

Here also there are two fragments of pillars with inscriptions partly effaced, one in the temple ground and one about half a mile off in the jungle.

135. Dewanagala, Galboda Korle, Macda Pattu, three miles from Māwanella resthouse, on the road to Aelpiṭiya (Kegalla district, Western province). The temple is on the top of an immense rock to which steps lead; the inscription is at the bottom of the rock, about a quarter mile off the road in the jungle. Five lines are only preserved, which contain the usual introduction of the inscriptions of the 11th century (*see* for instance Mayilagastota, Ambasthala), but unfortunately not the name of the King; the greater part of the inscription is completely effaced.

136. Fragment of a pillar on the bund of Nuwarawaewa\* tank, near Anurādhapura, 11 lines are completely effaced and three only legible. No names are given on the stone.

#### VIII.

##### *Inscriptions of Parākramabāhu I. and his successors.*

In the year 1023 the capital of Ceylon, Polonnaruwa, was overrun by the Tamils, who established a viceroy there and held possession of the island for nearly 30 years. Rohana, the southern district, was the only refuge for the royal family of the Sinhalese; four brothers, each assuming the title of king, contended together for supremacy, till at length, on the retirement of all other candidates, the forlorn crown was assumed by the minister Lokissara, who held his court at Katragam, and died A.D. 1071. After him Wijayabāhu succeeded to the throne, who during his long reign of 55 years continually struggled against the Tamils, and at last drove them out of the island, but no fixed rule was established in Ceylon up to the coronation of Parākramabāhu I. in 1153. No Sinhalese inscriptions record any of the incidents of this long protracted war, as might be expected, and also no grants and privileges seem to have been given during this time to the Buddhist temples. As for Tamil inscriptions I have discovered the following, which evidently belong to this period:

1. Budumuttāwe wihāra, half mile from Nikaweratiya, on the road from Kurunaegala to Puttalam. Three Tamil inscriptions on two pillars inside the temple and one large slab lying outside. On one of the pillars we read the words Kalinka makan, "The son of the Kālinga [King]."

2. Naimana, an upright slab with a Tamil inscription standing in the jungle about two miles north of Matara (Southern Province).

3. Tamil inscription on the walls of a Hindu temple, not far from the Thūpārāma at Polonnaruwa.

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\* *Comp. Forbes I.*, 240.

(7) kaḷa āturayan bat no (8) genae esu waḷan koṭ (9) bat gannā dasa . . . . .

135. Dewanagala.—Siriwat apiriyat lo ikut guṇa mulin uturat wū Damba (2) diwuhi an kaet kula paemili kaḷa Okāwas parapuren baṭ (3) kaeta usabnaṭ agamehesun wū Lak diwu poḷoyogen parapuren himi (4) tumā saraṇa tisara sin gat raja mudun wisesa wū sāha tedin hira (5) paḷa kelin mehesu radol daewin daewiṇa raja wīra . . . . .

137. Galwihāra, Polonnaruwa. — Apa Budun kalpa çata sahasrādhika caturasa [m] khyaparimitakālayen sama tisa param purā Māra saṅgrāmabhūmi wū mahābodhi pa [r] yyam-kārūḍha wāe durwwāra sapa

(2.) riwāra Māra parājaya koṭae sarwwajūāpada prāpta wae pansālis hawuruddak dawas caturthī pak mahā meghayak seyin waedaē siṭae ane

(3.) kakalpa koṭi çata sahasrayehi keḷeçāçanin da sewemin siṭi satyayan dharmmāṃṣita warshāyen niwamin sakala Buddha kṛitya ninawā Kusināra nuwaraē abiyeshi Ma

(4.) lla rājayange sālwanodyā [na] yehi nirupadhiçesha nirwwāna dhātuwen diwi niwi sāra siya supanaes hawuruddak giya kalae Waḷagam Abhā mahā rāja dawasaē paṭan ekwā dahas su

(5.) panaes hawuruddak bhinna nikāya wae çāsanaya piriwemin siṭi kalhi Mahāsammatādi paramparāyāta sūryayawaṇçodbhūta rājādhirāja naikadigabhiwyāpta yaçomariçin wirājamāna

(6.) Çrī Saṃghabodhi Parākramabāhu maharajānan sakala Lamkātelehi ekarājyābhishekayen abhishikta wae wijjimbhitapunyaṛddhi aeti wae rājyasukhānubhawa koṭae waḍanuwan

(7.) aḷjūāna durjūāna mūlaka apratipatti dushpratipatti wisha wega wihata wae apāyānnawana çāsanāwacara kulaputrayan daekae supariçuddha Buddha çāsanayehi māwaeni aḷjūā ca

(8.) krawarttiyak hu me . . la ni kiluṭak daekae udāsina wuwa hot Budu sasna nassi boho sat hudu apāya bhāg weti pas wā dahasak pawatnā Budu sasnaṭa mā wahal wuwa maenaewaeyi

(9.) prajūā purassara karuṇāyen saṃcodita hṛidaya aeti w [ae] dosena warjjuṇ kawurun wahalkoṭa apāgata kaḷamka wae pas wā dahasak pawatnā paridden kerem do hoyi siṭā akhaṇḍacchidratādi wiwi

(10.) dha guṇa gaṇāṅga saṅgata koṭae rakshita warddhita poshita çīla skandhādi laukika guṇa ratnālamkārāyen samalamkṛita wū Udumbara giri niwāsi mahā Kāçyapa mahā sthawira pramukha mahāwihārādhīwāsi

(11.) bhikshu saṃghayā daekae owun wahal koṭae Budun wisin anujūāta Buddha kalpa Moggaliputtis mahateruu wahal koṭae pāpabhikshu nirmala naya koṭae dullabayi maedaē çāsana ma

hall, the two washermen that wash the clothes, the vestments, and the bed-linen, shall get three kiriyas from Magulwaewa. In the villages and lands belonging to this temple the roads and high roads . . . . . shall be taken, wanderers and pilgrims shall not enter. So much water as is in the tank shall be distributed to the wihāra lands in the manner formerly regulated by the Tamils. None of the lands belonging to this temple shall be given away as a pledge, those who have thus gotten any thereof shall give it back to the temple. To ensure prosperity to the institution these regulations shall be strictly obeyed.

(123.) Mineri: . . . . . the workmen on the fields, if there is any work . . . . . a fine of 500 kalandas of gold . . . . . the noblemen shall take in this kingdom, cocoanuts and tamarinds shall not be cut . . . . . inside the three kingdoms shall not stand . . . . . the warder of the granary with one hand five . . . . . the fifth . . . . .

(124.) Attanayāla: The glorious endless . . . . . who was an object of respect to the Kshatriya tribe, being descended from the unbroken line of Ikshwāku, being born in the womb of the chief queen to His Majesty the King, son of King Siri saṅga bo, the pinnacle of the Kshatriya castle, the sage who learned the doctrine . . . . .

(129.) Slab from Anurādhapura: The lay devotees to the lords of the world of gold two hanas and a half, one aḍmana . . . . . at the two corners flowers . . . . . sick people shall not take rice, having made bracelets for them, to take rice . . . . .

(135.) Dewanagala: The glorious endless, whose renown extended over the whole world, who was an object of veneration to the other royal dynasties of Dambadiwa, descended from the uninterrupted line of the Ikshwāku family, an eminent Kshatriya, born in the womb of the chief queen, who had become Lord of Lankā by (hereditary) succession . . . . .

(137.) Galwihāra, Polonnaruwa: 1254 years from the time of King Waḷagam Abhā, when 454 years had elapsed since our Buddha, having, in a time extending over four asankhya's 100,000 kalpa's, fulfilled all the thirty perfections, and having, on the Māra battle-ground, mounted on the divan of thorough enlightenment, conquered the irresistible Māra, together with his retinue, attained the state of omniscience, and forty-five years (after that), on the fourth day, having accomplished by quenching . . . . . as a large cloud does by rain, so he, in many hundred thousands of crores of kalpas, by the nectar of the law [having thus accomplished] all the duties of a Buddha, extinguished (his) life by means of the sacred nirupadhiṣsha nirvāṇa near the city of Kuṣinagara, in the grove of Sāl trees of the king of the Malla's . . . . . when, the congregations being broken up, religion was fading away, His Majesty King Çri Saṅghabodhi Parākramabāhu, descended from the unbroken line of Mahāsammata and the others, born of the Solar race, the king: