

University of Ceylon Review

Vol. XVIII, Nos. 1 & 2

January 1960

Lankatilaka Inscriptions

ON the rock to the south of the Buddhist shrine of Laṅkātilaka in the village of Rabbēgomuwa in Uḍunuvara, Kandy District, there are two extensive areas covered with deeply and carefully engraved writing. The upper stretch, comprising an area of 25 ft. 11 in. by 12 ft. 9 in., contains 40 lines of Sinhalese writing, of which 33 form an inscription dated in the reign of Bhuvanaikabāhu IV of Gaṇṇapaḷa; the remainder is a record of his successor, Vikramabāhu III. The writing in the lower stretch, measuring 21 ft. by 16 ft. 11 in., is Tamil and runs into 46 lines. The letters in the Sinhalese record range in size between $2\frac{1}{2}$ in. and 3 in., and the average size of the Tamil letters is 3 in. About eighteen letters in line 5 and twelve letters in line 6 of the inscription of Vikramabāhu have become illegible due to the weathering of the rock. A letter or two have become blurred here and there in the other two inscriptions. Apart from these, the records are in an excellent state of preservation, and can be easily deciphered from the stone itself or from inked estampages.¹ The Sinhalese inscription of Bhuvanaikabāhu at Laṅkātilaka-vihāra has been included as No. 172 in the List of Inscriptions forming Appendix F in H. C. P. Bell's *Annual Report of the Archaeological Survey of Ceylon* for 1911-12 (p. 120); the Tamil inscription is No. 45 in the list of Tamil inscriptions in the same report (p. 115). The estampage of the left-hand portion of lines 1-21 of the inscription of Bhuvanaikabāhu has been reproduced, and a reading given of this fragment, by H. C. P. Bell in *JCBRAS.*, Vol. XXII (No. 65), pp. 360-362 and Plate C, in order to illustrate the development of writing during this period. No complete reading of the Laṅkātilaka inscriptions from the rock or an estampage has yet been published.

In Vol. X of *JCBRAS.*, (No. 34), pp. 83-95, Mudaliyar B. Gunasekara has published, as far back as 1887, what purports to be the text, transliteration and translation, with appended notes, of the Laṅkātilaka ins-

1. The statement made by Sir D.B. Jayatilaka (*Sāhityalipi*, Colombo, 1940, p. 120) that the letters in parts of the inscription of Bhuvanaikabāhu IV are so effaced as to be undecipherable is perhaps due to hearsay.

cription of Bhuvanaikabāhu IV, and it is this edition of the epigraph that has been utilised by subsequent writers on Ceylon history in their studies of the Gaṇapaḷa period.² Mudaliyar Gunasekara does not state the source from which he derived the text of the document; he makes no claim to have deciphered it from the rock. Apart from certain orthographical differences, the text, for about two-thirds of the document from its beginning, is in agreement with the writing on the rock, but towards the end, in the exhortations and imprecations, the text as published by Mudaliyar Gunasekara differs considerably from what is written on the rock, and contains many words and phrases as well as rhetorical flourishes not found in the document as it was engraved in the fourteenth century. On the other hand, certain phrases engraved on the stone are wanting in Mudaliyar Gunasekara's text.

In the Laṅkātilaka Temple are preserved four copper-plates, each measuring 1 ft. 3½ in. by 3 in., of which the first three are inscribed on both sides and the fourth is on one side only. The fourth plate bears grants of lands made to the shrine in the reigns of Rājādhirājasimha of Kandy and his predecessor, Kīrtiśrī Rājasimha. The texts of these eighteenth century documents are preceded by those of the inscriptions of Bhuvanaikabāhu IV and Vikramabāhu III. Where Mudaliyar Gunasekara's text (*Gt.*) differs from the document as it has been engraved on the stone, the text inscribed on the copper-plates (*Cpt.*) generally also does so; but the former does not appear to be based on the latter, for there are many instances of discrepancies between them. In some places, where Mudaliyar Gunasekara's text has an obviously corrupt reading, that on the copper-plates contains a more satisfactory one; for instance, Mudaliyar Gunasekara has the reading *savinyājīṭana* which in a note he corrects to *sainyapatīn* (p. 89), whereas the copper-plates read *sainya-janān*, which agrees with the text of the Tamil inscription, but not quite with that of the Sinhalese. In place of *ē-Senālaṅkādhikārīn* in *Cpt.*, *Gt.* has *Laṅkā-senevirat-maharajāṇan viṣin*. The script of the copper-plates is almost the same as the modern Sinhalese, and could be easily read by any person educated in Sinhalese. If Mudaliyar Gunasekara derived his text from these copper-plates, there is no reason why it should have differed from the *Cpt.* The conclusion thus ought to be that the Mudaliyar's text of this inscription has been based on a copy of it written on palm leaves. Several such copies appear to have been in existence, for among the Neville collection of manuscripts in the British Museum there is one such which shows arbitrary changes in readings, found neither on the rock, nor in the *Cpt.*, nor in *Gt.* For instance, the bare reference to

2. See Codrington, *A Short History of Ceylon*, Macmillan & Co., London, 1947, p. 88, and *Gampola Period of Ceylon History*, JCBRAS., Vol. XXXII, No. 86, pp. 265ff.

the Śaka era by the words *Śrī-Śakavarṣayen* on the rock as well as in *Gt.* and *Cpt.*, has been considered not impressive enough by the scribe who was responsible for this manuscript; he has amplified it into *Śrī sakala-jyotiśśāstrayāṭa divya-netrayak-bāṇḍu-vū Śakavarṣayen*. A more serious change has been that of *sasāṭa* (sixty-six) in the date to *susāṭa* (sixty-four).³

In some places where the text on the copper-plates widely diverges from what has been inscribed on stone, the writing is illegible at present, as in lines 5 and 6 of the inscription of Vikramabāhu III. But in most other places, the writing on the stone is quite clear, though the text on the copper-plates has not followed it. This circumstance would lead one to the conclusion that the document as given in the copper-plates is not the result of an attempt made in the time of Rājādhirājasimha, or earlier, to decipher the writing on the stone. The inscription of Bhuvanaikabāhu IV states that that document was inscribed not only on stone, but on copper as well. It is possible that the document originally inscribed on copper was not an exact copy of that inscribed on stone, and that the text as found on the copper-plates, now preserved, was derived from this original copper-plate. But the divergencies noticed when the *Cpt.* is compared with *Gt.*, and the copy in the British Museum, indicate that the original ola copy of the inscription, whether derived from the stone inscription or the copper charter now lost, has been tampered with by scribes who wished to make it conform to their notions about the propriety of things. The *Cpt.* refers to Senālaṅkādhikāra as *raja* (king) and the *Gt.* as *maharaja* (great king) though in different contexts. This is in accordance with traditions still current among the people in the district, and recorded in certain documents dealing with family histories.⁴ But, in the inscription engraved on stone, Senālaṅkādhikāra is nowhere given a royal epithet. Thus it is necessary to have a reliable text of this inscription—one of the principal documents for the study of the Gaṇapaḷa period of Ceylon history—published as it can be deciphered from the stone. The reading now offered is based on an estampage prepared under my direction in 1934, for a photograph of which I am indebted to the Archaeological Commissioner.

The script of this record closely resembles that of the inscription of Dharmakīrti-sthivira at the Gaḍalādeṇi temple, only two miles distant from Laṅkātilaka. A symbol resembling a comma occurs before the beginning and after the end of the Sanskrit and Pali stanzas; this has been represented

3. In spite of the date engraved on the rock being available to him in the portion of this inscription published by H. C. P. Bell, D. M. de Z. Wickremasinghe, in his *Ceylonese Chronology* (*Ep. Zey.*, Vol. III, p. 29), has preferred a scribal error found in a manuscript in the British Museum.

4. See Codrington in JCBRAS., Vol. XXXII (No. 86), pp. 266-7.

in the text and the transliteration by a vertical stroke. The two records also bear the same date, i.e. Śaka 1266, being the third year of Bhuvanaikabāhu.⁵ The language calls for no remarks; such words as require comments will be noticed in footnotes attached to the translation. The document contains a fairly detailed account of the founding of the Laṅkātilaka shrine, mainly due to the efforts of Senālaṅkādhikāra, which is followed by a list of the lands and other donations made to it by the king, Senālaṅkādhikāra and other notables of the period. It ends with imprecations against those who would hinder the continuance of the grant, and exhortations made by the minister to kings and ministers of the present and the future for the maintenance of the shrine. The exhortations are embodied in two Sanskrit stanzas of which an expanded paraphrase is given in Sinhalese. The two Sanskrit stanzas are given in the Tamil inscription also; the second reappears in the inscription at Alavaḷa-amuṇa which also registers donations of lands made to the Laṅkātilaka shrine. The occurrence of variant readings in the second stanza in the different records would justify the conclusion that it was not specially composed on this occasion, but was current among the learned men of the time as a suitable text for utilisation for such purposes, just as is the Pali stanza in which the imprecations are uttered. In addition to the Sinhalese inscription of Bhuvanaikabāhu IV, the text and translation of the Tamil inscription are published here for the first time. Two other inscriptions at Laṅkātilaka, dating from the reigns of Vikramabāhu III and Bhuvanaikabāhu V, and the text and translation of the copper-plates, are also included, so as to have in one place all documents referring to this temple. The rock-inscription at Alavaḷa-amuṇa, too, has been included for the same reason.

1. LAṅKĀTILAKA : SINHALESE ROCK-INSRIPTION OF BHUVANAİKABĀHU IV

TEXT

- 1 ශ්‍රීකවච්ඡයෙන් එක්දහස්දෙසියසැට අවුරුත්තක් පිරුණු සඳු මෙකල රජ පැමිණි ත්‍රිසිංහලාධිපතිවර භුවනෙකබාහු නම්වූ මට තුන්වන වෙසග පුරපසළොස්වක
- 2 දෙවාසයෙ මහසංඝයවහන්සේ එක් ව සිහුරුවාණේ පන්හල්ගලමුණුනෙහි කැරවූ නායකපිළිමඅටවිස්සක් හා පිළිමසහසකින් සමුණුණු සතරවෙනිමාලත් නායකපිළි-
- 3 -මසාමීන් හා පිළිමපසකිනුත් සමුණුණු [කොට] කරවූ තුන්වෙනිමාලත් අටවිසි-බොධියෙනුත් සුවිසිවිවරණයෙනුත් පිළිම[සය]කිනුත් සමුණුණු ව මුඤ්චවරුන් හැමදෙනත්
- 4 සෙනාවන් එක් ව කරවූ දෙවෙනිමාලත් ශ්‍රීමහාබොධිසාමීන්ට පිට ලා වජ්‍රාසනයෙ වැඩූ හුන් ධාතුදෙසියපන්සැටදෙනකුවහන්සේගෙන් ධාතුරූපයක් පිහිටුවා කළ නායක-පිළිම-

5. For the interpretation of the date, see *Ep. Zey.* Vol. IV, pp. 94f.

- 5 සාමීනුත් සිතියම්පිළිම ත්‍රිසහසුයක්දෙනාවහන්සේත් භේරබොධියකයන්වහන්සේත් ලොකෙස්වරනාථයන්වහන්සේත් සුයාමසන්තුමිනගනුබහවිමුණුමහෙ-
- 6 -ස්වරභාදිවූ දිව්‍යාරූපත් මෙකීආදෙතාගෙ දිව්‍යස්ත්‍රාරූපත් ලංකාවට අරක් ගත් කිහිරෙළිපුල්වන්දෙවිරජ්ජුරුවන්වහන්සේත් සුමනවිහිමණගණපතිකන්දකු-
- 7 -මාරාදිදෙවිරජ්ජුරුවන්වහන්සේත් බියොවරුන්වහන්සේත් මෙකීබුදුන්දෙවියන්ගෙන් සමුණුණු සෙනාලංකාඅධිකාරනම්වූ මෙකුත් තමන් කැරවූ පාන-
- 8 මාලත් පිළිමගෙයි වැලිකොන්දෙ පටන් කොන්කැරැල්ල දක්වා සුපතිරායරුන් ඇතුළුව බොහොභාවාරිවරුන්ට දුන් වීන් රත්තරිදිපිළිඇතුළුවදෙයින් මසුරන්-
- 9 අගයෙන් තුන්කෙළසැටලක්කයක් [විතැ]රවා අපින් මුඤ්චවරුන් සෙනාවන් එක් ව [කැරවූ] මේ ශ්‍රීලංකාතිලකය යි නම් ලා කැරවූ මහපිළිමගෙනුත් සෙනාලංකාඅධිකාරයො
- 10 තමන්ගෙ පුත්‍රවතීනාදීන් ලවා කැරවූ අටවිසිවියන්මෙපයෙහි පිහිටුවූ සනලොහප්‍රතිමා-වන් අපිස්මලුවරුන්වහන්සේ ඇතුළුව (C) දෙවාසයෙ මහසංඝයවහන්සේ
- 11 සැපපරිභොගයෙන් සැතපෙනලෙසට කැරවූ සංඝාරාමදෙකත් පුෂ්පාරාමඵලාරාමයෙන් යුක්තවූ ශ්‍රීමහාවිහාරය මතු පවත්වන ලෙස ප්‍රතික්‍ෂාචක් ඇත මැනවැ යි සෙනාලංකා-අධිකාරයො
- 12 අපට කීහෙයින් මෙසෙ මැ යි[භු]රුවාණනුවර බද කිරිවවුලෙන් බිජුවටයාළකුත් අපින් මුඤ්චවරුනුත් සෙනාවන් එක් වැ අමුතු ව ඇළ අවුණු බඳවා තර කරවා යු අ-
- 13 -ලුත්බදලගොඩින් කුලේඛුරුබිජු[ස]යාළකුත් පරණබදලගොඩින් බිජුපස්(ස්)යාළකුත් ඇතුළු වැ කුලේඛුරුබිජුදෙළොස්යාළකුත් මෙහි බද ගසකොළ වල්පිට ඇතු-
- 14 -එවූ තැනුත් සෙනාලංකාඅධිකාරයො තමන්ගේ පමුණුප්‍රවේණියෙන් පිදු සින්දුවල්ල ගොන්වාණිකයෙන් බිජුවටයාළකුත් වසලංකාව[ව]රිදිඅධිකාරයන්ගෙන් පිදු පර-
- 15-ණබදලගොඩ යකාල්ලෙන් බිජුවටයාළකුත් සන්රුවන්පතිරාජයන්ගෙන් පිදු කසලි-ලියාගොඩින් බිජුවටයාළකුත් දිවාණන්ගෙන් නාරම්ගොඩින් බිජුවට-
- 16 යාළකුත් ජයසිංහපතිරාජයන්ගෙන් පිදු දෙල්තොට සිල්පැන්කඤ්ඤර දරාඩ පටන් සපුතලයෙ ඉම දක්ව කුලේඛුරුබිජුවටදෙළසමුණකුත් සන්නාණෙන් මඩෙල්විවියෙ-
- 17-ල එකකුත් සිහුරුවාණදෙනුවර කුඩාමහන්ඇමදෙනා එක් වැ අවුණු බැඳූ කණුමුල් උදුරා තනා දුන්නෙන් පිදු ගොඩවෙලින් බිජුවටයාළකුත් ඇතුළු ව කුලේඛුරුබිජුව-
- 18-ටදසසන්යාළදෙළොස්මුණක් ඇතුළු වැ මෙය තුවාක් තෙන පරණඉම වූ පරින්දෙන් ගම්මුඤ්ච ගසකොළ වල්පිට ඇතුළුවූ තැනත් සෙනාලංකාඅධිකාරයො
- 19 තමන්ගෙන් පිදු රත්තරිදි ලොකඩ තබෙකඩ ඇතුළුව ගරුභාඩත් මෙසෙ මැ තමන්ගේ මඟුල්වහලින් රත්වහලින් ගැනුන්පිරිමින්ගෙන් වහල්රුදෙසියය-
- 20-කුත් එළසරකින් මීසරකින් සරක්රායාරසියයකුත් මෙසෙ මැ විහාරයෙ කළදෙය වට නොකළදෙය කරව දෙවියන්ට බුදුන්ට නිරන්තරයෙන් බත්මල්පහන්පුද ඔලක්කම් පවත්-
- 21-වනලෙසට ලංකාවාසීන් තමන්ගේ නම් ලා කළහෙයින් අවුරුද්දකට ගෙයකින් පණමක් නියායෙන් දෙන්ට සැලසුණු පිදෙතිපණමුත් ඇතුළුමඩියයෙන් පිටමඩියයෙන් න-

