
The two first parts of the second volume of Wickremasinghe's interesting publication contain principally pillar inscriptions belonging to the tenth and eleventh centuries. The Kirigaläwa pillar (No. 1), discovered by Mr. H. C. P. Bell in 1892 about 20 miles north-north-east of Anurâdhapura, was set up by King Udaya I in the year 953 A.D. Wickremasinghe has found out in this occasion (p. 9) that the kings of the tenth century use the titles Salamevan and Siri Sang-bo alternatively. If one was known as Salamevan his successor was called Siri Sang-bo and vice versa.

Nos. 2–5 are pillar inscriptions of about the same date and the same contents. Their subject is the granting of the usual immunities to villages in the neighbourhood of Anurâdhapura. The form of the letters and the style of the language in the Timbirivâva inscription (No. 3) are in agreement with the Moragoda pillar of Kassapa IV (vol. i, No. 17), the first twelve lines in both being almost the same word for word.

No. 6 is a pillar inscription of Kassapa V discovered by Mr. Bell in the ruins of Mâdirigiriya, 46 miles south-east of Anurâdhapura. The nature of the privileges agrees in the main with other similar records of the period, but in addition to these the inscription contains rules for the management of the hospital attached to the monastery. The expression used for "hospital" is vedhal = vâidyâçâla, and the inmates of the hospital are called vedhal-vâssan (C 10). The other terms mentioned by Wickremasinghe on p. 26, viz. vedhal-kâmiyan, vedhal-dasun, ved-samdaruvan, vedhal-badgam bim, vedhal-bad-kudin, do not occur in the inscription.

The order that "dead goats and fowls should be given to the hospital" (C 16) would show that animal food was...
allowed in these Buddhist institutions, but the translation of this passage is doubtful.

_Velā-yut pasdenā_ (B 24) is translated “the five superintendents of fields” and _velā-yut samdaruvan_ (C 12, 13) “agricultural officials”. Clough’s Dictionary has a word _vela_ = land sown with grain, field or farm. It must be identical with Sanskrit _vela_, “garden, park” (Hemacandra, Abhidhānacintāmaṇī, 1111). A different word is _vel_ = Skt. _velā_, “coast” (Geiger, No. 1390).

No. 7 contains a grant of the usual immunities to a certain plot of ground belonging to Tisaram nunnery. In C 11, 12 we ought to read _kolpāṭṭin_ instead of _tolpāṭṭin_ and compare this with _kolpatrī_ in the Mahākalattāeva inscription (A.I.C., No. 110) A and C. I have translated this passage “in agreement with the Kolpattra community of priests”, and stick to this translation until further notice.

The Aetaviragollaeva pillar (No. 9) is the only inscription contained in this volume which has been published before by Dr. Goldschmidt in 1876 and by me in 1883 (A.I.C., No. 117) with an incomplete translation. The contents are the usual immunities granted to the village Velangama, but in the introduction King Dappula V tells us that he ransacked the Pāṇḍya country and obtained a victory in the ninth year of his reign (1000 A.D.).

With regard to the translation I have the following remarks to make: For the term _uḷuvāḍu_ (C 3) Wickremasinghe refers us to vol. i, p. 199, n. 12. There we find the translation “basker-makers”, which has no etymological foundation. But the same word occurs also in vol. i, p. 112, n. 3, and there we have the correct translation “brick-layers”. _Uḷuvāḍu_ = Pāli _iṭṭhikāvaḍḍhaki_ (Mahāv. 222). The translation of _dāligattan_ by “bird-catchers” seems correct. In Abhidhānappadipikā, 514, the Pāli _jāliko_ is rendered by _varadālāvāḍḍa_. _Tunḍise_ (C 22) is a difficult word. Wickremasinghe refers us again to
vol. i, p. 199, but there also he gives no translation. In Jātaka, v, p. 102, we read—

*Rattimhi corā khāḍanti, divā khāḍanti tundiyā raṭṭhasmim khudḍarājassa bahu adhammiko jano.*

By night to thieves a prey are we, to publicans by day, Lewd folks abound within the realm, when evil kings bear sway.

