

LOAMAAFAANU

Transliteration, Translation and notes on Palaeography.

Volume I.

354



National Centre for Linguistic and Historical Research,

Male',
Republic of Maldives

FOREWORD
BY

**HIS EXCELLENCY MAUMOON ABDUL GAYOOM
THE PRESIDENT OF THE REPUBLIC OF MALDIVES**

Though the present-day Republic of Maldives is a very young state, the Maldivian Islands, or Dheebat al-Mahal as these islands were referred to by Ibn Battuta, is an old nation at least 2,500 years old. According to the well-known Norwegian explorer Professor Thor Heyerdahl, who recently uncovered some very old limestones with the sun-symbol inscribed on them in the island of Gan in Huvadhu Atoll, the history of man on these tiny Indian Ocean islands may go as far back as 1,500 B.C.

However old our civilization may be, our recorded history is not yet a thousand years old. The *Loamaafaanu* or Royal Grant, presented in the following pages is certainly one of our oldest historical records. Though the existence of this and other *Loamaafaanu* has been known for quite some time, this is the first time that any light has been thrown on the contents of this particular one. The main difficulty has been that the writing on this *Loamaafaanu* is in the ancient Maldivian script known as *eveyla akuru*. It is only as a result of some painstaking work by Maldivian scholars and Professors C.D. Wijewardane and J.B. Dissanayake of the University of Ceylon, ably assisted and supervised by Mr. Hassan Ahmed Maniku, Director of the newly-formed National Centre for Linguistic and Historical Research,

that this valuable document has been deciphered at last.

I am therefore very happy to introduce for the first time the Dhivehi text and the English translation of this 800-year old *Loamaafaanu*. While expressing my deep appreciation of the estimable work done by the two Sri Lankan Professors and the Maldivian researchers, I trust that the contents of this booklet will be of immense interest to all students of Maldivian history.

"The history of Maldives".....is a subject to which we are now attaching importance and much study in the recent past had been undertaken. The following pages bear witness to this.

"Loamaafaanu" or "Maaloafaanu" as it is termed in Dhivehi has held its secrets for many centuries, but today through the hardwork of the members of our staff with valuable help from a team of scholars from Sri Lanka we are able to utilise the valuable information contained in it.

I wish to thank Professor C.D.Wijeyawardhana and Professor J.B.Dissanayake for their help in deciphering this old document. Their assistance was made available through Asia Foundation with the kind permission of University of Ceylon.

We are able to bring out this book on Loamaafaanu, because of the immense help rendered by Mr. Ahmed Shafeeq and Mr. Ali Najeeb. These two gentlemen, while engaged in many other activities, did their best to make this volume a reality.

As a student of Maldivian history and language, today I rejoice. For it is today that we are able to read word-to-word, the oldest written record in existence on the Maldives. It is true, the late Mr. H.C.P. Bell did some work on the Loamaafaanu, but he did not go into details at that time.

There were others too, both official and private, who did hard work to "decipher" the old Loamaafaanu. But success came in little measure. Receiving inspiration from

these past efforts, it is my duty today to take delight in deciphering of this very old document of Maldivian history.

The Loamaafaanu included in this book was written in the reign of the great King Gadanaditya, whose reign began in 1192 and lasted 7 years. The Loamaafaanu may be termed as Hadhdhummathi Loamaafaanu (Dhabidhoo). Its linguistic value and palaeography is dealt with in detail by Professors Wijeyawardhana and Dissanayaka in the following pages.

Hassan Ahmed Maniku

Male'

04 December 1982

NOTES ON PALAEOGRAPHY

1. This document which could be dated to the latter half of the 12th century A.D. is written in the script known as Evella Akuru. In this system of writing, which is syllabic in structure, letters are written from left to right, spacing of words is not observed and the writing is broken only at the end of a line, as a result of which a line may begin or end in the middle of a word.

The script in general resembles that employed in contemporary Sinhalese ephigraphical records - e.g. the copper plate at Panakaduva of Vijayabahu I.

2. The letters represent two categories of sounds: vowels and consonants. In the initial position, vowel sounds are represented, in general, by separate letters and non-initially by fili (vowel-strokes). A fili may occur either in front of or after a consonant letter, above or below it or on either side. When a consonant is written separately, with no fili attached to it, it symbolizes the consonant sound with the inherent vowel sound a

e.g. කා (ka) ගා (ga) මා (ma)

3. In the initial position of words, the following vowel symbols occur. They are listed with their corresponding phonological values.

ආ a

ආ a

ආ, ආ aa

ආ aa

ආ i

ආ i

ආ u

ආ e or ee

ආ o or oo

In a few instances, the symbols ආ, ආ and ආ (a, aa and i) are found to occur in non initial positions too as in the following words:

ආ in ක්‍රියාසිංහ (diasin)

ආ in ඉෂ්චියා (sheriaa)

ආ in ඉද්‍රවනාදාය (devataainata)

ආ ඉද්‍රවනාදාය (redavunadai)

In the non-initial position, the following *fili* (vowel strokes) are used to represent vowel sounds:

<u>FILE</u>	<u>SOUND</u>	<u>EXAMPLE</u>
)	aa	ଅଂଗୁଳ
∩	i	କ୍ରୀଡ଼ା
୦	ii	କ୍ରିଡ଼ା
∩	u	ଅଂଗୁଳ
∩	u	ଅଂଗୁଳ
∩	u	କ୍ରୀଡ଼ା
∩	u	ଅଂଗୁଳ
୩	uu	କ୍ରିଡ଼ା
୭	e	
୭	ee	
୭୭	ai	
୭)	o	
୭)	oo	

4. The consonant symbols that occur in the document, along with their phonological values, are listed below:

<u>LETTERS</u>	<u>SOUNDS</u>
କ	k
ଖ	g
ଚ	t
ଢ	d
ଣ	n
ତ	t
ଥ	d
ଧ	d
ଢ	d
ଣ	n
ପ	p
ଫ	b


<u>LETTERS</u>	<u>SOUNDS</u>
2	m
0	r
e	l
z	v
20	s
28	s
2	s
7	h
2	l


The symbol 2 also occurs in two words which appear to be of foreign origin - viz 22222222 (shaishelu) 22222222 (masanshri). The phonetic value of this symbol is open to doubt. However, it appears to be a variant of the consonant sound s or s as shaishelu is also found written as shaiselu and mashanshri as 22222222 (masanshri).


In certain instances, the following pairs of consonant symbols have been scribed in almost identical form:


7	7	(n and h)
2	2	(p and b)
2	2	(m and b)


5. In the writing system, the following 'consonantal strokes' are also observed in respect of consonant symbol

(i)  This stroke is used to indicate that the inherent vowel in the consonant is deleted - e.g.: 22222222 (maarasun). Thus it corresponds to sukun in the thaana scripts.



(ii)  This is used to indicate that the 'consonant to which it is attached is repeated. However, in the text this stroke occurs only in respect of the consonants 1 and dh - e.g.

