

they sent him, he formed friendly alliances with such of the princes of Choda, of Gowda, and of many other countries as duly appreciated his good will, but by his personal valour struck terror into those who esteemed not his friendship; and he caused princesses to be brought unto him from each of those countries, with other tributes of homage, and as then there remained no hostile kings throughout Dambadiwa to wage war against him, he tarried at Rajameswara, c where he made donations of balanced weights, consisting of valuables, and thus enriched the poor and satisfied the needy. He then caused obelisks of victory formed of stone to be set up as lasting monuments, and having built a dewalle consisting of five divisions, departed thence with his army composed of four regular bodies and returned to Ceylon. Then reflecting that albeit he had no enemies here, he might possibly encounter enemies hereafter, he caused alms houses to be erected at many places in Dambadiwa, as well as in this Island, and caused alms to be distributed constantly. He also caused gardens and fields to be cultivated, and dwellings for priests to be formed upon the hill Rankohokaloohene, wherein is situate the cave of Dambulu Lena. Having a perfect knowledge of the doctrines of Buddha, he promoted the cause of religion and also the interests of science, he restored the ruined fanes, and the roads, which were destroyed in consequence of the calamities which had befallen the land during former reigns, and (re-) built the wihares in the city of Anooradhapooru, in Kelaniya, Mewoogone and many other places; he expended vast riches and within this wihare he caused to be made 72 statues of Buddha in the recumbent, the sitting, and the standing posture, and having caused them to be gilt, celebrated a great puja at the cost of 7 lacks of money, and as is thus recorded upon this stone gave (to this cave) the name of * Swarna girigahaaya.

No. 6.

ENGRAVEN ON A TABLET FORMED ON A ROCK AT POLLONNAROWE-

Saahaṣa Malla, of the illustrious race of Kaalinga, having been brought over from the country of Kaalinga and installed king of Ceylon by the fortunate chieftain, has rewarded him with extensive lands and other riches, which being the sacred gifts of gratitude, ought to be guaranteed unto him.

After the demise of Nissankha Malla who formerly reigned in Ceylon, and subsequent to the immersion (of the ashes) of a number of kings who succeeded him and had like so many diminutive stars twinkled after the sun had gone down, when Ceylon being without a ruler was as a dark night without a dawn, Kooloon-dootetti Abo-nawan, a chieftain of Ceylon, who bore a great affection for his country and was endowed with wisdom, virtue, honor, and other qualities befitting a statesman, advised with his old and constant friend Kumbudal-nawan, another patriotic chieftain, and

c Ramisseram.—* i. e. Care of the golden mountain.

saying, a kingdom without a king, like a ship without a steersman, cannot prosper, and is as cheerless as a day without sun; and the religion of Buddha has nothing to depend upon for support in the absence of the discus of domination—Wijaya Raja having extirpated the yakshas from the island of Ceylon, converted it as it were into a ground-plot free of roots and stumps, and therefore the kings of that dynasty protected this country with great assiduity—they resolved, saying, we shall send to the country of Kaalinga and have the younger brother of Nissankha Malla Swamy who formerly reigned here, to be brought hither, and so we shall preserve the religion and the country—and in pursuance of their resolve, they dispatched thither the loyal and accomplished chieftain Mallikaarjuna to invite the prince, namely;—Sirri Sangabo Kaalinga Wijayabaahu Raja surnamed Saahasa Malla because of his surpassing prowess, who was born at Singhapura of the queen Laka Maha Devi, to the king Sree Gopa Raja, a descendant of Kaalinga Chakkrawarti, who was sovereign of the whole (of this) Sakwela and was of the illustrious race of Okaaka. The prince was accordingly conducted with great pomp to the town of Kahakonde pattanama in the Solee country where he was attired in rich vestments and jewels, and was served as became one who was expected to fill the royal office. The malecontent chieftains who, hearing of this, caused tumults with the design of establishing themselves in power, and who bated monarchs because they inflicted punishments and granted rewards, thereby to protect the country and promote religion, were subdued within two years, and then, as it were the elevating and displaying of the full-moon, they brought forth the prince and having embarked him at an auspicious moment and during a fortunate stellary coincidence, conducted him in safety over the sea and over the land, and the triple kingdom being brought under the shelter of one regal canopy, he received the sacred unction at an auspicious moment and under a fortunate asterism, on Wednesday the 12th day of the encreasing moon, in the month Binera, at the completion of 1743 years and 27 days of the era of Buddha.

In reward of this transcendent exploit, he, in the very first year of his reign, invested the said chieftain with the badge of the dignity of Senewirat, and appointed him prime minister, and because the mother of such offspring deserved to have much rendered unto her, he conferred on the said chieftain's mother the title of Lanka Tileke Devi, and caused her to be invested with a girdle of gold and bestowed on her many valuable gifts.

Inasmuch as it is a duty incumbent on kings to reward and protect those who have done exploits in their service, it is enjoined and thus recorded on stone that future kings shall not resume the lands and the retinue and other riches which have been granted to this chieftain Lak Wijaya Senewi, to last so long as the sun and the moon should endure, but that they shall guarantee the same on these terms and so perpetuate their own dynasty.

If seeing this, ministers and others entrusted with the administration of the government, should yet arrogate these things to themselves, or confiscate them for the king, they will be as subverters of the kingdom, they will be as outcasts, and they will be like

unto dogs and carrion crows. Therefore let those who are really loyal and desirous of guarding their sovereign lord, secure unto this person all the wealth which has been bestowed on him.

The rewards conferred by the king Saahasa Malla of the Kaalinga dynasty on the fortunate Ceylonese chieftain who was steadfastly resolved on preserving the kingdom, ought to be guaranteed to him by future sovereigns, so that the Kaalinga dynasty may endure as long as the sun and the moon, and also by persons in authority, so that the rewards of their loyalty may be likewise ensured unto them.

Sirri Sangabo Weera Raja Nissankha Malla, of the race of Kaalinga, and Chakkrawarti (Sole sovereign of this kingdom) having established order in Ceylon and brought the whole country under one canopy; having relinquished the revenues of five years and thereby relieved the people of Ceylon from the distresses occasioned by the exactions of former kings; having distributed yearly five times his own weight of valuables, and bestowed titles and lands, slaves and cattle, gold, precious stones, vestments and jewels and various other riches and thereby caused gladness * * * ; having caused places of shelter to the necessitous to be constructed in other countries as well as in his own kingdom, and abundance of alms to be dealt out thereat; having surveyed the whole country and explored all the strongholds, and established the prosperity of the country and of the religion; having then, through a vehement desire of engaging in war, proceeded to Dambadiwa, followed by an army complete in all the four constituent hosts, and challenged to battle and meeting with no opponent, but seen the gifts of homage, consisting of royal virgins gold &c. which were presented by the princes of Pandu * * * , and having then set up the staff of victory, he returned to Lakdiva and reigned in accordance with the 10 precepts of government, during which period he caused the Ruanwaeli dagoba to be constructed and beheld the work from the rock whereon this is inscribed—Success!—

[N. B. *The words in parentheses have been interpolated in order to explain more clearly the sense of the original.*]—E.D.
