wewoll, 12
Tabanawa S S I, 6, 13 16 18, cf tabiya, Maled tibeng to
stop
Tabawa = tadbhava S S I 6
Tamatā, P, P, 21,
Taman L V K B cf tuma
Tamā S S I, 14, Mayal A 25, Gp A, 11, C 9, P P 18
Tamba copper Gp A 18
Tumbapatic copper plate D I 11, Gp A 28
Tamburu = Tamamala Mah II 125
Tamam Kaelgatta B 28, Katugaha B 19
Tarawana = Atharvana, Kāvy. V., 3.
Tarabhal, goldsmith, K. J., 171, cf. tulawaru Nām., 224, and talatara.
Tari = therai, Tiss., 3.
Taru star, S. M. A., 13; cf. turāne and tara Nām., 42; Maled. tari, Chr., 68.
Tal palm tree, Amb. A., 50; Nām., 136; D. L., 10.
Talatara = tulādhāra, Alutg. (52); cf. Tarabhal.
Tālā, pond, R. D., 25 = Thāgā. H. talāwa, B. L., 240.
Talāpiṭāna, R. D., 22; cf. tal.
Taliyan, R. D., 24.
Talojiyama, Amb. B., 22, 23.
Tawa, Gp., C., 3.
Tawana = Tapanā, Ab., 751.
Tawaramā Roan. D., 22; K. J., 65.
Tawaramā, comp. tawara in Aṅkāka’s edict IV. al Khisi Journ. as. XVI., 233.
Tawarayangen, 158, 5 (?).
Tarasama, S. S. I., 6 = tatsama.
Taṅnavā, ṯaṅ.
Tika three Diy.
Tinun to grieve, S. S., 41.
Tibiyae, Amb. A., 24, 25; cf. tabiya.
Timbiri = timbaram, Nām., 120; Ab., 560.
Tiyu = Stuti S. L., 30; Kāvy. XIII., 10; Nām., 200.
Tiyunu, Gp., A., 8.
Tīra = Tirakaraṇa Gutt. 230; tiraya screen.
Tīrae firm Wewelk, 10, 14, 19; tīrava R. D., 13.
Tīra Gaj. (5).
Tirīngu wheat.
Tirisana = Tiracchāna, Ab., 20; Her.
Tirelwava goat, Ab., 502.
Tilakāyamāna, Thūp., I., 2.
Tili = Aśtarana, Kāvy. VI., 43.
Tisa, tīha = trīṃçat, P. P., 1; Tis Gp. 2 Dondr.
Tisā, Amb. B., 30 (?).
Tihiri, Silk, Ab., 43.
Tiji = tūṣṭawari S. S., 71.
Tijina = Tyāga, Kāvy., 19; Nām., 1.
Tutu = tūṣṭa, S. S. I., 13.
Tunābhaya, “in trea.” Ing., A.
Tunhi, P. P., 36.
Tuti = stuti, Gp.
Tudusa (?), Gp. 28.
Tunaka, Gp, A, 17.
Tunwan, L V K A, Wewelk, 4
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Tumā, E P (cf taman) = ātumī Pali ātumī
Tumah, Hub, 7
Tumul exaltation Nām, 236, K J, 34
Tumbu = Trapa (Pali tipu) Ab, 69, Maled. timaru, ‘pewter’,
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Turu tree, K J, 45
Taru till, Ch II, 10
Taruac = tārā Mah A, W P A, 13; cf taru
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Tululi = tirītaka, Kīvy XI, 30
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Tebū, “Anu,” S SS II, 21
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Talâpañjana, R. D., 22; cf. tal.
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Tawana = Tapana, Ab., 751.
Tawara, "daubing," S. L., 57.
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Tibiyâc, Amb. A., 24, 25; cf. tabiya.
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Tûrae firm Wwelk., 10, 11, 19; tîram R. D., 13.
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Tirisama = Tiracchâna, Ab. 20; Her.
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\[
\begin{aligned}
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\end{aligned}
\]
\[
\begin{aligned}
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\end{aligned}
\]
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Nayinda = nāgendra, S. I., 40; Amb. A., 33.
Narakādi, Hell, L. V.-K. C.
Naraturu = Nirantara Nām., 27, Kāvy. XIII., 31.
Naranā = Narendra, K J, 49.
Narawenawā, “to see,” I, 6
Narinya, “Jackal,” Alw, 72
Naladaham, S S, 34, Nam, 74.
Nalala = lalīṭa, Forehead, S L, 40, Hem I, 47, Maled ni Chr, 53
Nawa nine, Mah A.
Nawatinawā, “to stop,” Ch II, 15, 8
Nawanawa, S S I, 14
Nawanahā, 158, 3
Nawannā, 158, 16.
Nawayā, “February-March,” Mah A
Nawawān, mth, E P A, 13
Nasīṭi, P, P P A, 16, cf nasān Mayul, B, 20, cf nassā, P P, 8, a v nasanawā
Nasnata, “to dance,” S S, 63, cf natanawā
Naslanuwā, “rein”
Nahana, 158, 16
Nahanu, Ointment, S, S, 57, cf sneha, sanahā, Nam, 215.
Nahara = nāhārā, snāyu Maled nāru Chr, 61
Nahasā = Sparśa Rāvya X, 174
Nā, 158, 4
Nā = nāga Kael (162)
Nāliya Nām, 125, Ab, 580, Bedle
Nawak Amb B 13 = snāpaka, washier
Nika Nām, 122, Ab, 574
Nikaṭa, Chūn, Ab, 262
Nikam, Empty
Nikawacli = Niggundiwālukā, Mah II, 210, Ab, 574
Nikačala, K J, 55
Nikut, K J, 69
Nikmuni, Gp B, 16
Nikmati Ruan D, 21
Nigumpū, Mah II, 350
Nigā = Nigrāha Gutt, 36
Niga Amb A, 6
\{Nidi, S L, 42
  {Nindisleep, P P, 30, 37; Maled. Niday Chr 67, comp Sindhi
    umdā Pischel Beitr VI, 90
Nindae, Amb B, 55, Kaeligatta, 16, Katugaha, 12
Nipan S S I, 6, II, 21, S L, 42, born
Nipī = Nipīta S S I, 17.
Nipunu, Gp A, 6
Nībad, Amb A, 15.
Nīm, Ab, 373
\{Nimalwanawā, nimenawā, to finish, S L, 42
  \{Nimawā, P P, 3, 32, 33
    \{Nimaway, Amb A, 10, nimawiyae, Amb A, 58

Nini = Nāma Kir.
Nimi = Nirmita, P. P., 24.
Nimmaṭa = Nimāwaṭa, Gutt., 201.
Nimmuk infallible, Alw., 71.
Niya, Amb. B. 30; cf. Pāli niya = nija.
Niya = Nakha Nām., 163.
Niyataka Mih., 20; Kir, 3, Ton. 1, granted.
Niyati, Gp. B., 13; Wewelk., 13; comp. Niyātita in the
Nāṣik Inscr. Trans. of the 2d orient. congress, 331; Pāli
niyādita Alw. Kace, 97.
Niyam S. S. I., 18; Amb. B., 2; Wandr., 2; Gp. B., 8, village.
Niyamina Tiss., 12.
Niyamuṇā = Niyāmaka, S. M. A., 20; Maled. Niyameng, Chr., 60.
Niyara, Embankment, Sub., 127.
Niyari, S. S. I., 7; cf. nuwaru.
Niyādameta, R. D., 31.
Niyāya, Ruan D., 27; Gp. A., 17; Wand., 16; P. P., 34.
Niyae Attanayāla, 15; Mayil, A., 17; J. R. A., S, 1879, p. 36;
S. S. II., 21; Nām., 52.
Nirawul = Niriyāta, Ab., 717.
Nirāsawa, Gp. C., 7.
Nirā = Naraka, Gutt., 38.
Nirindu, S. S. I., 14.
Nilaba = Nilabha Kāvy. X., 220.
Nilaya, C. P. (172.)
Nilanājya, Gm. Abh. Mih. (20.)
Nilupulaesi S. S. I., 5.
Nilikaṭa, peacock, Nām., 146.
Nīlgela, K. J., 197.
Niwamin, P. P., 3.
Niwandana, innocent, Gp. C., 11 = niraṇaṣādhin Ch. II., 15.
Nīwāraṇa, Gp. A., 21, Thūp. VII.
Nīves = nīvāsa Kotta (160).
Nīwi, P. P., 4.
Nīwō, P. P. P. A., 10.
Nīka = niṣcaya, P. P., 16, 19.
Nīsati = nītya, continually, S. L., 44.
Nīsavat = ninda, Gutt., 203.
Nīval = Niṣcala, D. I., 2.
Nīyāsya-yi, Gp. B., 1.
Nīti = nīsaya, P. P., 49, 50; = nisita, Amb. A., 24, 41, C. A.
S., 1879, p. 39.
Nīsī = nitya, Gutt., 177.
Nīsul = Pāli niṣula Nām., 126; Ab., 563.
Nī = Nadi S. S. I., 16.
Nū, Gp. C. 9, 14.
Nuga = nyagrodha, K J, 60
Nugunakina, blame, Abh, 19.
Nunuwna = Moha Ignorance Kāvy, 74, Nam, 83, cf nuwana
Nuba = Nabhas.
Numusa, unmixed, S S I 6
Nura = Anuriga Kāvy X, 119, Nam, 68
Nuruwa = Nupura Nām, 170, Ab, 238, Hem I, 123, cf Pāli
nyura, Ab, 285
Nuwana = Jūna, L. V. K C P P, 6, S S I 16, S L 45, cf nuwuana and naena
Nuwar Abhay, A, 17, P P, 3
Nuwarra = Nāgarika, Gutt, 120, cf nyvara
Neka = Aneka K J, 86
Net Eye S S I 13, S L 45
Nediye (?) Kael
Nepannā, Ing C, 11
Neyya, Gp C, 24
Neralu = Nalikera, cocob nut guz naliyer Ind Ant VIII, 114
Nel = nāhna lotus, Amb B, 36, Abhūd, 635
Netawana, to plough, Alw, 77
Ne, S S L 5, S L 45
Nē = Jūnaya, Gutt, 37
No, not, Mah C
Nomin multitude, D T, 2
Naelaeti Astronomer, Amb B, 40, S S 57, Ab, 347, Maled
nakanteekang, Chr R, 47
Naeguwa a vbo naginawā, C P J C A S, 1873, p 78
Naegena Kael
\[
\begin{align*}
\text{Naeñi} & \text{ Wandar, 6, Gp B, 4, 17, 19, naciegae, S M B 6} \\
\text{Naeñiga} & \text{ Amb B, 24'} 25 \\
\text{Naeñgemi} & \text{ R D, 11}
\end{align*}
\]
Nacta, P P 51, Gp C, 20
Nacti, P P, Gp B, 20, 21
Naedimayla, 'father in law'
Naena = Jūna, K J, 104, cf nuwana
Naendon, "Aunt," Ab, 37
Naepya = Sāpita, "barber" Amb B, 32
Naebala greatness, K J, 32, Nām, 237, S S I 21
Naemati = Namunasti, "called"
Naemi, P P, 46
Naewata, "again," S L, 46, C P, (172)
Naewetae, D I, 19, P P, 50, Ruan D, 29
Naessum, "concealment," Nām 35, 66
Naesū a vbo nasanawā Amb A, 23
Nacvhe = Nasika Kāvy XIII, 41, Nām, 164
Nachiya, Amb B, 23 = nāh māled nūti, Chr, 60
Nīt, 158, 21, R D, 18 = napit.
Nāsēnā, "sister in law"
Nāewa, Ship S. M. A., 20; Pāli nāvā Hem. I., 164.
Naika, P. P. 5, generally Nā ek.
Pak or wak = pāksa, the ordinary formative of ordinal numbers, R. D., 16 (21); Amb. A., 4; P. P., 2.
Pak, cooked, ripe, Amb. B., 23; maled fau, Chr., 65.
Pakak, Wandr., 4.
Pāṇgul, Nām., 149; Kāvy. XIII., 67.
Pāṇguva = bhāga.
Paca, "five" Tiss., 8.
Pacaya = pārayaya, Tiss., 16, comp. pasaya.
Pacina Aembulamba, comp. Lassen Indische Alterthumsk. II., 1002.
Pareni (cf. apassena for apassaya), Gajab. (6), Galw. (10), pajeni Nett. (29).
Pajankaya, P. P., 37.
Pajubatā, Nett. (29).
Patan = prasthāna, P. P., 4; L. V. K. A. Gp. C., 22; Wand. 2.
Nām., 244.
Pāṭā, S. M. B., 15, 18.
Paṭṭaya, Nett. (29).
Panā = Pṛaṇa, Gutt., 39.
Paṇāmavaṇu = paṭṭāpanam S. B. M. B., 4.
Panūwa, worm.
Panugama Dunum. (13).
Pat [pot], P. P., 33.
Pat = prāpta, Gp. A., 12.
Paṭabandanāwā, "to give a title."
Pata = patthā, ¼ naeliya, Amb. B., 9, 17; pataka Sandag, B.
Patara, K. J., 42, "greatness."
Patā, S. M. B., 2, "desiring."
Patī = pataya, Nāb., 5, 6; J. C. A. S., 1879, p. 10.
Patisawana Gajab. (5); Periyank, 5.
Patisisana Situlp.
/Paturuwana, "to publish."
Paturūwā, R. D., 19.
Patwā, Gp. B., 16.
Padanagalida, Tiss., 8; J. C. A. S., 1879, 17.
Padāyan, 158, 16 (?).
Padian, P. P., 47.
Pani, 158, 16.
Panduwa = Kanduka (?), Ab., 316.

