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Rock Inscriptions at Timbirivava and Andaragollava in the Vilpattu Sanctuary

AN ancient site in the forest about three miles south of Maradanmaduva, lying about half a mile off the route to Ikirigallāva, was discovered in 1953 by the officers of the Wild Life Department. The site had no name at that time, but is now referred to as Timbirivāva, after an abandoned and breached tank in the vicinity. The most conspicuous feature at the site is a ruined *stūpa*, some 20 ft. in height, on the highest point of an outcrop of granite which rises above the surrounding jungle. A flight of over 30 steps, about 4 ft. in breadth, has been cut on the eastern side of the rock leading to the *stūpa*. A pillar, 11 ft. 10 in. in height, of which the lower portion is square to a length of five feet and the rest is irregularly octagonal (the edges of the square being chamfered), and with rounded top, is lying near the *stūpa* mound. On the level ground to the east of the rock are traces of ancient structures indicated by stumps of stone pillars. An altar slab, 8 ft. in length and 5½ ft. in breadth, is noticed in this area. The ground to the north of the *stūpa* appears to have been laid out in terraces. A full brick picked up at the site measured 16 in. by 8 in. by 2 in. On the rock to the north of the *stūpa* are three inscriptions.

The discovery of the site and the inscriptions was reported to the Archaeological Department by Mr. C. W. Nicholas, the then head of the Wild Life Department. Estampages of the inscriptions were prepared by the officers of the Archaeological Department in 1954, and numbered 41, 42 and 43 in the List of Inscriptions copied in that year, which forms Appendix II of the Administration Report for 1954. The inscriptions have also been referred to at p. 29 of that report. I edit the inscriptions from these estampages and photographs of them kindly placed at my disposal by Dr. C. E. Godakumbure, the present Acting Archaeological Commissioner. I am also indebted to Dr. Godakumbure for having a fresh estampage of Inscription No. 1 prepared by Mr. T. K. Jayasundara.

I

The inscription numbered I in this paper is that numbered 43 in the Archaeological Department's List of Inscriptions copied in 1954. It consists of five lines of writing, of which the first three are about 8 ft. in length each, the fourth is about 4 ft. and the fifth probably of the same length as the

preceding. An undetermined number of letters being totally effaced at the end of the last line, its exact length cannot be ascertained. The area covered by the inscription measures approximately 8 ft. by 2 ft. The letters vary in height between 7 in. and $2\frac{1}{2}$ in. About eight letters after the first two in line 1, the tenth letter of line 2, three letters after the tenth of line 3 and an uncertain number of letters, possibly three, at the end of the last line have been lost due to the peeling away of the rock. The weathering of the rock has affected some of the other letters also in places. The letters have been shallowly, but sharply, incised, and are reasonably clear on an estampage. But, in a photograph of a reduced size, they are not readily distinguishable, to an untrained eye, from adventitious lines and dots due to the weathering of the rock, which too appear on the estampage. I therefore reproduce a drawing of the letters made from the estampage, in addition to the photograph, of this record as well as of the next.

The script has a general resemblance to that of a rock inscription from Vessagiri at Anurādhapura, of which a facsimile appears on Plate 12 (IV) of *Epigraphia Zeylanica* (EZ), Volume IV, and the Murutava rock inscription illustrated on Plate 2 of EZ, Volume V. The form of the letter *ha* of the present record differs from that in the Vessagiri inscription referred to. The right hand portion of the letter is reduced to a loop placed on and cutting through the straight horizontal line forming its base. Of the two triangles forming the letter *ma*, the lower one, as in the Nāgirikanda inscription (EZ, IV, plate II), is smaller in size than the upper. The letter *ja* of our record, too, is similar in form to that *akṣara* in the Nāgirikanda record. The reader interested in palaeographical development may compare the forms in the drawing with their counterparts in other records of approximately the same date as this epigraph. The straight vertical lines of the letters *a*, *ra*, *ka* and the stroke for the medial *u* and the short horizontal stroke forming the serif of some *akṣaras* in this record, when compared with the curved or hooked forms in the corresponding *akṣaras* in many inscriptions of the first to fifth centuries,¹ definitely point to a reversal in the evolution of the Sinhalese alphabet.

The Sinhalese language of this record displays phonological developments appropriate to the period to which it refers. Noteworthy forms are *paḷava* for Skt. *prātipada*, P. *paṭipada* and classical and modern Sinhalese *pālaviya*, and *baniya* for Skt. *bhāgineya*, P. *bhāgeneyya* and Sinhalese *bāna*. In

¹ See the corresponding letters in EZ, Vol. I, plates 13, 27 and 30 ; Vol. III, plates 7, 8, 13, 22 and 23 ; Vol. IV, plate 22.

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the form *Nikamani*, the last syllable of the earlier form, *Nikamaniya*,² has dropped. Vowel assimilation has taken place in *punu-masa* for the earlier *puna-masa*.³

The record is dated in the tenth regnal year of a king styled Kasabala Alakapaya. 'Kasabala,' as the equivalent of Pali 'Kassapa', Skt. 'Kāsyapa', is found in several graffiti at Sīgiri as well as in the stone inscriptions of the ninth and tenth centuries.⁴ The transformation of the Middle Indian form of this name into *Kasaba*, *Kasub* or *Kasubu* follows normal phonological development. With regard to the suffix *-la* attached to the name, compare the forms 'Nakala' for 'Nāga' in a first or second century inscription at Mīnvila in the Tamankaḍu District, and 'Senala' for P. and Skt. 'Sena,' 'Mihidala' for P. 'Mahinda', Skt. 'Mahendra', and 'Kitala' for P. 'Kitti, Skt. 'Kirtti', occurring in the Sīgiri graffiti.⁵ Our record therefore is of a king who would have been called Kassapa in the *Cūlavamsa*. A comparison of the script of the Gāraṅḍigala inscription⁶ of Kassapa III with that of our record would make it certain that this epigraph is not of that monarch. Kassapa II had a reign of only nine years;⁷ therefore he cannot be the king in whose regnal years this epigraph is dated. Thus we are left with Kassapa I, whose association with Sīgiri has made him well-known to all students of Ceylon history and art. This is the only inscription so far known dating from the reign of Kassapa I; hence its historical interest is very great.

The title of Alakapaya attached to the king's name is the same as 'Alakapati' (Lord of Alakā) in Sanskrit. The phonological processes involved in Skt. 'Alakāpati' becoming 'Alakapaya' in Old Sinhalese—the shortening of the long vowel, the dropping of the intervocalic *t*, the addition of the *y* to avoid the hiatus thus caused, and vowel-assimilation in the last syllable—are familiar to students of Old Sinhalese and need no comment.⁸ *Alakā* is *Ālakamandā* in Pali texts; therefore the significance of the title is explained by the *Cūlavamsa*⁹ when it says that Kassapa built on the summit of Sīgiri 'a fine palace worthy to behold, like another Ālakamandā and

2 *EZ*, Vol. III, p. 179.

3 *EZ*, Vol. IV, p. 227; Vol. III, p. 178.

4 *Sigiri Graffiti*, Oxford University Press, 1956, Vol. II, pp. 113, 118 and 309.

5 *Sigiri Graffiti, op.cit.*, Vol. I, p. cexvi et seq.

6 See *EZ*, Vol. III, plate No. 16, facing p. 198.

7 See *Cūlavamsa*, Geiger's translation, part I, p. 90; chapter xlv, v. 10.

8 *Sigiri Graffiti, op.cit.*, Vol. I, p. lxxx, paragraphs 275 and 276 and p. lxxxvi, paragraph 292.