22-වනොවින් අටළොස්දෙනයෙන් ආ වැපාරයන්ගෙන් ගන්න දෙන යම්බඩයෙකින් සියයට කාලක් නියායෙන් තබන ලියා දුන් සමයශ්‍රියෙන් ලත් සියලුවෙකුට ඇතුළු
 23 ඇම ලාභ ම පසක් කොටැ බෙද තුනුරුවන්ට තුන්භාගයකුත් දෙවියන්ට භාගයකුත් මෙකුන්ගේ දරුමුනුබුරුපරම්පරාවෙන් මෙහි බැඳී පවත්වන කෙනකුන්ට භාගයකු-
 24-ත් සැලැස්වූ නියාවන් මෙයින් කිසිවකට වීරුබයක් කොටැ ලොභයෙන් පැහැර ගත් කෙනෙක් ඇත් නම් නරකාදිසතරපයායෙහි ඉපැදූ මෙතෙබුදුන් නොදක්නාහු
 25 යැ කාකප්‍ර[නා]දීත් මෙන් බත්පැන් නො ලැබූ වඩාලයන්ටත් අන්ත වැ කවුඩන්-බල්ලන්ට හුන්වූවාහු භම් වෙහි දැනැ || නිණං වා යදි වා කටයං පුප්ඵං වා යදි වා ඵලං යො හරෙ බුඩභොග-
 26-සා මහාපෙතො භවිසානි || කියා ශ්‍රීමුඛපාය හෙයින් මෙලොපරලොදෙක්හි ම සැප විඤ්ඤා කැමති උත්තමයන් විසින් මින් කිසිවකට ආශාවක් නො කොට බසකින් අකුර-
 27-ක්වීවරකින් මෙපින්කමට සහය වී කළදෙය වට නොකළදෙය කරව පවත්වා ලූ යම් උත්තමකෙනෙක් ඇත් නම් මේකුලය තමන් කළසේ අනුමොදන් වැ දිවසැපත් නි-
 28-වන්සැපත් සාධා ගන්නා පිණිසැ මෙපින්කම මතු පවත්වන ලෙස භවනෙකබාහු නම්වූ මා විසින් තබනෙයින් මෙලොලෙබයෙහින් ලියව දෙනලද [[*] ඵසෙ හෙයින්
 29 සෙනාලංකාඅධිකාරයෙන් මෙසෙවූ ආරාධනාවක් කෙරෙත් || අසා පුණ්‍යසා යඤ්ඤා-නා තතපාදවයජං රජ: [[*] සෙනාලංකාධිකාරීනො කුරුතෙ මුඤ්ඤි පුණ්‍යවත් [[*] මෙ පින්කම යම් උත්තමයක්හු විසින් බ-
 30-සකින් අකුර[කින් වන්] සහය ව රක්තාලැබෙ ද ඵලත්තමයගෙ ශ්‍රීපාදුලි සෙනා-ලංකාඅධිකාර නම්වූ මා විසින් සුවඤ්ඤාමල්සමුඛයක් මෙන් මගේ ඉස්මුණුනෙන් පුදනලදී || සංරක්ඛ-
 31 -නම් ධම්මමනෙකරුපඤ්ඤාලි මුඤ්ඤි යාවතෙ'සො [[*] ජාතානතරෙත්තාපි ජායමානාත් මනත්‍රීචොත්ථොත්තාපනානහුශ්‍රී: [[*] සමුපුණ්ණවූ මේකුලධම්මය උපන් රාජොත්තමයන්ව-
 32-හන්සේ විසිනුත් උපදින රාජොත්තමයන්වහන්සේ විසිනුත් උපන් අමාත්තොත්තම-යන්වහන්සේ විසිනුත් උපදින අමාත්තොත්තමයන්වහන්සේ විසිනුත් ශ්‍රීසමාධිඇති සෙනාව
 33 විසිනුත් මෙධම්මය රක්ෂා කරන පිණිසැ සෙනාලංකාඅධිකාර නම්වූ මා විසින් දසනබසමොධානවූදෙහොත් මුණුනේ පිහිටුවා වැඳූ ආරාධනා කරනලදී [[*] ශුභසෙතු සම්පන්න: [[*]

TRANSCRIPT

- 1 Śrī-Śaka-varṣayen ek-dahas-de-siya-sa-sāṭa avurutdak piruṇu sanda me-kala raja pāmiṇi Trī-Simha[ādhīśvara Bhuvanaikabāhu nam-vū maṭa tun-vana Vesaga pura-pasa]os-vaka
- 2 de-vāsaye maha-saṁghayā-vahanse ek va Siṅguruvāṇe Panhal-gala-mundunehi kārāvū nāyaka-piḷima-aṭa-vissak hā piḷima-sahasakin sampūrṇṇa-vū sataraveni-mālā-t nāyaka-piḷi-

- 3 -ma-sāmin hā piḷima-pasakin = ut sampūrṇṇa [koṭa] karavū tun-veni-māla-t aṭa-visi-Bodhiyen = ut sūvisi-vivaraṇayen = ut piḷima-[saya]kin = ut sampūrṇṇa va mundalivarun hāma-dena-t
- 4 senāva-t ek va karavū deveni-māla-t Śrī-mahā-bodhi-sāminṭa piṭa lā vajrāsanaye vādā hun dhātu-de-siya-pan-sāṭa-denaku-vahansegen dhātu-rūpayak pihiṭuvā kaḷa nāyaka-piḷima-
- 5 sāmīn = ut sitiya-piḷima tri-sahasrayak-denā-vahanse-t Maitri-Bodhisatvayan-vahanse-t Lokeśvara-Nāthayan-vahanse-t Suyā-ma-Santuṣita-Śakra-Brahma-Viṣṇu-Mahe-
- 6 -śvara-ādi-vū divvyā-rūpa-t me-kī-āma-denāge divvyā-strī-rūpa-t Lamkāvaṭa arak gat Kihireḷi-Upulvan-devi-rajjuruvan-vahanse-t Sumana-Vibhīṣaṇa-Gaṇapati-Kanda-ku-
- 7 -mārādi-devi-rajjuruvan-vahanse-t bisovarun-vahanse-t me-kī-Budun-deviyangen sampūrṇṇa-vū Senā-Lamkā-adhikāra-nam-vū mekun taman kārāvū pāta-
- 8 māla-t piḷima-geyi vālikonde paṭan kot-kārālla dakvā Sthapati-rāyarun ātuḷu-vū boho-ācāri-varuṇṭa dun vīn ratran-ridi-piḷi-ātuḷu-vū-deyin masu-ran-
- 9 agayen tun-keḷa-sāṭa-lakṣayak [vitā]ravā api-t mundali-varu-t senāva-t ek va [kārāvū] mē Śrī-Lamkātilakaya yi nam lā kārāvū maha-piḷima-gen = ut Senā-Lamkā-adhikārayo
- 10 taman-ge putra-vanitādin lavā kārāvū aṭa-visi-riyan-maṇḍapayehi pihiṭuvū ghana-loha-pratimāva-t apis-malu-varun-vahanse ātu-ḷu-vū (u)de⁶-vāsaye maha-saṁghaya-vahanse
- 11 sāpa-paribhogayen sātapena-lesāṭa kārāvū saṁghārāma-deka-t puspārāma-phalārāmayen yukta-vū śrī-mahā-vihāraya matu pavat-vana lesa pratiṣṭhāvaka āta mānavā yi Senā-Lamkā-adhikārayo
- 12 apaṭa kī-heyin me-se mā Si[ṅgu]ruvāṇa-nuvara bada Kirivav[u]-len biju-vaṭa-yāḷak = ut api-t mundali-varun = ut senāva-t ek vā amutu va āḷa avuṇu bandavā tara karavā lū A-

6. The letter u is perhaps due to the scribe beginning to write *ubhaya-vāsaye* for *de-vāsaye*.

- 13 -lut-Badalagoḍin kumburu-biju-[sa]-yālak = ut Paraṇa-Badalagoḍin biju-pass⁷-yālak = ut ātuḷu vā kumburu-biju-doḷos-yālak = ut mehi bada gasa-koḷa val-piṭa ātu-
- 14 -lu-vū tān = ut Senā-Laṁkā-adhikārayo taman-gē pamuṇu-pra-veniyen pidū Sitdavulla Gonvāṇikayen biju-vaṭa-yālak = ut Vasa-Laṁkā-[va]ri⁸-adhikārayangen pidū Para-
- 15 -ṇa-Badalagoḍa Yakāllen biju-vaṭa-yālak = ut Satruvan-patirāja-yangen pidū Kasambiliyāgoḍin biju-vaṭa-yālak = ut Divāṇangen Nāramgoḍin biju-vaṭa-
- 16 yālak = ut Jayasimha-patirājayangen pidū Deltota Silpān-kandure darāṇḍa paṭan Saputalaye ima dakva kumburu-biju-vaṭa-doḷos = amuṇak = ut Santāṇen maḍel-viṭiye-
- 17 -la⁹ ekak = ut Siṅguruvāṇa-de-nuvara kuḍā-mahat-āma-denā ek vā avuṇu bāndā kaṇu-mul udurā tanā dunnen pidū Goḍavelin biju-vaṭa-yālak = ut ātuḷu va kumburu-biju-va-
- 18 -ṭa-dasa-sat-yāla-doḷos = amuṇak ātuḷu vā meya tuvāk tena paraṇa-ima vū paritden gam-mundala gasa-koḷa val-piṭa ātuḷu-vū tāna-t Senā-Laṁkā-adhikārayo
- 19 tamangen pidū ratran ridi lokaḍa tambakaḍa ātuḷu-vū garu-bhāṇḍa-t me-se mā taman-gē magul-vahalin ran-vahalin gānun-pirimin-gen vahāl-rū-desiyaya-
- 20 -k = ut eḷa-sarakin mī-sarakin sarak-rū-sāra-siyayak = ut me-se mā vihāraye kaḷa-deya vava no-kaḷa-deya karava deviyaṇṭa Buduṇṭa nirantarayen bat-mal-pahan-puda olakkam pavat-
- 21 -vana-lesāṭa Laṁkā-vāsin taman-gē nam lā kaḷa-heyin avurutda-kaṭa geyakin paṇamak niyāyen denṭa sālasuṇu pideni-panam = ut ātuḷu-maḍighayen piṭa-maḍighayen na-

- 22 -va-toṭin aṭalos-deṣayen ā vāpārayangen ganna dena yam-baḍuyekin siyayaṭa kālak niyāyen tamba-pata liyā dun samaya-śriyen lat siyalu-vastuva ātuḷu
- 23 āma lābha ma pasak koṭā bedā tunuruvaṇṭa tun-bhāgayak = ut mekun-ge daru-munuburu-paramparāven mehi bāndi pavatvana kenakuṇṭa bhāgayak = u-
- 24 -t sālāsvū niyāva-t meyin kisivakaṭa viruddhayak koṭā lobhayen pāhārā gat kenek āt nam narak = ādi-satara-apāyehi ipādā Mete-Budun no-daknāhu
- 25 yā kākā-pre[tā]dīn men bat-pān nolābā caṇḍālayaṇṭa-t anta vā kavuḍan-ballanṭa put-vūvāhu nam veti dānā¹⁰ || Tiṇam vā yadi vā kaṭṭham puppham vā yadi vā phalam yo hare Buddha-bhoga-
- 26 -ssa mahāpeto bhavissati || kiyā Śrī-mukha-pāṭha heyin me-lo-para-lo-dek-hi ma sāpa vindinā kāmāti uttamayan visin min kisivakaṭa āśāvak no koṭa basakin akura-
- 27 -k-vicarakin mē-pin-kamaṭa sahaya vī kaḷa-deya vava no-kaḷa-deya karava pavatvā lū yam uttama-kenek āt nam me-kuśalaya taman kaḷa-sē amumodan vā diva-sāpat ni-
- 28 -van-sāpat sādha gannā piṇisā mē-pin-kama matu pavatvana lesa Bhuvanaikabāhu nam-vū mā visin tamba-pateyi-t me-śilālekha-yehi-t liyava dena-lada[|*] E-se heyin
- 29 Senā-Laṁkā-adhikarayo-t me-se-vū ārādhānāvāk keret || Asya puṇyasya yas = trātā tat = pādadvayajam rajah [|*] Senā-Laṁkā = dhikārindro¹¹ kurute mūrdhni puṣpavat [|*] Mē-pin-kama yam uttamayak-hu visin ba-
- 30 -sakin aku[rakin vat] sahāya-va raknā-lābē da c-uttamayage śrī-pāda-dhūli Senā-Laṁkā-adhikāra nam-vū mā visin suvanda-mal-samūhayak men magē is-mundunen pudana-ladi¹¹ || Saṁ-rakṣi-

7. Read pas.

8. The Tamil inscription gives this name as *Vacādigāriḷaḷ*. Cpt. and Gt. have *Vāsala-karuvū-adhikārayan*.9. Cpt. has *maṅgul-piṭiyela*.

10. Two curved vertical strokes indicate the beginning as well as the end of this verse.

11. Read *°kārindrah*.

- 31 -tvam¹² dharmmam-anaika¹³ -rūpam = baddhāñjalim¹⁴ = mūrdhani
yācate 'sau [||*] jātā[n*] narendrān = api jāyamānān mantriś-
varāns = c = ānya-janān bahu-śrīḥ [||*] Sampūrṇa-vū mē-kuśala-
dharmmaya upan rājottamayan va-
- 32 -hansē visin = ut upadina rājottamayan-vahansē visin = ut upan
amāttottamayan-vahansē visin = ut upadina amāttottamayan-
vahansē visin = ut śrī-samṛddhi-āti-senāva
- 33 visin = ut mē-dharmmaya rakṣā karana piṇisā Senā-Laṃkā-adhi-
kāra nam-vū mā visin dasa-nakha-samodhāna-vū-dohot mundunē
pihiṭuvā vāndā ārādhana karana-ladī [||*] Śubham = astu sarvva-
jagataḥ[||*].

TRANSLATION

[L. 1] When One Thousand Two Hundred and Sixty-six years had been completed in the era of the illustrious Śaka (king)—on the fifteenth of the bright half of Vesagā¹⁵ in the third year of me, named Bhuvanaikabāhu who has attained to the sovereignty at this time.

[Ll. 2-12] Whereas Senā-Laṃkā-adhikāra intimated to us that it would be desirable if there be an endowment¹⁶ for the maintenance in the future of this illustrious great monastery (*vihāra*) which was established on the summit of (the rock called) Panhālgala in Siṅgurutvāṇa¹⁷ by the two venerable Communities¹⁸ of the eminent Saṅgha, which includes the great image-house established with the name of Śrī Laṃkātilaka consisting of the fourth storey complete with twenty-eight principal images and a thousand other images, the third storey which was caused to be constructed complete with Its Lordship the Principal Image and five other images, the second storey which is completed with (the representations of) the twenty-eight Trees of Wisdom (*Bodhi*) and the twenty-four Predictions,¹⁹ caused to be constructed conjointly by all the chiefs (*mudali*) and the army,

12. Read *saṃrakṣitum*.

13. Read *aneka*.

14. Read *baddhāñjalī*.

15. *Vesak* (Skt. *Vaiśākha*), April—May.

16. *Pratiṣṭhāvak* in 1. 11.

17. Now *Siṅgurutvāṇa*.

18. The community of *bhikkhus* residing in villages, and the forest-dwelling community.

19. The meeting of Gautama Buddha in previous births with former Buddhas beginning with Dīpaṅkara.

and the lowermost storey which is complete with images of Buddha and gods, to wit, Its Lordship the Principal Image seated on the Diamond Throne (*vajrāsana*) with back to Its Lordship the illustrious great Bodhi-tree, which (Image) has been made by having installed within it a relic-image containing two hundred and sixty-five Lordships of relics, with three thousand Lordships of painted images (including the images of) the Lord Maitrī Bodhisattva, Lord Lokeśvara Nātha²⁰, the forms of the divinities beginning with Suyāma,²¹ Santuṣita,²² Śakra, Brahma, Viṣṇu and Maheśvara, the images of the divine consorts of all these aforesaid personages, the images of the Lord, the divine king Kihireḷi Upulvan,²³ who has taken (upon himself) the protection of Laṃkā, and the divine kings Sumana,²⁴ Vibhīṣaṇa, Gaṇapati, Kandakumāra and others and their consorts—which (storey) was caused to be constructed by this personage himself, namely Senā-Laṃkā-adhikāra, and which (image-house) was caused to be constructed by us, our chiefs (*mudali*) and the host together, having spent thirty-six millions in *masuran* reckoning on account of things including paddy, gold, silver and cloths given to many artisans including Sthapati-rāyara, from the time the base-moulding (*vāli-kōṇḍa*) was started up to the completion of the finial of this image-house—which (*vihāra*) includes the image of solid bronze, installed in the pavilion measuring twenty-eight cubits, which was caused to be constructed by Senā-Laṃkā-adhikāra through his sons and the ladies of his household, the two convents for monks established so that their lordships the members of the great communities of the two fraternities, including the elders of moderate wants,²⁵ may rest there with comfort, and which comprises flower gardens and orchards of fruit trees—as it was so intimated, we have ordered) in this wise.

[Ll. 12-24] (An extent of field sufficient for) the sowing of a *yāla* of seed (paddy) in Kirivavula within the township of Siṅgurutvāṇa, (an extent of) fields (sufficient for) the sowing of six *yālas* of seed (paddy) in New Badalagoḍa, which has been established by the construction anew of channels and a dam by us, our chiefs (*mudali*) and the host conjointly, (an extent of field sufficient for) the sowing of five *yālas*²⁶ of seed (paddy) in Old Badalagoḍa and lands appertaining thereto, including trees and forests, (an extent of field sufficient for) the sowing of a *yāla* of seed (paddy) from

20. Avalokiteśvara. See *CJSG.*, Vol. II, pp. 52ff.

21. The presiding deity of the Yāma heaven.

22. The presiding deity of the Tusita heaven.

23. For this deity, see *ASC. Memoirs*, Vol. VI, pp. 19ff.

24. The god of Adam's peak (*Samaṇa-kanda*).

25. *Apis-maluvan*. *Apis* = *P. appiccha*, *malu*, 'old' is equivalent to *P. therā*.

26. A measure of capacity. See *Ep. Zey.*, Vol. III, pp. 183f.

Gonvāṇika in Sitdavulla, granted by Senā-Laṁkā-adhikāra from among the heritable lands belonging to him ; (an extent of field sufficient for) the sowing of a *yāla* of seed (paddy) from Yakālla in Old Badalagoḍa granted from the property of Vasa Laṁkā-vari-adhikāra ;²⁷ (an extent of field sufficient for) the sowing of a *yāla* of seed (paddy) from (the property) of Satruvan-patirāja²⁸ in Kasambiliyāgoḍa ; (an extent of field sufficient for) the sowing of a *yāla* of seed (paddy) from Nāramgoḍa which is a donation from Divāṇa ; (an extent of) field (sufficient for) the sowing of twelve *amunas*²⁶ of seed paddy from the property of Jayasinha-patirāja in Deltota, (which field) extends from the edge of the stream called Silpānkandura up to the boundary of Saputala, one *maḍel-viṭiyela*²⁹ from Santāna ; an extent of field sufficient for the sowing of a *yāla* of seed paddy from Goḍavela dedicated as it was prepared by having dams constructed and the stumps and roots removed, and granted conjointly by everybody high and low in the two townships of Siṅguruvaṇa ; house-sites,³⁰ trees and forests appertaining to the aforesaid lands altogether amounting to seventeen *yālas* and twelve *amunas* in accordance with their boundaries as of old ; articles for common use of the Saṅgha (*garu-bhāṇḍa*) including (vessels of) gold, silver, bronze and copper, offered by Senā-Laṁkā-adhikāra from his own properties ; two hundred slaves, male and female, from among the slaves that he had acquired at marriage³¹ and slaves purchased;³² and four hundred head of cattle comprising neat cattle and buffaloes likewise offered by Senā-Laṁkā-adhikāra ; the dues called *pideni-panam* settled so that one *panama* be given every year from a house, in consideration of the fact that this shrine was established by the people of Laṁkā in their own name, and for the purpose of improving what has been done and causing what has not been done to be done, of maintaining without cessation the offerings of cooked rice, flowers and lamps to the Buddha and the gods, and for conducting audiences ; a levy of a quarter per cent, at the Inner Customs House and the Outer Customs House,³³ of the value of whatever merchandise purchased or sold

27. See note 8 above. *Vasa* is the personal name, and *Laṁkā-vari-adhikāra* is the designation of an office. This dignitary was probably entrusted with the administration of the revenues (*vari*, T. *vari*) of the kingdom.