- Panas, fifty Wewelk., 18; comp. paṇavaṁṇā Pischel Beitr. III, 245.
- Panasū, P. P. 4, cf. wanaes.


Panha, 158, 4.


Pabala, bud S. L. 47.

Pabalu, F. P., C. 2; Nām., 221.


Paṇaṁyena, Wewelk, 7.

Paṇā = praṁāda, P. P., 19, 51; Gp. C., 14.

Pamiṇī, Gp. B., 15; cf. paemiṇī.


Paṇu = paṇamgu (?), Kāvy., 101.

Paṇuṇa, D. I., 5; Gp. A., 19; Thūp. III. 1 (cattle houses?); Rank, 2; Rambhaw. B., 4.

Pambaya, K. J., 134.

Payā, a measure of extent, Rhys David’s Coins and Measures of Ceylon, p. 20.


Payiyā = pasumbiya, Kāvy. X., 160.


Paradawā Mayil, B., 22.


Param = pārami, P. P., 1.

Paramparāyen, P. P. P., 62; comp. parāparawen, paramparāwen Dondra (159).

Paralabamana Situlp.

Parawatahih, Hub., 8.

Parawaṭa, 158, 6.

Parawacela, P. P., 22.

Parasatu = pārijāta Nām. 21; Kāvy, XI., 38.

Parasidha = prakṣiddha, Gautt., 239.


- Parijī = pārijikā Her.
- Paridi, Gp. B., 8.
- Pariddha, S. M. B., 24; Gp. A., 24; B. 6; P. P., 9, 16; Galasna, 4.

Paribujaka Gaj. (5); Galwana (10).

Paribhāṣa Her.

Parimāṇḍala Kir. 1.

Pariyāya, Amb. A., 18.

Pariyeyā = parāpata. Ab., 636.
Pariwataka, Mah. B. (6); Alutgalwihāra (52) = parivrājaka (?)
Pariwāra, S. M., B. 20.
Pariweniya Konuk. (95); cf. Piriwen.
Pariharana, P. P., 25.
Parumaka = pārma, cf. inscr. at Buitenzorg Ind. Ant. IV.
356 or = Sīri polemos the Andhrrabhṛitya puḍumāwi, Weber
Hala, p. XIII. Ind. Stud. III. 485; Ind. Str. II. 222; Lassen
IV., 88.
Pala = phāsulikā (?), Ab., 278.
Palas Nām., 119; Ab., 555.
Palaha, P. P., 21 (?).
Palāvatthu = sākavatthu, Mah. II, 135.
Pali venerable, Tiss., 8, 7.
Paliṣatariya Periyank, 1, 4.
Paliha = phalaka, shield, Ab., 36; J. P. phalata Nir., 29.
Palu = palla, K. J., 83.
Palol = pātalī, the trumpet flower, Nām., 125.
Pawata = parvata Ton. Maled. farubada, Chr., 61.
Pawat, S. M. A., 24; Nām., 60; S. L., 95; Gp. A., 9; cf. puwat.
Pawatara Tiss., 9.
(Pawatit, P. P., 50; cf. Ganit, Kāndit.
(Pawatinawā, to continue, S. L., 49; Waeligama, C. P.
Pawatuk = pūrvataka? P. P., 49; cf. pāvñatāṣa.
Pawatnā, P. P., 8, 9, 16; Gp. B., 20; C. 3.
Pawatneya, S. M. A., 20 Gp. C. 10; pawatnā, Gp. B. 1,
pawatna, D. I., 18.
Pawatwā, P. P. S. M., Rank D. 3; Ruan D. 14. pawatwana
Dondra (163).
Pawarum, P. P., 28.
Pawita = pāpisitha, cf. pāvita.
Pawu = parvata, Amb., A. 32; B. 12; K. M. B., 10.
Pawura = pākara, “Wall,” Gp. C., 1; S. L., 49; Mald. fauru
Gray, 22.
Paweniya, 158, 16 cf. praweniya.
Pas = pātca, Amb., A., 54; Wandr., 6; S. B. M. B., 3; Her.
Pas, S. S., 24.
Pasa = paksla, Gutt., 231; Amb., A., 14.
Pasa, P. P., 27, 33.
Pasaya = pratyaya, comp. pacaya, L. V. K. B., Gp. A. 23;
Waeli.
Pasak = pratyaya and pārṣya, Amb. A.,
Pasakein, Amb. A., 20; pasacke Amb. I
Pasakkaeminya = pratyakṣahakarmika
Pasak = pacceka, 158, 15.
Pasili (?), "Asetic," P. P., 38
Pasu = paçćat, S. M. A., 13
Paso, 158, 5
Pasos = pratyṣha, Amb A., 9
Pasmahalpiya Kael.
Passehu, P. P., 43, comp paessa = paścima
Paha, Gp A., 10, Pahakaranawā, "to remove," S. L., 49,
Nimīgh, 6; Mab, 73, 40
Pahata = pasata, Situlp., 4
Pahan = prasanna, Gutt., 39
Pahanowanna, R. D., 16
Pahan, "lamp," R. D., 24, 158, 19, S. L., 49; Nām., 176
Kavya XII, 80, Weli, cf Pān.
Pahan, "stone," = pāṣāhāna Galgirik (17), Wādīgala (60) Abhav
A., 12, cf Pāṇṭwaessa.
Pahapeli = pāṇḍapankti, K. J., 44, cf pāya.
Pahāyam (com prasannakerewan) = prabhāyamāna, Amb A., 3
Pahasu = sparcu, Gutt., 15, 11
Pahāw aesi = pāṇḍawāsi, Amb B., 26
Pahudawaste, Kong (112) D. 7.
Pahala, K. J., 54; Nām., 232, pahala, P. P., 42, S. L., 50,
K. J., 54, prakāśikarana.
Pahaela, Kong D. 5
Pahura = paccari raft, Ab, 665
Pāl, "having published," Amb A., 57, S. S., 34
Pahamu = prathama, S. M. A., 11; Doudra (103) 13, palamūwa
Wew, 37
Pahala = prithula, Male. fulān, Chr., 49
Pahasatari, Hab., 7, Periyankulam (7), cf paṭisatari
Pā, water (?), 158, 9
Pā = pātra, Amb B., 20, 28; cf Mahapī, Amb A., 54, Gp
C., 19
Pakuasselu, P. P., 44
Pāṭta, Amb A., 44, cf pīṭha M. S., 138, 139, mod pīc =
pradhā
Pātce, 158, 12
Pādona, "water for the feet," Ab, 425
Pān = pahan, lumps, 158, 12, Nām., 257, cf Pahan Male. 
fanunu, "lantern," Chr., 58
Pānā, S. M. B., 7
Pānāwaessa, "hail," Ab, 60; cf Pahan
Pāmmok, P. P., 19 = prātimoksha.
Pāya = pāśaḍa, L. V. K. A., cf pahapeli
Pīṅvāṅana, Gp A., 9, cf pāwīṇa.
Pīṣu, ease, L. V. K. B., mod Sinh pahasu
Punjavat = pūjāvīya, Amb A., 35