9 Geiger's translation, part I, p. 42f; chapter xxxix, v. 5.

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dwelt there like (the god) Kuvera¹⁰ and the present writer's paper 'Sigiri, the Abode of a God-king',¹¹ which is a commentary on that passage in the chronicle.

The purpose of the epigraph was to register the gift of seven hundred *kahavaṇa*¹² coins to the royal monastery of Masala by Budala Aladara, nephew of Vaḷaba Haladara. 'Masala (P.Mahāsela)' is evidently the ancient name of the monastic establishment at the modern Tiṃbirivāva. It does not appear to be mentioned in the chronicles. The donors, too, are otherwise unknown.

TEXT

- 1 මපු[රුමු] ය කසබල-අලකපය-මහරජ-
- 2 අපයහ වන ලභි ද[ස]-වනක-වසහි නිකමනි-වද
- 3 පුණු-මස [ම]පලව-දව[ස] . . බලහ වසන වලබ-
- 4 හලදර බනිය බුදල-අලදර සන-
- 5 සයක කහවණ මසල-රජ-මහ-වහර

TRANSCRIPT

- 1 Mapu[rumu] ya¹³ Kasabala-Alakapaya-¹⁴maharaja-
- 2 Apayaha cata lagi da[sa] -vanaka-vasahi Nikamani-cada
- 3 punu-masa p[e]l[ava]¹⁵-dava[sa] . . balaha¹⁶vasana Vaḷaba-
- 4 Haladara baniya Budala-Aladara sata-
- 5 sayaka kahavaṇa Masala-raja-maha-vahara¹⁷

10 *Journal of the Royal Asiatic Society, Ceylon Branch, New Series, Vol. I, pp. 129-183.*
 11 *Skt. kārsāpaṇa, P. kahāpaṇa, Sinh. kahavaṇu.* For this coin, see H. W. Codrington, *Ceylon Coins and Currency, Colombo, 1924, pp. 17ff.*
 12 Perhaps the missing letters, together with *ya* which is preserved, read *Sirisagaboya* (P. *Sirisāṅghabodhi*).
 13 Parts of some letters forming this word are blurred; but what is preserved of them leaves no room for doubt with regard to their identity.
 14 The *e*-sign is presumed to have been there as the form *peḷava* would be the prototype of the classical Sinhalese *pāḷavi*; but it is also not impossible that vowel-assimilation has been at work to give rise to the form *paḷava*.
 15 The context requires a place-name in the locative singular here; the last letter therefore may stand for *hi*.
 16 May be restored as *vaharaṭa dīna*.
 17 *Nikamaṇiṇya* in the Tōṅigala inscription (*EZ, III, p. 178*); *Nikimmi* in classical Sinhalese and inscriptions of the ninth and tenth centuries (Sorata-mahāthera's *Sinhalese Dictionary, s.v.*); modern Sinhalese *Nikimmi* or *Nikini*. The name of the Sinhalese lunar month corresponding to *Skt. Śrāvaṇa* (July-August). The name occurs in the *Samantapāsādikā* (P.T.S. Edition, Vol. IV, p. 867), as *Nikkhamaniya* which is most probably a rendering into Pali of the Old Sinhalese name known from the inscriptions. How the month received this name is a matter requiring investigation.

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TRANSLATION

On the first day of the waxing moon in the month of Nikamaṇi¹⁸ in the tenth year of the raising of the umbrella [of dominion] by the great king Kasabala Alakapaya, the Brave,¹⁹ Budala Aladara, nephew of Vaḷaba Haladara,²⁰ residing at . . . bala, (gave) seven hundred *kahavaṇas* [to] the great royal monastery of Masala.²¹

II

The second inscription at Tiṃbirivāva consists of two lines of writing, each about 11 ft. in length. About four letters at the end of the first line, and seven at the end of the second, are almost totally effaced; hence the exact length of the lines cannot be ascertained. To the left of the two lines, the auspicious word *sidam* is enclosed within a linear framing of oval shape formed by the flourish of the stroke for the medial *i* of the first letter. In addition to the letters at the ends of the lines, certain others are partly damaged, but their identity is beyond question. The missing letters at the ends of the lines, too, can be restored with reasonable certainty from the context. The area inscribed is 1¼ ft. in breadth.

The letters range in height between 6 in. and 1½ in. They are more regularly and carefully incised than in the previous epigraph. The script generally resembles that in the preceding record, but the individual letters are less angular in form. The letter *ha* differs from that in the preceding record in that the base line curves upwards at the right, and ends by curving downwards. The stage of development exhibited by the language is also generally similar to that of the foregoing inscription. A noteworthy form

18 *Apaya* occurs in the inscriptions of this period in royal names after *maharaja*, e.g. in the Nāgirikanda inscription (*EZ*, Vol. IV, p. 123). See *EZ*, Vol. III, p. 124 and Vol. IV, p. 114, n. 10.

19 The form *Aladara* in the name of the donor is the same as *Haladara*, that of the personage of whom he was nephew (sister's son). *Haladara* is the same as Skt. *Haladhara*, 'the bearer of the plough', and can be interpreted as a name of Baladeva, the god whose symbol is the plough. *Vaḷaba* may be derived from Skt. *Vṛṣabha*, through an intermediate form* *Vaḍaba*. The substitution of *ḍ* for *ṣ* is found in Tamil, e.g. in *viḍabam* for Skt. *vṛṣabha*. *Budala* is the same as Skt. and P. *Buddha*, with the addition of the suffix *-la*. It is noteworthy that the donor in this inscription emphasises his relationship to the maternal uncle, and does not mention his paternal relationship. The normal practice in ancient Sinhalese inscriptions was to give the name of a person together with that of his father. Perhaps in the family of Aladara (*Haladara*) descent was matrilineal.

20 *Masala* = Skt. *Mahā-silā* or *Mahā-sāila*, P. *Mahā-silā* or *Maha-sela*, See next page.

21 *EZ*, Vol. III, pp. 177 and 183.

is *yahaḷa*, which occurs in the Tōṅigala inscription of Sirimeghavaṇṇa as *hakada*.²² The form found in our record occurs also in literary works, and differs but little from its modern form *yāḷa*. The name of the ancient monastery at the place is called 'Maharala' in this record, whereas in the other it is 'Masala'. Most probably, the two forms are different methods of pronouncing one and the same name. *Ma* in the one stands for *maha* in the other, the syllable *ha* having dropped. *Rala* in the name as given in this record must then stand for *sala* in the other. Thus we have an instance of *s* becoming *r*, a phonetical change noticed in Sinh. *ruvan*, 'gold', for Skt. *suvanna* (*Ruvanmala*, v. 388), and sporadically met with in modern colloquial Sinhalese, e.g. *sata* (cent) being pronounced as *rata* by the average uneducated person speaking Sinhalese. The change of *l* to *ḷ* is a consequence of the *r* taking the place of *s*. Noteworthy also is the locative termination in *Piḷigamiyi*.

The record is dated in the fourth year of a king styled Kumara-sirisagaboyi (P. Kumāra-sirisaṅghabodhi). The throne name of Sirisagaboyi (Sirisaṅghabodhi) occurs here for the first time in an epigraphical document. The only Sinhalese king of this period, or of any period, in fact, who bore a name with the element *Kumāra* was he who is called Kumāra-Dhātusena in the *Cūlavamsa* and Kumāradāsa (Kumaradas) in Sinhalese historical writings.²³ In the only other epigraph yet known of this king, he is called Maha-Kumaratasa (Mahā-Kumārādāsa).²⁴ Our record may therefore be taken without doubt as one of Kumāradāsa who reigned from 512 to 520. It is therefore twenty-nine years later than the inscription of Kassapa I at the same site. The purport of the record was to register a gift of a *yāḷa* of paddy for the maintenance of slaves in the *vihāra* named, which has already been commented on, by the wife of a person named Daḷa residing at Piḷigami. The identity of the last named place cannot be established. It was probably in the vicinity of the modern Tiṃbirivāva.

TEXT

- 1 සිදම්[*]කුමර-සිරිසගබොධි-මපුරුමුක වනවිවතියති වස-වදි පුනු-මෙසි
[දෙළස-ප]
- 2 -ක පිළිගමිධි වසන දළයහ අබි මහරළ-රජ-මහ-විහරෙ විසහළක වහර [ඌ-
වට-කට දින]

22 *Cūlavamsa*, chapter xli, v. 1; *Pūjāvali*, chapters xxxiii and xxxiv, edited by A. V. Suravira, p. 100, *Pārakumbāsīrita*, v. 23.

23 *EZ*, Vol. IV, p. 123.

24 Modern Sinhalese Vap, the month corresponding to Skt. *Āsvina*, September-October.

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TRANSCRIPT

- 1 Sidam [|*] Kumara-Sirisagaboyi-mapurumuka catarivaniyahi
Vapa-cadi punu-mesi [do|asa-pa-]
- 2 -ka Piḷigamiyi vasana Daḷayaha abi maharaḷa-raja-maha-vahare
vi-yahaḷaka vahara [la-vaṭa kaṭa dina]

TRANSLATION

Success! On (the twelfth) of the waxing moon in the month of Vapa²⁵ in the fourth of His Majesty Kumara Sirisagaboyi, the wife of Daḷaya, residing at Piḷigami, (gave) one *yahaḷa* of paddy for the purpose of maintaining [the services of] slaves²⁶ at the great royal monastery of Maharaḷa.

III

The third inscription at Tiṃbirivāva covers an area of rock surface measuring approximately 5 ft. 6 in. at the longest, and 2 ft. 6 in. at the broadest. The letters range in height between 6 in. and 2 in. It consists of five lines of writing, of which the last two are badly preserved. The script and language conform to standards familiar in records of the fifth to sixth centuries. The record is not dated; its purpose is to register the manumission of an individual, who is named, by paying a hundred *kahavaṇas*.

TEXT

- 1 සිදම් [|*] අබ-ජේථ-බය අබ ඵ-
- 2 -කසය කහවණ දි වස
- 3 වහරල විදි [|*] පල සව-
- 4 -ට සවසනනට මය ඊ-
- 5 -වී බු[දු]බව ව[යවය] [|*]

TRANSCRIPT

- 1 Sidam[|*] Aba-jēṭa-baya Aba c-
- 2 -ka-saya²⁷ kahavaṇa di vasa
- 3 vaharala cidi [|*] Pala sava-
- 4 -ṭa²⁸ sava-satanāṭa maya ri-
- 5 -ci Bu[du]- bava va[yavaya] [|*]

25 *Vi*:—See *EZ*, Vol. III, pp. 177 and 184. For *yahaḷa*, see note 21.

26 *Vaharala vaṭa koṭu*:— See *EZ*, Vol. IV, pp. 134 f., and below p. 103

27 The letter *sa* has been engraved over a *ka* which has obviously been erroneously engraved on the stone.

28 The normal phraseology in inscriptions of this type indicates that *savaṭa* in lines 3 and 4 occurring after *pala* is due to a clerical error. In the translation, however, it has been taken as authentic.

TRANSLATION

Success! The elder²⁹ brother of Aba,³⁰ having given a hundred *kahavaṇas*,³¹ freed Aba from the slavery to which [he] was subjected. May the merit of this be for the attainment of Buddhahood,³² desired by me [also],³³ to all beings everywhere.

IV

About three miles south-east of Maradanmaḍuva, close to the eastern boundary of the Vilpattu National Park and about three-quarters of a mile to the east of Tiṃbirivāva, there is a group of detached rocks known as Andaragollāgala. On one of these rock-boulders, rising to a height of about 30 ft., and about 50 ft. in length, there are to be seen slight vestiges of an ancient brick structure, probably a *stūpa*, and to the south of these remains, there is an inscription which was discovered in 1953 by Mr. C. W. Nicholas. Information about the discovery was supplied to the Archaeological Department, and an estampage was prepared in 1954, being numbered 46 in the List of Inscriptions copied by the department in that year. It has been read from a photograph of that estampage kindly placed at my disposal by Dr. C. E. Godakumbure.

Excluding the auspicious word *sidam*, which is written within a flourish of the *i* sign of *si*, 10½ in. by 7½ in., to the left of the main body of the writing, the record covers an area of the rock surface measuring 2 ft. 9 in. at the longest, and 9 in. at the broadest, and comprises three lines of writing. The individual letters, ranging in height between 1½ in. and 3½ in., are shallowly but sharply incised. The weathering of the rock has obscured the writing in places, but every letter of the record can be deciphered. The script generally resembles that of record No. 2 at Tiṃbirivāva, but certain letters have more developed forms; compare for example the symbols for *da* and *la*. The letter *la* has two dents and the serif of certain letters, e.g. *pa*, is turned down on the left. This record furnishes us with one of the rare occurrences of the initial *o* in records of the fifth to eighth centuries. Being dated in the second year of a king named Daḷa-Opatisa (Dāṭhopatissa), the record

29 *Jeṭa* = Skt. *jyestha*, P. *jeṭṭha*, classical Sinhalese *deṭu*, 'eldest'. In actual usage, the word does not always have the superlative sense indicated by its etymology.

30 Skt. or P. *Abhaya*.

31 See note 11.

32 *Vasa* = Skt. *vaśa*, P. *vasa*. *Vaharala* being qualified by *vasa* supports the interpretation of that word as 'slavery'. The literal interpretation of *vaharala cidavi* is 'caused the cessation of slavery'.

33 *Rici Budubava vajavaya*:— See *EZ*, Vol. IV, pp. 132 and 136.

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at Andaragollāgala is 174 or 158 years later than Inscription No. 1, and 145 or 129 after Inscription No. 2 at Tiṃbirivāva. A comparison of the script of these records indicates that there was not much development in the angular variety of the Sinhalese script during the sixth and seventh centuries.

This inscription ends with the phrase *dasi-paha cidavi*, which has not been found so far in any other record of this period. It is quite obvious that *dasi* is the same as Skt. *dāśya*, P. *dāsavya*, 'the state of a slave, i.e. slavery.' *Paha* can be equated with Skt. *pāśa*, P. *pāsa*, 'noose, bond, chain or fetter.' *Cidavi* is the third person singular in the causative mood, past tense, of the verbal root corresponding to Skt. *chid*; its equivalent in classical Sinhalese would be *siṅḍavi*. The whole phrase may therefore be translated as 'caused to be torn asunder, or caused the cessation of, the bondage or fetters of slavery'.

The phrase *dasi-paha cidavi* of the present inscription takes the place of *vaharala cidavi* occurring in a large number of epigraphs,³⁴ many of them yet unpublished, belonging to the period between the fifth and eighth centuries. In publishing some of these inscriptions for the first time, I suggested that *vaharala* and its variant forms mean 'slave' or 'slavery', according to the context.³⁵ The occurrence of *dasi-paha* as a substitute for *vaharala* in the present inscription establishes beyond doubt the meaning that I proposed for it originally.

The occurrence of *dasi-paha* as synonymous with *vaharala* or *vaharalaya* gives us a clue with regard to the etymology of the latter word. It is reasonable to take that *laya*, its variant form *leya*, and its contracted form *la*, have the same meaning as *paha*. *Laya*, *leya* and *la*, therefore, are equivalent etymologically to Skt. *lāya*, derived from the root *li* 'to adhere,' with the secondary meaning of 'bondage,' 'fetter,' which is found in the word *ā-lāna* formed from the same root with the addition of the prefix *ā*. *Vahara* is equated with Skt. *vyavahāra*, P. *vohāra*, in the meaning of 'law' or 'custom'. Etymologically, therefore, the word *vaharala* and its variants would mean 'legal bond' or 'one who is subjected to a legal bond'. The suggested etymology gains support from the statement in the *Saṃvanta-pāsādikā* that a bought slave is

³⁴ *Maya* = *mā* in standard Sinhalese. See *Sigiri Graffiti*, Index—Glossary, *s.v.*

³⁵ *Savaṭa* can mean 'to all,' but the word would be redundant before *sava-satanāṭa*. It has therefore being equated with Skt. *sarvatra*, P. *sabbattha*. It is, however, possible that the scribe first wrote *savaṭa*, but later expanded it to *savasatanāṭa*. See also note 28.

'a son bought for money from the parents, or one who is already a slave bought from the master, having brought him within the law relating to slaves (*dāsa-cārittaṃ āropetvā*).³⁶ In manumitting a slave also, the same authority states, the laws regarding slaves prevailing in various localities should be followed.³⁷ The word *cāritta* used in this connection by the *Samantapāsādikā* is equivalent to Sinhalese *sirit*, regularly used in Sinhalese documents of the ninth to fourteenth centuries for 'law'.³⁸ It is therefore synonymous with *vahara* (Skt. *vyavahāra*) forming the first member of the compound *vaharala*. The word *vaharala* and its modern Sinhalese forms *vahal* and *vāl*, are thus semantically equivalent to English 'bondman,' 'bondsmen,' 'bondmaid,' 'bond-servant' and other similar words. This etymology would also explain the appropriateness of using a form derived from the root *chid* to express the idea of manumission.

The inscription contains no evidence to decide whether Daḷa-Opatisa (Dāthopatissa), in whose regnal years it is dated, was the first or the second of that name. It may, however, be of some significance that Daḷa-Opatisa of our inscription is given the sovereign epithet of *mapurumuka*, whereas Daḷapatisa (Dāthopatissa) of the Dakkhiṇa-vihāra record is referred to as *purumaka*. If the reasons adduced to ascribe that record to Dāthopatissa I be valid,³⁹ our record may be taken as a document of the reign of Dāthopatissa II.

TEXT

- 1 සිදම [*] දළ-සපනිය-මපුරුමුක-ව-
- 2 -ස [දෙ]වනසහි ගි[ටි]වෙල-ව-
- 3 ද පුත දසි-සහ චිදවි [*]

TRANSCRIPT

- 1 Sidam [*] Daḷa-Opatisa-mapurumuka-va-
- 2 -sa [de]vanayahi Gi[ri]vela-Ca-
- 3 -da puta dasi-paha cidavi [*]

TRANSLATION

In the second of the years of His Majesty Daḷa-Opatisa, Girivela Cada freed [his] son from slavery.⁴⁰

36 *Annual Report of the Archaeological Survey of Ceylon* for 1954, p. 38.

37 See *EZ*, Vol. IV, Nos. 15, 16, 17 and 37 and Vol. V, Nos. 2 and 3.

38 *EZ*, Vol. IV, pp. 134 ff.

39 *Dhanakkito nāma mātā-pitunnaṃ santikā putto sāmikānaṃ santikā dāso vā dhanam datvā dāsa-cārittaṃ āropetvā kīto. Samantapāsādikā*, P.T.S. Edition, Vol. V, p. 1001. With regard to the phrase *cārittaṃ āropetvā*, compare the expression *sayam eva paṇṇam āropenti*, said in the same context with reference to a person, who voluntarily sells himself to slavery by means of a document.

40 *Tattha tattha cāritta-vasena adāsam katvā, Samantapāsādikā*, op.cit., Vol. V, p. 1001.