28. *Dipaṅkara-thera*, at whose request the *Paṭisādhana-ṭīkā* was composed by Śrī Rāhula, resided at a *pariveṇa* named Sattaratana (Satruvan).

29. The significance of this term is not clear. The corresponding passage in the Tamil version has 'an allotment of forest called Viṭiyela for supplying oil for sacred lamps'.

30. *Gam-mudala*. The corresponding word in the Tamil version (l. 13) is *ūr-nattaṇṇaḷ*. See *Ep. Zey.*, Vol. IV, p. 311, n. 2.

31. *Maḡul-vahalin*.

32. *Ran-vahalin*.

33. *Āṇu-maḡḍighaya* and *piṭṭi-maḡḍighaya*. The word *maḡḍigha* occurs in an inscription of Līlāvati found at Anurādhapura, and has been incorrectly read as *maṣisa* (*Ep. Zey.*, Vol. I, p. 180). In that document, it is stated that a *maḡḍigha* was set up at Anurādhapura in order to levy certain stipulated dues

by merchants coming from the nine seaports or the eighteen countries in accordance with the agreement³⁴ engraved on copper and granted—all this has been settled (on this *viḥāra*) with the stipulation that all revenues, including the goods received as above, shall be divided into five shares, out of which three shares shall appertain to the Three Jewels, (i.e. the Buddha, the Dhamma and the Saṅgha), one share to the gods and one share to any person descended in the succession of sons and grandsons of this Senā-Laṁkā-adhikāra, who is attached to this establishment and maintains it.

[Ll. 24-28] Should there be any persons who contravene anything from these as stated above, and forcibly appropriate anything through avarice, they will be born in the four evil states of existence such as hells, and will not be able to see Mette Budun (the future Buddha Maitreya) ; like crows and dogs they will not obtain food or drink, they will become more despised than the *caṇḍālas* and will become the sons of crows and dogs. Should there be any noble persons who, having known this, and in view of the scriptural text³⁵ which says 'Whosoever takes away anything out of the possession of the Buddha, be it a blade of grass, a stick of wood, a single flower or a fruit, he will become a monstrous goblin', wish to enjoy happiness both in this world and in the other world, who not desiring anything out of this, support this meritorious action even by a mere word or a mere letter, improve what has been done, cause to be done what has not been done and maintain (it)—should there be such high-souled persons—they will share in this meritorious action just as they themselves have done it, and realise the happiness of Heaven and the happiness of Nirvāṇa. And to that end and in order that this act of merit may be maintained in the future, this edict has been granted by me named Bhuvanaikabāhu, having had it recorded on copper-plates and in this stone inscription.

[Ll. 28-33] Therefore, Senā-Laṁkā-adhikāra, too, makes an exhortation of this manner. 'Whoever be the protector of this charitable endowment, Lord Senā-Laṁkādhikārin places the dust on his (i.e. that person's)

from merchants. The word is obviously compounded of *maḍi* (*maḍu* = Skt. *maṇḍapa*) and *ge*, the *g* being erroneously aspirated in pronunciation. In ancient India and Ceylon, the designation of the officer in charge of the collection of customs dues was derived from *maṇḍapa* (*Ep. Zey.*, Vol. III, p. 256). In later Kandyan times *maḍige* was the bullock cart department, a meaning which does not suit the context in which the word occurs in the present document.

34. *Samaya-śriyen*. The word *samaya-śrī* does not occur in any other document. *Samaya* means 'an agreement or an arrangement' and perhaps we have to read *samayaśrayen* in place of *samayaśriyen*. For the corresponding Tamil expression *maḍiṇen-viṣayam*, see note 55, below. If the syllable *śrī* was the royal sign-manual in the Gaṇpala period, as it was during Kōṭṭe and Kandy times, the compound *samaya-śrī* would have meant an agreement on which the royal sign-manual had been affixed.

35. The Pāli stanza which begins *tiṇam vā*, and is found in many late grants referred to as an utterance of the Buddha, is apocryphal.

two feet like a flower on his own head.’³⁶ ‘Should this act of merit be protected, having rendered support to it even with a mere word or a letter by any noble person, the dust on the illustrious feet of that eminent personage is honoured by me, named Senā-Lamkā-adhikāra, by having it placed on my head as if it were a cluster of fragrant flowers’.

‘(This minister) of diverse splendour, in order to protect this charity of many forms, having contracted his fingers on his head, beseeches (to that end) lords of men, powerful ministers and other personages who are already born or will be born in the future.’³⁶

‘So that this complete charity may be protected by noble kings who are already born, noble kings who will be born, noble ministers who are already born and noble ministers who will be born, and that this charity may be protected by the members of the hosts possessing splendour and prosperity, by me, named Senā-Lamkā-adhikāra, they are beseeched having saluted them, placing on my head my two hands with their ten nails brought together’.

May there be happiness for the whole world.

II. LANKĀTILAKA: INSCRIPTION OF VIKRAMABĀHU III

TEXT

1-සිරිසඟබොග්ගිවික්‍රමබාහු නම්වූ මට තුන්වනු උදුවපු පුරදක³⁷ ස්වර්ගමොක්‍ෂසම්පත්තිය සාධා ගන්නා පිණිස ලංකාතිලකරජමහාවිහාරයේ නායකපිළිමසාමිනීන්ට මාගේ නාමයෙන් ද-

2-වස්සනා බන් පුදන ලෙසට ගොඩරට බද පට්ටියේගම්³⁸ හා මෙහි බද ගම්මුදල ගසකොළ වල්පිට මිනිසා සනා ඇතුළුව සියල්ල විරාත්කාලයක් පවත්නාලෙසට මගෙන් ලොවුතුරා-බුදුන්ට පිදුබවටත්

3 ඇපාණ වමන [I*] මෙවනුවකදවස මාගෙනුත් රබ්බොගමුව හා මෙහි බද ගම්මුදල ගසකොළ වල්පිට මිනිසා සනා ඇතුළුව සියල්ල [I*]ක් [මට] උභයලොකාත්මසිද්ධිය පිණිස දෙවියන් බුදුන් ස-

4 -හිත ලංකාතිලකරජමහාවිහාරය සන්නක කොට මාගෙන් විරාත්කාලයක් පවත්නා-ලෙස පිදුබවටත් මෙ අප කළාවු පින්කමට දැන් වත් ඉදිරියේ දවස වත් බසකින් විවරත් අවුලක් කළකිකෙ-

36. A Sanskrit stanza, the substance of which is given in more detail in Sinhalese immediately afterwards.

5-නෙක් කවුඩාට බල්ලාට පුත්වුවාහු නම් වෙන් තිරිසන්සතරඅපායෙන් ගොඩ නො-දක්නාහු ය [I*] මෙතෙබුදුන් නොදක්නාහු ය [I*] එලෙස නො වැ බසකින් වි-

6-වර සභාය වැ සිටි කෙනෙකුත් ස්වර්ගමොක්‍ෂසම්පත්තිය සාධා අමාමහනිවන් දක්නාහු ය ස්වාමීන්ගෙනුත් අපගෙනුත් මෙ සිලාලෙඛා-

7-ය ලියවා දෙවූ බවට ඇපාණ වමන [I*]

TRANSCRIPT

1 Sirisaṅgabo-Srī-Vikramabāhu nam-vū maṭa tun-vanu Unduvapā pura-daka³⁷ svargga-mokṣa-sampattiya sādha gannā piṇisa Lamkā-tilaka-raja-mahā-vihāraye nāyaka-piṇima-sāminṭa māge nāmayen da-

2 -vas-patā bat pudana lesaṭa Goḍaraṭa bada Paṭṭiyēgam³⁸ hā mehi bada gam-mudala gasa-koḷa val-piṭa minisā satā ātuḷu-vū siyalla cirāt-kālayak pavatnā-lesaṭa magen Lovuturā-Budunṭa pidū-bavaṭa-t

3 Āpāṇa vamha [I*] Me-vanu-vaka-davasa māgen=ut Rabbogamuva hā mehi bada gam-mudala gasa-koḷa val-piṭa minisā satā ātuḷu-vū siyal[la*]k [maṭa] ubhaya-lokārtha-siddhiya piṇisa deviyan Budun sa-

4 -hita Lamkātilaka-raja-mahā-vihāraya santaka koṭa māgen cirāt-kālayak pavatnā-lesa pidū-bavaṭa-t me apa kaḷā-vū pin-kamaṭa dān vat idiriye davasa vat basakin vicara-t avulak kaḷa-ki-ke-

5 -nek kavudāṭa ballāṭa put-vūvāhu nam vet tirisan-satara-apāyen goḍa no daknāhu ya Mete-Budun no-daknāhu ya [I*] E-lesa no vā basakin vi-

6 -cara sahāya vā siṭi kenekun svargga-mokṣa-sampata sādha amā-maha-nivan daknāhu ya svāmingen=ut apagen=ut me-silālekhyā=

7 -ya liyavā devū-bavaṭa Āpāṇa vamha [I*].

37. Read *dasa-vaka*.

38. *Paṭṭiyēgama* would be a more preferable form ; but the *virāma* sign of the last *akṣara* is quite clear.

TRANSLATION

On the tenth day of the waxing moon in (the month of) Unduvap³⁹ of the third year of me, Sirisaṅgabo Śrī Vikramabāhu by name, Paṭṭiyegama, situated in Goḍarata, with everything appertaining hereto, including the house-site of the village, forests, serfs and animals, was dedicated from me to the Supermundane Buddha, so that the gift may continue for a long time, and that victuals may be offered daily in my name to Its Lordship the Principal Image in the great royal monastery of Laṁkātilaka in order to obtain for me the happiness of Heaven and Liberation. To this effect, I, the Āpā, testify.

On this selfsame date as aforesaid, the village of Rabbogamu with everything appertaining hereto, including the house-site of the village, trees and shrubs, forests, serfs and animals, was granted, so as to continue for a long time, from me (the Āpā) also, for the attainment of the welfare of both worlds for me, making it a property of the great royal monastery of Laṁkātilaka which contains (images of) deities and the Buddha. Any persons, whether at present or in days to come, who may cause obstruction to this act of religious merit that we have done, even if it be by a mere word, will become equivalent to the sons of crows or dogs, will not see deliverance⁴⁰ from the four states of evil existences, and that of being born an animal, they will not see Mete Budun (the future Buddha Maitreya). Any persons, not being so, who support it even by a mere word, will obtain for themselves the happiness of Heaven and Liberation, and will witness for themselves the state of Nirvāṇa which is Immortality. To the effect that this inscription on stone had been written and granted from His Majesty and from me, I, the Āpā, do testify.

III. LAṆKĀTILAKA : TAMIL INSCRIPTION⁴¹

TRANSCRIPT

- 1 Svasti Śrī [I*] Inda śrī-mahā-vihāram mēl varuttanaiyir-poruttu idukku pratiṣṭhai-y-iḍuvikka vēnum=enru nammudaiya mandirigaḷ=ā-

39. Skt. *Mārgaśīrṣa*, November—December.

40. *Goḍa*, literally, 'dry land.'

41. This record contains many Grantha letters not only in the Sanskrit *śloka*s but also in the Tamil text. As the press at which this paper is printed is not equipped with Grantha type, it has not been possible to give the text in Tamil characters.

- 2 -na Senā-Laṅgādigārigaḷ namakku-c-colluvaiyāle nām=ikkōyilukku iḍuvitta rakṣai-y-āvadu [I*] Ciṅguruvānai-nāṭṭil
3 Kirivavulai-y-engira ūr oru yāḷatt=arai-y-um [nām=um mudaligaḷ]-um nāṭṭavar=um kūḍi-p-pudidāga āvaṇam=um=aḍaittu vāyk-kāl=uñ=ka-
4 -lluvitt=iḍuvitta Pudiya-Vadalagoḍaiyil āru yāḷatt=arai-y-um Palaiya-Vadalagoḍaiyil aṅju yāḷatt=arai-y-um=āga-p-pa-
5 -nirāṇḍu yāḷatt=arai-y-um=āga [ivvū]rgaḷil nāl=ellaikk=utpaṭṭa kāḍu=m mā-p-puli-y-uḷḷitta tōppu=m ūr-nattam=um
6 Senā-Laṅgādigārigaḷ tammudaiya pārampariyam=āṇa ūrāl=iḍu-vitta Cittāvullai Koṇvānikkai-y-engira iran-
7 -d=ūrāl oru yāḷatt=arai-y-um Vacādigārigaḷ=iḍuvitt=ūr Palaya-Vadalagoḍaiyil Yagāllai-y-engira vayalāl yāḷatt=arai-y-um
8 Satruvaṇ-padirāyar=iḍuvitta Kasambiliyagoḍai-y-engira ūr oru yāḷatt=arai-y-um Divāṇa-uḍaiyār=iḍuvitta Nāraṇ-
9 goḍai oru yāḷatt=arai-y-um Jayciṅga-p-padirāyar=iḍuvitta Del-gottaiyil paṇṇirāṇḍ = aṇatt=arai-y-um Sandāṇa-aḍa-
10 -viyile tiru-viḷakk=enṇaikk=āga iḍuvitta(Viḍiyela)m=āga kāḍu=m Ciṅguruvānai-nāṭṭavar kūḍi āvaṇam=um (m)aḍaittu vā-
11 -ykkāl=uñ=kalli-y-iḍuvitta Koḍavelai [oru] yāḷatt=arai-y-um=āga -y-ippaḍi i-k-kōyilukku nām=um mudaligaḷ=um nāṭṭa-
12 -var=um=āga-k-kūḍi-y-iḍuvitta kṣetram padinelu yāḷattu-p-paṇ-nirāṇḍ=aṇatt=arai-y-um=ivai-y-irriḷa nāl=ellaikk=utpaṭṭa kā-
13 -du tenṇa maram [cappu] mā-p-puli-y-uḷḷitta tōppukkaḷ=um ūr-nattaṅgaḷ=um=iḍuvittu Senā-Laṅgādigārigaḷ tām=i-k-kō-
14 -yilukk=iḍuvitta poṇ vellī veṅgalam=irumbu mudal=āṇa pūjā-bhāṇḍaṅgaḷ=um ivar tammudaiya kalliyāṇa-aḍi-
15 -maiyaṅ=um kāc=ittu-k-konḍu iḍuvitta āṇ=aḍimai peṇṇ=aḍimai-yāl=iru-nūr⁴²=aḍimai-y-um pacu erumai-y-uḷ-
16 -ḷitta māḍu-kaṇru-kāliyaḷ nāṇūru-rūvam ippaḍi itta inda Śrī-vihāratil=elund=aruḷi-y-irukkira Sarvajñargaḷ
17 devasthā [naṅ]gaḷ ivargaḷukku tiruppaṇi ceyvikka[maiyaṅ] po-ruṭṭ=um amudu paḍi tiru-viḷakku-t-tiruppaḷittāma-
18 -m kūtt=ōlakkam mudal=āṇa pūcai ivai irukkum tiru-p-parivaṭṭam ābaraṇam ivai irukkum [Laṁ]kātilagam c-
19 -nru irājyavāsigaḷ pēr = āgaiyil irācciya-vāsigaḷ ellārum kūḍi āṇḍonrukku viṭṭāl=oru paṇam=ā

42. Read *nūr* =

- 20 -ṇḍudōrum kuḍukka-k-kaḍavārgaḷ=āga nām=um mudaligaḷ=um
kūḍi colli maṇ-kalan=taḍuttu poṇ-kalam eḍutt=um taḍutt=um
- 21 vaḷaitt=um taṇḍi-k-kolḷa-k-kaḍavad=āga āccinai-p-paṇṇinōm [I*]
Pura-maḍigaiyāl=um uḷ-maḍigaiyāl=um oṇṇadu-
- 22 turaiyāl=um paḍiṇeṭṭu tecattil niṇṇum vanda vāṇiyaṅgaḷāl=um
koḷṇ[ṇ*]ḍu vanda pala-maṇḍala-carākkukku nūṇṇuk-
- 23 -ku-k-kāl kuḍukkum paḍi maḍiṇeṇ-visayam=āga-k-kūḍi vaittu
k-kuḍuttu cembil=um kallil=um eḷudi-k-kuḍuttārgaḷ ippaḍi
- 24 iḍuvitta rakṣaiyāl vanda vastu-v-ellām=aṇju kūṛāga-p-pagarndu
Buddha-Dharmma-Saṁgham = āgiya ratnatrayattukku mūṇṇu
kūr=um
- 25 teyvaṅgaḷuk=oru kūṛ=um Senā-Laṅgādigār[i]gaḷ=uḍaiya vaṇṣattile
tōṇṇi inda dharmmatṭai rakṣittu tiru-p-pa-
- 26 -ṇi ceyvittu-p-pōdugira bandhukkaḷukku oru kūṛum=āga-k-
kaḍaikka paḍi ippaḍi inda dharmmam candrādittavarai naḍakkum
- 27 paḍi cembil=um kallil=um eḷudivitt=iḍuvittom=ippaḍiyai ellārum
priya-p-paṭṭu-k-kolḷavum [I*] Idu-k-koḍu-po-
- 28 -llāngu-manattāl=um niṇaiyād=oliyavum aṇṇiyē idukku virodaṇ
=colli idil cantakam=āṇa vastuvai ācāiyā-
- 29 -le-y-ādal valārkarattāle-y-ādal paṇṇittu-k-koṇḍa pāba-karmma-
rkkaḷ nūṇṇu muppatt=āṇu naragaṅgaḷil=um vēndu karai-tara-
- 30 -ṇa-māṭṭār=āy pey vilaṅgu-cādi asurargaḷ = āy = um piṇḍu
neḍuṇ=kālam tukkam anubavippārgaḷ = āga pañca-caṇḍāla-ku-
- 31 -lattukk=um antyar=āvārgaḷ = āga nāy kākkai=y-uḷḷitta vilaṅgu-
cādik=um kaḍai-y-āvārgaḷ⁴³=āga eṇṇuppu kaḍai yāṇai ta-
- 32 -lai eṇṇattu-nāngu-nūr=āyira-kōḍi vilaṅgu-cādiyir=piṇḍu karai
kāṇa-māṭṭārgaḷ=āga Maitreya-sarvajñarai-k-kā-
- 33 -ṇa-māṭṭārgaḷ=āgav=um [I*] Ippaḍi-y-aṇṇiyile inda tanmattukku
vacana-māṭṭirattāle-y-āgilum cagāyap=paṭṭu idaṇai rakṣi -
- 34 -tta puṇya-kanmarkkaḷ=āṇa=vargaḷ āṇu teyva-logattil sampatt=um
maṇuṣya-logattil cakravartti-mahārāja--sampa-
- 35 -ttu maṇḍalika-sampattu brahma-sampattu māra-sampattukkaḷ
=um peṇṇu muḍivile amṛta-mahā-nirvvaṇam-eṇṇu collappa-
- 36 -ṭṭa mokṣa-sampattai-y-um peṇṇuvargaḷ [I*] Inda dharmma-
karttā-v-āṇa Senā-Laṅgādhigārigaḷ idaṇai rakṣikkaiyir=poruṭṭu
ippa-