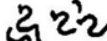
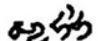
(diavigillai  (aasaalla),


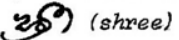
22222222 (kallana  (sudhdha ko

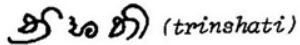
(iii)  This is used to indicate that the consonant to which this is attached is preceded by a nasa consonant. In the text this is found to occur only in respect of 2 (sha) and 2 (ga) - e.g.:


22222222 (vansha) 22222222 (pange)

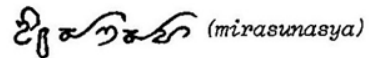
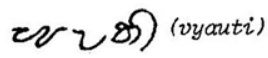
(iv) This stroke is used to indicate that the consonant to which is attached is preceded by consonant. For example,  (ardha),  (dharma)

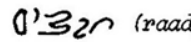
 (puurbba)  (svarga)

(v)  This stroke is employed to denote that the consonant r. For example  (shree)

 (trinshati)

(vi)  This stroke is used to indicate that the consonant to which it is attached is followed by the consonant y. For example:


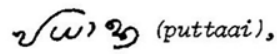
 (mirasunasya)  (vyauti)

 (raadya). This is the only context where the consonant y occurs in the text.

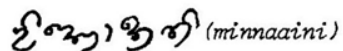
This is the only context where the consonant y occurs in the text.

6. In the writing system double consonant clusters are indicated in four ways:


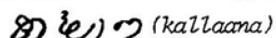
(i) by placing the two consonants alongside so that they touch each other: For example:



 (mahamadu)  (puttaai).

(ii) by placing one letter above the other: eg.:

 (minnaani)

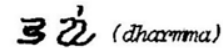
Note in the text this occurs only in relation to n.

(iii) by placing the stroke  as shown in 5 (ii). e.g.  (kallaana)

(iv) by placing the stroke  below the letter: e.g.  (uththara)

Note: this occurs only in relation to th.


The doubling of a consonant is also found in instances where a preceding consonant sound r occurs : e.g.

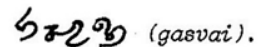
 (dhamma)

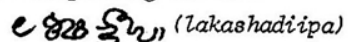
When two consonants are written alongside touching each other, the x *fili* denoting the vowel e in respect of the second consonant is written in front of the first. e.g.

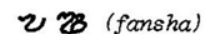
 (fennerafaanu)

7. In the writing system there are two kinds of dissimilar conjunct consonant cluster - i.e. two consonant-letter cluster. They are written in the following ways.

(i) by placing the two consonant symbols alongside so that they touch each other: e.g.  (dhintak)

 (gasvai).

(ii) by using a conjoint symbol comprising the components of the two letters: e.g.  (lakashadipa)

 (fansha)

(iii) by using consonantal strokes as in 5 above.

In the case of such conjunct consonants, the *fili* representing the vowel e in respect of the second letter is placed in front of the

cluster: e.g. *ಫಯ್ತಾಂಬಾರುಂಗೆ* (feythaambarunge) *ವಾಥೈ* (vathye) *ಮಥೈ* (mthye).

In the case of such conjunct consonants, the *fili* representing the vowel e in respect of the second letter is and placed on either side of the cluster: e.g.

ಮಿನಿಕ್ಕುಂಗಾಞ್ (minikgonaage) *ತಿಂಕುಲ* (tiinkolu)
ಕ್ರಂಡು (krondhu).

Three consonant-letters-lusters are rare, and occur only in the word masansrii which is written in the following ways:

8. In the text it was observed that the same word has been spelt differently in several places. In such cases dh and d have been used in free variation. For example:

ದಾಭುದ್ಧುವು/ದಾಭುದ್ಧುವು/ದಾಭುದ್ಧುವು (dhabudhuvu/dhabudhuvu/dabudhuvu)
ಮಾಸಧಿದು/ಮಾಸಧಿದು (masdhidu/masdhidhu) *ದಾಕ್ಷಿಣ/ದಾಕ್ಷಿಣ* (dhakshina/dakshana)
ಧಿನು/ಧಿನು (dhinu/dinu) *ಧಿನ/ಧಿನ*

9. In the text, the symbol: too has been observed. This occurs in two contexts: viz (i) at the conclusion of the text proper which enumerates the grants and (ii) at the end of the names and designations of each of the signatories to the grant. This symbol may be considered as a punctuation mark with no phonetic value.

10. In the entire text, there are some instances where a letter had been inadvertently omitted and subsequently written below the line: e.g.

There are a few instances which appear to be scribal errors. For instance, *ಶಕಲೆ* (shakala) seems to be a scribal error for (sakala), *ದಿಶೆನಿ* (disheni)

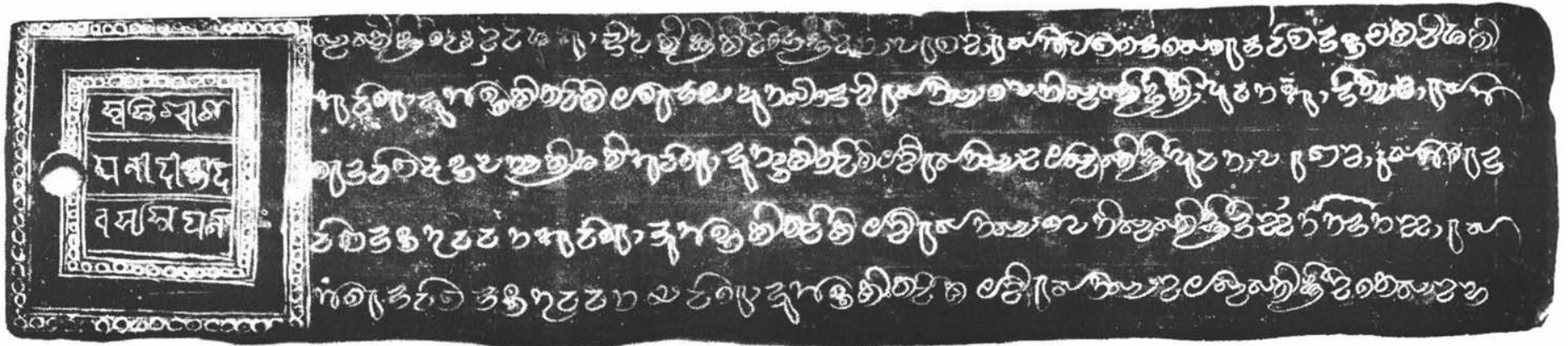
for *ದಿಸೆನಿ* (diseni)

and (anurageshavara) for *ಅನುರಾಗೇಶ್ವರ* (anuraageshvara) *ಭಿಷ್ಣು*

In p. 16, the word *ಧಿಸೆನಿ* (dhisen) is written *ಧಿನ* (dhin) with the letter (se) omitted.

Similarly in p.9. the word *ಕಲೈದುವು* (kalaiduvu)

is written *ಕೈದುವು* (kaiduvu) with the letter *ಲ* (la) omitted.



Hail, (The signature seal of) *Dharmanaditta Deva*,
the Prosperous.

