

dena wahansē tulābhāra naengi (7) hawurudu patā pas tulā bhārayak baegin dī dukpatun suwapat koṭae suwapatun (8) koṭae tun rajayehi no ek bhe ya naṃwā tun nakā samanga koṭae tewalā ya (9) koṭae liyawāsa antaḥpurastrīn Ruwanmaeli wahasae wahansē dā wandanā karan kaemae (10) ta baegae kiyaē ga[n]it ne sēmae raja darukenakun kawawū yē wehedayi wadārā (11) ananta wasa daewiya dura koṭae mehe karuwan ānanda karawā Pihitirajayaṭa pi (12) yumak sē wū Ruwanmaeli dahagab wahansē karawā antaḥpurastrīn dā wandawā pe (13) ra aya genae dustha kaḷa Lamkāwāsīnta ran waḷan ridi waḷan ādī wū boho saepa (14) t dewā wadārā uttē am[u]nakāṭa aya ekamuṇu tun paēlak hā maṇḍaran sakak hā (15) maendē amuṇakāṭa ekamuṇu de paēlak hā maṇḍaran hatara aka hā paessē amuṇakāṭa (16) . . . ekamuṇu hā[maṇḍa] ran tunaka baegin aya gannā niyāyen wyawasthā koṭa wadārā

154. Rambha wihāra : A (2) sri Lamkāwa manushyāwāsa kaḷa Wijaya rāja paramparāyen (3) Lamkā himi Ḷrī Wirarāja Niṣṣaṃka Malla Kāli[n]ga Parākra (4) mabāhu cakrawartī swāmīn wahanse Lak diw e (5) k sat koṭae perae raja daruwan no bada aya genae (6) dug biṭa kaḷa Lakdiwae Ruṇu rajayehi gam niyam ga (7) m waewu aēla awuṇu rājadhāni prasiddha sthāna wi (8) naga . . no haeki pa

B.—(1) me tānā me (2) ridden nasā pūwā e e tae (3) ādī wū daē karawā sat hawu (4) wel wahal sarak pamuṇu (5) ridi waḷan mutu maenik wastrābha (6) tu dī hawurudu patā pas tulābhāra (7) wa samūriddha koṭae boho teḷu . . dali (8) maga idūrā tabā lo waēda sasun (9) ja daruwan boho kal sā (10) ssan nirmmala koṭae (11) tabā Dambadiwu wae (13) na da pūjā

156. Sāhasa Malla's inscription at Polonnaruwa : A.—(1) Ḷrīmat Sāhasa Mallaḥ Siṃhalapatiḥ Kāliṅga vaṃṣagra (2) nīr ānīyātra Kalingato rppitavate Lamkādhira (3) jya Ḷriyām.

āyushmat pṛitanādhipāya mahatīm grāmā (4) dikām sampadam.

datvaivaṃ kṛitavān svayaṃ kṛitavidā (5) mekādhiraḶjye padam.

Ḷrī sirisara Okāwas parapure (6) hi muḷu sakwaḷa ek sat kaḷa Kāliṅga cakrawartī (7) paramparāyāta Ḷri goparājayan wahanse [Ba] (8) hidāloka mahadewīn wahanse kusin Siṃhapur (9) hi prasūtawū asama sāhasayen Sāhasa Malla yaeyi (10) wirudu lada Siri saṅga bo Kāliṅga Wijayabāhu rajapā (11) wahanse paḷamu Lamkāyehi rajasiri paemiṇa siṭi Ni (12) Ḷṣaṃka Malla nam baenān wahanse swarggastha wū (13) pasu hiru astayaṭa giya emae tarugaṇanak se (14) kīpa raja kenakun gili giya tanhi Lamkāwa aswā (15) mika wae sanda udā no lat raeyak se anduruwae tubū sa (16) nda Lamkādhikāra Lolupaelaē kuḷu dūṭtaewi ābonāwa (17) n taman Ḷrita Ḷila kulācārādi mantrī guṇen ye (18) di nīti para wae wana heyin tamāṇṭa parama mitra wū Lam (19) kādhikāra Lolupaelaē kuḷu