43. Read kaḍaiyavar-āvārgaḷ

- 37 -ḍiye ārāḍhanam paṇṇinār [I*] Asya puṇyasya yas=trātā tat=
pāda-dvayajam rajah [I*] Senā-Laṅkādhikāṇḍrau⁴⁴ kurute mūr-
dhni pu-
- 38 -ṣpa-vat [I*] Asya puṇyasya inda dharmmatṭanai yaḥ yād=oru
sat-puruṣaṇ trātā vacana-māṭṭirattāle-y-āgilum sahāyam paṇṇi
rakṣi-
- 39 -kkirāṇ anda puruṣottamaṇ=uḍaiya pādadvayajam rajah iraṇḍu
kāḷir poḍi-y-inai Senā-Laṅkādhikāṇḍrau⁴⁴ Senālaṅgādhī-
- 40 gārigaḷ=eṇṇigira mantri-śreṣṭhaṇ mūrdhni talaiyile puṣpa-vat sugan-
-dham=āṇa pū-p-pōl kurute kūḍāniṇṇār [I*] Saṁrakṣitum dharm-
mam=anaika-⁴⁵
- 41 -rūpam baddhāñjalim⁴⁶ mūrdha[ni*] yācate'sau [I*] jātā[n*]
narendrān=api jāyamānān=mantriśvarān sainya-janān bahu-śrīḥ
[I*] Asau inda
- 42 mantri-śreṣṭhaṇ anekarūpam pratimā-citraṅgaḷāle aneka-prakā-
-ram=āṇa inda dharmmam Laṅgādilagam=eṇṇu pērai-y-uḍaiya
dharmmatṭi-
- 43 -ṇai saṁrakṣitum rakṣikkai [ā]ga mūrdhni talaiyilē baddhāñ-
-jalim daśa-nakha⁴⁶ prabhāyālē vilaṅgi kuvindappattā aṇṇaiyāi-
y-uḍai-
- 44 -yar=āya jātā[n*] narendrān=api ippoludu vattikkirā rājarkkaḷai
y-um jāyamānān mēṇ=tōṇṇugira rājarkkaḷai-y-um mantriśvarān
ip-
- 45 -pōlud=uḍāṇa mantrigaḷai-y-um mēḷ=uḍāgira mantrigaḷai-y-um
sainyanān ippoludu vattikkirā nāṭṭavarai-y-um mēḷ varugira na-
- 46 -ṭṭavarai-y-um bahuśrīḥ anekam=aiśvāriyattai-y-uḍaiyar=āy=iruk-
kirā inda mantri yācate vēṇḍi-k-koṇḍār [I*]
Śubham=astu [I*]

TRANSLATION

[Ll. 1-13] 'Hail ! Prosperity ! Whereas our minister, Senā-Laṅgādi-
gārigaḷ, intimated to us that an endowment should be assigned to this, so
that this illustrious great *vihāra* should continue to exist in the future, (the
lands for its) maintenance caused to be granted to this shrine by us are as
follows :-

44. Read Senā-Laṅkādhikāṇḍrau.

45. Read aneka-

46. Should be baddhāñjalim or baddhāñjalir. The Tamil paraphrase which follows indicates that baddhāñjalir was the reading intended by the author of the verse.

An allotment⁴⁷ of field one *yāla* (in sowing extent) in the village named Kirivavulai⁴⁸ in the district of Ciṅgurutvāṇai; an allotment of field, six *yālas* (in sowing extent) in New Vadalagoḍai, which has been established by constructing a dam anew and the digging of channels by us, our chiefs (*mudaligaḷ*) and the people (acting) together; an allotment of field five *yālas* (in sowing extent) at Old Vadalagoḍai; amounting to allotments of field of twelve *yālas* (in sowing extent) and comprising the forests, gardens, including mango and tamarind trees, and sites for houses within the four boundaries of these villages; an allotment of field one *yāla* (in sowing extent) in the two villages called Cittāvullai and Koṇvāṇikkai, caused to be granted, from among the estates which belong to him as inherited villages, by Senā-Laṁgādigārigaḷ; an allotment of field one *yāla* (in sowing extent) in the field called Yaḡallai in Old Vadalagoḍai, caused to be granted by Vacādigārigaḷ; an allotment of field, one *yāla* (in sowing extent), in the village called Kasambiliyagoḍai, caused to be granted by Satruvan-padīrāyar; an allotment of field, one *yāla* (in sowing extent), in Nāraṅgoḍai, caused to be granted by Lord Divāṇā; an allotment of field, twelve *amaṇas* (in sowing extent), in Delgoṭṭai, caused to be granted by Jayaciṅga-padīrāyar; a forest called Viḍiyela⁴⁹, for supplying oil for sacred lamps, caused to be granted from the Sandānā forest; an allotment of field one *yāla* (in sowing extent) in Koḍavelai, which has been established by the construction of a dam and the digging of channels by the people of the Ciṅgurutvāṇai district acting together,—thus the fields caused to be granted to this shrine by us, our chiefs (*mudaligaḷ*) and the people together total in extent to seventeen *yālas* and twelve *amaṇas*; these lands, free of taxes, comprising the forests, the gardens including coconut, *cappu*,⁵⁰ mango and tamarind (trees), and sites for houses in the villages within their four boundaries, were caused to be granted.

[Ll. 13-27] By Senā-Laṁgādigārigaḷ himself, have been caused to be granted to this shrine, utensils for religious worship made of gold, silver, bronze, iron and other metals, and two hundred slaves from among the male slaves and female slaves comprising the slaves that he had (received as dowry) at marriage, and those that he had purchased by paying money; and four hundred head of cattle including neat cattle and buffaloes from herds of bulls and calves. And for the purpose of conducting the sacred services, for offerings of food, for lamps, for garlands, for dances, for audi-

ences and other observances—for the continuance of these—for robes and ornaments—for the maintenance of these, to the Omniscient Lord (Buddha) who has been graciously pleased to manifest Himself and remain in this illustrious *vihāra*, and to the abodes of divinities—to these in the shrine thus established, the inhabitants of the realm have all joined together and pledged themselves to pay one *paṇam* a year from each house every year, since the shrine has been given the name Laṅkātilagam—the name of all the inhabitants of the realm.

Accordingly, we and the chiefs (*mudaligaḷ*) assembled together and having spoken (to that effect) made order that it is obligatory to exact this impost⁵¹ even by having seized the earthen vessels (of the household),⁵² by taking away gold and jewellery,⁵³ by seizing them or by (placing people) in restraint.⁵⁴ We also, having assembled and fixed as a matter concerning the computation of dues⁵⁵ that, from the outer customs-house and from the inner customs-house,⁵⁶ there shall be levied a quarter per cent of the value of merchandise from various countries brought by merchants coming through the nine seaports from the eighteen countries, and having caused (this decision) to be engraved on copper, granted (such dues to the shrine).

51. For the meaning 'impost' given here to *taṇḍi*, compare the phrase *palar = um kai-vanda-paḍi taṇḍi-k-kolgaḷiyāle* occurring in a Coḷa inscription (SIL., Vol. VI, No. 58; see also Nilakanta Sastri, *The Coḷas*, Vol. II, Madras, 1937, p. 343). Compare also the term *ge-daḍ*, occurring in tenth-century Sinhalese inscriptions (Ep. Zey. Vol. I, p. 250), which was probably a levy on each household similar to that referred to in the present record.

52. *Taḍuttu*, lit., 'having hindered, stopped or obstructed.' Perhaps we have here an allusion to a measure adopted by royal officers to make unwilling people pay dues to the government, i.e. by taking hold of the earthen vessels in a household and keeping them, depriving the persons concerned of the means of cooking their meals.

53. *Poṇ-kalam* may also be translated as 'vessels of gold.'

54. *Valaitt = um*. One of the many meanings of the verb *valai* is 'to hinder, obstruct.' Perhaps in this word there is a reference to the practice known as *vālākme dāmīma*, which was resorted to in ancient Ceylon for exacting dues. See F. A. Hayley, *Sinhalese Laws and Customs*, p. 516 and Ep. Zey., Vol. III, p. 91f. The whole phrase *maṇ-kalan-taḍuttu poṇ-kalam eḍutt = um taḍutt = um valaitt = um* is rather obscure in significance, and has not been met with in any other document. The interpretation given here therefore has to be treated as tentative.

55. *Madineṇ-viṣayam* :—This too is an expression which, to my knowledge, has not been found elsewhere. A word of Tamil origin, still in use in colloquial Sinhalese, indicates that there was a dialectal Tamil word *madineṇ* known to the Sinhalese in the past. An indoor game prevalent among the Sinhalese villagers is called *madīñci* or *madineñci*. In this game, one person has to pronounce, after a show of computation, whether a pile of nuts covered by the hand of another consists of an odd or even number. In *madīñci* as well as in *madineñci*, the final syllable *ci* or *ñci* is the Tamil suffix *-ci* or *-cci*. *Madi* and *madineṇ* thus have the same significance, and the latter form is obviously the same as *madineṇ* in our inscription, the distinction between various *n*'s in Tamil prototypes being usually not preserved in the Sinhalese words derived from them. *Madineṇ* may be analysed into two components, *madiṇ* and *eṇ*; *madiṇ* itself formed by the addition of the locative suffix *iṇ* to *madi* (= Skt. *mati*). *Eṇ* means computation. *Madi* in Malayālam has the meaning of 'taxes, especially port dues.' (See H. Gundert, *Malayalam and English Dictionary*, s.v.). The expression *madineṇ-viṣayam* occurs in our document in a passage dealing with port dues, and it is certain therefore that the word is used here in that sense. The corresponding term in the Sinhalese inscription is *samayaśriya*; see note 34 above.

56. *Puṇa-maḍigai* and *uḷ-maḍigai* correspond to *ātuḷu-maḍigha* and *piṭa-maḍigha* in the Sinhalese record. See note 33 above.

47. *Aṛai*, 'assigned portion of an area'; see *Tamil Lexicon*, s.v.

48. For this and other place names in the Tamil document, compare the corresponding names in the Sinhalese record.

49. The Sinhalese has *maḍel-viṭiyala*.

50. Sinhalese *sapu*.

All incomes derived from the endowments thus granted shall be divided into five shares, out of which three shares will go to the Three Jewels, namely the Buddha, Dharma and Saṅgha, one share to the gods, and one share to a kinsman or descendant of Senā-Laṅgādīgārigaḷ, who, having appeared in his lineage, protects this charity and is engaged in the performance of the sacred services—so it has been ordained.

In order that this charity may last as long as the moon and the sun, this order was written on copper as well as stone, and granted. In this manner shall every one accept (this order) with gratification.

[Ll. 27-37] Apart from any loss caused unintentionally, those sinners who, out of deceitful or evil intention, having spoken against this charity, either out of greed for the properties belonging to this shrine, or due to violence, confiscate and take it for themselves, will be burnt in the one hundred and thirty-six hells, and will be unable to see the limit thereof; they will be born as fiends, various classes of beasts and *asuras*, and suffer torment for a long time; they will become inferior even to the five *caṇḍāla* castes, and will become more degraded even than creatures including crows and dogs; they will be born among the eighty-four million classes of animals, at the end of whom is the ant and at the head is the elephant, and will not see the limit of such existence; they will not be able to see Maitreya, the Omniscient One.

On the other hand, those persons of virtuous actions, who, even by a mere word, support this charity and protect it, will obtain the affluence of the six celestial worlds, the affluence of a great universal monarch, the affluence of a territorial magnate in the world of men, the affluence of Brahmas or the affluence of Māras, and in the end shall realise the abundance of Liberation which is called the great cessation into Immortality. And the founder of this charity, Senā-Laṅgādīgārigaḷ, for the sake of protecting this, makes an exhortation in this manner.⁵⁷

★ ★ ★ ★ ★ ★

[Ll. 37-46.] Whoever may be that virtuous person who, even by a mere word, supports and sustains this charity, the dust on the two feet of that noble personage, the excellent minister called Senā-Laṅgādīgārigaḷ places on his head as if it were a fragrant flower.

★ ★ ★ ★ ★ ★

57. The Tamil text here gives the two Sanskrit stanzas which occur in the Sinhalese text also. As the translation of these has been given in the rendering of the Sinhalese text into English, it is not repeated here. Each stanza is followed in the Tamil inscription by a word-to-word gloss in Tamil, which enlarges on the content of the Sanskrit stanzas. The translation that follows is of the Tamil explanation, excluding the Sanskrit words glossed upon.

This pre-eminent minister endowed with fortune of diverse sorts, for the sake of the protection of this charitable foundation bearing the name of Laṅgādilaga, which is (adorned in) diverse manner by images and paintings, with hands placed together on his head, having the fingers thereof illuminated by the lustre of the ten nails, beseeches therefor kings who are flourishing at present as well as kings who would appear in the future, ministers who exist at present and ministers who will come in the future, and also citizens who flourish at present and citizens who will come in the future.

IV. LANKĀTILAKA: INSCRIPTION OF THE REIGN OF BHUVANAİKABĀHU V.

On the rock outside the gate (*vāhalkaḍa*) to the west of the main shrine of Laṅkātilaka there are four lines of writing covering an area of about 5 ft. 7 in. by 1 ft. 4 in. The writing in lines three and four is badly weathered, and not a single word can be deciphered in them. The fourth line appears to end abruptly, suggesting that the engraving of this record had not been completed. The first and second lines refer to the eighteenth year of Bhuvanaikabāhu who must be the fifth of that name, for the reign of Bhuvanaikabāhu IV did not run to the eighteenth year. The second line also refers to the *vihāra* and the *devālas*, but the fragmentary nature of the document does not permit us to say definitely in what connection.

TEXT

- 1 ශ්‍රී භුවනෙකබාහුන්ට [අට]-
- 2 -ළොස්වනු මේ විහාරදෙවල
- 3
- 4

TRANSCRIPT

- 1 Śrī-Bhuvanaika-bāhunṭa [aṭa]-
- 2 -loṣ-vanu mē vihāra-devāla
- 3
- 4

TRANSLATION

In the eighteenth year of Śrī-Bhuvanaikabāhu, this *vihāra* and the *devālas*.....

V. LANKATILAKA: COPPER-PLATES

The texts of the stone inscriptions of Bhuvanaikabāhu IV and Vikramabāhu III given in these plates do not conform to the orthography of the fourteenth century, particularly in the use of *n*, *ṇ*, *l* and *ḷ*, the orthography then in use in Kandy times being followed. Apart from these orthographical aberrations and insignificant variations noticed in certain words, the copper-plates give that portion of the text of the inscription of Bhuvanaikabāhu IV, concerned with the details of the grant and the imprecatory passages, in conformity with what has been recorded on the rock. It has, therefore, been considered unnecessary to give a translation of this part, i.e. ll. C 4—E 4 of the copper-plates, corresponding to ll. 12—29 of the stone inscription. Some points to be noted in this portion are : the copper-plates refer to an Āpāna, whereas the stone inscription mentions Divāṇan, the text of the copper-plates omits 'Jayasimha' in the name 'Jayasimha-patirāja' and 'Vasa-Lamkā-vari-adhikāra' is called 'Vāsala-karavū-adhikāra'. It also omits the entire passage from *me-pinkama* up to *dena-lada ese heyin* found in l. 28 of the stone inscription. This omission minimises the part of the king in the grant to the temple, and correspondingly magnifies that of Senā-Lamkādhikāra. The insertion in the *Cpt.* of the phrase *Mehenavara-vaṁsābhijāta Senā-Lamkādhikārin-visin* immediately after the date has the same purpose, achieved by a certain loss of coherency in the document. The Sinhalese text is so irrational in the construction of the long and unwieldy sentence which comprises the greater part of it, that the English translation can hardly reproduce it faithfully.

In the account of the building of the temple, the *Cpt.* adds much matter not found in the stone inscription. Towards the end, the two exhortatory verses are provided with a Sinhalese paraphrase much more detailed than in the stone inscription, and a third Sanskrit verse, one of common occurrence in land grants both in India and in Ceylon, is added with an expanded version in Sinhalese.

The text of the inscription of Vikramabāhu III given in the *Cpt.* differs from the inscription on stone only in verbal variations. The *tithi* in the date which is given as *daka* for *dasa-vaka* on the stone, is *pasalos-vaka* on the copper-plate. The grants of Kīrtti-Śrī-Rajasimha and Rājādhirājasimha given on the last plate are not in the style of Kandyan land-grants in general, but imitate the phraseology of the record of Vikramabāhu III.