Hail, when twenty one years had elapsed since
the great King, *Sri Maanaabarana* of the house
of *Thimuge*, the Lord of the Lunar Dynasty be-
came the King of this country, when thirty five
years had elapsed since this King's nephew, the
Great King, *Svasti Sri Tribuwana Aditya* became
the King - When nine years had elapsed since
this King's younger brother, the Great King,
Svasti Sri Bwanabarana became the King - When
nine years had elapsed since this King's nephew,
the Great King named *Svasti Sri Darmananda* became
the King -

SUVASTI DHARMANADITTA DEVASU SANGHANAM

SUVASTI SRI SHOMAVANSA AADIFATHI SRI THEEMUGE SRI

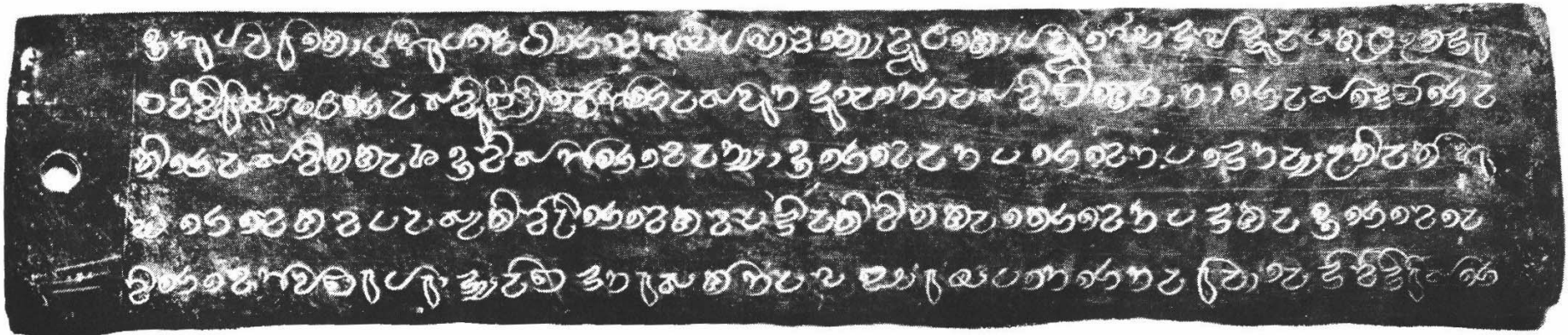
MAHABARANA MARASUN FLINA DESE REDAVUNADAI EKA
VINSATI

AVURODHUN IKITU VI KAL REDA OBUNA SIDE MIRASUNASYA
BENI SUVASTI SRI TRIBUVANA ADITYA MARASUN

REDAVUNADAI FASHA TRINSATI AVURODHUN IKIT VI KAL
MIRASUN ASYA MAL SUVASTI SRI BUWANABARANA MARASUN
REDA

VUNADAI NUAVANA AVURODUN IKIT VI KAL MIRASUNASYA
BENI SUVASTI SRI DHARAMMANANDA NAMMARASU

N REDAVUNADAI NUAVANA AVURODUN IKIT VI KAL
MIRASUNASYA MAL SUVASTI SRIMAT SOMANA



The following noble clans of *Dabuduvu* in the past, such as the clan of *Miriabala*, the clan of *Mundiven*, the clan of *Punadhwen*, the clan of *Minikgona*, the clan of *Denuge Vati*, the gardens of the people of all these lands, the *vati* contribution to those who are included in the *geme* and the entire *geme* is determined as follows:

five *vati* to the work of half the *geme* and ten *vati* to the work of the entire *geme* Having thus specified these *vati* to the *geme* group, the *vanuvaa* tax that accrues to The Royalty and to the Government from the *geme* and the *geme* group of the Chief Island, are given as gifts; the officers of the King, having

I ATUVARU KOTU ATUDETI GEMEN ATUMBA MATYE MULA
KOTU PURBBE DABUDUVATA KULA UTA DAR

NA VI MIRIABALAGE VASU MUNDIVENGE VASU PUNADUVENGE
VASU MINIKGONAGE VASU DENUGE VA

TIGE VASU MITAK VANSI MISUNGE ME VANYAVI GEME
VANATA GEMENATA DENA VVAUTI VATI A

RDDA GEME KAMATA PAS VATI MULI GEME KAMATA DIHA VATI
MITAK VATI GEMENATA DAKAVAI GEMEVE

MIGEMEN PUNA RATU RADYA VUNA DANA RASAKUNATA
BANDARA ATA NEGENA VARUVA VEDUMI DI RASGE

වදා පුද්ගලයන් වනු ලැබූ විශාලතම ගොඩනැගිලි පුද්ගලයන් වනු ලැබූ
 ගොඩනැගිලි පුද්ගලයන් වනු ලැබූ ගොඩනැගිලි පුද්ගලයන් වනු ලැබූ
 ගොඩනැගිලි පුද්ගලයන් වනු ලැබූ ගොඩනැගිලි පුද්ගලයන් වනු ලැබූ
 ගොඩනැගිලි පුද්ගලයන් වනු ලැබූ ගොඩනැගිලි පුද්ගලයන් වනු ලැබූ
 ගොඩනැගිලි පුද්ගලයන් වනු ලැබූ ගොඩනැගිලි පුද්ගලයන් වනු ලැබූ

and *Suliabiduwu* on the same reef and *Thubiri* on
 the same reef, the land (*gadu*) on the East of
Kronduwu on this Atoll itself:

The boundaries of this *gadu* are: to the South,
 the village of *Gandhuwu*: to the North, the water's
 edge; to the West, the water's edge; to the East,
Kudadhuvu: *Vadinelhu*, located on this Atoll itself:
Thinkolubuti, located on *Kelumadulu*: *Vilibuti*, located
 on *Kelumadulu*: *Dhiavigili* located on *Kelumadulu*: having
 made all these in *Dhabudhuwu* into one island the
 eight *Māvaruvaa* tax arising from *Dabudhuwu* (to be
 exempted).

BUUVAI MI ME EKPALU TUBIRIAI MI ATELU ME KRONDUVU
 PURBBA DISE GADAI MI

GADU IMU DAKSHINA DISEN GAMADUVU GEMENAI UTTARA
 DISEN DIASIN PASSIMA DISEN

DIASINI PURBBA DISEN KUDAUVAI IMU MI ATELU ME OT
 VADINELAI KE

LUMADULE OT TINKOLUPUTTAI KELUMADULE OT VILIPUTTAI
 KELUMADULE OT DI

AVIGILLAI MITAKA DABADUVAI EK RATU KOTU DABUDUVUN NEGENA
 MAVARUVA

Having discontinued the entire dues (*mudalu*) given by the former infidel Kings to the *vihara* in *Dabuduvu* (the dues were transferred to the Mosque. Set forth below are the portions (*pagu*) in *Goviduvu*: *Kandoru*, lying on the same reef as *Dabuduvu*; *Gemenelu*, lying on the same reef as *Dabuduvu*; *Matidu*, lying in *Kelevanduvu*: *Medubuti*, lying on the same reef as this itself; *Ratgalubuti*, lying on the same Atoll; *Penbuti*, on the same Atoll

ATA ABA AKOTU SITAVAI DI PURBBE KAPURU RASUNA
DABUDUVU VERATA DIN TAKA MUDALU

DROI KOTU BANADARA ATA BALAI GENE BANDARAIN SUDDA
KOTU MASDIDATA DIN

EKANI GOVIDUVU PAGU KYAMU DABUDUVAI EKPARU OT KANDORAI
DABUDUVA

I EKPARU OT GEMENELIAI KELEVANDUVU MADULE OT
MATIDUVAI MIAI

ME EKPARU OT MEDUPUTTAI MI ATELE ME OT RATGALUPUTTAI
MYATELEME



Donunbuti on the same Atoll; *Kolikrotduwu*, lying on *Miladuwu Madulu*; *Mirishinduwu*, lying on *Maalos Madulu*; *Kunbuti*, on *Tanaduwu*, all these island (*ratu*) reefs;

The boundaries of the cultivation - portion (*vyapagu*) of *Palugade* in *Kalaiduwu* are: to the East, the water's edge; to the South, the water's edge; to the West, the village of *Isuduwu*; to the North, the village of *Isuduwu*;

The boundaries of the cultivation portion (*va pagu*) of the *Siria's* garden also located in *Kalaiduwu*, are: to the east and south, the village of *Isuduwu*;