Most probably our *tundīsa* is the same as this *tundiya* in the Jātaka. The meaning “publicans” would suit very well.

Another translation is possible if we lay stress upon the *s* in *tundise*. Burnell in his *Elements of South Indian Palæography* (London, 1878) on p. 126 mentions the kingdoms of Pandion and of Tundis. The first occurs in *Periplus Maris Eryth.*, § 58, and in Ptolemy, vii, 1, §§ 11, 79; Pliny, vi, 105; the second in *Periplus*, § 54; Ptolemy, vii, 1, § 8. Now the name *Pāndi* is frequent enough in the inscriptions of the tenth century. It generally stands together with *Soli* (the kingdom of the Colas in Southern India), as for instance in the Timbiri-wāwa inscription (vol. ii, No. 3), B 22. Under the circumstances it would be quite natural to find also the kingdom of *Tundis*. Then the translation would run thus: “The inhabitants of Tundis shall not enter.” Cf. also the Rājamāligāwa pillar inscription at Polonnaruva (vol. ii, No. 10), B 24, 25. I give both renderings of this important expression, but I confess that I prefer the first one.

The second part of vol. ii begins with the Rājamāligāwa and Mayilagastoṭa pillar inscriptions of Mahinda IV. The latter of the two has been published before by Dr. Goldschmidt and by myself (A.I.C., No. 120). Wick-remasinghe accepts our statement that Mahinda IV of the Mahāvaṃsa is identical with the Siri Sang-boy Abahay of the Mihintale tablets and with the Mihindu of the
Mayilagastoṭa inscription, and traces out a genealogical table which enables us to form an idea as to how the Ceylon kings of the tenth, eleventh, and twelfth centuries were related to one another. With regard to the translation, he deviates in several points from the one given by me in 1883. In this respect I have the following remarks to make:—

Line A 26 we ought to read vāvasthā kārū and translate in the manner adopted by Wickremasinghe in his note 5. Vāvasthā means "regulation" and occurs in the Vessagiri inscription of Mahinda IV (Epigr. Zeyl., vol. i, No. 2), line 30, and in the Paepiliyāna inscription of Parākramabāhu VI (A.L.C., No. 160). Wickremasinghe's rendering of B 3–10 is preferable to mine. With regard to B 13–21, I can neither accept his translation nor do I stick to my own. The passage remains obscure.

No. 13 is a slab inscription of King Kirti Nīçāṇka Malla at the Ruvanvāli Dāgoba in Anurādhapura, published before by Rhys Davids in JRAS. VII, p. 353 f., and by me in A.L.C., No. 145. In his introductory remarks (p. 74) Wickremasinghe calls attention to a class of fowlers called Kāmbodi and mentioned in line 27. He believes that "the Kāmbojas have come to Ceylon as horse-dealers and that a colony of them may have settled permanently in Anurādhapura in company with the Yavanas when that city was in the zenith of its glory". That the Kāmbojas were known principally as horse-dealers in Ancient India is proved by several passages in the Jātaka, the Mahāvastu, and the Indian lexicographers, to which Mr. G. K. Nariman in his interesting article in this Journal for 1912, pp. 255–7, has called attention. From line 27 of our inscription we learn that in Ceylon they were known as bird-catchers, and that Nīçāṇka Malla,

1 Jolly, Zeitsch. deutsch. morgenl. Ges., xliv, p. 344, translates it by "Rechtsgutachten".
“by bestowing on them gold and cloth and whatever kind of wealth they wished,” gave security to birds.