I wish to express here my indebtedness to the Venerable Amunugama Rajaguru Siri-Vipassi, Anunayaka Thera of the Malwatte Chapter and

Incumbent of the Laṅkātilaka-vihāra, for readily extending to me all necessary facilities for the study of these copper plates as well as the stone inscriptions, and for the many kindnesses shown to me on my visits to his temple in this connection.

TEXT †

A

- 1 ශ්‍රී ශක්වතියෙන් එකවාදනස්සෙසියසංඝභවතුමාදිදක් පිරුනුසඳ මෙකල රජ පැමිනි ත්‍රිසිංහලාධිපති භවසේනකරාහුනම්බ මට තුන්-
- 2 වනෙනි මෙහෙතෙවරවාංශාභිජාත සෙනාලංකාධිකාරීන් වෙසභ පුරපසලොස්වක දෙවාසය මහසංඝයාවහන්සේ එකව සිරුවානා-
- 3 උඩුනුවර පනහල්ගලමුදුනෙහි දිගින් පුළුලින් ගටගනතුරියනක් පුම්ප්‍රමාණ කළුගලින් බැඳ සමතල කොට ගෙලමයදඩිසානමයකයෙ-
- 4 -හි නොයෙක්ලක්ෂගනන්ගඩඑවෙන් සතරමහල් කොට පුර්වදිසාහිමුබ්බපුවෙන් යුක්ත කොට සතරදිසාවෙහි වන්දිකාසල්ලයෙන් පිටත තැන්පස උළුවෙන්
- 5 දෙවැලපසකුන් සමඟ බැඳ නහනලද සිඬවිද්‍යාධරණීව්‍රහ්මසිංහවාසුකිබ්බිමකර-පතාදිවිවික්‍රමානන්සේ සමලංගුත කොට වැලිකොඳෙහි පට-
- 6 -න් කොත්කැරැල්ල දක්වා දෙතිස්වියනක් බැඳ නහනලද සතරකොනෙහි දගොස්-සතර හා මුදුන්දගොබෙහි රන්කොත් පලඳවා මුදුන්දගොබෙහි දෙරලි දෙ-
- 7-රබා ලවා පොත්භළු කොට පිටකත්‍රය ලියවා තබා සමුණ්ණවනලදවික්‍රමානන්-සෙන් කරවූ නායකපිලිමඟුට්ටියාක් හා පිලිමසහග්‍රයකින් සමුණ්ණ
- 8 සතරවෙතිමාලන් වඩුපස්වියන් ඔත්පිලිමසාමිනුන් පිලිමසකිනුන් සමුණ්ණ ව කරවූ තුන්වෙතිමාලන් අට්ටිසිබොධියෙන් සුවිසිවිවරණයෙ-
- 9-නුන් පිලිමසහග්‍රයකිනුන් සමුණ්ණ ව මුදලිවරුන් ඇමදෙනන් සෙනාවන් එකව කරවූ දෙවෙතිමාලන් තාමුමයවූ බොධිවුක්කයක් සමුණ්ණප්‍රශංසා-

B

- 1- වෙන් විවික්‍ර කොට කරවූ ශ්‍රීමහාබොධියාමීන්ට පිට ලා වජ්‍රසනයෙ වැඩ හුන් ධාතු-දෙසියපන්භවදෙනකුවහන්සේගෙන් ධාතුරූපයක් පිහිටුවා කල නාය-
- 2-කපිලිමසාමිනුන් උභයපාඨවයෙහි වාමර ගෙන සිටිනා වඩුපස්වියන් උස දිවාරූප-දෙකකුත් එසේ ම උස ඇති මෙමුනිනාට ලෝකේසාරනාට රූපදෙකකුත්
- 3 දිව්‍යාසුරූපදෙකකුත් කරවා සිතියම්පිලිමසහග්‍රයක්දෙනාවහන්සේන් මිලිතොරණයෙහි ගුණවංචිකුමහෙසාරසුයාමසනතුසිතාදිවූ දිව්‍යාරූපන් මෙකීඇමදෙ-
- 4-නාගේ දිව්‍යාසුරූපන් කරවා වියන්සිතනම්කතිසිතනම්දෙක්හි පන්සියපනස්ජාතකාදින් කරවා දෙරවුපාලයින් කරවා තබා දෙවැලයෙහි ලංකාවට අරගන් කිහිට-
- 5 -ලිඋපුල්වන්සුමණවිභිෂණගණපතිබන්ධකුමාරාදි දෙවිරජුරුවන්වහන්සේන් බිසො-වරුන්වහන්සේන් කරවා මෙකී බුදුන්දෙවියන්ගෙන් සමුණ්ණවූ සෙනාලංකාධිකාරී

† What has been printed as ඊටා (*l. E. 3*), ට් (*l. E. 5*), ට් (*l. E. 7*) and ඊටා (*G 6*) are Conjoint letters on the plates.

6 නම්වූ මෙයින් තමන් කරවූ සානමාලන් ස්වපතිරායරුන් ඇතුළුව බොහෝආචාර්ය-වරුන්ට දුන් චින් රත්නවිදිපිලිඇතුළුවූයෙකින් මුද්‍රන්අගයෙන් තුන්කෙලඟටලක්කයක් දී අයින් වූ-

7 -දිව්වරුන් සේනාවන් එකට කරවූ මේශ්‍රීලංකාතිලකනම්වූපිලිමගෙයි ඉදිරිපිට සේනා-ලංකාධිකාරයො තමන්ගේ සුභවනිකාදීන් ලවා කරවූ අටවිසිවයන්මහාමඩපයෙහි ඇ-8-ලයෙන් මකරනෝරණ්ඩොගන ව පිහිටුවූ තමන් උසමහතට දහස්ගණන්සානලොහ-යෙන් ප්‍රතිමාරූපයක් කරවා මෙකීබ්‍රහ්මයන්ට මුළුතැන් පිළිමට දිගින් එකොටොස්වි-9-න් මුළුතැන්ගෙයක් කරවා එමඩපඉදිරියෙහි පුළුදික්භාගයෙහි එකකිසිවිසිවයන් දිගින් පුළුලීන් සතරපස්දෙනෙකුන් ඔවුනොවුන් ඇඟ නොවිදි යන පරිද්දෙන් කළුගල්පසියකු-

C

1-න් බැඳ යුතුසතරකොනෙහි වටකළුගලින් සාරසියයක්විසිවයන් සිමාපහුරකුන් බදවා පසවිමදිසාහගයෙන් දිගින් පලලින් අටවිසිවයන් පමන දෙමාල්මහව-2-සලකුන් කරවා එයින් පිටත විහාරරක්ෂාවෙහි නියුක්තදුසිදස්කම්කරුවන් ඉත්තා-ලෙසට විවිධිත්තාසත් ලවා කරවා තබා අසිස්මාළුවරුන්වහන්සේ ඇතුළු 3 වූ දෙවාසයෙ මහසංඝයාවහන්සේ ඔපරිභොගයෙන් භතපෙනලෙසට කරවූ සංඝාරම-දෙකන් පුෂ්පාරාමල්පාරාමයෙන් යුක්තවූ ශ්‍රීමහාවිහාරය මතු පවත්නා-4 ලෙසට ප්‍රතිෂඨාවක් ඇත මැනවු යි සේනාලංකාධිකාරයො අපට කීහෙයින් මෙසේ ම සිදුරුවානානුවරබදකිව්වලෙන් බිඳුවටයාලකුන් අයින් මුදලිවරුන් 5 සේනාවන් එකට අමුතු ඇලඅවුතු බදවා කර කරවා එළු අළුන්බදලගොඩින් කුඹුරුබිඳු-සයාලකුන් පරණබදලගොඩින් බිඳුපස්සාලකුන් ඇතුළු ව කුඹුරුද-6-ලොස්සාලකුන් මෙහි බදු ගසකොල වල්පිට ඇතුළුව තැනුන් සේනාලංකාධිකාරයො තමන්ගේ පමුනුප්‍රවේනියෙන් පිදු හිඳුලිලාගොන්මනිකයෙන් බිඳුවට-7 යාලකුන් වාසලකරවූඅධිකාරයන්ගෙන් පිදු පරණබදලගොඩ යකාලෙලන් බිඳුවට-යාලකුන් සන්දුවන්පතිරාජයන්ගෙන් පිදු කසබිලියගොඩින් බිඳුවටයාලකුන් 8 ඇපානන්ගෙන් පිදු නරණගොඩින් බිඳුවටයාලකුන් පතිරාජයන්ගෙන් පිදු දෙල්නොට සිල්පැන්කදුරේ දරාඩ පටන් සපුනලයෙ ඉමි දක්වා කුඹුරුබිඳුවටදෙලො-9-සමුනකුන් සන්නානෙන් මහල්පිටියෙලස්කකුන් සිදුරුවානාදෙනුවර කුඩාමහන්ඇම-දෙනන් එකට අමුතු ඇලඅමුතු බැඳ කනුමුල් උදුගා නතා දුන්නන් පිදු ගො-

D

1 -ඩවෙලින් බිඳුවටයාලකුන් ඇතුළු ව කුඹුරුබිඳුවටදසසත්සාලදෙලසමුනක් ඇතුළු ව මෙයි තුඩක් තැන පරණඉමිවුපරිද්දෙන් මෙහි බදු ගසකොල 2 වල්පිට ඇතුළුව තැනුන් සේනාලංකාධිකාරයො තමන් පිදු රත්න විදි ලොකඩ තබනකඩ ඇතුළුව ගරුහාඩන් මෙසේ ම තමන්ගේ මහල්වහලින් රන්වහලින් ගැ-3 -නුන්පිරිමින්ගෙන් වහල්රදෙසියයකුන් එලසරකින් මිසරකින් සරක්රාසාරසියයකුන් මෙසේ ම විහාරයෙ කලදෙය පවා නොකලදෙය කරවා දෙවියන්ට

4-මුත්තට නිරන්තරයෙන් බන්මල්පහන්දෑ වලක්කන්පුද පවතිනාලෙසට ලංකාවාසි-සියලුන් තමන්ගේ නම ලා කලහෙයින් අවුරුද්දකට ගෙයකින් පතමක් නියායෙ-5-න් දෙත්ට සලසනු පිදෙහිපතමුත් ඇතුළුමඩගයෙන් පිටමඩගයෙන් නවතොටින් අටලොස්දෙසයෙන් අඩවපාරයන්ගෙන් ගන්නා දො යම්බඩුයෙකින් සියයට 6 කාලක් නියායෙන් තඹපත ලියා දුන් සමයශ්‍රියෙන් ලන් සියළුවකුට ඇතුළුව ඇම-ලාහය පසක් කොට බෙදු තුනුවරුවන්ට තුන්භාගයකුන් දෙවියන්ට භාගයකුන් මෙ-7-තුන්ගේ දරුමුනුබුරුපරපෙරාවෙන් මෙහි පුද පවත්වන කෙනෙකුන්ට භාගයකුන් නියම කල නියාවන් මෙයින් කිසිමකට විරුද්ධයක් කොට ලොහයෙන් පැහැර ගත් කෙ-8-නෙක් ඇතැම් නාරකාදියකරඅපායෙහි ඉපදී මෙතෙබ්‍රහ්මන් නොකේනාහු ය කාකප්‍රනාදීන් මෙන් බන්පැන් නො ලැබ වඩාලයන්ටත් අත්ත ව කඩුවන්ට බලන්ට පුත් 9 වුවහු නම් වෙති යි දනු කින වා යදි වා කඩයා පුළු වා යදි වා එලා යො හරෙ බ්‍රහ්මාගයා මහාපෙනො හවියානි යි කියා ශ්‍රීමුඛපායගෙයින් මේලෝපර-

E

1-ලෝදෙක්හි ම ගප විදිනා කාමැතිවු උත්තමයන් විසින් කිසිමකටත් ආසාවක් නො කොට බසකින් අකුරකින් විවිරකින් මේපින්කමට සහාය ව කල-2 දෙය පවා නොකලදෙය පවත්වා කරවා එළු කෙනෙක් ඇතැම් මේකුසලය තමන් කලායේ අනුමෝදාව දිවඔපත් නිවන්ඔපත් සාධා ගන්නා පිනිස මේපි-3-න්කමට සේනාලංකාධිකාරයෙන් මෙසේවූ ආරාධනාවක් කෙරෙන් අභ්‍ය ප්‍රත්‍යාසාය යනුනා තත්පැරායස් රජ සේනාලංකාධිකාරෙරෙහු කුරුනෙ මුළු-4-නි පුළුවන් මේ පින්කමට යම් උත්තමයක්වූ විසින් බසකින්වත් සහාය ව රක්ෂාලැබේ ද එඋත්තමයගේ පාදවුලි සේනාලංකාධිකාරිවූ මා විසින් පුළුල්-5-සමුහයක් මෙන් මාගේ ඉසවුමෙන් පුදාලදි යසංකම්බු ධම්මමනොකරුපං බොයැලි මුළුති යාවනේසො එතානෙරෙහුනතපි එයමානන් මන්තිසිරාන් සෙ-6-නාපහාන් බහුශ්‍රී යසමුණේවූ මේකුසලධම්මය උපන් රාජ්‍යත්තමියානන්-7-මේ විසිනුත් මතු උපදිනා රාජ්‍යත්තමියන්විසිනුත් උපන් අමානොත්තමියන් විසි-7-නුත් උපදිනා ඇපාමාපාසිටියෙතෙවිරන්සංවුධානිමහතුන්විසිනුත් එසේ ම ධනවත්ත-ශ්‍රීවත්තදෙමලසිහලසෙනාව විසිනුත් මෙකීපරිද්දෙන් ශ්‍රීමහාවිහාරය සං 8-රක්ෂාසංවර්ධානාය කල යම් උත්තමයෙක් ඇතැම් ඔවුන්ට දහනබසමොඩානගෙන් දෙසාත් මුදුනෙහි ඇදිලි බැඳ වැදෙමි කියා බොධිසත්ථව්‍රියයක් මෙන් උතුම් -9 විශුද්ධඇතිඑසේනාලංකාධිකාරිනිසින් මෙසේ යාඤ කෙලෙ යි දනපාලනායො-මොට දනා ග්‍රෙයොනුපලනාම දනා ස්වභාව්‍යායොනි පාලනාශායුක්තම් යැ.

F

1-අළු යන මේප්‍රත්‍යාසිතවටනගෙන් තමා දීම ය අනුන් දුන් දෙය රක්ෂාකිරිම-ය යන ප්‍රත්‍යාසිතමයෙන් බිඳුවට වපුලුන්ට වඩා වට කොට රක්ෂාකලඅයට එසසාඵලයෙ-2-න් මුලයෙපත වන සෙයිඤ දරුවන් වැද මැනියන්ට වඩා සුත්‍රමුමයෙන් ඇතිකලමුත්තට එමුමයගෙන් ප්‍රයොපත වන හෙයිඤ මෙසේ ලංකාසෙනෙවිරන්රජ කරවූ මේපි-

TRANSCRIPT

A

3-න්කමට වවනමාත්‍රාවකිනවත් සහායවූ කෙනකුන්ට සවර්ගසමපත් නෙළා(ව)නසමපත් සාධා කෙලවර අමාමහනිවන් දක්නාහු නම් වෙන්

ශ්‍රීසහබොධි

4 ශ්‍රීවික්‍රමබාහු නම්වූ මම තුනවනු උද්වස පුරපසලොස්වක ලත්දිනයෙහි ශවර්ග-මොක්‍ෂසමපත්තිය සාධා ගන්නා පිනිස ලංකාතිලකරජමහාවිහාරයේ නායකපිලිම-

5 සාමීන්ට මාගේ නාමයෙන් දවස්පතා බත් පුදනලෙසට ගොඩරට බඳු පටියෙහි හා මෙහි බදු ගමුදල් ගසකොල වල්පිට මිනිසුන් ඇතුළුව සියලු ම විරාත්කාල-

6-යක් පවත්නාලෙසට මාගෙන් ලොවුතුරාබුදුන්ට පිදුබවටත් ඇපානවර්ණ මෙවක-වනුදවස මාගෙනුත් රබේගමුව හා මෙහි බදු ගමුදල් ගසකොල වල්පිට මි-

7-නිසුන් ඇතුළුව සියලුන් මට උභයලොකාසීසිසිය පිනිස දෙවියන් බුදුන් සහිත ලංකාතිලකරජමහාවිහාරයට සන්නක කොට මාගෙන් විරාත්කාලයක් පවත්නාලෙස-

8-ට පිදු බවත් මේ අප කලාවූ පින්කමට දන් වන් (ත්) ඉදිරියේ දවසකිනවත් අපලක්(ක) කලකිකෙනෙක් ඇතනම් කොඩාට බලොට පුත්වුවාහු නම් වෙති නිරිසන්ඇසනරඳපා-යෙන්-

9 ගොඩ නොදක්නාහු නම් වෙන් මේ අප කලාවූ පින්කමට දන් වන් ඉදිරියේ දවසක වත් මීට බසකින් විවර සහාය ව සිටිකෙනෙක් ඇතනම් සවර්ගමොක්‍ෂසමපත් සාධා අමා-

G

1 මහනිවන් දකින්නට උත්සාහ කටයුතු

ත්‍රිසිංහලාධිඤ්ඤා කිණිතිශ්‍රීරාජසිංහ නම්වූ මට එක්විසිවනු පොසොන්මස පුරශටවක ලත් අභහරුවාද පලමු ලංකාතිලක-

2 මහවිහාරයට පුදවා තිබුනු ගොඩවෙල ය යන ගම මා විසින් මෙම විහාරයට පිදුබවටත් ශ්‍රීරාජාධිරාජසිංහ නම්වූ මට සත්වනු ඉල්මස පුරතියවක් නම් නිවේය ලත් සඳුද

3 පලමු ලංකාතිලකමහවිහාරයට පුදවා තිබුනු රබේගමුව යන ගම ගොඩමඩ ගෙවතු ගහකොල පරිවාරජනයන් ඇතුළුව සියලු ම මෙ ම විහාරයට මා විසින් පිදුබවටත්

4 අපට ගුරුතනතුරෙහි සිට අක්‍ෂරලිඛිතාදිසමසාධකයන් අභ්‍යාස කරවමින් ධර්මානුධර්මප්‍රතිපත්තියෙන් අනුශාසනා කරන්නාවූ කොබ්බාසකඩුවේ ශ්‍රීනිවාසසාමීන්ගේ සිශ්‍යා-

5-නුසිශ්‍යපරමපරාව දකවා ශ්‍රීලංකාතිලකමහවිහාරයෙහි පුද වොලකක පවතී විහාර-සංරක්‍ෂණය කරණ පිනිසත් පලමු භුවණේකබාහු ආදී මහරාජොත්තමයන් විසින් ග-

6-න්බිම් පමුනු කොට දෙවුසෙයිනුත් මතු ශාසනානන්ධානාස දකවා රාජරාජමහාමාත්‍යාදී කිසිකෙනෙකුත් විසින් නොගතහැකියේ සරීර ව පවත්නානියායෙන් තබපත ලියවා පූජා ක-

7 -ලබවත් දන මින් ඉදිරියේ වත් අපලක් කලකිකෙනෙක් ඇතනම් සංචිවාදිඅටමහ-නරකයේ වැටී මහඳුක් විඳ ගොඩ නොදක්නාහු ය මීට බස්මාත්‍රයකින් වත් සහායවූ

8 කෙනෙක් ඇතනම් සවර්ගමොක්‍ෂසමපත් සාධා කෙලවර අමාමහනිවන් දක්නාහු නම් වෙති

1 Śrī-Śaka-varṣayen ek=vā-dahas-de-siya-sa-śaṭa⁵⁸-avuruddak piru-nu⁵⁹-saṇḍa me-kala raja pāmīni⁵⁹ T[r*]i-Simhalādhīsvara Bhu-vaṇaikabāhu⁶⁰-nam-vū maṭa tun-

2 vannehi Mehenavara⁵⁹-vaṇṣābhijāta Sēnā-Lamkādhikārin=visin Vesaṅga pura-pahalosvaka de-vāsaye maha-saṁghayā - vahansē ek=va Siduruvānā-

3 Uḍunuvara Panahal-gala-mudunehi digin puḷulin śaṭa⁵⁸-śattā⁵⁸-riyanak purṣa⁶¹-pramāna⁵⁹ kaḷu-galin bāṇḍa sama-tala koṭa śai-lamaya-adhiṣṭhāna-mastakaye-

4 -hi noyek-lakṣa-ganan⁵⁹-gadaḷuven satara-mahal koṭa pūrva-disābhīmukha⁶²-bappuven yukta koṭa satara-disāvehi candrikā-sthalayen piṭata tān-pasa uḷuven

5 devāla-pasak=ut samaṅga bāṇḍa naṅgana-lada siddha-vidyādhara-hasti-vṛṣabha⁶³-simha-vyāghra-kibisi-makara-pat = ādi-vicitra - kar-mmāntayen samalamkrata⁶³ koṭa vāli-kondehi paṭa-

6 -n kot-kārālla dakvā detis-riyanak bāṇḍa naṅgana-lada satara-konehi⁵⁹ dāgop-satara hā mudun-dāgobehi ran-kot palaṇḍavā mudun-dāgobehi dora-li do-

7 -ra-bā lavā pot-guḷu koṭa piṭakatrāya liyavā tabā sampūrṇṇa-vana-lada-citra-karmmmāntayen karavū nāyaka-pilima⁶⁴-aṭa-vissak hā pilima⁶⁴-sahaśrayakin⁶⁵ sampūrṇṇa

8 sataraveni-māla-t vaḍu-pas-riyan ot-pilima⁶⁴-saminu-t pilima⁶⁴-pasakin=ut sampūrṇṇa va karavū tunveni-mala-t aṭavisi-Bodhiyen =ut sūvisi-vivaraṇaye-

9 -n=ut pilima⁶⁴-sahaśrayakin⁶⁵=ut sampūrṇṇa va muṇḍalivarun āma-denā-t senāva-t ek=va karavū deveni-māla-t tāmbamaya-vū Bodhi-vṛkṣayak⁶³ svarṇṇa-patra-śākhā

B

1 -ven vicitra koṭa karavū Śrī-mahābodhi-sāmīnta piṭa lā vajrāsanaye vāḍa hun dhātu-de-siya-pan-śaṭa⁵⁸-denaku-vahanseگان dhātu-rūpa-yak pihiṭuvā kala⁶⁴ nāya-

58. Read śa in this word as sā.

59. Read n in this word as n.

60. Read n in this word as n.

61. Read puruṣa.

62. Read s in this word as ś.

63. The subscript ra often stands for medial r in the script of this period.

- 2 -ka-pilima⁶⁴-sāmin=ut ubhaya-pārsvayehi cāmara gena siṭinā vaḍu-pas-riyan usa divya-rūpa-dekak=ut e-sē ma usa āti Maitrī-nātha Lokeśvara-nātha rūpa-dekak=ut
- 3 divya-strī-rūpa-dekak=ut karavā sitiya-pilima⁶⁴-sahaśrayak⁶⁵-denā-vahansē-t mili-toraṇayehi Śakra-Brahma-Viṣṇu⁵⁹-Mahesvara⁶²-Suyāma-Santusit=ādi-vū-divya-rūpa-t meki-āma-de-
- 4 -nā-gē divya-strī-rūpa-t karavā viyan-sittam-bhikṣi-sittam-dek-hi pansiya-panas-jātakādin karavā doraṭu-pālayin karavā tabā devāla-yehi Lamkāvaṭa arag=gat Kihirā-
- 5 -li⁶⁴-Upulvan-Sumaṇa-Vibhiṣaṇa-Gaṇapati-Khandha-kumār = ādi devi-rajjuruvan-vahansē-t bisovarun=vahansē-t karavā me-kī Budun-deviyanen sampūrṇa-vū Sēnā-Lamkādhikāri
- 6 nam-vū mekun taman karavū pāta-mala-t sthapati-rāyarun ātuḷu-vū boho-ācāriyarunṭa dun vīn ratran-ridi-pilī-ātulu-vū-deyin masuran-agayen tun-kela⁶⁴-śaṭa⁵⁸-lakṣayak di api-t mu-
- 7 -dalivaru-t sēnāva-t ek=va karavū mē-Śrī-Lamkātilaka-nam-vū pilima⁴⁶-geyi idiri-piṭa Sēnā-Lamkādhikārayo tamangē putra-vanītā=din lavā karavū aṭa-visi-riyan-mahā-maṇḍapayehi ā-
- 8 -layen makara-tōraṇa-maddhya-gata va pihituvū taman usa-maha-taṭa dahas-gaṇan-ghana-lohayen pratimā-rūpayak karavā me-kī Budun-deviyaṇṭa muḷu-tān piṣimata digin ekolos⁶⁴-riya-
- 9 -n muḷutān-geyak karavā e-maṇḍapa-idiriyehi pūrva-dik-bhāga-yehi ek=śiya⁶⁶-visi-riyan digin puḷulin satara-pas-denakun ovun=ovun āṅga no-vadi⁶⁷ yana-paridden kaḷu-gal-paḍiyak=u-

C

- 1 -t b[ā]ṇḍa yutu-satara-konehi⁵⁹ vaṭa-kaḷu-galin sāra-siyayak-riyan sīmā-pahurak=ut badavā pascima⁶²-disā⁶²-bhāgayen digin palalin⁶⁷ aṭa-riyan pamana⁵⁹ demāl-maha-vā-
- 2 -salak=ut karavā eyin piṭata viḥāra-rakṣāvchi niyukta-dāsi-das-kam-karuvan innā-lesāṭa vīthi-vinyāsa-t lavā karavā tabā apis-māḷu-varun-vahanse ātuḷu-
- 3 vū de-vāsaye maha-saṁghayā-vahansē śapa⁵⁸-paribhōgayen śata-pena⁵⁸-lesāṭa karavū saṁghārāma-deka-t puṣpārāma-phalārāmayen yukta-vū śrī-mahā-viḥāraya matu pavatvana-

64. Read *l* in this word as *ḷ*.
 65. Read *ś* in this word as *s*.
 66. Read *ś* in this word as *s*.
 67. Read *no-vādi*.

- 4 lesāṭa pratisthāvak āta mānavā yi Sēnā-Lamkādhikārayo apaṭa ki-heyin me-sē ma Siduruvānā-nuvara-bada-Kirivavulen biju-vaṭa-yālak⁶⁴=ut api-t mudalivaru-t
- 5 sēnāva-t ek=va amutu āla⁶⁴-avunu⁵⁹ baṇḍavā tara karavā ḷu Aḷut-Badalagoḍin kuṁburu-biju-sa-yālak=ut Paraṇa-Badalagoḍin biju-pas-yālak=ut ātuḷu va kuṁburu-do-
- 6 -ḷos-yālak⁶⁴=ut mehi bada gasa-kola val-piṭa ātuḷu-vū tān=ut Sēnā-Lamkādhikārayo tamangē pamunu⁵⁹-pravēniyen⁶⁸ pidū Hidda-vulla-Gonmānikayen biju-vaṭa-
- 7 yālak⁶⁴=ut Vāsala-karavū-adhikārayangen⁶⁹ pidū Paraṇa-Badala-goḍa Yakāllen biju-vaṭa-yālak⁶⁴=ut Satruvan-patirājayangen pidū Kasabilyagoḍin biju-vaṭa-yālak⁶⁴=ut
- 8 Āpānangen⁵⁹ pidū Naraṇagoḍin⁷⁰ biju-vaṭa-yālak⁶⁴=ut Patirāja-yangen⁷¹ pidū Deltōṭa Silpān-kadure darāṇḍa paṭan Saputalaye ima dakvā kuṁburu-biju-vaṭa dolo-
- 9 -s=amunak⁵⁹=ut Santānen maṅgul-piṭiyela⁷²-ekak=ut Siduruvānā⁵⁹-denuvara kuḍā-mahat-āma-dena-t ek=va amutu āla⁶⁴-amunu⁵⁹-bāṇḍa kanu-mul udurā tanā dunnen pidū Go-

D

- 1 -ḍavelin biju-vaṭa-yālak⁶⁴=ut ātuḷu va kuṁburu-biju-vaṭa -dasasat-yāla⁶⁴-dolos⁶⁴=amunak⁵⁹ ātuḷu va meyi tuvāk tāna paraṇa-ima-vū-paridden mehi bada gasa-kola
- 2 val-piṭa ātuḷu-vū tān=ut Sēnā-Lamkādhikārayo taman pidū ratran ridi lo-kaḍa tamba-kaḍa ātuḷu-vū garu-bhāṇḍa-t mesē ma tamangē maṅgul-vahalin ran-vahalin gā-
- 3 -nun-pirimingen vahāl-rū-desiyayak=ut ela⁶⁴-sarakin mī-sarakin sarak-rū-sāra-siyayak=ut mesē ma viḥāraye kala⁶⁴-deya pavā⁷³ no-kala⁶⁴-deya karavā deviyaṇṭa
- 4 Budunṭa niranatarayen bat-mal-pahan-puda valakkan-puda pava-tinā-lesāṭa Lamkāvēsi-siyallan tamangē nama lā kala-heyin avurud-dakaṭa geyakin panamak⁵⁹ niyāye-
- 5 -n denṭa salasanu pideni-panam=ut ātuḷu-maḍigayen piṭa-maḍiga-yen nava-toṭin ātalos⁶⁴-desayen ā-vāpārayangen gannā dena yam-baḍuyekin siyayaṭa

68. Read *pravēniyen*.
 69. The stone inscription has *Vasa-Lamkā-vari-adhikāra*.
 70. The stone has *Nāraṇagoḍin*.
 71. The stone has *Jayasīmha-patirājayangen*.
 72. The stone has *maḍel-piṭiyala*.
 73. Read *pavā*.

- 6 kālak niyāyen taṁba-pata liyā dun samaya-śriyen⁷⁴ lat siyaḷu-vastuva ātuḷu-vū āma-lābhaya pasak koṭa bedā tunu-ruvaṇṭa tun-bhāgayak=ut deviyaṇṭa bhāgayak=ut me-
- 7 -kūṅgē daru-munuburu-paramparāven mehi puda pavatvana kenakuṇṭa bhāgayak=ut niyama kala⁶⁴ niyāva-t meyin kisivakaṭa viruddhayak koṭa lobhayen pāhārā gat ke-
- 8 -nek āt=nam narakādi-satara-apāyehi ipadī Mete-Budun no-daknā-hu ya kākā-pretādin men bat-pān no lāba caṇḍālayaṇṭa-t anta va kavuḍaṇṭa ballaṇṭa put
- 9 vūvāhu nam veti yi dāna | Tinam⁵⁹ vā yadi vā kaṭṭham puppham vā yadi vā phalam yo hare Buddha-bhogassa mahāpeto bhavissati yi kiyā śri-mukha-pāṭha heyin mē-lō-para-

E

- 1 lō-dekhi ma śapa⁵⁸ vidinā kāmāti-vū uttamayan visin kisivakaṭa-t āsāvak no koṭa basakin akurakin vicarakin mē-pin-kamaṭa sahāya va kala⁶⁴
- 2 deya pavā⁷³ no-kala⁶⁴-deya pavatvā karavā ḷū kenek āt=nam mē-kusalaya taman kalā⁶⁴-sē anumodan=va diva-śapa-t⁵⁸ nivan-śapa-t⁵⁸ sādha gannā pinisa mē-pi-
- 3 -n-kamaṭa Senā-Lamkādhikarayo-t mesē-vū ārādhanaṇvak kereti | Aśya punyaśya⁷⁵ yas=trātā tat-pādadvayaṇṭa rajah Senā-Lamkādhikārendro⁷⁶ kurute mūrdhva-
- 4 -ni⁷⁷ puṣpa-vat | Mē-pin-kamaṭa yam uttamayakhu visin basakin=va-t sahāya va raknā-lābē da e-uttamayā-gē pāda-dhūli Senā-Lamkādhikārī-vū mā visin suvaṇḍa-mal-
- 5 samūhayak men māgē isa-mudunen pudana-ladī | Samrakṣituṇ dharmmam = anaikarūpaṇ⁷⁸ baddhāñjali⁷⁹ mūrdhvani⁸⁰ yācate 'sau jātā-narendrān=napi⁸¹ jayamānān mantrīśvarān⁶² sai-
- 6 -nya-janān bahuśrī⁸² | sampūrṇa-vū mē-kusala⁶²-dharmmaya upan rājottamayānan⁸³=vahanā visin=ut matu upadinā rājottama-yan=visin=ut upan amāptottamayan⁸⁴ visi-

74. Read *amayāśrayen* ?75. Read *Aśya punyasya*.76. Read *Senā-Lamkādhikārendraḥ*.77. Read *mūrdhni*.78. Read *aneka-rūpaṇ*.79. Read *baddhāñjalir*.80. Read *mūrdhani*.81. Read *jātān=narendrān=api*.82. Read *bahuśrīḥ*.83. Read *rājottamayānan*.84. Read *amāptottamayan*.

- 7 -n=ut upadinā āpā-māpā-siṭu-senevirat-paṇca-pradhāni-mahatun=visin=ut eśē ma dhanavanta-śrīvanta - Demala⁶⁴ - Sihala-sēnāva visin=ut me-kī-pariddhen sri-mahā-vihāraya sarin-
- 8 rakṣaṇa-paripālanaya kala⁶⁴ yam uttamayek āt=nam ovuṇṭa dasa-nakha-samodhānayan dohot mudunehi ādili bāṇḍa vāndemi kiyā Bodhisatva-caritayak men utum-
- 9 vū-guna-āti-ē-Senā-Lamkādhikārīn=visin mesē yājñā⁸⁵ keḷe⁶⁴ yi | Dāna-pālanayorm=madhe⁸⁶ dānā śreyo⁸⁷ 'nupālanam dānaṇ svarg-gam=prāpnoti⁸⁸ pālanaśyāccutam⁸⁹

F

- 1 padam | yana mē-subhāsita-vacanayen tamā dīma ya anun dun deya rakṣā-kirīma ya yana yukti-kramayen biju-vaṭa vapulavūṇṭa⁶⁴ vaḍa v[ā*]ṭa koṭa rakṣā-kala⁶⁴-ayaṭa e-sasya⁶²-phalaye-
- 2 -n prayojana vana seyin=da daruvan vāda māniyaṇṭa vaḍa suta-premayen āti-kala⁶⁴-mavūṇṭa ē-put[r*]ayāgen prayojana vana seyin⁵⁵=da me-sē Lamkā-Senevirat-raja karavū mē-pi-
- 3 -n-kamaṭa vacana-mātrāvakin=vat sahāya-vū kenakuṇṭa svargga-sampat nervā(va)na-sampat⁹⁰ sādha kelavara⁶⁴ amā-maha-nivan daknāhu nam vet ||

Śrī-Saṅgabodhi

- 4 Śrī-Vikramabāhu nam-vū mama tun=vanu Uduvapa purapaslosvaka⁶⁴ lat-dinayehi svargga-mokṣa-sampattiya sādha gannā-pinisa⁵⁹ Lamkātilaka-raja-mahā-vihāraye nāyaka-pilima⁶⁴-
- 5 sāmīṇṭa māgē nāmāyēn dasa-patā bat pudana-lesāṭa Goḍaraṭa baṇḍa Paṭṭiyegama hā mehi bada gam=mudal gasa-kola⁶⁴ val-piṭa minisun ātuḷu-vū siyalla ma cirāt-kāla-
- 6 -yak pavatnā-lesāṭa māgen Lovuturā-Budunṭa pidū-bavaṭat | Āpāna⁵⁹ vamha [r*] Me-vakavanu-davasa māgen=ut Rabbēgamuva hā mehi bada gam = mudal gasa-kola val-piṭa mi-
- 7 -nisun ātuḷu-vū siyalla-t maṭa ubhaya-lokārṭtha-sidhiya pinisa⁵⁹ deviyaṇ Budun sahita Lamkātilaka-raja-mahā-vihārayaṭa santaka koṭa māgen cirāt-kālayak pavatnā-lesa-

85. Read *yācñā*.86. Read *madhye*.87. Read *dānāc=chreyo*.88. Read *dānāt svarggam=avāpnoti*.89. Read *pālānād=acyutam*.90. Read *Nirvāṇa*.