PENPUTTAI MYATELEME DONUNPUTTAI MILADUVUMADULE OT KOLIKROTUVAI MA

LOSMADULE OT MIRISHANDUVAI TANADUVU MATYE OT KUMPUTTAI MITAK RATU PARU DRAGA

DAI KALAIUVU TIBI PALUGADE VYA PAGU PURBBA DISENI DIASIN DAKSHINA DISEN DIA

SIN PASSIMA DISEN ISUDUVU GEMENAI UTTARA DISEN ISUDUVU GEMENAI KALAIUVU

ME TIBI SIRIAGE VATYE VA PAGU IMU PURBBA DAKSHINA DISEN ISUDUVU GEMENA

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To the West *Kaiduwu*; to the North *Dabuduwu*;
 The boundaries of the big portion (*Maa agu*)
 of *Satalv's* garden also located in *Kalaiduwu*
 are: to the East, *Isuduwu*; to the South, the
 village of *Gamu*; the West, the *ageli*; to the
 North the village of *Gamu*; the *Mapita* - portion
 of the *vihāra* in *Kalaiduwu*; the cultivation -
 portion (*vyana pagu*) of *Taludade* in *Kalaiduwu*;
 the portion located in *Mapauge detage* in *Kalaiduwu*;
 the cultivation - portion of *Marukdade* located
 on *Kalaiduwu*; (The boundaries of this portion
 are:) to the East, the village of *Isuduwu*; to the
 South, *Kulalaavatu*;

I PASSIMA DISEN KAI DUVENAI UTTARA DISENI DABUDUVENAI
 KALAI DUUVU ME TIBI SATALA

INGE VATYE MAPAGU IMI PURBBA DISEN ISUDUVENAI DAKSHINA
 DISEN GEMENAI PASSIMA

DISEN AGELIAI UTTARA DISEN GEMENAI KALAI DUUVU VERE
 MAPITE PAGAI KALA

IDUVU TALU DADE VYANA PAGAI KALAI DUUVU MAPAUGEDATAGELI
 TIBI PAGAI KALAI DUUVU TIBI

MARUKDADE VYANA PAGU PURBBA DISEN ISUDUVU GEMENAI
 DAKSHINA DISEN KULALA VATTA



To the West the portion of *Nakati Sadu*; to the North, the village of *Isuduvu*; The boundaries of the cultivation portion of *Galuduvu* located at the edge of *Matudi* in *Kalaiduvu* are: to the East, the water's edge; to the South, the village of *Isuduvu* to the West and North, *Palatu*;... the portion located at the edge of *Matudi* The village chieftain's portion located also at the edge of *Matudi* the boundaries to the East, South, West and North of this portion is the village of *Isuduvu*; The boundaries of the cultivation *pagu* of *Uronisu's* garden located on the land (*gadu*) of *Matudi* are: to the East,

I PASSIMA DISEN NAKATI SADUGE PAGAI UTTARA DISEN
ISUDUVU GEMENAI KALAIUVU MATUDI

KELU TIBI GALUDUVE VYANA PAGU IMU PURBBA DISEN DIASIN
DAKSHINA DISENI ISUDUVU GE

MENAI PASSIMA UTTARA DISEN PALATAI IMU BODU PILIAI
DIGAIN MATUDI KELU TI

BI PAGAI MATUDI KELUME TIBI GAMURAKIIN PAGAI PURBBA
DAKSHINA PASSIMA UTTARAEN MIPAGU I

SUDUVU GEMENAI IMI MATUDI GADU TIBI URONISU VATYE VYANA
PAGU IMI PURBBA DISE

The village of *Isuduvu* - to the South, the portion of *Esuraemi*; to the West, the portion of *Mapau*; to the North, the enclosure (*Kotu*) of *Ratna Baderi*; The cultivation portion of *Lamasu patunu* (ford) located in *Diaduvu*, the boundaries of this portion are: to the East, the village of *Isuduvu*; to the South, the village of *Isuduvu*; to the West, the *vedi* portion from the village of *Isuduvu*; to the North, the village of *Isuduvu*; *Dalipa's* - portion also located in *Diaduvu*; the cultivation portion of *Biaduru* also located in *Diaduvu*; the boundaries of this portion are:

NI ISUDUVU GEMENAI DAKSHINA DISEN ESURAEMINGE
PAGAI PASSIMA DISEN MAPAUGE

PAGAI UTTARA DISEN RATNA BADERIA KOTTAI DIADUVU
TIBI LAMAS PATUNE VYANA PAGA

I ME PAGU IMU PURBBA DISHEN ISDUVU GEMENAI DAKSINA DISEN
ISUDUVU GEMENAI PASSI

MA DISEN ISUDUVU GEMEN VEDI PAGAI UTTARA DISEN ISUDUVU
GEMENAI DIADUVU ME TI

BI DALIPAGE VI PAGAI DIADUVU ME TIBI BIADURUDUVE VYANA
PAGAI MI PAGU IMI PURBBA DI



To the East, the village of *Isuduwu*; to the North-East, *Palatu*; to the South, the village of *Isuduwu*, to the West and the North, the *vedi* portion of the village of *Isuduwu*; on the South of *Kronduwu*, is the point (*tudi*) of which the boundaries are: to the North, houses and gardens; to the East, South and West, the water's edge; The cultivation portion of the *digure* in *Velumanduwu*; the cultivation portion *Budaladia's* garden, also located in *Velumanduwu*; the two portions located in *Maakuduluduwu* in *Kele Madule*; the portion located in *Omaduwu* in *Kela Madule*;

SENI ISUDUVU GEMENAI PESUNAMIEN PALATAI DAKSINA
DISEN ISUDUVU GEMENAI PA

SSIMA UTTARAEN ISUDUVU GEMEN VEDI PAGAI IMU KRONDUVU
DAKSHINA DISE TUDIAT

MI TUDI IMI UTTARA DISEN GEVATU GEAI PURBBA
DAKSHINA PASSIMAEN DIASI

N VELUMANDUVU DIGURE VYANA PAGAI VELUMANDUVU ME TIBI
BUDALADIATNGE VATYE VYANA

PAGAI KELEMADULE MAKADULUDUVU TIBI DEPAGAI KELEMADULE
OMADUVU TIBI

The portion located in *Bulevu pelunuta* in *Gamuduvu*;
 the boundaries of this portion are: to the East,
 the village of *Gamuduvu*; to the South, the portion
 of *Mattu*; to the West, to portion of *Elupalu*; to
 the North, the village of *Gamuduvu*; the cultivation
 portion of *Wevidade* located in *Galuduvu*; cultivation
 portion on the rock (*akiri*) also located on this
 island; the cultivation portion of *Habisi's* garden,
 also located on this island; the portion located on
Kibidivu in *Kele Madule*; half portion (*paggada*) owned by
Vakati Kitalu in *Diaduvu*; the portion located in *Datageli*
 also on *Diaduvu*;

PAGAI GAMUDUVU BULEVU PELUNUTA TIBI PAGAI MI
 PAGU IMI PURBBA DISEN GAMUDUVU GEME

NAI DAKSHINA DISEN MATTUGE PAGAI PASSIMA DISEN ELUPALUGE
 PAGAI IMU UTTARA

DISEN GAMUDUVU GEMENAI GALUDUVU TIBI NEVIDADE VYANA
 PAGAI MI DIVUME TIBI AKI

RI MATYE VA PAGAI MI DUVU ME TIBI SABISI VATYE
 VYANA PAGAI KELUMADULE KIBIDUVU TI

BI PAGAI DIADUVUME NAKATI KITALUGE ATU TIBI PANGADAI
 DIADUVU ME DATAGELI TI



The cultivation - portion in *Laabaa's* garden located in *Isuduvu*; the cultivation portion *Upurako's* garden located in *Isuduvu*; the half of cultivation portion of *Damvatu's* garden located in *Isuduvu*; the boundaries of this portion are: to the East and the South the portion from the village of *Isuduvu*; to the West, the portion of *Denige Vattu* to the North, the portion from the village of *Gamdu*; the pagu land located in *Sirialu's* *Datukubu* also located in *Isuduvu*, the portion located in *Matiduvu* in *Kelemadulu*; the portion dedicated in the past in (*Bolumuloku*) to the *vihāra* in *Dabuduvu*;

