

THE METHODS OF CONSERVATIONS AND MAINTENANCE WHICH IS APPEARING IN LATER BRAGHMI INSCRIPTIONS IN SRI LANKA WITH SPECIAL REFERENCE TO KONGRAYANKULAM ROCK INSCRIPTION

Rev.Galwewe Wimalakhanthi

Department of Social Sciences and comparative studies,
Bhiksu University of Sri Lanka, Anuradhapura, Sri Lanka.
bomaluwatemple@gmail.com

Key words: *barata, caste, inscription, karisa, maharaja, raja*

Introduction

Erstwhile in Sri Lanka there was a proper method of maintenance and conservation of monuments and monasteries. The rulers always offered enough money, lands, crops, tanks, revenues, and taxes for the above purpose. In Late Braghmi inscriptions which contain lots of facts about the income of a monastery or monument got at that time and the means of offering them.

Kongrayankulam is a village in the settikulam Divisional Secretariat of Vauniya District. It is situated on a rock in thick forest. It is a well spread ancient monastery at about 50 acres. At present all those ruins including two *stupas*, Image house, dwelling sites of monks and an unidentified ruins are being covered with shrubs and trees. Several natural caves which bears early Brahmi inscriptions in drip-ledges, can be seen within the ruins, which proves the monastery has been occupied by Buddhist monks in early stage of the

Anuradhapura period. It is in the Eastern part of the rock exactly 18.37.159 Northern longitudes and 080.16.255 Eastern latitude.

Aim

In this paper I try to explain the income that the monasteries had at that time through Kongrayankulam Rock Inscription which was not interpreted and published earlier.

Another aim of this paper is to discuss the caste of *Barata* appearing in Braghmi inscriptions including Kongrayankulam Rock Inscription in Sri Lanka and have a chance to converse and publish it. *Raja* and *Maharaja* appearing in Braghmi inscriptions also need to be discuss and give a clear meaning of the power which they have also aiming to introduced here.

Methodology and Materials

Research methodology which I used here is field research by having

traditional stamp page and giving interpretations through literature research. To interpret an inscription published relevant inscriptions also need to be examined, and all the published late Braghmi inscriptions are been investigated and offering a clear meaning to the Unpublished Kongrayankulam Rock inscription. The Stamp page which is used here as materials.

Results

The result of this research provides the clear meaning of the Kongrayankulam Rock Inscription and reveals the proper usage of *raja* and *maharaja* at that time. As well a peculiar use of *mangala* word of this inscription and the caste *barata* appearing in this inscription reveals the power which they had at that time and the historical evidences about the *barata* caste also been discussed.

Discussion

A brief discussion is mentioned here for several words which appear in this inscription to reveal the valuable history of this country.

Text

- 1 (da)haravika kataha chitiya kubara
- 2 siba (dha) batika rajaha dinaki utala pavatahi cata kirihi
- 3 vavigamakihi cita kirihi madakadara ketahi cita kiri
- 4 hi karaka ketahi cita kirihi nilaavi kadikahi cita karikahi
- 5 adikitahi cita kirihi
- 6 pahana parava ka(ri)hi ciya barataha karakitahi ciya tiba(ra)
- 7 masagama citi ka(...) hi ciya tiba

Translation

Success! The king Bhatika who erected a *caitya* in the mountain of Uttala, when he was very young (prince), and granted the field of one *karisa* to the *caitya*, a *karisa* from Vavigamika to the *caitya*, a *karisa* for the *caitya* from the field of Madakadara, and a *karisa* granted to the *caitya* from the field of Karaka, one *karisa* from Nilaavi forest to the *caitya*, a *karisa* from the field of Adiketa, one *karisa* for the *caitya* from pu...yaga(ma) and a *karisa* from rock mountain, the field of Kara of Bharatha, a *karisa* for the *caitya* from village of Tibaramasa, all those lands and fields were granted to the *caitya*.

Conclusion

The Kongrayankulam Rock inscription which belongs to the king Bhatikabhaya, reveals a valuable history of this country and it reveals the method of donations and the amount of income that a monument got at that time. It persuades us to re categories the titles of *Raja* and *Maharaja* according to the power they had. In this inscription the phase *Daharavika kataha* used with the word *raja* for the prince. The title *maharaja* is used after the coronation. No any other instances appeared in inscriptions before to get to the bottom of this matter. The word *yularaja*, associated to the throne is called as *jaja*. The Kongrayankulam Rock Inscription clarifies this problem to correct the historical usage of words *raja* and *maharaja*.

References

- Nicholas C.W.,(1938) The Tittles of the Sinhalese kings as recorded in the inscriptions of 3rd Century.B.C to 3rd Century A.C. Journal of the

- Royal Asiatic Society , London,
p.236
- Paranavithana Senarath, (1983)
Molahitiyawelegala Rock
Inscription, Inscriptions of Ceylon,
Vol.II,part.I, Department of
Archaeology, Colombo, p 05.
- Paranavithana Senarath, (1970)
Inscriptions of Ceylon, Vol.I,
Department of Archaeology,
Colombo.(many page numbers)
- Paranavithana, Senarath, (1955) Rock-
Inscription of Dâtopatissa near
Dhakkina-Thupa, Anuradhapura,
Epigraphia Zeylanica Vol.V.
Government Press, Ceylon, , p69.
- Rhys Davids, T.W., (1996) On the
ancient coins and measures of
Ceylon, Asian Educational
Services, New Delhi, p.18