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Pariwataka, Mah. R. (6); Alutgalwihära (52) = parivrâjaka (?)
Pariveniya Konduk. (95); cf. Piriwen.
Pariharana, P. P., 25.
Pala = phāsulikā (?), Ab., 278.
Palas Nām., 119; Ab., 555.
Palaha, P. P., 21 (?).
Palāvaththu = sâkavaththu, Mah. II, 135.
Pali venerable, Tiss., 3, 7.
Palisatariya Periyank. 1, 4.
Paliha = phalaka, shield, Ab., 56; J. P. phalata Nir., 29.
Palu = pallava, K. J., 83.
Palutupâna Mah. II., 116.
Palol = pātalî, the trumpet flower, Nām., 125.
Pallawawâla (Burnell, S. I. P. 37), Mah. II., 219.
Pawata = parvata Ton. Maled. faruhada, Chr., 61.
Pawatawa Tiss., 9.
\{ Pawatit, P. P., 50; cf. Ganit, Kaendit.
\{ Pawatinawa, to continue, S. L., 49; Waeligama, C. P.
Pawatuk = puvävataka? P. P., 49; cf. paevaetae.
Pawatnā, P. P., 8, 9, 16; Gp. B., 20; C. 3.
Pawatwâ, P. P. P. S. M., Rank D. 3; Ruan D. 14. pawatwana
Dondra (103).
Pawaruṇu, P. P., 28.
Pawîṭa = pâpisṭha, cf. pâvîṭa.
Pawu = parvata, Amb., A. 32; B. 12; K. M. B., 10.
Pawura = pâkura, "Wall," Gp. C., 1; S. L., 49; Mald. fauru
Gray, 22.
Paweniyâ, 158, 16 cf. praweniyâ.
Pas = pañca, Amb., A., 54; Wandr., 6; S. B. M. B., 3; Her.
Pas, S. S., 24.
Pasa = paksha, Gutt., 231; Amb., A., 14.
Pasa, P. P., 27, 33.
Pasak = pratyaya and pârçya, Amb. A., 15, 21, 54; B. 4.
Pasakkaemiya = pratyakshakarmika Amb. A., 21; B. 4.
Pasak = pacceka, 158, 16.
Pasili (?), "Ascetic," P. P., 38.
Pasu = paścāt, S M. A., 13
Paso, 158, 5.
Pasmahalpāya Kael.
Passeh, P. P., 43; comp paessa = paścima
Paha, Gp A., 10; Pahākaranāwā, "to remove;" S L., 49,
Nāṭunigh, 6; Mah, 73, 40.
Pahata = pasata, Situlp, 4
Pahan = prasanna, Gutt, 39
Pahanwanna, R. D. 16
Pahan, "lamp," R. D., 24, 158, 19; S L., 49; Nām, 176
Kāvy X ÌII, 80, Wael, cf Pān.
Pahan, "stone," = pāśāna Gaṅgik (17), Wādīgala (69) Abha A., 12; cf Pānāwaessa
Pālapeli = prāśādāpankti, K. J., 44; cf pīya
Pahāyamin (com prasannakerem) = prabhāyamān, Amb A., 3
Pahasu = sparcu, Gutt, 15, 11
Pahāvaesi = prāśādawāsi, Amb B., 26
Paludawasae, Kong (112) D 7
Pahala, K. J., 54, Nām, 292, pahala, P P., 42; S L., 50,
K. J., 54; prabhācitārana
Pahaela, Kong D 5
Pahura = paccari raft, Ab., 665
Pā, "having published," Amb A., 57, S S., 34
Palamu = prathama, S M. A., 11; Dondra (163), 13, palamuva
Wew, 37
Pala = prithula, Maled. fulān, Chr., 49
Palisatari, Hab, 7; Periyankulam (7), cf paṭisatari
Pā, water (?), 158, 9
Pā = pātra, Amb B., 20, 28; cf Mahapā, Amb. A. 54, Gp C, 19
Pākassehi, P. P., 44
Pātta, Amb A., 44, cf pāth M S., 138, 139, mod pāc = prabhā
Pāttae, 158, 12
Pādonā, "water for the feet," Ab., 425
Pān = pahan, lamps, 158, 12, Nām, 257, cf Pahan Maled
fanuzu, "lantern," Chi., 58
Pānā, S M. B., 7
Pānāwaessa, "hail," Ab., 50, cf Pahan
Pāmili, D. I., 1; cf paemili.
Pāmok, P P., 19 = prātimoksha.
Pīya = prāśāda, L V K A.; cf pahapeli
Pāvasīte, Gp A., 9, cf paviṭa.
Pāsu, ease, L V K B, mod. Sinh pahasu
Pājñāvat = pūjaniya, Amb A., 35
Piṭna, Thūp. VIII, D. I., 19.
Piṭassanak (com. piṭastāra), scavenger, Amb. B., 9; Malebd. Luri, Chr., 47.
Chr., 53.
Pinīsae, L. V. K. B., P. P., 26; R. D., 20; Thūp. L. P. VII, 2; comp. pinaka Kern Kawistud l p. 113.
Pinḍa, Amb. A., 12.
Piḍuru = palūla, straw.
Pin = punya, P. P., 14; Gp. A., 14; C. P.
Pipī, denom. from pushpa, “expanding,” K. J., 140.
Pimba, Gutt., 76.
Pīya, “father,” P. P., 26; 158, 12; Thūp. L. P. VII.
Pīya = pūwāda, Gutt., 73; Nām., 159
Piyagiya = padagata, Mah. C., Amb. B., 55; comp. pediūv.
Piyali = Prakriti, Gutt., 235.
Piyāwar, Min. A., 53.
Piyassa = pradeśa, roof, Kāvy. X., 162, Nām., 105.
Piyānan, Thūp. I., 4.
Piyāballa = pakhshabilāla
Piyyo Aetawira, C. 14; Her.
Piyewin, P. P., 37.
Piri = parikkā, Gutt., 93.
Pirikara, P. P., 40, 41 = parikkhāma.
Pirikśa, P. P., 48, 49 (com. = sodhetvā) = parikshā?
Piriraṇa = parināma, L. V. K. B.
Pirībaṇa, Aet., 5; Ruan. D., 25; cf. Pilībad.
Pirima male, Alw., 38; Malebd. ċirimila, “husband,” Chr., 57.
Pirmaśā Waeli, Pirimaswā Kael.
Piriwatu, 158, 3.
Pirīwan Kael.
Pirīwarā, Rank D., 4.
Piriwen, K. M. B., 19; Mayil. A., 26; Kong. B., 9; cf. pariwe-