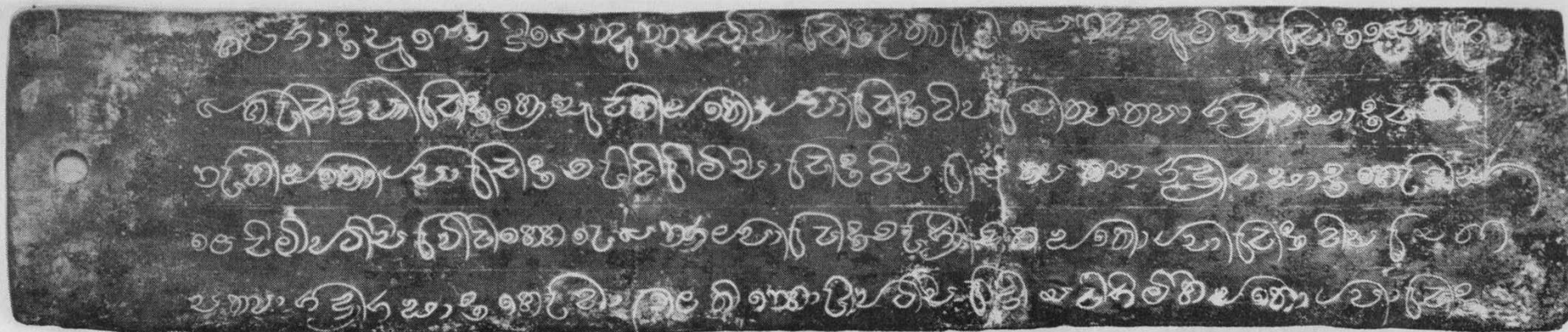
BI PAGAI ISUDUVU TIBI LABA VATYE VYANA PAGAI
ISUDUVU TIBI UPURAKUGE VATYE VA

PAGAI ISUDUVU ME TIBI DAMVATU VATYE VYANA PAGADAI MI
PAGU IMU PURBBA DAKSHINA

DISEN ISUDUVU GEMEN PAGAI PASSIMA DISEN DENIGEVATTUGE
PAGAI UTTARA DISE

N GAMADU GEMEN PAGAI ISUDUVU ME TIBI SIRIALUGE
DATUKUBAI TIBI PAGUGADAI KELEMA

DULE MATIDUVU TIBI PAGAI BOLUMULOKUN PURBBE DABUDUVU
VERATA NIETVI TA



To the East, the reef of *Munnaputi*; to the North, the reef of *Maamuli*; to the South-West, the reef of *Sukulu vadu*; the reef in *Kadutotu* (ford) in *Kronduvu*; two portions of the shallows of this reef; the reef in *Kadutotu* (ford) in *Vadinelu*; the reef in *Elumirili*; two portions of the shallows of this reef; the *Sangalu* reef at the edge of the reef of *Viliputi* in *Kelemadulu*; the reef in *Kadutotu* (ford) in *Elugiri* two portions of the shallows of this reef; the reef of *Tinkoluputi* in *Kelu Madulu*; the reef in *Kadutotu*; the reef in *Kadutotu* (ford) in *Diavigili*;

KA PAGAI PURBBA DISEN MUNNAPUTI PARUVAI UTTARA
DISEN MAMULI PARUVAI SORUMA

SU KULUVADU PARUVAI KRJNDUVU KADUTOTU PARUVAI MI
PARU ATPATPAGU DRAGADAI VADI

NELU KADATOTU PARUVAI ELIMIRILI PARUVAI MI PARU ATPATPAGU
DRAGADAI KELIMADU

LE VILIPUTI PARU BIVUKKELE SANGALU PARUVAI ELUGRIE
KADUTOTU PARUVAI MI PARU AT

PATPAGU DRAGADAI KELIMADULE TINKOLUPUTI PARU DIAVIGILI
KADUTOTU PARUVAI



The boundaries of *Natudireki's* portion located in *Mapannu* are: to the East, *agelu*; to the South, the three portions on *Pansholuka* Road; to the West (*pelu*); the *butu* of *kadaveru*; to the North, the *butu* of *agelu*; the boundaries of the back - yard portion of *Nilemin* wife of *Budipaamuladari* in *Male Mapannu*; to the North, the portion of *Kitemin*; to the South, the portion of *Timuratna Baderi* to the west, the portion of *Kitakalu* of *Biaiduvu*; to the North, the portion of *Lokamaadeevi*.

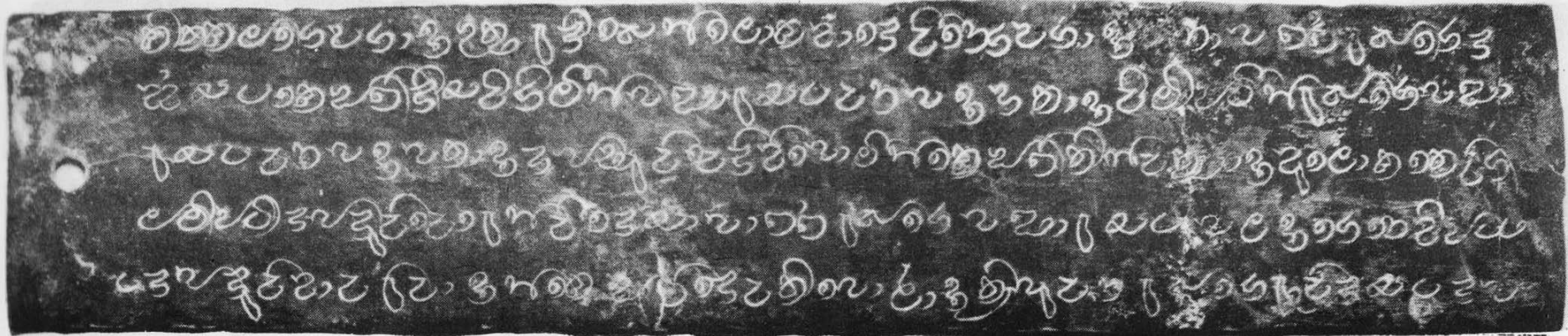
TIAI UTTARA DISEN AGELIAI MAPANNU TIBI NATUDIREKKAGEIN
PAGU IMI PU

RBBA DISEN AGELIAI DAKSHANA DISEN PANSHOLU KAMGATI
PAGAI PELU DISEN KADA

VERAI BUTU UTTARA DISEN AGELIAI BUTU MALE MAPANNU
TIBI BUDIPAMULADARIN

ABI NILEMINGE GEBILI PAGU IMU PURBBA DISEN KITEMINGE
PAGAI DAKSHI

NA DISEN TIMURATNA BADERIAGE PAGAI PASSIMA DISEN
BIAIDUVU



The sustenance share (*baimbat*) due to the Government from *Diavigili* granted by King *Manābarana* as a meritorious grant; the sustenance share belonging to the Royalty from *Viliputi*; the three cowrie-shares (*vati*) set apart for gifts of cowries in *Dabuduvu*; *Galuliputi* in *Mulok Atelu*; the two cowrie-shares set apart form the *Maavaru* tax from *Dabuduvu* to this *puti*. Having examined the Government share of King *Ābarana*, given to *vihara* at *Dabuduvu*;

KITKALIGE PAGAI UTTARA DISEN LOKAMA DEVINGE PAGAI
MANABARNNA RASUGE DA

RMMA ATA KEDUNU DIAVIGILIN BANDARA ATA VANA BAIMBATAI
VILIPUTIN RASUGE BANDA

RA ATA VANA BAIMBATAI DABUDUVU VEDUMU BOLIN KEDUNU
TIN VATYA IMU LOKATELUGA

LUPUTI DABUDUVU VEREN VIDE ABARNNA RASUGE BANDARA
ATA BALAI GENE ME PUTTA

TA DABUDUVU MAVARUVAIN KEDUNU DEVATI POLLAI TRIBUVANA
RASUGE RAVUDA ATA DABU

Three cowrie-shares (*tin vatubolu*) set apart from *Mavaru* tax from *Dabuduwu* on account of *ruvudu* of King *Tribuwana*; the sustenance share due to the Government set apart from *Meduputi* in *Kelemadulu* granted by King *Tribuwana*; all these former *rudin* were given to the mosque as a benefice.

DUVU MAVARUVAINI KEDUNU TINVATI POLLAI TRIBUVANA
RASUGE KELIMADULE MEDUPUTIN

KEDI BANDARA ATA VANA BAIMBATAI MITAKU PURBBE RUDINVE
MASDIDATA SUDDA KOTU DINU A

RIADU VATELU TOTUDUVU TIBI PURBBE DABUDUVEN LIBEKANA
DEPAGAI PURUVE DABU

DUVU GEMEN MALE TIBI DEPAGU MAVALI KANAGETAVI SINYA
SINA BULISI BOLI MULI MA

SDIDATA ME DINU SATADUVU MATYE KALAIUVU TIBI DABUDUVEN
MARUKDA



The two portions located in *Totadu* in *Ariadu* *Atelu* which in the past have been receiving from *Dabudu*; the two portions located in *Male* which in the past have been receiving from the village of *Dabudu*; all cowries were given to the Mosque.

The cultivation portion of the *Pagire* on the South of *Marukdade* (Belonging to *Dabudu vihara*) located in *Kalaidu* on *Satadu*; set forth below are the portions due to the *vihara* in *Dabudu* in former times: two portions located in *Sitadu*; the cultivations portion in *Kunak's* Garden located in *Gamu*; the cultivation portion in *Mavalu's* garden located in *Kalaidu*; the cultivation portion of *Punalaadada* located in *Kalaidu*; the cultivation portion of *Biligaskade* located in *Kalaidu* the *kana* portion of *Digalaan Diadu*; the cultivation portion of *Panigada* in *Dabudu*; the cultivation portion of oil *Dabala's* garden in *Isudu*; from all these portions whatever contributions

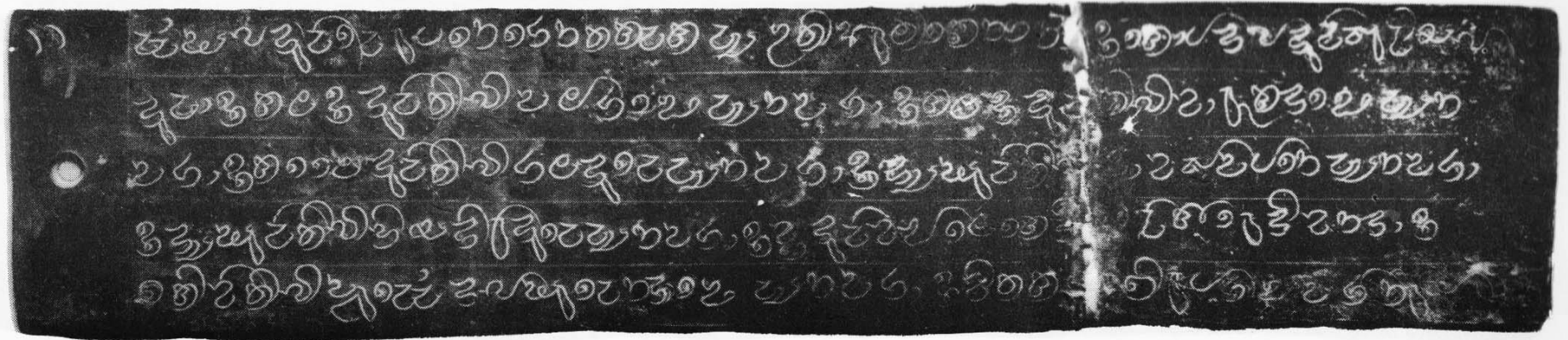
DU DAKSINA DISE TIBI PAGIRE VYANA PAGAI PURBBE
DABUDUVU VERATA VAKA NEGENA PA

GU KYATI SITADUVU TIBI DEPAGAI GAMU TIBI KUNAKVATYE
VYANA PAGAI KALADUVU TI

BI MAVALU VATYE VYANA PAGAI KALADUVU TIBI PUNALADADE
VYANA PAGAI KALADUVU

TIBI BILIGASKADE VYANA PAGAI DYADUVU DIGALAGE
KANA PAGAI DABUDUVU PANIGA

DE VYANA PAGAI ISUDUVU OLIDAMALAGE VATYE VYANA PAGAI
MITAK PAGU MATIN PU



were due to the *vihara* in *Dabuduwu* in former times are to be taken for worship.

The *Suliabiduwu* in *Dabuduwu*; the cultivation portion of *Palugade* located in *Kalaiduwu*; the cultivation portion of *Marukdade* located in *Kalaiduwu*; the cultivation portion of *Galaduve* located in *Kelenduwu*; the cultivation portion of *Laamasupatumu* (ford) located in *Diaduwu*; the cultivation portion of *Adiruduwu* located in *Diaduwu*; two *Manadu* in *Kedikeli Kuru* in *Miladuwu Madulu*; the cultivation portion (belonging to *Dabuduwu* in former times) located there itself; All these island lands (*ratugadu*) and shares given to the Government as sustenance share of the king were given over to the Mosque as benefice.

RBBE DABUDUVU VERATA NEGENA TAK VAKA VYAUTI ALIKEN
GANNAI KOTU DABUDUVU SULI ABI

DUVAI KALAIUVU TIBI PALUGADE VYANA PAGAI KALAIUVU
TIBI MARUKDADE VYANA

PAGAI KALAIUVU TIBI GALADUVE VYANA PAGAI DYADUVU
TIBI LAMASU PATUNE VYANA PAGA

I DYADUVU TIBI BIADIRUDUVE VYANA PAGAI MANADUVU
MADULE KEDIKELUKURE DI MANADAI

EKIMU TIBI PURVVE DABUDUVENDEDE VYANA PAGAI MITAKA
EKANI RATU GADU PAGUNA RASI

The reefs in *Kadatotu*, (ford) *Vadinelu*
Elumirilisutu, land the *Shaiselu* ambergris
 (*gomakashapati*) belonging to these reefs are
 bestowed to the Mosque. The *Shaiselu* ambergris
 belonging to the reef of the *vihara* and the
 villages *Isuduvu* and *Dabuduvu* to be considered as
 one, and to be divided equally between them. The
 sustenance shares of lands (*gadu*) and portions (*pagu*)
 in *Goviduvu* solely, were ordered to be given to the
 Mosque for all such things as the supply of thatch,
 oil for the lamps, rice for the consumption.

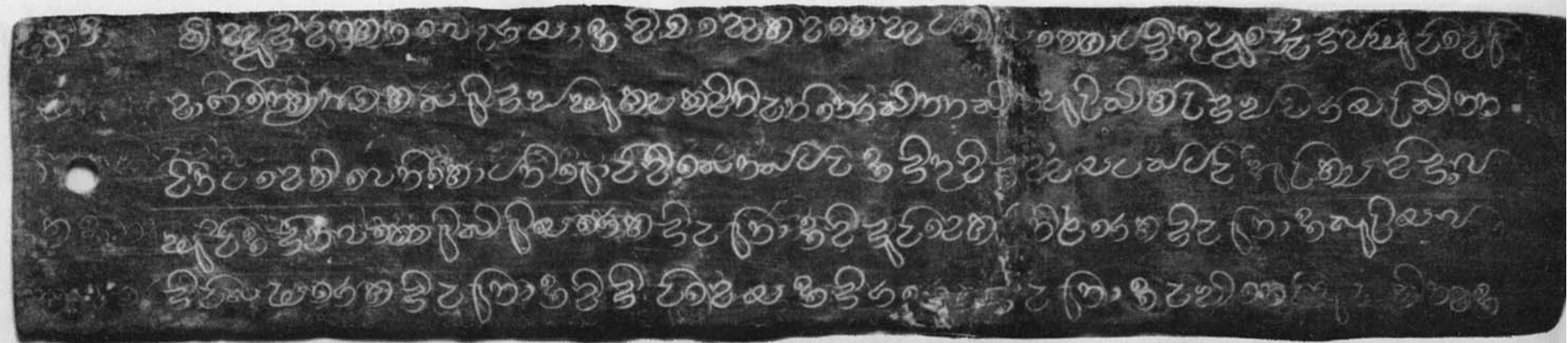
GE BANDARA ATA VADUNA BAIMBATI BANDARAIN SUDDA KOTU
 MASDIDATA DINU ELIMIRILI

SUTE VADINELU KADUTOTU PARUVAI MI PARUTA ATVI
 SHAISHELU GOMAKASHAPATI MASDI

DATA SITUVAI DINU VERESU PARATA ATVI SHAISHELU
 GOMAKASIAPATI ISUDUVU GEMENAI

DABUDUVU GEMENAI DEGEMENA EKSHAI KOTU BASAI GANNAI
 KOTU MITAK EKANI GOVIDU

VU GADUPAGU BAIMBATI MASDIDU SANA
 PAN GEAI VETTELAI SADAKA SADULAI MA



by *Malim* and the person in charge of the Mosque, (*mudimu*). The *hinna* lands of the impoverished people from the *vihāra* in former *Dhabudhivu* should be left to remain as *hinna* and bestowed upon them without hindrance. Set forth below are the *alu* (persons) assigned to this *darma* (religion): *Patterisiria's* people living in *Dabuduvu*; *Kalunilla's* people also living in this island, *Sanda's* people living in *Suliabiduvu*; *Aidiga's* people, also living in this island; the mother-and-three-children (*tinmai*) living in *Vadinelu*

LIM MUDIMUN KANA BOGAA IMI EMMEKA MAKEMMATU NIAT
KOTU DINU PURVU DABUDUVU VERU

MANIN KREN EKASARI DADU DUKPAT MINIVANUNGE SINNA
SINA MULISI KULA DADUVAGU ELU SINNA

VINATA ME TIBENI KOTU NIROVUMISENA SITUVAI DINU MI DARMMA
ATA SITUVI ALU KYAMU DABU

DUVU IDINA PATERI SIRIAGE KADIVARUNAI MI DIVU ME
KALUNILLAGE KADIVARUNAI SULU ABI

DUVU SANDAGE KADIVARUNAI IMI DUVU ME AIDIGAGE KADIVARUNAI
VADINELU BUNDA TINMAI

මාගමනිදි, මිනිනිනි විදුටි, 067 වතු පුකු පුකු මහලයා, 02, 03, 04, 05
 පුකු පුකු පුකු පුකු පුකු පුකු පුකු පුකු පුකු පුකු පුකු පුකු පුකු පුකු පුකු පුකු
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 පුකු පුකු පුකු පුකු පුකු පුකු පුකු පුකු පුකු පුකු පුකු පුකු පුකු පුකු පුකු පුකු
 පුකු පුකු පුකු පුකු පුකු පුකු පුකු පුකු පුකු පුකු පුකු පුකු පුකු පුකු පුකු පුකු

Airaki of this village itself; *Paruwesia's* people
 living in *Keluduvu*-*Potpakumalla's* people living
 in *Ratpanduwu*; *Satya's* people living in *Tinkoluputi*,
Devala's of the same village *Burokisudea's* people
 in *Medeputi*; *Kudaketta's* people of the same vi-
 llage; *Malla's* people in *Matiduvu*; *Kunekimeria's*
 people of the same island; *Digusika's* people of the
 same island; *Rakisiridia* and mother-and-five-children
 (*paamai*) of *Viliputi*;

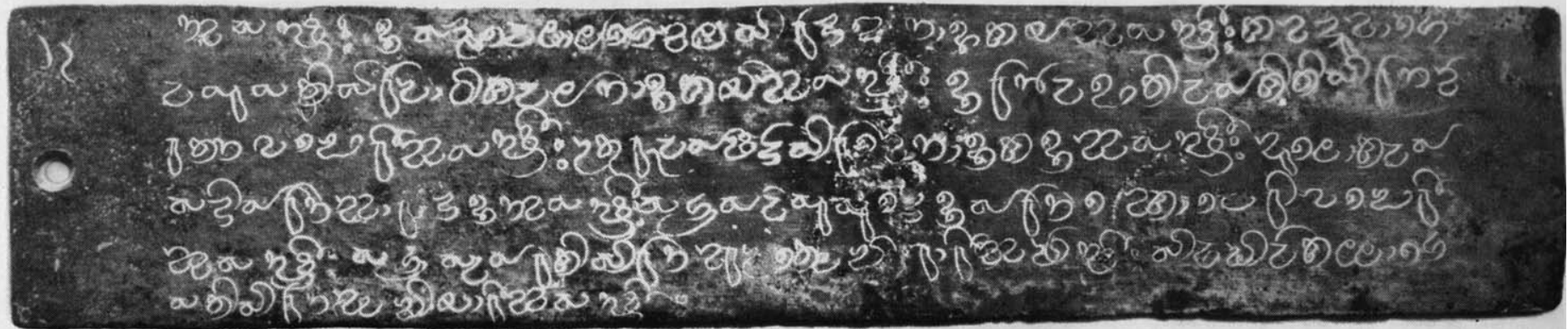
MI AGEME AIRAKKAI KELUDUVU IDUNA PARUVESYAGE KADIVARUNAI
 RATPANDI

VU IDUNA POTPAKMALLAGE KADIVARUNAI TINKOLUPUTI BUNDADI
 SATVAGE KADIVARUNAI

MI DUVU ME DEVALAGE KADIVARUNAI MEDEPUTI BUROKI SUDEAGE
 KADIVARUNAI MIDUVU

ME KUDAKETTAGE KADIVARUNAI MATIDUVU MALLAGE KADIVARUNAI
 MIDIVU ME KUNIKIMERI

AGE KADIVARUNAI MIDUVU ME DIGUSIKAAGE KADIVARUNAI
 VILIPUTI RAKAI SIRIMIA



Malasika and their *gusati*; *Burulu Mala's* people of the same island; the-mother-and-five-children of *Kudakasalu*; *Sanda's* two-children (*de-dari*) in *Muloku*; *Siridiopdia's* people in *Uigalu*; *Bandasiru's* mother-and-four-children (*Sataru mau*) of the same island; *Siriadisenna's* mother-and-five-children of the same island *Kitiperu* of this island; *Goi* of this island *Aipin* of *Dabiduwu* itself; mother-and-child (*dema*) of *Podirekka* of this island *Danasiruabut* of *Kalaiduwu*; all these *alu* (persons) are (assigned to the Mosque)

