

No. 4: Batala-goda.

The fourth, and latest noted, inscription of Queen Kalyānavatī was found in 1890 (but not brought to public notice until the publication of his "Ancient Ceylon" in 1909) by Mr. H. Parker, Irrigation Engineer, when the large abandoned tank, known at this day as Batala-goḍa-veṅwa, in the N. W. Province, was being freed of jungle, prior to the carrying out of the "Batala-goḍa Irrigation Scheme," now in working order.<sup>9</sup>

Mr. Parker's brief references to the Slab Inscription (which he had built into the masonry wall of the Head Sluice at the tank) serve greatly to tantalise; and it is the more disappointing to miss from the numerous Inscriptions printed in his valuable book a copy of this promising record of a reign of which we know so little.

The information Mr. Parker affords<sup>10</sup> is as follows:—

The last reference to the place ("Parana Nuwara," so called), is contained in an inscription which was left on a large slab on the embankment of the reservoir, by Queen Kalyānavatī (1202-1208 A.D.), the widow of King Niṣṣaṅka-Malla, in the third year of her reign, that is 1204 or 1205. In it she recorded her restoration of the tank at "Badalageḍa at Mahala-pura," the old town, and her (re-) construction of a Wihāra—now termed Koṭa-weriya, from its "short" dāgaba, the Koṭa Waehaera—at an adjoining village, Paṅṅala, as related in the *Mahāvamsa* (ii, p. 268) . . . .

There is a worn inscription in characters of the tenth century on a pillar at the embankment, which indicates that it was then restored, or was in working order; and a longer one on a large slab left there by Queen Kalyānavatī (1202-1208 A.D.), and cut in the third year of her reign, in which she relates that she had examined the sites of "the known sluices," and had rebuilt one of them, besides causing three breaches to be filled up . . . .

A tradition, to which the inscription of Kalyānavatī appears to contain a reference, states that the reservoir once possessed seven sluices; it seems to have been without any foundation in fact. It is unlikely that there were more than two, one of them being near the southern end . . . .

[Not until after the above had gone to press was the writer able to secure an estampage of the inscribed slab at Batala-goḍa-veṅwa. This has been photographed, and appears in Plate III 2.]

Surface measurements show the slab to cover 4 ft. 6 in. by 3 ft. The full record comprised 17 lines of writing, neatly engraved between 2 in. ruling. A not inconsiderable part of the Inscription is, considering its age, well preserved, and presents little difficulty in decipherment even from the estampage.

From this ink impression—pending opportunity of collating it with the slab itself—a tentative transcript (omitting words *re-incised* into the new darker-shade cement-facing, added here and there in the Nineties) is offered, with a provisional translation which is necessarily broken and imperfect.

Mr. Parker is wrong in allotting the record to "the third year" of the Queen's reign. It belongs to her fifth year.

The main interest of the Inscription centres in its allusions to historical personages of the period.

9. Mr. Parker worked at Batala-goda between 1887-1890 (Surveys), and 1890-1897 (Construction).

10. *Ancient Ceylon*, pp. 254, 399, 400.

Specially does it particularise "*(Lolupēla)-kulaku Vijaya Abo Singu Senevi-nāvan.*" that pre-eminent Prime Minister, styled in the *Mahāvansa* "Āyasmanta, Chief of the Army, born of the Khandāvāra family, who had control of the affairs of the whole kingdom of Laṅkā," and who is alluded to in other records.<sup>11</sup>

This masterful Chieftain deposed King Sahasa Malla, and set on the throne Queen Kalyānavati, the widow of the latter's elder brother, Niṣṣaṅka Malla.

Among other acts related of him, was the construction and endowment, in the Queen's name, and his own, of two important temples—one at Paṇṇala, the other at Devundara (Dondra); the separation of "the four castes which had hitherto been mingled together"; and having the *Dhammadhikaraṇa* (a treatise on "Rules of Practice") composed.<sup>12</sup>

Another almost equally distinguished Minister—if, indeed, he be not one and the same Chief—is called in this record "*Meṇyavare Lak Vijaya Yaṅ Singu Senevi-nāvan,*" a name, which, under slightly different forms, figures prominently in the numerous Inscriptions of King Niṣṣaṅka Malla at Poