

of course, greatly facilitate the use of the work for comparative purposes, which will, after all, probably be its chief utility. Altogether the work has been well done, and its authors must be heartily congratulated on the accomplishment of their great task. The thanks of Orientalists are also due to the Ecole Française d'Extrême Orient, under whose auspices it has appeared, as well as to the Imprimerie Nationale, which has printed the work in excellent style.

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ARCHÆOLOGICAL SURVEY OF CEYLON. EPIGRAPHIA ZEYLANICA, vol. i, parts 2 and 3. Edited and translated by Don MARTINO DE ZILVA WICKREMASINGHE, epigraphist to the Ceylon Government. (London, 1907.)

Wickremasinghe has continued his publication of ancient inscriptions in the island of Ceylon, of which he had given us the first instalment in 1904 (see J.R.A.S., 1905, p. 183 ff.). Part 2 of vol. i contains the slab-inscription of Kassapa V (929-39) at Anurādhapura and the rock-inscriptions of Maha-Ratmale (135-41) and Perumaiyan-Kulam (66-110), part 3 the two tablets of Mahinda IV (975-91) at Mihintale, and a slab-inscription belonging to the same king and situated near the stone-canoe at Anurādhapura.

All these inscriptions except the first and the last one have been published before, in my "Ancient Inscriptions in Ceylon" (London, 1882). Wickremasinghe's transcripts are in some places more correct than mine, but the facsimile of slab A of the Mihintale inscription which he has added to his volume (plate 14) is certainly not so legible as those given by me as No. 121 of my plates. As far as the translation of the inscriptions is concerned, Wickremasinghe has taken great trouble to give a better rendering, and in some cases he has done so with success. Thus, for instance, his explanation of the word *dakapati* = *udakaprāpti*, given on p. 72, seems to be preferable to those given by Goldschmidt, Franke, and myself, although I have not been able to find the Pāli *dakapatti* quoted by Wickremasinghe in support of his theory.

In a great many places the translation remains doubtful. Wickremasinghe certainly is right in stating that the rendering of the word *vasag* frequently occurring in these inscriptions by 'farm' is not satisfactory (pp. 28, 83). But his own explanation is not better, and at the end he seems to give it up altogether, as in the translation of the two tablets at Mihintale he always prints 'a *vasag* from Damiya.'¹

The meaning of Damiya, also, is not clear. On p. 83 Wickremasinghe takes it to be a derivative of Pāli *dhammika*, 'that which belongs to dhamma,' but afterwards he seems to have abandoned this idea and to have considered *Damiya*, as I had done before, as the proper name of a village. In this case it would probably be identical with *Damgamiyen* mentioned in line 31 of slab A.

Another difficult word is *piṇis* in the slab-inscription of Kassapa V at Anurādhapura, lines 38 and 41 (p. 48). This word is not found on the tablets at Mihintale, but we have it in the form *pinisae* on the pillar of General Lag Wijaya Singu Kit at Abhayawaewa (my A.I.C., p. 105, No. 157 B), in the inscription at the Ruanwaeli dāgoba, Anurādhapura (A.I.C., p. 92, No. 145, line 20), in that of the Galwihāra, Polonnaruwa (A.I.C., p. 89, No. 137, line 26), and on the frieze at the Thūpārāma (A.I.C., p. 95, No. 147, lower portion, vii, 2).

This *pinisae* is the Pāli *upanissāya*, with the meaning of the simple *nissāya*, 'in order to' (see Childers), just as Clough gives it in his Sinhalese dictionary, s.v. *pinis*. With regard to *piṇis* in the slab-inscription of Kassapa V, Wickremasinghe (p. 55) suggests that it might be derived from Sanskrit *praṇiṣṭri*, but he does not say which form of this verb it could be. I believe that it corresponds to the Pāli *upanissaya*, 'basis, groundwork, destiny' (Childers).

A word occurring frequently in these inscriptions is *melātsi*. We find it in the slab-inscription of Kassapa V,

¹ The translation given conjecturally in the note on p. 29, viz. 'a house with land adjoining it for one's maintenance,' approaches very closely the rendering 'farm' rejected by Wickremasinghe.

line 18, on the tablets at Mihintale, B 55, on the slab-inscription of Mahinda IV, line 33, besides on the pillar of Mahākalattaewa (A.I.C., p. 78, No. 110 C), on the pillar at Mihintale (A.I.C., p. 80, No. 114 A), and on the pillar at Aetawīragollaewa (A.I.C., p. 80, No. 117, B 28). In the first of these instances Wickremasinghe (p. 53), following Guṇasekara, takes it to be a corruption of the Sanskrit *mleccha* and translates it by 'savages'; in the other instances he seems to have given up this rendering and puts the Sinhalese word into his English translation just as he had done before with *vasag*. When transcribing these inscriptions in my A.I.C., I have separated this word and taken the first part *melāt* as the dative of the Sanskrit *mela*, 'assembly,' which is also found in Pāli. The second part, *sī* or *çrī* (as it is sometimes spelt), I have connected with the following words, *rad kol kaemiyan*, and translated this 'the officers of the royal family.' I see no reason for the present to give up this rendering. At any rate, it is better than Guṇasekara's, which looks like a bad joke.

Minḍi on the tablets at Mihintale, B 20 has been left untranslated by Wickremasinghe (p. 109). I have rendered it by 'slaves,' but I now see that we must put 'elephant's keepers' instead. It is identical with Sanskrit *miṅṭha*, Hem. Deçin. 6. 138, and Pāli *meṇḍa*.

With these few remarks I certainly have not exhausted the subject, but it would take too much space and time if I should examine in detail all the explanations given by Wickremasinghe. I fully acknowledge his great abilities, and the amount of labour he has consecrated to his Epigraphia Zeylanica, but we must confess at the same time that the Sinhalese language, especially of the tenth and eleventh centuries, with all its difficulties and obscurities does not yet allow a satisfactory translation of these inscriptions. The earlier ones, as, for instance, that at Maha-Ratmale (p. 58 ff.), are comparatively easier, as their language offers more analogies with the Pāli and other Prākṛit dialects.

Berne, September, 1907.

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