DI AI A PASMAUNAI MALUSIKAI MIUN GUSATI MIDIVUME BURULU
MALAGE KADIVARUNAI

ME DIVUME SIRIADIREKKA PASUMAUNAI KUDAKASALU TINMEUNAI
MULOKU SANDA DEDARI

NAI UIGALU SIRIDI PODIAGE KADIVARUNAI MIDIVUME IDUNA
BUNDADI SIRIA SATARAMAUNAI

MIDUVUME SIRI ADISENNA PASUMAUNAI MIDUVUME KITIPERU
MIDUVU ME GOI DUVUDUVUME

AIPIN MIDIVUME PODIREKKA DEMAI KALAI DUUVU MA DANASIRU
UBUT MITAK ALUN MASUDA

(One sheet is probably missing here in the *Loamaafaanu*)

(Incomplete) former *radun* having caused to be shown to the people the lands of the mosque; having shown to the people in *Dabuawu* who climb trees to draw toddy that the thatching of the Mosque should be attended to by them by supplying *cadjans*. Having observed the ten-day fast (*disaroda*) and having observed the *rihadu* rites, and having bestowed upon the mosque (the great king *Sri Gadanaditya* decrees as follows) To the Great King *Sri Gadanaditya* and his lineage and to all those kings who have converted you to the Muslim religion and thus stabilized (this religion) to all such devotees I bestowed (this mosque) in order that the merit is transferred to them.

PURVUE RUDINME AGELI NELAI MIAGE AGELI DEKELATA MINNA
DEKODU VENI MASDIDU

VATI EREMA GEMENATA ERE DAKVANI KOTU DABADUVU
RAVALI MULLI SIPAI RUKAANA PIRIMINI

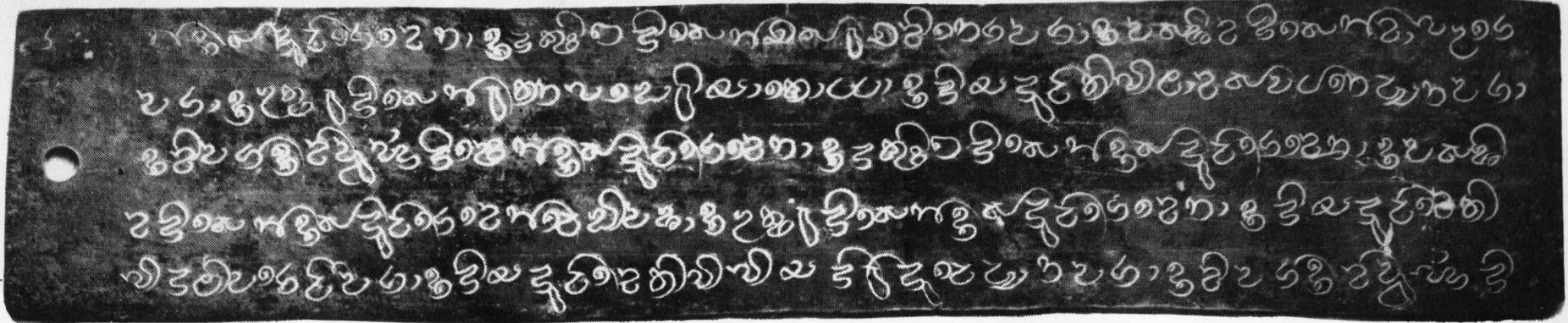
KENAKUNI KRENA ASARAKDANA EKI PENI KADA MASDIDU PAN
GE SANA DATA ERE DAKVANI

KOTU DISA RODA SIPAI RIHADI KOTU AISUMA GEMEN MASDIDU
MATYE TIBA

I SRI GADANADITYA MARASUNAI MI RASUNGE GOTRAI UBAME
MUSILIMANEVA DINI

Having ordered that the five *medi* of cowries formerly taken from the poor people (*dugapatin*) living in *Dabuduvu* should not be taken; Having bestowed without hindrance to the Mosque (it is decreed that) any person who misappropriates anything out of the income given to the Mosque or any King who violates this order shall be considered a traitor to the Almighty God

SARUKULA TAKU RASUNAI MITAK UPASAKA VARUNGETA DARMMMA
 ATA DEMALLA KASA
 LU SADAKA DENI KOTU DABUDUVU IDUNA DUGAPATIN KREN
 PURBBE GANNA PAS MEDI
 BOLI NUGATA UTI KOTU NIROVUMISEN SUTTAI MI MASDIDATA
 DINI EKANI GOVI
 DUVAKU ALAKPAGA KUNIKAI GENE MI MASDIDU BIDE NASHANA
 KREMEVI ESINTA KULA
 KOMME KULA RASAKUN DEVATAINATA DROIVANI KOTU MINNAINI
 SRI GADANADITYA



- | | |
|---|---|
| <p>5. <i>Danadanaika</i>-Minister, of the name <i>Malusiru</i>,
of <i>Isduwelalu</i>.</p> | <p>MMASANSHRI ISDUVELALUGE MALU SIRU DANDANAIKAMMASANSHRI
KAMADUMAGE</p> |
| <p>6. <i>Valunaika</i>- Minister, of the name <i>Satisirupatika</i>,
of the clan of <i>Kamadumaa</i>.</p> | <p>VASU SATISIRU PATIKA VALUNAIKAIMMASANSHRI IRUNUVAOTI
VASU KITISIRU NAM</p> |
| <p>7. <i>Ratnabaderi</i>- Minister, of the name <i>Kitisiru</i>,
of the clan <i>Irnuwaoti</i></p> | <p>RATNABADERIMMASANSHRI LITURU VASU SHADISIRUME NAIKAIM
MASANSHRI MULOK VASU</p> |
| <p>8. <i>Menaiika</i>- Minister, of the name <i>Shadisiru</i>,
of the clan of <i>Vaturu</i>.</p> | <p>SADISURU NAM MARADAINMASANSHRI SAGRASU VASU DEISURU
NAM KOTERIBADERI</p> |
| <p>9. <i>Maaraadain</i>- Minister, of the name <i>Sadisuru</i>,
of the clan of <i>Mulok</i>.</p> | <p>MMASANSHRI SAGRASVASU RAKISIRU NAMU UTPEDIARIMMASHANSHRI
SIVADIVU KALLAGE</p> |
| <p>10. <i>Koteribaderi</i>- Minister of the name <i>Deisuru</i>
of the clan of <i>Sagrasu</i></p> | <p>SATISIRU NAM PADIARIMMASANSHRI</p> |
| <p>11. <i>Utpediarin</i>- Minister, of the name <i>Rakisiru</i>,
of the clan of <i>Sagrasu</i>.</p> | |
| <p>12. <i>Pediarin</i>- Minister, of the name <i>Satisiru</i>
of <i>Sivadivu Kalu</i> (clan)</p> | |