budalnāwan hā ekwae ra (20) jahu naeti rajaya nam niyamuwā naeti naewak se no pa (21) watneyae hiru naeti dawasa sē no hobaneyae Buddha ç[ā] (22) sanaya da anasak naetiwae nirā-lamba wanneyae tawa da (23) Lak diwa Wijaya rājayan Yaksha praḷaya koṭae ka (24) ṇu mul bā taenū wiyalak se pawat kaḷa heyin (25) ema waṃçayehi rajun boho sē rakshā kaḷa tenaeyae (26) e baewin mehi raja kaḷa Niççaṃka Malla swāmin (27) ge malanuwan wahanse Kalingu raṭa yawā waḍā (28) awut lo sasun rakunha yi bæṇae niçcaya (29) koṭae swāmi paksha pāta dhīra sāra guṇen yukta (30) e raṭa waesi Mallikārjunā nam pradhānī Kalingu raṭa (31) yawā ārādhanā koṭae maha peraharin genwā So (32) ḷi raṭae Kabakoṇḍa paṭṭaṇa mae waḍā hinduwā rat-nābha

B.—(1) raṇa wastrādīn matu wana rajya çrīyaṭa anu (2) rūpa çrīn satkāra karana kalhi e bawa asā (3) anugraha pari-graha dekaṭa pobosat lo sa (4) sun raknā rājawarayan no kaemaeti wae tama tamā (5) gē mae adhipatyaya patā wighna karana durmma (6) ntrīn de hawuruddekin sādha pun sanda naengae (7) pānā sē çubha nakat mohothi muhundu piṭae (8) manga petae nirupadrawa koṭae waḍā awut Trisim (9) haḷaya ekātapatra koṭae Buddha warsha ek dahas (10) sat siya tesālis hawurudu tun mas sat (11) wisi dawasak giya tenae Binera pura doḷos (12) wak lada Badā dawas çubha nakat mohotin a (13) bhisheka kaeraewū me ananyasādharāṇa daskamaṭa (14) taman wahanseṭa paḷamuwannehi senewi rat (15) paṭā bandawā agra manti koṭae situwā mewaeni daru (16) wan lada mawunṭa waedi satkāra kaḷa manā wēdayi (17) mowun maēniyaṇa Lam-kātilaka mahadewīyaeyi (18) nam dī baḍae ran paṭa bandawā boho sammāna dī (19) hira sanda pamuṇu koṭae Lak Wijaya Singu sene (20) wi ābonāwanṭa dī wadāḷa gamwaraha pariwāra (21) hā siyalu sampattiyāṭa matu wana raja daruwa (22) n udu taman tamanta das kam kaḷawun rakshā (23) kirīma rāja dharmma heyin wilopayak no ko (24) ṭae memae paridden tabā dī owun waṃça rakshā ka (25) ranu maenaewaeyi çilā lekha karawā wadāḷa seye (26) kae me balabalā rāja wallabha wae siṭi amātyādi (27) hu da balātkārayen mē ki deya gathu nam (28) wewayi rajastha taḷahu nam wewayi rājarjā macku (29) wā nam weti kulen hīnayan hā da kawuḍu ballan (30) hā da samanam weti eheyin swāmi pakshapāla (31) pakshā karannā kaemaettawun wisi (32) n mowunṭa dun hāemae sampat rakshā karanu maenaewi.

Dewa (33) Sāhasa Malla esha jagatām mānyas swayam yā (30) cate

trāṇam yad dṛiḍhapakshapāta dhuriṇam kshātrō hi (35) dhar-mmaḷ param

āyushmat pṛitanāpateḷ kṛitavataḷ (36) Kālingawaṃçodayaṇī candrārkaḷ vadhi sampadā (37) saha tato rakshantu waṃçyān nṛipaḷ.

157. Pillar of Lag Wijaya Singu Kit at Abhayawaewa : A.—Çrīmat Okāwas raja parapuren ā Abhā Salamewan Lilāwati swāmīnge agrāmātya wū Lag Wijaya Siṅgu Kit senewiyan tun-

gave gold and silver ornaments to many poor people together with his queen's five people raising the balance, giving yearly five times his own weight, making unhappy people happy, happy people raising in the three kingdoms, uniting the three nikāyas into one, and made still more made the women of the harem salute the Ruwanwæli Dagoba Having pleased the working people, having made the kingdom of Pihiti like a lotus, having built the Ruwanwæli Dāgoba, having made the women of the harem salute the relic, having given to the people of Lamkā that were unhappy through the taxes of former kings, gold and silver ornaments and much wealth, he gave orders to fix the tax for the first amunam at 1 amunam 3 paelas 6 maṇḍaras, for the middle one at 1 amunam 2 paelas 4 maṇḍaras, for the last at 1 amunam paelas 3 maṇḍaras.