TRANSLATION

- 8 -ta pidū bava-t mē apa kalā⁶⁴-vū pin-kamaṭa dān vat (t) idiriye davasakin=vat apalak⁹¹(ka) kala=⁶⁴ki-kenek āt=nam kauḍāṭa⁹² ballāṭa put-vūvāhu nam veti tirisan-ā-satara-apāyen
- 9 goḍa no-daknāhu nam vet mē apa kalā-vū pin-kamaṭa dān vat idiriye davasaka vat mīṭa basakin vicara sahāya va siṭi-kenek āt=nam svargga-mokṣa sampat sādha amā-

G

- 1 maha-nivan dakinta utsāha kaṭa yutu |
Tri-Simhalādhīvara⁹³ Kīrtti-Śrī-Rājasimha nam-vū maṭa ek-
-visi-vanu Poson-masa pura-śaṭa⁵⁸-vaka lat Aṅgaharuvā-dā palamu⁶⁴
Laṅkātilaka-
- 2 maha-vihārayaṭa pudavā tibunu⁵⁹ Goḍavela ya yana gama mā
visin me ma viharayaṭa pidū-bavaṭa-t |
Śrī-Rājādhīrājasimha nam-vū maṭa sat-vanu Il-masa pura-
-tiyavak nam tithiya lat Saṇḍu-dā
- 3 palamu⁶⁴ Laṅkātilaka-maha-vihārayaṭa pudavā tibunu⁵⁹ Rabbē
gamuva yana gama goḍa maḍa ge-vatu gaha-kola⁶⁴ parivāra-
janayan ātulu-vū siyalla ma me ma viharayaṭa mā visin pidū-bavaṭa-t
- 4 apaṭa guru-tanaturehi siṭa akṣara-likhit-ādi-samasta-śāstrayan ab-
-bhyāsa karavamin dhammānu-dharmma⁹⁴-pratipattiyen anuśā-
-sanā karannā-vū Kobbyākaḍuvē⁹⁵ Śrīnivāsa-sāmin-gē siśyā-
- 5 -nu-siśyā⁹⁶-paramparāva dakvā Śrī-Laṅkātilaka-maha-vihāraye
puda volakkam pavatvā vihāra-saṁrakṣaṇaya karaṇa⁶⁰ pinisa⁵⁹-t |
Palamu⁶⁴ Bhuvanaikabāhu-ādi-maha-rājottamayan visin ga-
- 6 -n⁹⁷-bim pamunu⁵⁹ koṭa devū-seyin=ut matu śāsanāntarddhānaya
dakvā rāja-rājamahāmāptyādi⁹⁸-kisi-kenakun visin no-gata-hāki-ś
sthira va pavatnā-niyāyen taṁba-pata liyavā pūjā ka-
- 7 -la⁶⁴-bava-t dāna | Min idiriye vat apalak kala⁶⁴-ki-kenek āt=nam
Saṅjivādi-aṭa-maha-narakaye vāṭi maha-duk viṇḍa goḍa no dak-
nāhu ya | Mīṭa bas-mātrayakin vat sahāya-vū
- 8 kenek āt=nam svargga-mokṣa-sampat sādha kelavara⁶⁴ amā
maha-Nivan daknāhu nam veti |||

91. The stone inscription has *avulak*.92. Read *kauḍāṭa*.93. Read *śvara*.94. Read *dharmānu=dharmma*.95. Read *Kobbākaḍuve*.96. Read *siśyā=nu-siśyā*.97. Read *gan*.98. Read *mahā=mātyādi*.

[Ll. A1-A2]. When One Thousand Two Hundred and Sixty-six years had been completed in the era of the illustrious Śaka (king)—on the fifteenth of the bright half of Vesaṅga⁹⁹ in the third year of me, named Bhuvanaika-bāhu, who has attained to the sovereignty at this time. By Senā-Laṅkādhikarin born in the Meheṇavara family.

[Ll. A2-B7]. The two Venerable Communities¹⁰⁰ of the eminent Saṅgha in unison caused to be prepared, by making it level, an area sixty and seventy cubits in length and breadth, (respectively), by retaining¹⁰¹ (it) with granite to the height of a man,¹⁰² and on the stone base (*adhiṣṭhāna*) thus formed, (caused to be constructed) with many hundreds of thousands of bricks, (a shrine) of four storeys provided with a porch¹⁰³ facing the eastern direction, and having constructed of brick five shrines for gods (*devāla*) at five places outside the moonlight terraces,¹⁰⁴ adorned (that shrine) with ornamental work such as (figures) in relief¹⁰⁵ of *siddhas*, *vidyādhara*s, elephants, bulls, lions, tigers, *kibisi*,¹⁰⁶ *makara-pat*,¹⁰⁷ etc., placed golden pinnacles on the four *dāgābas* at the four corners and on the *dāgāba* on the summit, which was built so as to have an elevation of thirty-two cubits from the base-moulding (of the shrine) up to the pinnacle (of the *dāgāba*), provided a library inside the uppermost *dāgāba*, constructing (a chamber) with door-frames and lintels, caused the Tripiṭaka to be transcribed and deposited in that chamber. (The shrine comprised) the fourth storey complete with twenty-eight principal images and a thousand other images (all) executed in painting, the third storey complete with Its Lordship the Recumbent Image, seven carpenters' cubits in length, and five other images, the second storey complete with the twenty-eight Trees of Wisdom, the Twenty-four Predictions¹⁰⁸ and a thousand images, which (storey) was caused to be constructed by all the chiefs (*mudali*) and the host together, and the lowermost storey, caused to be constructed by this personage named Senā-Laṅkādhikari himself, housing Its Lordship the Principal Image, made by

99. See above, note 15.

100. See above, note 18.

101. *Bānda*, lit. 'tied.'

102. Lit., 'the proportions of a man.'

103. *Bappuven*. This architectural term does not appear to occur elsewhere. It is derived from Tamil *parappu* 'extension.'104. *Candrikā-sthala*.105. *Nagana-lada*, 'raised.'106. *Kibisi-mūna* is the Sinhalese term for the ornament called *kīrttimukha* in Indian architecture.107. The significance of *-pat* after *makara* is not clear.

108. See above, note 19.

installing therein a relic-image with Their Lordships of two hundred and fifty-two relics—which Image is seated on the Diamond Throne with back to Its Lordship the Illustrious Great Bodhi-tree beautified with branches and leaves of gold on a Bodhi-tree¹⁰⁹ of copper—and on either side (of the principal Image) two images of gods each five carpenter's cubits in height, standing with *cāmaras* in their hands, (and moreover) two images of Lord Maitrī and Lord Lokeśvara of similar height, two images of celestial damsels, their lordships of a thousand painted images, the celestial forms of Śakra, Brahma, Viṣṇu, Mahesvara, Suyāma, Santusita and others, and the forms of the celestial damsels of all the beings aforesaid—all of these executed on the (*makara*)-*torāṇa* of *mī* wood, (which storey) also contained (representations) of the five hundred and fifty Jātakas and other (subjects), both among the paintings on the ceiling and the paintings on the walls (and was completed) by having made and installed (the figures of) the guardians of the gate and in the shrines of the gods the images of Their Lordships Kihirāli-Upulvan who has assumed (the task of) the protection of Laṃkā, Sumaṇa, Vibhīṣaṇa Gaṇapati, Khandhakumāra and others, together with images of their divine consorts—the lowermost storey (thus) complete with the images of Buddha and gods enumerated above.

[Ll. B7-C4]. In front of this image-house named Laṃkātilaka which we (Bhuvanaikabāhu), the chiefs (*mudali*) and the hosts in unison caused to be built by spending a sum of thirty-six millions in *masura* reckoning including paddy, gold, silver, cloths and other payments in kind, made to numerous artisans including Sthapatirāyara, Senā-Laṃkādhikāra caused to be erected by his sons, ladies of his household and others, a great *mandapa* twenty-eight cubits (in length), and on one side¹¹⁰ of this (*mandapa*) was installed an image (of the Buddha) within a *makara-torāṇa*, made of solid bronze, weighing thousands,¹¹¹ and equivalent in height and breadth to his own stature. (He) also constructed a kitchen, eleven cubits in length, for cooking offerings of food to the Buddha and the deities above mentioned. To the east, facing the said *mandapa*, he also caused to be constructed a flight of steps one hundred and twenty cubits in length, and of a breadth sufficient for four or five persons to go along abreast without touching each other's body.

He also constructed a boundary wall of granite four hundred cubits (in perimeter) with at the four corners.¹¹² On the western side

109. The trunk of the Bodhi-tree is meant.

110. *Ālayen*.

111. The unit of the measurement of weight is not given; the *kalaṇḍa* was probably meant.

112. *Yutu satara koṇehi*: A word or words appear to have been omitted here.

built a great gateway of two storeys, measuring eight cubits in length as well as breadth, outside which he laid out streets for those engaged in the service of the *vihāra*,¹¹³ including male slaves, female slaves, workmen and others, to reside in. He also established two convents for the comfortable lodging of the venerable members of the Saṃgha of the two fraternities, including senior *theras* of moderate wants, flower-gardens and orchards of fruit trees. And whereas Senā-Laṃkādhikāra intimated to us that an endowment should be made for the maintenance of this (shrine) in the future (the following grants have been made):¹¹⁴

[Ll. E4-F3]. 'Should there be any noble persons who would protect and preserve in the said manner this complete act of religious merit, namely the illustrious great *vihāra*, be it a pre-eminent king already born (i.e. now living) or a pre-eminent king to be born in the future, or a pre-eminent minister already born (i.e. now living), or great dignitaries such as princes, *śakras*, bankers, generals, heads of castes,¹¹⁵ or likewise the illustrious and wealthy members of the army, Tamil as well as Sinhalese, I salute them with my two hands, with the ten finger-nails close together, placed on my head.' So saying, that great Senā-Laṃkādhikāri, bearing noble virtues like unto the conduct of a Bodhisattva, made this exhortation.

Between giving and the protection of what has been given, protection is the more meritorious. By giving one attains Heaven; by protection, 'Immortality'. According to this well-said adage, the argument with regard to the relative benefits of one-self giving and protecting what has been given by others is analogous to that a person who guards a field by having a fence derives greater benefit from the harvest than the one who has merely sown the seed, and that a mother who has brought up a child with the affection due to a son obtains greater benefits from that son than the mother who had only given birth to a son. In this wise, any persons who sustain an act of religious merit effected by the king Laṃkā-Senevirat will obtain for themselves happiness in Heaven and the happiness of Nivāṇa; in the end they will realise for themselves the Great Nirvāṇa which is Immortality.

¹¹³ *Vihāra-rakṣāvehi*: See *Ep. Zey.*, Vol. IV, p. 259. n. 6.

¹¹⁴ For the translation of the text C4—E4, see the translation of the rock inscription, II. 12-33.

¹¹⁵ *Āpā, māpā, siṭṭu, senevirat, pañca-pradhāna*. For these various dignitaries, see *University History of Ceylon*, Vol. I, pp. 365ff., 538ff. and 732f.

¹¹⁶ Here (11. F4—G1) follows the inscription of Vikramabāhu III, for the translation of which, see above, p. 16.

[Ll. G1-2]. To the effect that the village of Goḍavela which had formerly been dedicated to the great *vihāra* of Laṅkātilaka has been dedicated (again) to this self-same *vihāra* by me on Tuesday, the sixth day of the waxing moon in the month of Poson in the twenty-first year of me,¹¹⁷ by name Kirtti-Śrī-Rājasimha, the Lord of the Three Siṃhalas, (this has been written).

[Ll. G2-G8]. To the effect that the village of Rabbegamu, which had been dedicated formerly to the Laṅkātilaka-*vihāra*, including high lands and mud lands, house-sites, trees, men attached (to it) and all else, was dedicated (again) to the self-same *vihāra* by me on Monday, bearing the third *tithi* of the waxing moon in the month of Il in the seventh (year) of me,¹¹⁸ named Śrī-Rājādhiraśasimha, for the purpose of maintaining the *vihāra*, conducting offerings and audiences in this great *vihāra* of Laṅkātilaka up to (the end of) the pupillary succession of His Reverence Kobbākaḍuve Śrīnivāsa who, occupying the position of teacher to us, advises us with regard to conduct according to the religion, also making us proficient in all branches of learning such as letters and writing—(this has been written).

Know¹¹⁹ therefore that estates and lands have been granted as freehold formerly by great and eminent kings beginning with Bhuvanaikabāhu, and that this dedication has been made having had it written on copper-plates, so that it may not be confiscated in the future by kings, great ministers of kings, and others up to the disappearance of the Śāsana. Should there be any persons hereafter who will cause any obstacle to this, they will fall into the eight great hells of which the first is Sañjīva, and suffer great torment there, and will not see deliverance therefrom. On the other hand, should there be any persons who will support this by a mere word even, they will obtain the affluence of Heaven and Liberation, and will in the end see the Great Nirvāṇa which is Immortality.

VI. ALAVALA-AMUNA ROCK INSCRIPTION

The Sinhalese, as well as the Tamil, inscription at the Laṅkātilaka temple registers the grant of extensive fields at Badalagoḍa to that shrine. This grant has also been recorded in an epigraph sited close to the lands affected, so that the local people concerned, particularly the tenants, may be made aware of the fact. This is the inscription engraved in large and

clear characters on a rock by the side of the stream known as Kospotu Oya, close to the dam at Alavaḷa in the Hēvāvisse Kōraḷē of the Kurunāgala District.

The inscription is No. 171 in E. Müller's *Ancient Inscriptions in Ceylon*. But that scholar has given neither the text nor the translation of the record. He does not appear to have made an attempt to read the record, either ; but has merely repeated what the villagers told him of it. For he says : 'Alavaḷa Amuna at Kospotu Oya anicut, about six miles from Kurunaegala; there is a long inscription on a rock close to the river. It contains a grant to the temple of Maedagama, which is situated in the neighbourhood, by King Parākramabāhu of Dambadeniya.'¹²⁰ This is what I was also told by the people of the place when I visited the site in 1931 to copy the inscription. As the subjoined text and translation of the record would testify, the grant registered in the document was not to the benefit of the Mādaḡoḍa temple. As the inscription refers to the building of the Laṅkātilaka temple, and mentions Senā-Laṅkā-adhikāra in this connection, the king referred to cannot be Parākramabāhu of Dambadeni.

But this belief of the people of the place could possibly have been due to the mention of a king named Parākramabāhu in the inscription. The first ten lines of the record have been badly damaged, obviously due to a wilful attempt by treasure-seekers, and the king's name, which was in the fourth line, has been lost for ever. As the document registers grants made to the then newly founded temple of Laṅkātilaka, the royal donor must be Bhuvanaikabāhu IV or Parākramabāhu V, of whom the latter's reign for the most part coincided with that of the former. Müller does not mention that the first ten lines of the record were damaged when he inspected it ; possibly he could read the name of Parākramabāhu in line 4, and was therefore inclined to accept without hesitation the opinion of the villagers recorded above. As will be shown later, there is reason to conclude that the rock-inscription at Alavaḷa-amuna was published some years after the engraving of the inscriptions at Laṅkātilaka.

H. W. Codrington, in his paper on Gāvuta Pillars, has referred to this inscription and has quoted a sentence from it¹²¹; in fact, he appears to have been the first to appreciate the real historical significance of the record. As referred to earlier, I visited the site in 1931, and an excellent estampage of the record was prepared under my direction by Mr. T. K. Jayasundara.

117. Tuesday, 2nd June, 1767 A.C.

118. Monday, 12th November, 1787 A.C.

119. Literally, 'having known therefore that,' etc.

120. E. Müller, *AIC.*, p. 72.

121. *CJSG.*, Vol. II, p. 133.

I also read the inscription directly from the stone. It has been numbered 668 in the Inscriptions Register of the Archaeological Department, and a brief reference has been made to it in the 'Epigraphical Summary' in the *Ceylon Journal of Science, Section G, Vol. II, part 3*.¹²²

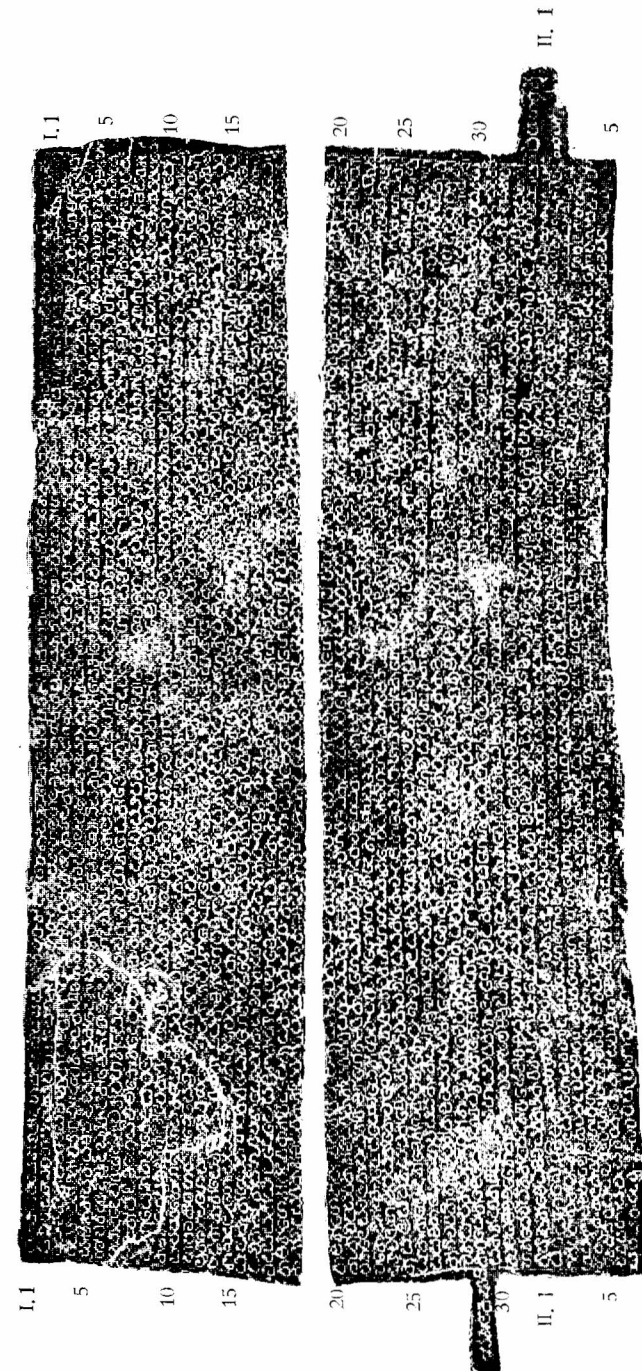
The inscription covers an area of 12 ft. by 11 ft. 8 in., and consists of thirty-three lines. The letters, which are deeply and clearly engraved, vary in size between $2\frac{3}{4}$ in. and $5\frac{1}{4}$ in. The script, on the whole, is the same as in other records of the middle of the fourteenth century, e.g. the Gaḍalādeṇi rock-inscription of Dharmakīrti-sthavira.¹²³ The language, when compared with that of the Laṅkātilaka inscription, favours archaic forms. Instead of *mudali-varuṇ* in the Laṅkātilaka inscription, this record has *pradhāna-gaṇā*. We also come across herein the conjunction *isā*, so common in documents of the tenth century. In fact, so far as is known, the word has been used for the last time in this document.