Piriwenin from piriwenawā or pirihenawā, “fading away,”
P. P., 5.
Piris = paribhad, Kāvy., 80.
Pirisindu = pāricuddhi, K. J., 45.
Pirisudhā, P. P., 21.
Püraseyi, P P, 19, retinue
Purulma = parihāna, Gl. Dh., 32, Pataws, 137
   pirihelma, Her a verbo pirihenāvā
Piru = pūranalada, S S., 57
Pirana = pūna, Kāvy X, 128, Kotāa.
Pirū, Amb A., 29
Pula = pūja, Kāvy IV, 11
Pli = sphaṭika, K J., 45
   Pili, Ch II., 15
   "Piliṣa, Her
Pilhan = pratipanna, K J., 50, later puluwar
Pilbajakeli Tamanagala (55)
Pilmmi, K J., 81, Nām., 290
Pilwisā = pratipuccha, Kāvy V, 29, X 85
Pilweta = pratipatti, K J., 75
Pilkalamba, "tail", Nām., 146, K J., 197
Pilvisa = praviṣhṭa, Gutt., 160
Pisana /pac, cooking, Amb B., 22
Pisamburuwa, F P B 5, Gp A., 20
Pithakulu, Gutt., 109, Nām., 246
Pithā, "help," S L., 52
Pithi, 'settled', Gp B., 12, C., 21, Kong B., 7, K J., 89
Pithittuyacak, Gp C., 22
Pihunawa = pus, prometh, Mald feheng Chü., 71
Piti, Amb B., 8, 21 = pāṭikā, "clothes," Ruan D., 17, 175, 14,
   Maled feh, Chr., 51
Pilībad, Amb A., 18, 24, 29, P P., 44, cf puṣkada
Pilmage, L V K B, Amb A., 33, 37, B 41 = patimāghan
Piṃyanki, Gp C., 6, Mā', 73 39
Pilwella = pāṭipāṇi, Amb A., 2, P P P, A 7, Thūp, U P., 1, 2
Pilukku = pūtasappi, Gp B., 4, Ab., 319
Pīnānawā, "to swim", Mald sinang, "to dive" Chr., 53
Pukana = puṣkarini Ganekanda (39), pukamāne = vāpiṇkā
   kubbi, inser at Buddh Gūtā, Čum, 135
Pūgul = pudiqala, Amb A., 17
Pūtika = potaka
Pūtupaya = pōṭṭhapāda, Ab., 61
Pūtvā = pitha
Puluwa = pūta.
   Pana = pūna R D., 16 (21)
   Pana, Thūp U P I., 4
   Puta Wevelk, 4
   Pute, Putc, Puti = putra, Hab., 10, Maled futu Chr 67
   Putanuwan, Gp B., 27
Pudamun, P P 44
Puda 158, 12
Pudumā, R D 22
Punimasa Debelgalpansala, 3.
Pura = purva, Mah. A, 158, 1.
Purawa, P. P. P, 21, 24 and so to read P. P. 20 instead of piraewa.
 Purassara, P. P, 9.
Puridasa Inq. A, 5; cf. puradasa, W. P, A, 5, opp. awawiseniya, the dark half; cf purausin on the new moon day, Niti. 5.
 Puruka = paru Pali phalu
Puruda, purudu, Gl. Dh, 27 = paricita.
Purudda, acquaintance, Ab, 105.
Purumuka Tiss, 3; Maha. A, S. B. M. A, 1; W. P. A, 1; Ing.
A, 3; comp purumaka.
Purumwan Mayil, A, 7; see the foregoing.
Palan, "cotton," Ab, 494
Pulupa = nalikera Parawis, 66; Nam, 136; comp. pulapan.
Pulusa = plushtakara, S. S, 34.
Puwak, Her
Puwak = puga, Nam, 136; Ab, 564; Mah. II, 261.
Puwaya = pawsa, Hab, 10; cf. Ind. Ant. VII, 37; Transact. 2d Orient. Congr. p 331.
Puwang = piyangu, Mah. II, 180; Nam, 126; Ab, 571.
Puwata = pravritti, K. J, 71; Gutt, 86; Nam, 60; cf. pawat.
Puwala = paurdha, SS, 34; K. J, 90.
Punak, Gp. C, 16.
Puswama = panhipannu, Ab, 584.
Puh = prithak, Kayv, 52; cf. J. P, puhutta.
Puhunu, P. P, 31 (lesson ?)
Pulapan, K. M. B, 9; pulupa Minneri (123) A, 49; comp. pulupa.
Pun, Amb. B, 41.
Pekaniya, navel.
Peti = pathina, Nam, 83; Kayv. X, 166, III, 31.
Peti = paikti, K. J, 83.
Pete, S. M. B, 8; cf. petmaga = paiktima nga, Parawis, 77.
Petaella = pottalikka, Ab, 523.
Penena, Ruan D, 21.
Penenawa, Ch. II, 15; penima, "sight," Alw, 73; Maled., fen 
Chr, 67.
Penella, "fire-brand," Sub, 126.
Pera = Purva, K. J, 135; Amb. A, 47; Gp. A, 16; Wewelk, 5.
Petana, Inq, C, 1.
Periwa, P P, 31, comp porawanawā
Perahara = parihāra, Gp A, 5, 6, S M, A,, 31, cf Paeraehaer
Perum = pāramita, Gutt, 2
Pereli, Amb A 38, J R A S, 1874, p 163 (disturbance)
Perewaie Amb A, 10 from porawanawā
Perewai = purolita, Paawis 44
Perewaeliyak, Amb, B, 12, 11 = pehera, peskara, 'comp
Upham's Sacred and Hist Books, I, 339
Perneyaemae, P P, 36 = pabbayāma
Paeraehaer, Aetawra, D 16 comp paeraehaer
Pew = pitā, Ab, 390
Pewu, Gutt, 200
Pokuna, Amb A, 40, Hem I, 116 cf pukana
Poṭa Amb B 42 = pinda
Potuwa, spillwater
Pot = pustaka Amb A, 5, 4, P P 23, 158, 3, Maleed fo
Chr 40
Potum, Koṭta (160)
Potwārana, L P, 2
Poda = bindu.
Popi, "shaking," Nām, 242, Kāvy, XIII, 47
Pobayā = prabodhakota Gutt 23
Porawanawā = parupati, pōruwa Ab, 532, cf Perewai and
porōnaya.
Porawa = parācu, Maleed furo, Chr 47
Porodda, 'leathern gurt,' Ab, 305
Porōnaya, cloth Amb B 53, cf perewa and porawanawā
Pola = pōta, boil, Ab, 324
Polumba = pralobha, Kāvy, 70
Pol = pula coconut
Polla = potaka, Kāvy VI, 13, cf Paetawā
Polattn, Dondr (159)
Poson = prasūna, "flower,' S S, 43, cf Pohona, Dondr (163),
C P
Poho, P P, 28, 35, Thīp I 4, Amb A 44, S B M., A, 1 =
uposatha J P posaha
Pohol, Wewelk, 19, 22
Pohota Sandaguri, D 3 (23) = prabhuta
Pohonā, P P, 33 = pōson (f)
Pohosat, S M B, 3, P P 23 = pracasta rich, cf Pō
Polang, Gp A, 10
Polana wā = sphurstayat
Polowā = prithivī, Gp A, 14, L P A 7 Aet A, 7 (117),
poloya Dewang, 3, Wewelk, 2, Mayil, A 9
Pō = pohosat, Kāvy X, 89
Pōya = uposatha s poho
Pacakulam = praskhalan, S S, 41
Paetawā = potaka, Ab, 53, cf Polla
Paetū, Kāvy III, 16
Pačtiya, hiding, Alw. XXXV.; Nām. 35.
Pačtwu, Abhayaw, A., 16.
Paetuwā, P. P., 54.
Paetta, side.
Pacakunu, Rnk. D., 3 = pradakṣiṇa.
Pacakum = Meḷhu, Kāvy., 42; Nām. 33.
Pacn = Pāṇiyam, Gp A., 9; Maled. feng Chr. 71.
Pacna = praskandhanayakoḍa, K. J., 63.
Pacnū (i), Gp. A. 10; jumping, paenuṇu P. P. P. 60.
Pacna, Dondr' (163), 13.
Pacnaha, shield
Paepiliyāna, Kotta.
Pacmini = pāpta, Parawisand, 8, 17; Wandar. 2; Rnk. D., 2;
Dondr. (163) 3; cf. pāmini and pāmili.
Paeṇi, Mayil. A., 4; Dewanagala 2; Galasne (144).
Paeṃlikaramawā, to complain.
Paaṇadiya = parājaya, Ab., 402.
Paaṟumbora Kāvy. XI., 25.
Paaṇedae = parājita, Parawis. 56.
Paaṇeṣaṇa = parissāvana, water strainer, Amb. B., 29; cf.
parahana
Paaṇeṣhaṇa = paribhāra, Mah. B., W. P. D., 14, Kong. (112), C. 13,
cf. paribhāra, Ind. Ant. VII. 7; VI., 17, 302; cf. Peraḥana.
Pael, watch hut, P. P. 38.
Pael, shoot of plants, Nām., 260; Dondr. (159); C. P. (172);
Kael (162).
Paelandā = pilandhana, Gp., A. 7, Kāvy. X., 180.
Paelanen, Kotta. (160)
Paelandae, P. P., 8; Thūp, U. P. I., 3.
Paelu, split, S S., 37.
Pawati, current, Alw., 39.
Pawas = prakāṣa, K. J., 74.
Pawwijyan, P. P. 34, 33; pawwi, P. P., 48; cf. Wadda.
Pawwidi, P. P., 30; Her.
\{Paawewaeti, to continue Gp. C., 20.
\{Paawewtiyaae, P. P., 24.
\{Paawewetten, Dondr. (103), 13.
Paawewaeti, custom, P. P., 50.
Paawewī, P. P., 27.
Pawewa = paçeṭtāla, posteriority, Kāvy. VI., 43; Nām., 244.
Pawwenawa, to ripen, vāc.
Pawhaeri = praharanā, Kāvy. XI., 9.
Pawhara, E P. (110) A., 16; Aet. (117) A., 14.
Paeli, Amb. B., 30; Rhys Davids I. 1, p. 18.
Pāo = prasaṇa, Kāvy. 127; Gutt., 188.
Paela = pāḷi, Wandr., 14; Galasne, 3; S. B. M. B., 3; Gp., A. 17;
Kael
Paewwa = Prakāṣaṇa, Gutt., 68.
Prapāla, 158, 2
Prawenia, Kael (162), cf pawenya.
Pralaya, D 1, 1, S M, A, 2, Gp A, 13, Galasne, 1
Baka = bhāga Tiss, 14
Balamuna = Yakramukha.
Bajkalai, Gayab (5)
Bat, Amb A, 1, E P A, 6 (116), Dewana 2; Muyil A 6
Bada, belly
Badoe, S M B, 18
Ban, Amb B 38; Banac B 1, Baene B 2, Parwari, 153, S M A, 28 = bhanu
Banannā, R D 28 cf. Binyae
Bina, P P 36
Bata, Mah R 3, Kaelagata, 22, Katugaha, 17, Maleh bīte
Chr 69
Bataya = bhrāti, Bad (68), 4
Bātura = bhastra, Kāvy X, 167.
Batge, Amb B, 19
Batsu = bhattasūpa, Mah II, 248
Bad = baddha, Amb A, 15, 44, Rambhaw, A 5
Badana, R D, 27.
Badāda = Buddhaśivasā
Badinawā, to fry, Bhrāj
Badula = Bhallātaka, Mah II, 136
Bandaṇī, having built, Gp A, 20; 145b, 6
Bandu, Gp A, 4
Bamana, Galwihāna (54)
Bamikawīna, Nett. (29)
Bamnu (†), 158, 4
Bamunu, Gp B, 4, 158, 15, C P, (172)
Bamba = brahmā, S S I, 16
Bamba = vyāna, Ab, 269
Bambana = Bhāmanā
Bambara = Bharamara
Barraketa, Dunum (15)
Baliṅkaka overseer, Hab, 5, cf Balannaka, S B M A, 3
Bali, Wander, 4, Kaelig B 24, Katugaha, B, 15, Gp passim
Bala, crane, Nām 143, K J, 31, Balīwada = balīkatha flock of cranes, S S, 33
Ballā = bhāšīda, dog G P, Maleh balu, Chr, 63
Bawa, Gp B, 16, bāw = bhāva, P P, 43, C P, bawan, S S, 60
Basa = bhāshā, Gp A, 11, Maleh bas, Chr 58
Bunā, Kael.
Bahan, string, Kāvy IX, 69, Nām, 227
Bhārsmā = bhasman, S S I, 22
Bahirnawa, to descend, 'bhirumç.
Bala, cat = vidala, Male. bulan, Chr., 50.
Hā, a vbo. bahiranawa, D. I. 9, S. M., A. 24, = Niñkshopakoña
Kāvy, XI., 21.
Bāya, "brother," Tiss., 2.
Bikawawi Alutg.
Bijakali, Mih. (20), Mah. R. (6), cf. Bajikahi.
Bijī = bhṛājitawi, K. J., 43.
Biju, "seed," R. D., 17; Dondra, (163), 15, 17; Male. bìs
Chr., 54.
Bijurupa = bijapūra, Ab., 577.
Bijuwaṭa, Gp., C., 8.
Bidam, Amb., A. 13 = abhīdhamma.
Binima, Her, comp., ban.
Binduwima, Her.
Bim, earth, Mah. B.; Aet., B. 3; 158, 3; Amb., A., 40; Māled.
bìng, Chr., 54.
Bimdiya, 'v'bhid Kir., (57).
Biyana = bhaya, S. S., 14.
Birem = bhitiya, Gutt., 2; Male. bīrung, "to fear," Chr., 54.
Bili, Amb., A., 19 = balika Milindapanha, 84; Grimblot, 8;
comp bili, "a powerful person," S. S., 57.
Bili, raw, Amb., A., 47; W. P. C., 9; Comp. bilimas, Nām., 85.
Bili Mayil, B. 5; Nām., 270; religious offerings, cf. J. B. B.
R A. S., VIII., 71, ballavadha, comp. bhallan.
Biliyā = balisa, Ab., 674.
Bisaru Kāvy, X., 209.
Bisam, Pl. of biso Mayil, B. 26.
Bisawa, Kōṭṭa.
\{ Bisew = abhīsheka, Amb., A., 2.
\{ Biso, "Queen," Mayil, A., 12; Nām. 149; Kaelig, B. 13;
\{ Katugaha, B. 4; Abisew, K. J., 205.
Bisowa, Amb., B., 42; "Inauguration."
Buka = bhikshu, Tiss., 15; Galiwana.
Buki, Nett., (29)
Budalnāwan, S. M. A., 19, for mudalnāwan from Tamil mudal,
"money."
Budinawā, "to sleep," Alw., 64.
\{ Budi, Amb., B., 42.
\{ Budu, P. P., 1, 11, 18; Male. budu, "image," Chr., 57.
Bun, Mayil, B. 6; Nām., 27; Bunna = bhagna Kael, S. S., 57.
Buna, "sister," P. P., 26; cf. bhuhuna, sister, Īl. Dh., 43.
Bunangana, P. P., 26.
Bulat = tāmbula, Kaelgatta, (152 b), A., 22; Katugaha, A., 17;
Rodiya tehala, J. C. A. S., 1855, p. 189.
Bulunți, "dexterity," Nām., 275; Ab., 731; Kāvy, X., 132.
Bulu, Nam 125, Ab, 569.
Bedanawā, “to distribute,” Amb, B, 16, 56.
Bentota = Bhimaattila, Mah II, 341; bem = bhīma, S S, 57
Bera = bheri, 158, 16, Run D, 26, Male, beru Chr, 53
Belgala = bhillasela, Mah II, 320
Bellā, “pearl oyster,” Ab, 676, Nam, 87, Male boh Chr
Behedak = bhesāja, P, P, 26, Ab, 330, Male. beshkarā,
“medicine,” Chr, 60
Beheru, Nam, 120; Ab, 635.
Be = bhedā, S S I, I, II, 21
Bojiya, Hab, 5, 6; cf bhojyaka pati inscr at Salsette, XIII, 
line 11.
Bond, Amb, B, 44 = Bhandika pariwena (?) Mah 52, 58
Bonnaṇa “to drink,” vṛṇa, Male, bong Chr, 53.
Boyan, Gp, C 11.
Boruwa = aparādhā.
Bol = bula, Pāli bhura Ab, 453; Amb, B, 47
Boldi Nam, 127; Ab, 574, 576
Bosat = bodhusattvā, Gp, A, 3.
Boho = bahu, P, P, 8; Gp passim, Wendar, 13, Modern
bohoma, contr bō Gl, Dh, 41.
Baegir = bhāgana, Amb, A, 52; B, 4; Wendar, 7; Male
boe, “lot,” Chr, 59.
Baegae, Wendar, 10.
Breṇalunā = Medhra (?)
Baeti = bhakti, Kāvy, V, 42; Parawīs, 70
Breṇyāva = bhraujita, Ab, 463
Baennā, 158, 4, S M A, 12 = bhāgmeṇa, cf Bāe
Baendae vbandh, Amb, A, 44
Benna, “eye brow,” Male, buna Gray, 20
Bacama = brahma Parawīs, 145.
Bael, Gp, A, 7, B, 9, 10, C 1, baelima, S L, 59 from balanawā,
cf Baelae
Bacwahara = vyavahāra, Paraw 113
Baewi, Gp, A, 8, Baewin, S M, A, 26; Gp passim.
Baesae, a vbo bahinawā, Amb, A 11, R, D, 21, Gp, A 36,
S L, 59
bera Chr, 62.
Baelae, Amb, A, 38, cf Baelū
Bae, “brother,” Amb, A, 5, Gl, Dh, 43
Bēyea = Bēgā
cBhattachyar, Gp, B 15, Thūp, VIII.
Bhangāra (mod bandāra), “son of a chief,” 158, 2, comp Male,
bandara, “public,” Chr, 63
Bhajae, Kaelig, A, 32, Katugaha, A, 25
Bhārakaḷapasu, Kael.
Bhāg, P. P., 8 = bhāga.
Ma, Mahā, A., Gp. A., 16; C., 10; cf. hunudiyama, S. S., 1572.
Makalgama = makkala Mah. II., 202; Nām. 140.
Makula Galvihāra, (54).
Makuhamu = makshakuḍrūca, Mah. II., 116.
Magā = Mārga, Gutt., 153.
Magā, "look," S. S., 34.
Mājimodina, "march," Hab. 10; Ruanw. D., 16, (21); cf.
Maendindina.
Manggiya, Mah. C.; P. P., 38; Mayil. B. 10; mangdiwa, K. M. A.
17; H., mang., B. I., 319.
Māta, Gp., C., 11.
Māda, "mud," = Mala (?).
Mādula = māndala, D. I., 4; Waelig., mādulla Kaeligatta,
Māduwa = Māndapa.
Māndovuwa = Māndāpaka, Amb., B., 53.
Mānu, 158, 8.
Māndarana, Galasne, 3; D. I., 8; Gp., A., 17; Attanagalu-
wanu, L
Mat, P. P., 40.
Māta = Mātrā.
Mātu = Māstaka, "only"; L. V. K. C., P. P. P., 36; S. M. B., 1;
Dondr., (163), I., 10; C. P., Gp., C., 12; Matumatu, J. C. A. S.,
1879, p. 44; Matuwana, Ruan. D., 32; P. P., 16; Gp., C. 24;
Māled. mati "upper," Chr., 70.
Mattantā, P. P., 41.
Māda = Majā.
Mādaṭa = Mājiyeshṭha, Nām., 121; K. J., 66.
Mādulka, Galgūrīk, (17); Madhukka, Kong., (112) D. 4;
cf. Mīvan.
Mādula = Mattalastiya Gutt., 42.
Mādura = Mātaka Kūvy, II., 12.
Mānā, P. P., 21, 46.
Mānāpaya, Mih., (20).
Mānāvedayi, P. P. P., 30; S. M. B., 16.
Mānikāya, Waeli.
Māninwā, Ch., II., 18.
Mānuwēsara, Amb., A., 39; Mah. I., 237; II., 95; J. C. A. S.,
1880, p. 33.
Mānumaraṇka, Gaj (5); Galwana, 2. Hab. 5.
Manwā, S S, 57
Mammea, "myself," Gp, B 15
Mayewan, Gp, C, 16, (?)
Marana, Abhay B, 7
Marahu, Gp, C, 12, "death," Sub 139
Marā, Wewelk., 26, 18
Maru, S S, 24
Marumanaka, Mah R., Sandag D, comp, manumaraka
Mal, brother, P P, 22, malanuwam, S M A, 27, cf Gl
Dh, 48
Mal, flower, Hab, 7, Amb, B, 8, 129, 6
Mala, P P, 11, "dirt"
Mahakuda, "virgin," P P, 39, Gl, Dh, 152
Malaadā, "sandal," S S I, 14
Mahaw = Malakka, Ab, 458
Mulass, Amb A, 38, B, 34
Malwar, Amb B, 35, mod malwaru = mālukātaya
Mawum, P P, 30
Manumta, S M B, 16
Mavapaya, P P P A, 26, P P, 26, cf matapitas, Cunningham
ham, 68
Mawu Gp B, 17
Mag, "fish," = matsu, Abhay A, 14, B, 6, Aetakuda, A, 4,
Maled Mas Chr, 55
Mag, month, = Mās Amb A, 4, 56, K M A, 7
Maha, P P, 50
Māsu, Ruan, D, 7, see Davids Coins and Measures of Ceylon
23, note Hardy Manual of Buddhism, 218
Masuru = makkhan, "jealousy," Nām, 71, Kāvy X, 52
Masulūta, G P (116) A, 10
Mastōta = Maccutūthu, Mah II, 68
Māswā, "brother in-law," Ab, 244
Maha negu, P P, 13, Maha āgu, maharu, precious = mahāgha
Nām, 235, Kāvy X, 194, cf māhageti J P Mahanaha,
E H Mahang Hoernle, 81
Mahanu = āhuma, Gp R, 4, Gl Dh, 31, Ing A, 20
Mahanam, Mayil A, 20 = Mahanakara, mahanuwam, Gp A,
23
Mahanuma, Tiss, 4, 7
Mahavel, "the blue lotus."
Mahanagiyapokuna, Parwās, 89
Mahapāñalan = Mahāpāñal, Gp B, 3, R D, 12, Ing A, 8
Mahapā, Gp C, 19
Mahābhāya Mah B
Mahamadi, Tamunagala (55)
Mahanayana Katugaha, A, 5
Maharajānana, P P, 6
Maharajama, P P, 12
Maharad, E P A, 17
Mahalaka, Hab, 5.
Mahulasaaga, P. P., 40, 46; Mahala, 158, 9.
Mahallawum, P. P., 39; Pali mahallaka; Mag. mahalaka, Burnouf, Lotus, 867, 749; Kern, Açoka, 105.
Mahasara, Kir., 2.
Mahambu = Mahabodhi, P. P., 43; Mambu, P. P., 32.
Mahidi = mahardhi, Gutt., 81.
Mahuduru, Gp. C., 18.
Mahodaya, 158, 11.
Mahaengi = mahargha, P. P., 13; K. J., 105.
Mala, "dead."
Maun, "brother," Situlp., 1; comp. mal.
Maluwa = məlaka, 158, 11, 18; Ruan. D., 22; cf. mala, Crimbloft.
Sept Sutta Paliis., 1.
Maa, P. P., 8, 15; R. D., 24.
Migam = mətugama, Her.
Migala = mahagalla, Mah., 180.
Maitraya, Gp. C., 21.
Madelgala = mahalabujagaccha, Mah. II., 347.
Madaext = mabadaṭika, Mah. II., 136.
Mālaka, 158, 17.
Māwulā, Waeligama.
Māvaeni, P. P., 7.
Māhāsga = Māhārgha, K. J., 105; cf. mahaengi.
Micyadiṭika = mitthadṛisṭhin, Kir. (57) comp. mi-aditu.
Mita = muṭṭhi, "fist." S. M.
Minn, "goldsmith," Amb. B., 47.
Mit = matsya S. S. II., 34; cf. mas.
Midinawā, Tiss., 5, 6 = midima = mukti, cf. mudinā.
Midiweli = muddikā, Ab., 587.
Midul, Nām., 105; Kāvy. XII., 47; Ab., 218; J. P. Mijja.
Midella = micalinda, Ab., 563.
Min, "fish," Nām., 83; K. J., 200.
Min, "wisdom," Nām., 52; K. J., 125; Ab., 373; P. P., 19; Mindennata, cf. nisadennata.
Minis, Ruan. D., 28, Amb. A., 30; P. P., 34; Mihā, "man," R. D. 28; Malel. muffung, Chr., 60.
Miniya, "corpse," Ab., 58.
Minmatu, "afterwards," Alw., 76; cf. matu.
Miya'igunu, Gp B, 10, Miyunu = Mahiyangana, Mah II, 136, cf Mipal
Miara, "dam," Kavy, 42
Miyulnesi, S S II, 21
Miṟṟūga = Marīcī, Ab, 65, Nām, 41, Gl Dh, 46, cf meraj
Miru, pepper = marrca, Maled Mirus, Chr, 62
Minsawiti, R D, 30
Milaya, Kael
Milae = mūlya, "money," Ab, 531, Wewelk, 18, Amb B 3, Gutt, 134, Ab, 471
Millasantota = māltattha, Mah I, 146
Milwan, K M B, 3 = madhiika, comp miwan
Misak = vānā Kāvy, 20
Misadītu, Gutt, 56, Her = muncadītika, q v
Mihita = sinita, P P, 40, Mah āwagga, VI, 35, 2
Mihunga = Miṟṟuŋga
Mi = Mūluka, rat D I 10, Mald Mida Gray, 16
Mi = Madhu, Mūgoda, Mah II, 130, Mūnaessa bee
Mi = mritju "death," Gp B, 15 (?) Nām, 207
Mi = mahisha, Nām, 140, Kāvy VIII, 30, Maled miguna
Chr, 49
Mipal = Mahpāla, comp miwā, S S I, 3, cf miya'igunu
Mimuttā, "great-grandfather"
Mirkunna = Mardula, Kavy IX, 72
Miwan, Amb A, 50, Ab, 554 = Madhiika
Muktun, Aet B, 15, v muc
Mugatu = mungusa Ab, 622
Mugara = mudgara, Ab, 392
Munīta v ma, Ḥab, 1, cf kimūdawa, cf sumugga, Jat. I 205
Muti = Smriti
Muti = muktā, pearl, P P P A, 18, Gp A, 18, Maled Mūn, Chr 62
Mutulalu = muttulamba, Mah II, 55
Muda = samudra (?), Mīh (20), cf Mulundu
Muda K J, 47, cf Mundun
Mudala = Mudgala.
Mudala C P Koita (160), Mudilwar Kael
Mudawā = Muktakara, K J, 115
Mudun = Mūrdhun, Dewanag 4, Nām, 166, Ab, 542, cf mundun
Mun = Mudga, Kāvy V, 5 = Pāli Muṅga, Bames I, 286
Mundu, 158, 14 = Mūdrā?
Mundun = Mūrdhun or mudrā, Amb A, 25, 56, D I, 4, P P P, 8, 12, Gp A, 12, Mudunpātkara, Kael, cf muda, mundun
Mura = Amrita, Kāvy 79
Maeriy, Ruan. D., 26.
Maerü, Gerund of Maranawā, Abha, A., 14.
Maeta = Māna, S. L., 69.
Maes, bed, Nām., 176; K. J., 139.
Maesiri = Masāragalla, Nām., 221.
Maessakae, K. J., 137.
Yakāda, “Iron,” R. D., 19; Maled. dagatu, Chr., 58; comp. dal svārthe, Hem., 429; Pischel, Beitr. III., 239.
Yakadam, P. P., 39 (yakaduru), comp. bhallan.
Yakaya, Wewelk, 8 (0).
Yutaka, “lower,” Angul., 3 (67a)
Yatatchi, Alw., 76.
Yadinawā, “to pray, beseech” vāyc.
Yannawunā, P. P., 28.
Yala, Amb., B., 27 = Salā, Chatky.
Yali = Naewata, K. J., 78.
Yamā, S. M., A., 31; P. P., 34, 35; Gp. B., 1; dawas yawanu, P. P., 24; cf. dawaspatā.
Yasa = Yasasa, Kāvy. XII., 26.
Yahana = cāyana, Nām., 176; K. J., 53; P. P., 32.
Yahana vah, Amb., A., 11.
Yahapāt = subhaprāpta = Yūpat, Gutt., 137; comp. Yūpālu = Subhapabbata, Alw., 72.
Yahala, yeheli = Sahāya.
Yahala, Amb., A., 36; Yāla, a measure of extent, Rhys Davids 1.1, p. 20, Ab., 484; cf. Yāla.
Yaku = yāgu, Māh., R., 3.
Yālā (yālāk, 3 times), cf. yal Nām., 35; J. Alwis Leisure Hours. II., 143; D. I., 12; Ruan. D., 31; L. V. K. B., 158, 8; Waeli.
Yi = iti S. S. I., 1, 6; P. P., passim.
Yi = asti S. S. II., 21.
Yut, P. P., 37.
Yuttāha, P. P., 56.
Yuttayao, Gp., C., 15, 22; P. P. B., 2.
Yutti = Yukti, Kāvy. XII., 79.
Yuda = Yuddha, Gutt., 105.
Yuwaraja, Gp., B., 1.
Yā, P. P., 48.
Yeta = Yanakalhi, K. J., 38.
Yedī, P. P. P., 66; P. P., 21, &c.
Yedī, P. P., 51.
Yedī, “fastened”; Gp., C., 7; P. P. 10, 24; S. L., 69.
Yedī, P. P., 16.]
Yedi = Yàcita, S M., A., 17.
{ Yedena, Wewelk., 30
{ Yedennawun, P. P., 20.
Yehe, S S., 4
Yehka, "excellent," K. J., 141; Paraw, 108.
Yela = dyaddha.
Yon = Yoni, S S., 6
Yona, kinsman, Gp., A., 5
Yohombu, Nàm., 126; Ab., 577
Yae, Gp., C., 12, 23
Yaeta = adhastât P. P., 19, 23; cf Yataesi
Yaeyi, S M. B., 17.
Yaela = Yala, P. P., 50; cf Yála
Yaewin, L V. K. B., from Yawa
Rakana, Hab., 5; R D., 10 (21).
Rakawiya, Gaj 2
Rakinnàwà, "to watch"
Raknà, Amb., B., 37, S M. B., 4
Rakpànàkata, Mah., II., 116
Raj = ràjà, L V. K. A., Amb., A., 1
Rajadaruwà, P. P. P. A., 10; 158, 6
Rajaya, S M. A., 29; Katugaha, A., 1.
Rajusinn, S M. A., 11.
Rajastha, S M. A., 28.
Rajge = ràjagriha, Amb., B., 9.
Rajjurnwan, 158, 5; Gp. B., 16; Kaelig, B., 12; Katugaha, B., 2
Ratladuwa, Amb B., 37.
Ranasimha, Gp., A., 10.
Ràt (î), S M. B., 14 (v. 1 ranpata); Maled. rai, Chr., 64.
Rađ, Mah A., cf. raja L V. K. A., raj Amb. A., 1
Radawa = radaka, Amb B., 53.
Radahara, taxes, Mayil, B., 5
Ràdû = ràjadulità S S., 9.
{ Radola = ràjakula, "headman," Wewelk., 17, Ing. B., 21;
{ Thùp. U. P. III., 3; middle form ràjakolu, Tiss. 12
{ Radakol Mayil, B., 23.
{ Ran Gold, Amb. A., 35, B. 1. Maled ràng, Chr., 56
{ Ranae, Amb. B., 57 (money?); ranin, 158, 17.
Randawa, Gutt., 215
Rambukwaella = ràmucchuvalika, Mah II., 185.
Raya, Nett. (29).
Ràla, wave, Kàvy XI., 10; Nàm., 81; Ab., 662.
Rawàtunàwà, "to cheat," K J., 134.
Ras = ràcni, Kàvy X., 173.
Ràswaheïne, Gp. C., 10
Ràla or Rà = Sùrà, Kàvy IX., 23, intermediate form ràha
Her. Mald. rà, Gray, 17.

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Rahaja, Nett. (29).
Rahas, Gp. C, 11; Nam, 190.
Kāla = radala.
Rīk for ruk S. S. L, 14.
Rīta = Ariṭṭham.
Rīdī = rajata Wander, 5; Maled. rihi Gray, 17.
Rīyana = ratana (aratni) Cubit, 158, 12; S. L., 72; Rkael;
Maled. riyag, Chr., 47.
Rīwi = ravi, D. L., 4; Nam., 40.
Rīsi = ruc, P. P., 49, cf. risivum, ‘desire,’ Nam., 71; ruswū Amb.
A. 6 = rucītū.
Ruk = vṛkalā S. S. L, 6; Gp. A., 14.
Rukat, Nam, 118; Ab., 555.
Rukuranawā S. S. L, 6, part. rukulō L, 14.
Ruti = ruci, Kāvy, passim.
Rudu = Mahat Kāvy, 721 = randra Gutt, 219.
Ruwan = ratna.
Ruwanseli, Wander, 9; comp. Ratanamāla Mah., 90, 93.
Ruwanasun, Amb. B, 12, mistake for Ruwanasut = ratanasūtra,
Spence Hardy, Eastern Monachism, p. 26; Mil 350, Khad. VI.
Ruwaru S. S. I, 11.
Rusi = rīshi, Kāvy, III, 33.
Reda = rajas, Gutt, 106.
Redum = rujana, S. S., 41; Maled. redu, “crack,” Chr., 52.
Ron = repu.
Rol, P. P., 13 (?).
Rōmbu = roman.
Rae = rātri, Maled. re Chr., 61, cf. raeya.
Rae = rāci, Kāvy, XIII, 36, cf. rae.
Rae = haera, Gutt, 114.
Raeḍināwa = rukkhanayaka, Amb. B, 17; Mah. L, 263.
Raekiya, Amb. B, 18; C. P.
Raekas = rakshakota, K. J., 40; Abbay. A., 15.
Rādha, “queen,” = rājīl.
Rasaya = rātri, S. M. A., 15, cf. rae.
Raela = lahari, S. L, 73; Maled. raula, Chr., 69.
Raewatilla, “deception,” Sub., 140.
Raewu, sound, Nam., 64; Kāvy, XII., 18.
Raewula = čmačru, Nam., 166.
Raes = rāci, cf. rae.
Raeswū, Gp. B, 44; raeswū, P. P., 35; comp. Maled. raeskurang,
Chr., 47.
Raeśini = rauhaṭa, Kāvy, XII, 58.
Rahuna = račmi (I), String Nām, 227, Ab, 448, H rast
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Rahaeja = raju, Parawis, 102
La in sinhala "ṛā Hem IV, 238
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Lak = Lankā, E P A, 6, Aetw. A, 7, P P, 14, Wewelk, 1;
Dewanag, 3
Lakada, "stick," comp Pischel Beitr III, 249
Lakahi, Nett (29)
Lakā = lakṣaṇ, Kīr (57)
Lakuna S S II, 21
Lakus = lakuja Nām., 124
Laganā Her
Lajaka, Galwihāra (54), cf Ācaka’s Pillar Inser III
Lat = labha, S M A, 15, latae Kaelg, A, 33, Katugaha, A,
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Ladi Mahāk D
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Ladu, Gp A, 3, Amb B, 37
Laddan, Wewelk., 24, 25, Kong, C 4
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Lanuva = račana
Landa = laja in wilanda Nām, 261
Landa “woman,” K. J, 77, Nām, 150
Lapa Mark Nām, 39, Kāvya XII, 57, K. J, 108
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Lapunara, R D, 11 (21), P P, 18
Labana, Amb A, 8, 46, B, 16, 37, Her
Labhaya, L V K B
Lambu, P P, 44
Laya, “heart’ = hrdaya.
Lawana, lip, Nām, 164, K. J, 127
Lawā Debelg, 4, P P, 22, R D, 26, Gp A, 21, Wachi cf
Lawac, comp Maled. lannang to apply, Chr, 47
Lasunu, labunu = laçuha S S I, 22, mod. līnu.
Lahāḍ = çālāka, Amb A, 10, Comp Mah, 43, 45, S S, 14
Lā, P P, 47
Lā = laha Kael.
Lā = Lakṣaṇ, K. J, 58, Ab, 305, Nām, 175
Lākada = lakkhi, Ab, 305, cf above lakada.
Lakutaka Alutg (52) Iyawa Tiss 18, Pali Iklutika Alw Kace,
72, Mahāvagga IX, 4, 11
Lin well, Nām, 88, K. J, 192
Liya, S L, 10, G P
Liyānawūn, 138, 15, liyānewyac, Amb A, 54
Lihanawā, “to lose”
Wajra, D I, 9
Wat, Amb A, 24, B, 14, 20, = wasṣūp, "wages"
Wataweya, "round house," Gp C, 1
Wataway, Amb A, 56
Watūwā = vartakā, P P P, 52, 158, 17 (?
Watī = wataneaya, Amb A, 7
Watāe, "around," Amb A, 43
Wātnāwaera, Amb B, 14 (= watupnāyaka viriyakāra Com)
Wathi, Amb A, 40
Wadanā, P P, 16, Wael, 1
Wadanuwan, P P, 6, comp Mar badā etc., Pischel Beitr III, 257 f
Wadamaniaka Nett. (29), Galgamuwa, (30), Ponikulum, (94),
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  S, 1, 484
Wadatalan, K. M B, 8, comp tal
Wadā awut, S M A, 27
Wadā, Gp A, 17
Wada, Mah, B; J C A, S, 1879, p 30
Wadagenae, D I, 7
Wadala, Ing A, 11
Wadu, carpenter, Amb B, 44 cf wudhika, Trans 2nd Orient.
  Congr, 342, Maled, wadangkurā mihung, Chr, 50
Wana = varna, S S, I, 2, 9, 10
Wanā = virahita S S, 34
Wannatuwara, 158, 15.
Wat = vrata, Amb A, 5
Wat, P P, passim, Her.
Wat = vastu, Amb A, 43, Mah B, J C A, S, 1879, p 29
Wata, Amb A, 29
  \{ Wata, K J, 47, 'large'
  \{ Wata = vīșṭama Kāvy, X, 122
Watama, Dunum, (15)
Wanāwasa, tme, P P, 33
Watanwata, Tamanagala, (55)
Watup = vatthu, vistu, Amb A, 49; cf watu = ārāmaya,
  Kāvy A, 59, Arāma vatthu Mahāvagga III, 5, 6
Watura = vātula, Gp A, 9, Thup VIII
Watsika = wassika, (?) Amb B, 7
Watsunu = vāsacunnam, Ab, 306, powder
Wattam, "cleverness, S S, 23
Wadakasa = vāc, Sub, 142, cf, wadawaṁa.
Wadawala = vucāvātaka, Mah II, 202, cf, wadakesa.
Libil = cithila, Kāvy. VII, 53.
Lī, S. B. M. B., 2; a vbo liyanawā, cf. lū a vbo lanawā.
Lunuwarōna, Nām., 122; Ab., 553.
Luhu = laghu S. S. I., 1; S. B. M. B., 3; Nām., 26.
Luhul, Nām., 86; Kāvy. X, 160.
Lū = bahanalūs S. S., 57.
Le = lolita, Mald. Ie Chit., 43.
Lekam = lekhakarma, Amb. A., 25, 57; Nām., 250.
Lena, Gp. B., 10; K. J., 60.
Leda or lenda, K. J., 33.
Leda, K. J., 70.
Ledaruwak = lekhadhāraka, “examiner” (?), Amb. B., 43.
Leladema = liopeta, K. J., 92; Gutt., 106.
Lesa = līlā, Gutt., 131.
Lesa, R. D., 32; 145b, 3; Dond. (163), 24.
Lō = loka Gp. A., 8, etc.
Lot = lodhra, Ab., 656.
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Lomudahāt, horripilation, Kāvy. VI., 33.
Lola, P. P., 15.
Lowinawā, 4/līb.
Lownaḍa or wassα = lokawāsα, P. P. P., 13; Thūp.
L. P. VII., 1.
Losasun, S. M. A., 28.
Lāκiyan = Alamkīta.
Lāgum, P. P., 38, a verbo laginawā.
Lāingen a verbo naīgh, E. P. A., 13; Amb.
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Laedī, Amb. B., 19.
Laebī, P. P., 35; Kaoligatā, A., 31; Kautg.
Laebīm, Gp. C., 5; lae beyi, R. D., 18.
Lācēna, Mah. B. “writer.”
Lācē, “slow,” Ab., 54.
Wa, being, S. S. I., 1; P. P., 39.
Wak = paksha, Mah. A., Amb. A., 45, 53; W
Wakagasalā, Kāvy. X., 220; comp. Fischel zu
Wakasahidaka, Situlp., (16).
Waga = vyāghra, leopard, Gutt., 209; Gray.
Wagala = gailta, Kāvy. X., 118; Nām., 247.
Wajāraṇa, Amb. B., 38; Wajārat, Amb. A., 17, = avadhāreti.
Wajra, D I , 9
Wat, Amb A, 24, B, 14, 20, = wataup, "wages"
Watageya, "round house," Gp C, 1
Wataway, Amb A, 56
Waṭuwa = vartaka, P P P, 52, 158, 17 (?)
Wat = wataney, Amb A, 7
Waṣae, "around," Amb A, 48
Waṭṇāwaeri, Amb B, 14 (= waṭupnāyaka viriyakāra Com)
Watthu, Amb A, 40
Wadana, P P, 16, Wach, 1
Wadamanaka, Nett (29), Galgamuwa, (30), Poonkulam, (94),
comp Mah, 70, Burnouf Lotus, 625, Thomas, J R A S, N
S, I, 40
Wadatalan, K M B, 8, comp tal
Wadī awat, S M A, 27
Wadu, Gp A, 17
Wadī, Mah B, J C A S, 1879, p 30
Wadigenae, D İ, 7.
Wadila, Ing A, 11
Wadu, carpenter, Amb B, 44 cf wudhika Trans 2nd Orient
Congr, 342, Malek, wadangurā mihung, Chr, 50
Wana = varna, S S, I, 2, 9, 10
Wanā = virahūta, S S, 34.
Wannatuwaras, 158, 15
Wat = vrata, Amb A, 5
Wat, P P, passim, Her.
Wat = vāstu, Amb A, 43, Mah B, J C A S, 1879, p 29
Wata, Amb A, 29
† Watala K J, 47, 'large"
† Watala = vistina. Kāvy, X, 122
Watama, Dunum, (15)
Watāwa, tume, P P, 33
Watāwata, Tamanagala, (55)
Watup = vattu, vistu, Amb A, 49, cf watu = urimaya,
K nav X, 99, Arāmataththu Mahāvagga III, 5 6
Waturu = vāturu, Gp A, 9, Thūp VIII
Watika = wassika, (?) Amb B, 7
Watsumu = vāsamunnam Ab, 306, powdcr
Wattam, "cleverness," S S, 23
Wadakasa = Vieś, Sub, 142, cf, wadawala
Wadawala = vēcāvataka, Mah II, 202 cf, wadakasa.
Wadāri, Wandar, 4, Gp B, 9, C P, comp waejaepe
Wadiru, P P P A, 25
Wadalamhayi, K M C, 10
Wadāleyn, Mah A, B, composed from wadala p p of wadāra-
nawā and heyin = bētuna
Lihil = ćithila, Kāvy. VII, 53.
Li, S. B. M. B., 2; a vbo liyanawā, cf. li ā vbo lanawā.
Lunu, “salt,” Maled. lonu, Chr., 65.
Lanuwaru, Nām., 122; Ab., 553.
Lahu = laghu S. S. I., 1; S. B. M. B., 3; Nām., 26.
Lahul, Nām., 86; Kāvy. X., 166.
Lū = bahanalada S. S., 57.
Le = lohita, Maled. le Chr., 48.
Lekam = lekhakarma, Amb. A., 25, 57; Nām., 250.
Leda = Klishṭa, ‘sick,’ Nām., 157; Kāvy. XIII., 1.
Leda or lenda, K. J., 35.
Leda, K. J., 70.
Ledaruwak = lekhadhāraka, “examiner” (i), Amb. B., 43.
Leladama = lilopeta, K. J., 92; Gutt., 106.
Lesa = lilā, Gutt., 131.
Losa, R. D., 32; 1458, 3; Dond. (163), 24.
Lo = loka Gp. A., 8, etc.
Lot = lēdhā, Ab., 556.
Lopālā S. S. I., 13.
Lomudāgha, horripilation, Kāvy. VI., 33.
Lola, P. P., 15.
Lowinwā, venth.
Lowacla or waessa = lokawāśi, P. P. P., 13; Gp. A., 8; Thūp.
L. P. VII., 1.
Losasun, S. M. A., 28.
Lækrita = Alamkītra.
Laegum, P. P., 38, a verbo laginawā.
Laegūga a verbo naugh, E. P. A., 13; Amb. A., 4; Werekel., 4;
J. C. A. S., 1879, p. 35.
Laedi, Amb. B., 19.
Laebim, Gp. C., 5; laebeyi, R. D., 18.
Laelia, “plank,” Alw., 77.
Laenāna, Mah. B. “writer.”
Læsī, “slow,” Ab., 54.
Wa, being, S. S. I., 1; P. P., 38.
Wakasahidaka, Situlp. (16).
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Wajāra, Amb. B., 38; Wajārat, Amb. A., 16; waejaeriya, A. 17, = avadhāreti.
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Wat, Amb A, 24; B, 14, 20; = wætup, "wages."
Waṭageya, "round house," Gp C, 1.
Wataway, Amb A, 56.
Waṭuwa = vartaka, P. P. P, 52; 158, 17 (?)
Waṭi = waṭaneyayi, Amb A, 7.
Waṭae, "around," Amb A, 43.
Waṭnawari, Amb B, 14 (= watupnayaka vīryakāra Com)
Waṭihi, Amb A, 40.
Wadanā, P. P, 16; Waeli, 1.
Wadamanaka, Nett. (29); Galgamuwa, (30); Ponikulam, (94); comp Mah, 70; Burnouf Lotus, 625; Thomas, J R. A. S, N S, I, 484.
Wadatalan, K. M B, 8; comp tal.
Wadā awut, S M. A, 27.
Wadāgenae, D. I, 7.
Wadāla, Ing A, 11.
Wadu, carpenter, Amb B, 44 cf. wadhika, Trans 2nd Orient Congr, 342, Maled, wadangkurā mihung, Chr, 50.
Wana = varna, S S, I, 2, 9, 10.
Wanā = virahita, S S, 34.
Wannatuwara, 158, 15.
Wat = vrata, Amb A, 5.
Wat, P. P, passim, Her.
Wat = vastu, Amb A, 43; Mah B; J C. A. S, 1879, p 29.
Wata, Amb A, 29.
{ Watala, K. J, 47, "large"
{ Watala = vistūna, Kāvy, X, 122
Watāma, Dunum, (15)
Watāwa, time, P. P, 33
Watīwata, Tumanagala, (55)
Watup = vatthu, vāstu, Amb A, 49; cf watu = ārāmaya,
Kāvy, X, 99, Arāmavaththu Mahāvagga III, 5, 6
Watuna = vātula, Gp A, 9; Thūp. VIII
Watsika = wassilā, (?) Amb B, 7.
Watsunu = vāsaśūnam, Ab, 306, powder.
Wattam, "cleverness," S S, 23
Wadakasā = vācū, Sub, 142, cf., wadawala.
Wadawala = vācavrātaka, Mah II, 202, cf., wadakasā.
Wadāra, Wandar, 4; Gp B, 9; C P, comp waejaerya.
Wadālamhāyi, K. M. C, 10.
Wadājein, Mah A. B; composed from wadāla p p of wadāranāwa and heyin = hetunā.
Wadāhinduwa, S. M. A., 32.
Wadājen, W. P. D., 4; cf. Kiyan S. S. CLX.
Wana = vinaya, Amb. A., 12; Parawisand, 41; P P., 20, 23, 25.
Wana, a verbo, wenasā, L. V. K. B., P. P. P. A., 20; P. P., 42.
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Wanasā = vināsa, Gutt., 83; S. S., 59.
Wanija, Galwihāra, (54).
Wanes = panaes, Wewelk, 20, 21.
Wanda = vangā, Sub., 142.
Wandanā, Wandar, 9.
Wandimis, P. P., 43.
Wandura = vānara.
Wannēya, S. M. A., 22; Gp C., 14.
Wap Amb. A., 4; Wewelk, 5; J. C. A. S., 1879, p. 38.
Wapin, 158, 21.
Wami = vāmika, Kāvy. X., 209.
Wayā = vāpi, Situlp., 3.
Wayanawā, “to play,” S. S. II., 21; Her.
Wayasē = Awasathīwa, Gutt., 290.
Wayira = Wera, Gutt., 38.
War, “work,” Amb. B., 33, 40; warjeta, “workmaster.”
Warā, monastery, Mah. A. B., Amb. B., 34.
Waraja = aparādha, Amb. A., 51; cf. warada.
Warana, Mah. B.
Warada, subking, S. S. I., 9, 14; = yuvrajā or uparajī.
Warada, Ch. II., 15; P. P. 50; cf. waraja.
Warada = viruddha, Kāvy. X., 101.
War in Sthawirawaraya, P. P., 17 = terawarun.
Waradaela, Ab., 520.
Waral, har, K. J., 36; Nām., 167.
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Warā = warīha Nām., 139; Ab., 612.
Warak, Kaeligatta B., 9; Katugaha A., 34.
Walahā, Gp C., 9; a verbo, walahanawā, to stop.
Walanda, Wew., 33; Amb. A., 18, 46; cf. waclaeanda.
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Walaśwacwā = Taracehavāpi, Mah. I., 248.
Walā, clouda, Male. vilā, Gray, 16; cf. waclaeili.
Walhe, 158, 12.
Walaćamba, mare, Rōdiya bilinda, J. C. A. S., 1855, p. 179.
Wawastamā = vyavasthā, Mayūl A., 25
Wawi = vapi, "tank," frequent in inscriptions
Wawu, Gp C, 8
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Wasa = vāngā, P P, 42
Was, "year," Hāb, 10
Wasag, later wasanga, Amb A., 12
Wasama, Amb A., 8, P P, 47, Gp B 7
Wasan, the was season, Amb B, 1.
Wasnāwun, P P, 19
Wasamba, south west, S S, 57
Wasara, (?) Ing A., 17
Wasal = vīcula S S I, 14
Wasawun, P P, 29
Wasawasika, Mah R, (6), Kotturuk (46) comp inser ut Nāsik
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Wasm, later waaing Mayūl A., 19
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Wasnu, Mayūl A., 24
Wahan = Uplāna, Gp C, 21, Maleḥ śrivang, Chr 66
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Wahal, "slave," Nām 184, P P, 42, Thāp III, 1, Kāvy X, 142,
Wael, Rambhaw B, 4, D I, 5, mod. wael, Nātungh
Wahalā, wēk, S S, 57
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Wāsala, Kael
Wasi, Gp B, 9 (?)
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Wikal = viṅkāla, Her
Wikāla "twilight," P P, 27
Wikāyā "trade," Amb A., 42, Maleḥ wikang Chr, 66
Wiketa "rice field," Galrū (54)
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Wijita, Nett. (29).
Wiṭae, P. P. P., 61.
Wiṭāla “he inquired,” Kāvy. X., 21.
viṭacco, Jāt. I., 15; Mahāparinibbānas, 52.
Wis cup, Nām., 214; Kāvy. XII., 79.
Witara = vistarā “so much,” Hab., 7.
Widinawā, Ch. II., 17; winiwiḍa piercing, K. J., 98.
Wida = vidyut S. S. L., 3; Prākr. viṣjū Hem. I., 15; Māled.
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Widurat Indra, K. J., 140.
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Wiya = wayasa, Kāvy. II., 18; Nām., 254.
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   cf. yadun prayer.
Wiyan = vitāna Canopy, K. J., 48; Nām., 175; Ab., 299.
Wiyaba Nettuk (29).
Wiyali dryland, Nām., 271; Ab., 280; Kāvy. XIII., 42; S. M. A.,
   24; cf. wēlanawā.
Wiyawā Amb. A., 55; cf. wiyadam.
Wiya, a vbo weṇawā, P. P., 19, etc.; Gp. C., 15.
Wiruda, Strength, S. M., A., 10; cf. wirudu nāmayak, His
   Majesty's royal name, Kael. Gp. B., 14; Nām., 273; wirudāwali
   Gutt., 237; wiruda, L. P.
Wirulesa, R. D., 11.
Wil Thūp. VIII.
Wil tank, Amb. A., 40; C. P. Nām., 89, Skt. vīla cave.
Wilanda, fried grain, Nām., 261; Ab., 463.
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Wilina, K. J., 63.
Wilimuwanawā Nām., 140.
Wilumba “heel,” Ab., 277.
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Wisin, P. P. P., 20; Wewelk., 45; comp wasin
Wisiyāc, Amb A., 20, 43; P. P. P., 10; cf. niwasā = niwāsa, K. J., 51.
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Wiil = vṛdī, Nām., 71; Kāvy. XII., 74.
Wiśl, bow, 158, 10; Thūp VIII, Nām., 204.
Wi Amb A., 36; R. D., 36 = vrihl
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Wedi “boat,” Ab., 668; cf. petae
Wena = winā, Gutt., 89, Nām., 65.
Wendaru, fresh butter, Ab., 500
Wet = viyukta, Kāvy. X., 157; Nām., 240.
Wetī, P. P., n. vbo, wenawā.
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Wenu, S L., 82
Wenasa = viṣebena, cf. Wesasa.
Wenae, Gp B., 5
Wemin, part from wenawā, P. P., 3
Wey = upakā, D I., 10.
Weyi (?), Gp C, 8
Wera = ḍarira, Kāvy. VII., 17; Paravis, 62; Nām., 158; werae, P. P., 46, 47; S. S., CLI.
Wera = wehera, Gp. B., 10.
Weralu = weletoța "sea-shore."
Weralu = Maryâdâ, K. J., 37.
Weraulu = Wejuriya, Ab., 491; Nām., 221; J. P. veruliya.
Welu = "field," Ran. D., S. B. M., A., 1 ; D. I., 13 ; Nām., 209;
S. L., 82; Ramblaw. B., 4.
Wela, tats. P. P., 20, 35.
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Welep = vițapa, Ab., 547; Nām., 113; Kâvy., X., 178; cf.
velambo = vidambanâ Pischel Beitr. III., 240.
Welewi = vilambhita, quickness, Nām., 26; Kâvy. X., 169.
Wellen Kottâ (160).
Wewayi, S. M. B., 28.
Wewulanawâ /vesp.
Wesa "dress," Amb. A., 42.
Wesamuni, J. P. Vesamana, Bhag., 213 = Vaiçrâvana.
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Wêlanawâ "to wrap," /vesht, comp. welana.
Wejamba = wâdawâ.
Wê = bhavati S. S. I., 1.
Wê = vithi Kâvy. VI., 50.
Wêlanawâ, "to dry," cf. viyali.
Woțunu = veshtana, Gp. A., 7; B., 3; P. P. A., 8; Thûp. I,
3; comp. oțunna.
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Wae, Amb. A., 11; Mah. A., 11; P. P., 1, 2, 5, 6; Gp. A., 6, 10;
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Waegirenawâ, "to sink," K. J., 134.
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209; Gutth, 176; Ab. â55; Kâvy. XIII., 64; Mah. 78, 37.
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Waedeae, "having struck," Kaelig B, 7, Katugaha A, 33, P P
25, (7), Amb A, 49
Waedeae, L V K A, D I, 14
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Saku = sanskritī, S. S. I., 6.
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Maled. henggung Chr., 71.
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Sāga = svarga, Gp. C., 7; Maled. suwaruge Chr., 57.
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Sajita, Ruan. D., 31.
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Satahan, Mark = saṅthāna Ab., 105.
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Sat = Sattva, P. P., 8; R. D., 26; Her.
Sat = saṅta Mah. B.
Sat = Chattrā, E. P. A., 12; Amb. A., 3.
Satata, P. P., 20, 23.
Satun = saṅtāna, Gutt., 224.
Satapā, P. P., 31 from saṅtapenawā; from this haetaepma,
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Satar, four, Mah. B.
Sataranwana, the fourth, R. D., 20; Dond. I.
Satara = cāstri, S. S. CLVII.
Satālis, forty, Ruan. D., 25.
Satī, P. P., 30, 37.
Satiyak, a hundred, Ruan. D., 24; 158, 11.
Satītu = santuṭta, P. P. P., 20; P. P., 42; Gp. A., 11; B., 12.
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Sada, moon, Kottā (160).
Sadalu = chadda roof, Ab., 208.
Sadawana, P P, 20, caus of Sadawwa
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Saddhābrāhika, P P, 18, 22
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San, "Cover," S S, 22, Amb A, 56.
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Samun = sammuñjan, Amb. A., 37; comp. musnā.
Sampajauku (t), P. P. 24, 30, 37.
Sampat, P. P. P. B., 30; Gp. C., 9, 15.
Sampasumbiya, "bellow."
Sayamblu, Kir. 3.
Sayura S. S. I., 16 = sāgūra, "ocean."
Sarak, D. I., 5; Rank D., 2; Gp. A. 19; Waeligama.
Sarana, Dewanag., 4.
Sara = çrānta, Kāvy. VII., 35.
Saras, Dond (163), 10.
Sarabhā, 158, 8; Gp. B., 23.
Sarananawā, to decorate, Gp. B., 15.
Sarā = çarad, K. J., 70.
Sari, likeness, K. J., 90 = sadriça.
Saro, "tank," Hab., 2.
Sāl, time, Nām., 35; Amb. A., 9.
Sāl, stone, Hab., 6; Mah. A. Amb. B., 41; Maled. hila Chr.
Sāla, tree, S. S. I., 14; Nām., 113.
Salsat, Amb. A., 44; cf. salaswā Nitinigh, 10; Dond. (103), 24;
Sachaesa passim.
Salsun = çālasana, K. J., 128.
Sāla = çhati; Gutt., 61.
Sālu = çātaka, clothes, Nām., 173; Kāvy. X., 92.
Salelu = Sallala, S. S., 59.
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Sawayitha, Kottrakimbiyāwa (46).
Sawiyahi, Nett. (29).
Sasun = çāsana, P. P. P., 15; Gp. A., 24; B., 12; cf. hasun.
Sasna = ñasana, P. P., 8, 22.
Sāsnā = taccita, Ab., 570.
Sāba, Amb. A., 22, 23; B., 16.
Sāhalā = Sadriça, Gutt., 61.
Sāla, D. I., 18.
Sā = çākhā, S. S. I., 1; Sāmuwa = sākhāmiga, Nām., 139; Ab.,
613.
Sāda (t), W. P. A., 11.
Sādha, having overthrown, S. M. B., 6; Gp. A., 22, 24; B., 15;
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Sāl, “rice,” Amb A, 28, 47, 153, 9, J C A S, 1873, p 78
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Sītā = cūtayatva, P P P, 30, P P 9, Gp C, 16, C P
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Sīttur, Amb B, 87
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Sīma = jala, K J, 72
Sīnāwa, “laugh,” Ab, 175, P P, 41, Her Nām, 69, Maled heng Chr, 59
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Sīwi = chāwi, Kāvy., II., 4.
Sīviçūta, Koṭa.
Sīwim, Mah. A., cf. hiwenawā, to cover.
Sīvilāddhaya, Nett.
Sīvumaeći = Sukumāra, Nām., 243; Kāvy., XII.
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Sīssā, ćīsīc, S. S. I., 22.
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Sīhā, sleep, = svapna.
Sīhīya = smrīti, remembrance, Nām., 73; Kāvy.,
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Sīrā = cīrā, Ab., 646.
Sīwela, plough share, Ab., 448; Sīsaema = Kasik
vation Ab., 443.
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ABBREVIATIONS