156. Sāhasa Malla's inscription at Polonnaruwa.—The glorious Sāhasamalla, lord of the Siṃhalas, the head of the Kālinga dynasty, having come here from Kālinga, gave to the aged general who obtained for him the splendour of sovereignty over Lamkā a great fortune, viz., villages, etc., and so fulfilled the parts of grateful men in sovereignty.

Descended from the unbroken line of Kālinga emperors who in the glorious line of the Ikshwāku family had reduced all cakrawālas under one umbrella, whom Çri Goparāja had generated from the womb of the great queen Bahidāloka at Siṃhapura, celebrated under the name of Sāhasa Malla on account of his incomparable valour, His Majesty Siri sāngabo Kālinga Wijayabāhu after his royal brother called Niççaṃka Malla, who formerly had gained royal power in Lamkā had become an inhabitant of swarga, when like a number of stars after sunset, some kings had sunk and gone, when Lamkā being without a ruler was placed in darkness like a night which has not obtained the rising of the moon, the ādigār of Lamkā Lolupaelāekuḷu ābonāwan being himself endowed with excellent virtue, the qualities of a minister, as kulācara, etc., together with the ādigār of Lamkā Lolupaelāekuḷu budalnāwan who, by his being intent on nīti had become his best friend (having said) a kingdom without a king like a ship without a steersman cannot last, like the day without the sun cannot flourish and Buddha's law without the wheel of order will become unsupported, moreover because king Wijaya having destroyed the Yakshas established Lamkā like a field made by rooting out the stumps, it is a place much protected by kings from this very family; therefore the younger brother of king Niççaṃka Malla who reigned here, having sent to Kālinga, (having said): "Let us protect the world and the religion," having persuaded his brother, having sent to Kālinga the chief Mallikārjuna who lived in that country, endowed with firmness in his loyalty, having invited (the prince), having fetched him with great pomp, having established him in Solī, in Kahakoṇḍa paṭṭanam (B), when they entertained

(him) with splendour becoming the future dignity of royalty, having overthrown in two years the bad counsellors, who, having heard this thing, not liking kings who powerful both for reward and punishment would protect world and religion, desiring each their own government, made obstacles, shining like the full moon when she has risen under a lucky constellation, seeking their way on the ocean, without obstacles, having come, having united Trisimhala under one umbrella, when 1743 years three months 27 days had gone since Buddha on the 12th in the bright half of Binera, on Tuesday, having been crowned under a lucky constellation, having for this service, unequalled by others, invested him with the rang of a general, and thinking : To mothers who have got such children it is right to give superlative honour, having given the name Lamkātilakamahādewī to their mother, having girded her with a golden girdle, having given much honour, (thinking) it is right that to all the fortune with villages and retinue which I have given to General Lag Wijaya Singa having made it last as long as sun and moon exist, future princes also (shall stick) because it is a duty of the kings to protect those who to every one do a service, not making obstruction, having it established in this way, shall protect their family, he was pleased to put up an inscription. If seeing this king's friends, ministers, etc., should take by violence this said property they will become like low caste man, crows and dogs. Therefore such people as wish to protect loyalty, shall protect all the property given to these.

King Sāhasa Malla revered in the world prays himself as protection of stout adherents, is the first law for kings, therefore, may the kings protect the family of the aged general who caused the ascendancy of the Kālinga family together with the fortune.

157. Pillar of Lag Wijaya Singu Kit.—“General Lag Wijaya-siṅgu Kit, chief minister to Lilāvati's royal consort, Abhā Salamewan, who comes from the royal race of the glorious Ikshwāku family—in the third year (of the king's reign) having made a donation of land: one yāla for rice barley (?) to the priests themselves living in the Ruwanpāya (ratnaprasāda, ‘palace of jewels’) which he himself built on ground from Anurādhapura, for their ease that it may serve for the four pratyaya's, and one yāla to the caitya here and one yāla to the image-house—the pain in hell, which those shall suffer who obstruct this merit acquired from the offered which shall last as long as sun and moon endure (literally : ‘sun and moon being the measure’), shall be now and in all future, (but) wise men who, having renounced covetousness, hatred, pride, and not obstructing the merit, do may be pleased to share (the merit).”

158. Ruanwaeli Dāgoba, pavement Southern Altar.—.
Abhaya Salamewan the lord in the eleventh
day in the second half of Aesaḷa His Majesty Siri
sangabo Parākramabāhu cakrawartī the lord including the