This record does not go into so much of details about the founding of the Laṅkātilaka temple as does the inscription engraved by the side of the shrine. But, as is to be expected, it gives more details about the opening up of fields under the Batalagoḍa-vāva, and enumerates the lands donated from that area in greater detail. The other grants to the Laṅkātilaka temple are referred to only in a general way. A point worthy of note is that, according to the Laṅkātilaka inscriptions, fields granted to that temple from Badalagoḍa, Old and New, Kasambīliyagoḍa and Nāramgoḍa were of a total extent of fourteen *yālas*, whereas according to the present document, ninety *yālas* of fields were granted to the temple from these four villages. If so much of land had been granted to the temple when the Laṅkātilaka inscription was being indited, there is no reason for that document to have recorded a much lesser extent. The probability is that, after the publication of the inscriptions on the site of the temple, more lands were brought under the plough below the Batalagoḍa tank, and the income from these fields was also dedicated to the Laṅkātilaka temple. This circumstance would lead one to the conclusion that the record at Alavaḷa-amaṇa was some years later in date than that at Laṅkātilaka. The king mentioned in the present epigraph could therefore have been Parākrama-bāhu V.

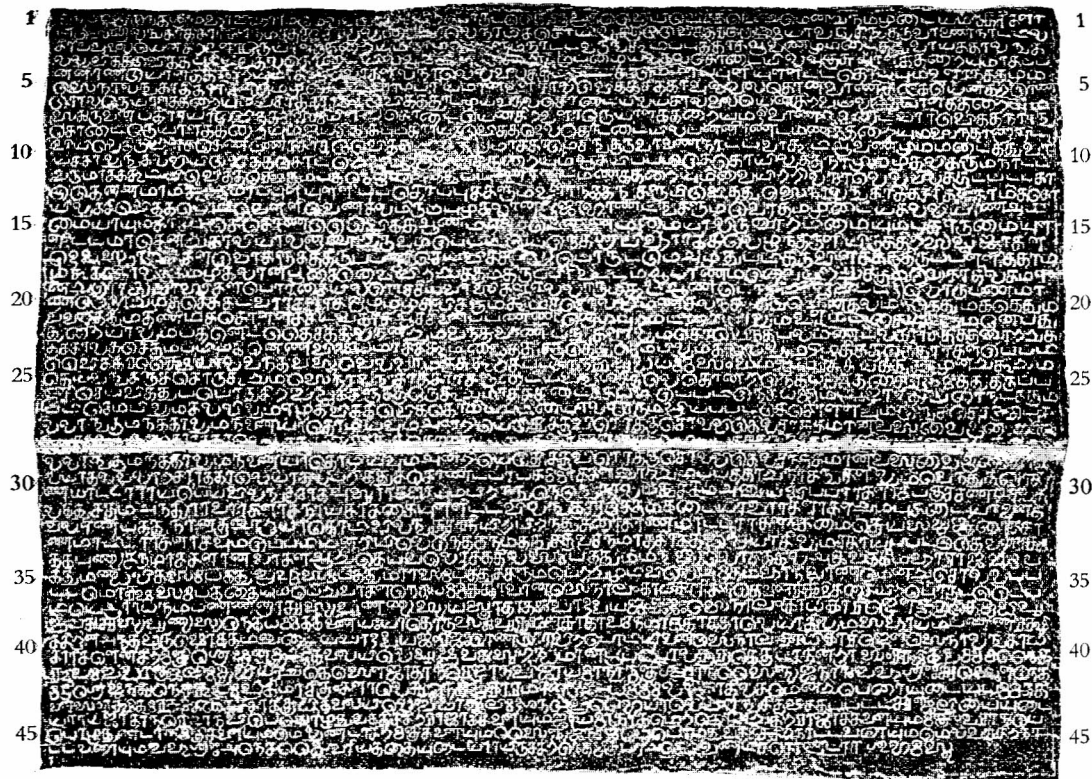
The imprecations and exhortations at the end are also given in brief, there being only one Sanskrit stanza instead of the two in the Laṅkātilaka

122. *Ibid.*, pp. 188 and 213.

123. *Ep. Zey.*, Vol. IV, pp. 90-110 ; Plate 10.



Laṅkātilaka: I. Inscription of Bhuvanaikabāhu IV.
II. Inscription of Vikramabāhu III.



Laṅkātilaka: Tamil Inscription

LANKATILAKA INSCRIPTIONS

inscription. The contents of the Sanskrit verse are not repeated in Sinhalese. The phrase *anūnam=etiam* in the Sanskrit verse in place of *anūka-rūṇam* in the Lankatilaka inscription is decidedly an improvement.

TEXT

1
2 පැමිණි ණි
3 ශ්‍රීදත්ත[වා]තු[ස්වා]
4 සශ්‍රීකවු සුයඹිව
5 ස්වාමීන්වහන්සේට
6 නම මැනිතුමා තමා මතු බුදු වන්ට
7 උභයවාසයෙහි මහසංඝයාවහන්සේ කරවු චිහාරයෙ[හි]
8 ලෝකගාසනාරක්ෂාවෙහි දක්ෂවු රජුරුස්වාමීන් බිසෝ
9 තුන්වැනිමාලෙහි නායකස්වාමීන් ඇතුළුවු පිළිමදෙහස සෙනා-
10 -වන් ප්‍රධානගණන් එක් වැ කරවු අවවිසිබෝධියෙන් සන්
සළුපිටු දෙව-

11 -නමාලෙහි පිළිමදෙසක් ඉසා තුන්රජයේ සෙනාවෙන් පිහිට ලන් සෙනාලංකාඅධිකාර-
12 -යන් කරවු පළමුවැනිමාලෙහි වජ්‍රාසනයෙ සාමීන් පන්සියසතස්සාත්තය පිළිම-

දෙදස-

13 -ක් ඇතුළු වැ පිළිමපන්දසකින් සලෙන්විතවු බ්‍රහ්මවිෂ්ණුමහෙස්වරයනරවරමකිහිරළි-
14 උපුල්වන්සමන්විහිෂණගණපතිකඤ්ඤමාරආදිලෝකපාලදෙවියන්ගෙනුන් බ-
15 -බළන්තාවු ලංකාතිලකය රන්තුන්කෙළසැටලක්ෂයක් දී කරවා උභයවාසයෙ

සංඝාරා-

16 -ම කරවා මතු පවත්නාලෙස භූමීදායක් ඇත මැනවැ යි සිතා වදාරා යම යම කෙනතුන්
17 සාත්ත ගමක් බිමක් උදුරා පිදුවොත් මතු නො පවති කියා ප්‍රධානගණ හා සෙනාව
රජ-

18 ගෙන රජුරුසාමි මෙම කෙනට වැඩැ වදාරා අමුතුව ඇළඅමුණු බඳුවවා වෙල් වල් ක-
19 -ථසා තන ගොවීන් එඩවරන් වහල් සරක් පුද මතු ඇතිවන රජයුරවරජමහාඅමාත්‍යාදීන්-
20 -ගෙන් නුභව්වනලෙස ඉරසඤ්ඤපමුණු කොට පුද වදාළ පරණබදලගොඩ

21 කසබේළියගොඩ නාරම්ගොඩ අලුත්බදලගොඩ ඇතුළුවුගම්සතරින් ස-

22 -කරදිමින් යොන්නකින් කුඹුරුබිජුවටඅනුයාළක් ඉසා සිඟුරුවාණෙන් සිද්දල්ල
23 ගොන්වණකේ කිරිවවුලට ගොඩවෙල ඇතුළුවුකෙනින් කුඹුරුබිජුවට තුන්යාළක්

ඉසා

24 සැදැඇත්තන්ගෙන් නොඑක්කෙන පිදු කුඹුරුබිජුවටසන්යාළක් ඇතුළු ව කුඹුරුබි-
25 -ජුවටසියක්යාළන් මෙහි තුවක් කෙනට හයකින් වන්කෙනතුන්ට අභයදානන්

26 දෙවා වදාරා මෙයින් ලන් යම ම දෙයක් තුනුවරන්ට තුන්හාගයන් සලස්වා මේ-

27 දෙවාලපසට හාගයක් චිහාරය මතු පවත්වන සෙනාලංකාඅධිකාරනම්මෙනව්‍රිහුග

28 බන්ධුන්ට හාගයකැ යි පසක් නියාවට බෙද දෙවා වදාරා මීට අනිකක් කී කළ එ-
29 -කෙක් පන්වමණ්ඩාලයන්ටත් අන්ත ව කුඩවන්ටත් බල්ලන්ටත් [පු]න් වෙයි තරකා-

- 30 -දියන් [ඌ]නමේ ම දක්කි බසකිනුත් සහයවු උත්තමයෙක් මෙයින් කුසල්භාග-
 31 -යක් ලැබ දිවසැපත් නිවන්සැපත් ලැබෙයි වදරා මෙනැන්ති මැ වැඩැ සිටැ ලියවැ
 වදෙ
 32 ඉසා [[*] සංරක්ෂිතං ධර්මමනුනමෙනම් බඩාස්සලිමුඛච්චිති යාවනෙ'සො[[*]
 33 ජාතාන් නරෙනානපි ජායමානාන් මනත්‍රිවරානනාපජනාන් බහුත්‍රි[[*]]
 ශ්‍රමයො [[*]]

TRANSCRIPT

- 1
 2 pāmiṇi Tri
 3 Śri-Danta-dhātu-s[vā]
 4 sa-śrika-vū sūryya-va
 5 svāmin-vahansēta
 6 nam māti-tumā tamā matu Budu vaṇṭa
 7 ubhaya-vāsayehi maha-saṅghayā-vahansē karavū vihāraye[hi] ..
 8 loka-śāsana-rakṣāvehi dakṣa-vū rajjuru-svāmīn biso
 9 tun-vāni-mālchi nāyaka-svāmīn ātuḷu-vū piḷima-dahasa
 senā-
 10 -va-t pradhāna-gaṇā-t ek vā kāravū āṭa-visi-Bodhiyen sat
 samurddha¹²⁴-vū deva-
 11 -na-mālchi piḷima-dāsak isā tun-rajayē senāven pihiṭa lat Senā-
 Laṃkā-adhikāra-
 12 -yan kāravū paḷamu-vāni-mālchi vajrā=sanaye sāmīn pansiya-
 panas-jātakaya piḷima-de-dāsa-
 13 -k ātuḷu vā piḷima-pan-dāsakin samanvita-vū Brahma-Viṣṇu-
 Maheśvara-Satara-varam-Kihirāḷi-
 14 Upulvan-Saman-Vibhīṣaṇa-Gaṇapati -Kandakumāra-ādi-loka-pāla
 deviyangen=ut ba
 15 -baḷannā-yū Laṃkātilakaya ran-tun-keḷa-sāṭa-lakṣayak dī karavā
 ubhaya-vāsaye saṅghārā-
 16 -ma karavā matu pavatnā-lesa bhūmi-dānaya āta mānavā yī
 sitā vadārā yam yam kenakun
 17 santaka gamak bimak udurā piduvot matu no pavatī kiyā pradhā-
 -na-gaṇā hā senāva ara-
 18 gena rajjuru-sāmī me ma tenaṭa vādā vadārā amutu va āḷa-amuṇu
 bandavavā vel val ka-
 19 -ppā tana govīn eḍēran vahal sarak pudā matu āti vana raja-
 yuvaraja-mahā-amātyādin-

124. Read *saṃrddha*.

- 20 -gen nūguḷuvana-lesa ira-sanda-im-pamuṇu koṭa pudā vadāḷa
 Parana-Badalagoḍa
 21 Kasambīḷiyagoda Nāramgoḍa Alut-Badalagoḍa ātuḷu-vū-gam-
 satarin sa-
 22 -tara-digin yotnakin kuṃburu-biju-vaṭa-anū-yāḷak isā Siṅguru-
 vāṇen Siddhāulla
 23 Gonvaṇakē Kirivavuluva Goḍavela ātuḷu-vū-tenin kuṃburu-
 biju-vaṭa-tun-yāḷak isā
 24 sādā-āttangen no-ek-tena pidū kumburu-biju-vaṭa sat-yāḷak
 ātuḷu va kumburu-bi-
 25 -ju-vaṭa siyak-yāḷa-t mehi tuvak tenaṭa bhayakin van kenakunṭa
 abhaya-dāna-t
 26 devā vadārā meyin lat yam ma deyak tunu-ruvaṇṭa tun-bhāgaya-t
 salasvā mē-
 27 devāla-pasaṭa bhāgayak vihāraya matu pavatvana Senā-Laṃkā-
 adhikāra-nam-mantriḥu-ge
 28 bandhūṇṭa bhāgayekā yī pasak niyāvaṭa bedā devā vadārā mīṭa
 anikak ki kaḷa e-
 29 -kek panca-caṇḍālayaṇṭa-t anta va kavuḍaṇṭa ballaṇṭa-t p[u*]t veyi
 narakā-
 30 -diyat tamē ma¹²⁵ dakki basakin=ut sahaya-vū uttamayek meyin
 kusala-bhāga-
 31 -yak lāba diva-sāpat nivan-sāpat lābe yī vadārā me-tānhi mā vādā
 siṭṭa liyavā vadāḷa
 32 isā[*] Saṃrakṣitum dharmmam=anūnam=enam baddhāñjalir=
 mūrddhvanī¹²⁶ yācate 'sau [[*]
 33 jātān narendrān=api jāyamānān mantri=śvarān=anya janān bahu-
 śrī[h*] [[*]] Śubham=astu[[*]].

TRANSLATION

[Ll. 1-15]. the Illustrious who has
 attained Lordship the Tooth Relic¹²⁷ the
 Solar Race which is full of splendour unto His Majesty
 the Minister named in order that he may become a Buddha
 in the future in the monastery caused to be established by
 the two Venerable Communities of the eminent Saṅgha
 His Majesty the King skilled in protecting the world and the religion, and

125. Read *temē ma*.126. Read *mūrddhani*.127. Perhaps the mention of the Tooth-Relic is in connection with the origin of the family of
 which the king was a scion.

the Queen a thousand images including Its Lordship the Principal (Image) in the third storey and a thousand images in the second storey which was made resplendent with (representations of the twenty-eight Trees of Wisdom and the Seven and in the first storey caused to be built by Senā-Laṅkā-adhikāra who has also received assistance therefor from the army of the Three Kingdoms, were installed The Lord on the Diamond Throne, five thousand images¹²⁸ including two thousand images depicting the five hundred and fifty Jātakas together with figures of gods, the protectors of the world such as Brahmā, Viṣṇu Maheśvara, the Four Varam (Mahārājas), Kihirāli-Upulvan, Saman, Vibhiṣaṇa, Gaṇapati and Kandakumāra.

[Ll. 15-25]. Having built the Laṅkātilaka shrine resplendent with (the above) by spending thirty-six millions, and having established convent for the two confraternities, (His Majesty) thought that it would be appropriate if there be a grant of land for its maintenance in the future. (His Majesty further) reflected that such grant will not endure in the future if the dedication be made by expropriating an estate or a piece of land belonging to someone else. His Majesty the King (therefore) came to this spot, taking with him the company of chiefs¹²⁹ and the army, constructed channels and dams anew, prepared fields having forests felled down, dedicated farmers, herdsmen, slaves and cattle and granted (these) so that they may not be confiscated by any king, sub-king or great ministers that may arise in the future, constituting into a free-hold (*pamuṇu*) to endure as long as the sun and the moon, fields of a sowing extent of ninety *yālas* of seed (paddy) within an area of a *yotna*¹³⁰ in the four directions and situated in the four villages of Paraṇa Badalagoḍa, Kasambīliyagoḍa, Nāramgoḍa and Alut Badalagoḍa, fields of a sowing extent of three *yālas* of seed paddy from places including Siddāulla, Gonvaṇakē, Kirivavuluva and Goḍavela in Siṅgurutvāṇa and fields of a sowing extent of seven *yālas* of seed paddy granted from various places by pious persons—comprising (in all) fields up to a sowing extent of a hundred *yālas* of seed paddy.

[Ll. 25-33]. (His Majesty further) granted the right of sanctuary to any person coming to any of the said lands through fear; (His Majesty) divided any income obtained from these lands into five shares, apportioning

three shares therefrom to the Three Jewels (Buddha, Dhamma and the Saṅgha), one share to these five *devālas* and one share to kinsmen of the minister Senā-Laṅkā-adhikāra who would administer the *vihāra* in the future.

One who might say or do anything contrary to this (charity) will be even meaner than the five *caṇḍāla* (castes) and become a son unto crows and dogs; he will see for himself (the four evil existences of which) the first (is) Hell. Any great one who would support this even by a word will obtain a share of this merit, and obtain for himself the happiness of Heaven and the happiness of Nirvāṇa. Having vouchsafed thus, His Majesty came and stood at this very spot and had this written.

He of varied splendour with fingers clasped upon his head beseeches kings who are already born, kings who will be born in the future and likewise great ministers and other people, to protect this charity undiminished. May there be welfare.

S. PARANAVITANA

128. The inscription at Laṅkātilaka refers to three thousand images only on the ground floor of the temple.

129. *Pradhāna-gaṇā*.

130. Skt. *yojana*, See CJS.G., Vol. II, p. 132.