In the Alphabetical List of Words

I — Book s

Mah I = Mahavira a ch 1—37 ed by Turnour Colombo 1837
Mah II = Mahavira 2nd part, ed by H Samungala and Batuhan tadawa, Colombo, 1877
S S = Sidat Sangarawa ed by James Alvins Colombo, 1852
Nam = Namawaliya, ed by Cornelus Alvins, Colombo, 1858
Ab = Abhidhammapadipika, ed. by Waskaduwa Sudiitha, Colombo
Gutt = Guttula
Kavy = Kavyacakthara
K J = Kusa Jataka
L M J P = Beitrage zur Grammatik des Jaimaprabhr von E Muller, Berlin, 1876
Mikl = Miklosch, Uber die Mundarten u Wanderungen d Zagener Europas, Wien, 1872
Christ = Vocabulary of the Malediv language by Christopher in Journal of the Royal Asiatic Society, Vol VI
Bhag = Ein Fragment dieses Bhagavati von A Weber in den Abhandlungen der Badnner Academie, 1855, s 369-444, 1866, s 155-352
Hahn = Saptapatakam des Hala hreg v Weber, Leipzig, 1870
Upech = Mriechkatika hreg v Stenzler
Kern Acoka = Oe de Jaartelling der Zendliche Buddhist en de Gedenkstukken van Acoke den Buddhist door II Kern Amsterdam, 1823
Beames, I, II, III = Comparative Grammar of the modern Aryan Languages, by John Beames
K S = Kalpa sutra of Bhrtrabahu, ed by H Jacobi, Leipzig, 1879
Hem = Hinnacandra Grammatik der Prakritsprachen hrsg von Richard Pischel Halle, 1877, 1880
Niir = Nirvanabhutam, ed S Warren, Amsterdam, 1879
S L = Siela Lihurrya Sandaka, ed by W C Macready, Colombo, 1863
Par = Parini Vedas
Her = Heravamkli (m. ept)
M S = Mulasikha (most)
Mld = Mihindapulla, ed by V Trencker, London, 1880
Nitn = Nitinighandav, trans by C Le Mesurier and Panaokha, Colombo, 1880
Sub = Nam malli, by Wassadinwa Subhuta, Colombo, 1876
G l Dh = The Dhammapada with Sinhalese translation, by H Devamita Colombo, 1879
Betr = Bezenberger Beitrage zur Kunde der indogermanischen Sprachen
Alw = Contributions to Sinhalese Grammar, by James Alwis, Colombo, 1863

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II—Inscriptions

Nett = Nettukanla
Hab = Habakane
Tiss = Tissamabaruma
Kur = Kurando
Gaj = Gajalaku’s inscr at the Ruanwach Dagoba,
Moh R = Moh Rantmala
Sand = Saudagiriswara
Mih = Meghawanna’s inscr at Mihintale
Mahak = Mahakalattawwa
E P = Ellawenna Panaka
Act = Aetawragollaenga
Amb = Mahak III inscr at Ambasthala, Mihinta
Mayil = Mayilagusto
Ing = Ingumitiya
W. P = Waduranga inscr at Polonnaruwa
S B M = Sri Sanga Bo’s inscr at Mihintale
Att = Attamiglia
Abhay = Abhayawwaewa.
K M = Kassapa V, inscr at Mihintale
Min = Minneri
Kong = Kongollawwa
Wewelka = Wewelkatthiya
Wand = Wandapawwara
P P = Parakramabahu’s inscr at Polonnaruwa
Gp = Galpota
L V. K = Lag Wyna banga inscr at Abhayawwe
D I = Nippanka Malla’s inscr at Dambulla
R D = ”””””””””””””””””””” at the Ruanwach Du
P P P = ”””””””””””””””””””” at Polonnaruwa
S M = Sihasa Malla’s inscr at Polonnaruwa