Weber, in his reviews of James d’Alwis’ introduction to Kaccāyana’s grammar of the Pāli language (Indische Streifen, ii, 316 ff.) and of Burnell’s Elements of South Indian Palæography (Indische Streifen, iii, 348 ff.), has shown that Kāmboja has quite a different signification in the inscriptions of Aśoka from that which it has in later Pāli lexicography, as for instance Abhidhānappadīpikā, 185, from where Childers takes his quotation. In Vedic literature Kamboja is the name of a nation on the north-west frontier of India, supposed to have dwelt in close proximity to the Yavanas. Later on the name was transferred to Further India in the same way as Campā, the capital of the Angas (the modern Bhagulpore), was later on a city near the mouth of the River Mekong (Barth, Inscriptions sanscrites du Camboge, p. 69). The descendants of the first-mentioned Kambojas had adopted the Mussulman creed and used to trade all along the west coast of India from the Persian Gulf down to Ceylon and probably further east, while the Kambojas of Further India were devout Buddhists. I think Wickremasinghe is correct in stating that the Kambojas mentioned in Niççaṅka Malla’s inscription belonged to the former class (p. 76).

The remaining portion of pt. ii contains some more inscriptions of the same king, viz. the slab inscription of the Hāṭa-Dā-ge portico at Pollonaruva (No. 14), the Hāṭa-Dā-ge vestibule wall inscription (No. 15), the Hāṭa-Dā-ge inside wall inscription (No. 16). They offer no particular interest.

Before concluding this review I must make up for an omission which I committed some years ago in reviewing the fifth part of the first volume of the Epigraphia Zeylanica. It concerns the expression pārāhār in the Kiribat-vehera inscription (p. 161) and in the Iripinniyāva
pillar inscription (p. 170). Wickremasinghe is perfectly correct in identifying this with \textit{parihāra}, “immunity.” He or I might have added that this word with the same signification occurs several times in Manu, viii, 237–9. See Bühler’s translation, SBE. xxv, 248.

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The author, in his preface to this work, states that he has essayed “for the first time to put together the result of past researches, so as to present before the reader a complete bird’s-eye view of Tamil culture and civilization”. For this purpose he has not only utilized his own wide and scholarly knowledge of Dravidian languages and literature, but has based his facts on the reliable evidence of epigraphic remains and inscriptions. Up to the present time fiction and fable have, to a great extent, sufficed as a groundwork on which to found an account of early Dravidian history and literature. Translations of early texts are often useless as being merely essays in so-called poetry; they seldom give the true meaning of the original, and are generally unreliable for any critical or historical purposes. M. Srinivasa Aiyangar points out that “communication of knowledge in these days is best done in prose, not poetry . . . The prose should be simple and idiomatic, free alike from pedantry and baldness”. The author, therefore, while fully recognizing the work of previous scholars, such, for instance, as that of P. Sundaram Pillai in his \textit{Milestones of Tamil Literature}, and that of Dr. Barnett in his \textit{Catalogue of Tamil Books in the British Museum}, with its valuable introduction, may well claim
This book is incredible. It’s written in a first person perspective in the form of progress reports that Charlie makes. At first he can barely write or spell, and Keyes does a great job of showing the gradual improvement in his intelligence as his writing gets clearer. It’s also heartbreaking as well, because with his improved intelligence comes a greater sense of self-awareness, and Charlie has a new perspective of life. He realizes that the people he thought were his friends were actually laughing at him because he was stupid, and he becomes increasingly annoyed at how people are treating him. The University of Cambridge, England has 274 volumes of 'Epigraphica Zeylanica' with over 3000 inscriptions from Ceylon (that is more inscriptions than the whole of mainland China has, even though Sri Lanka is only 1/2 the size of the state of New York), including one dating back to 6th century BC. Archæological Survey of Ceylon. Epigraphia Zeylanica, vol. i, part 1. Edited and translated by Don Martino de Zilva Wickremasinghe, epigraphist to the Ceylon Government. (London, 1904.) E. Müller (a1). (a1). Berne. DOI: https://doi.org/10.1017/S0035869X00032901. Published online: 15 March 2011.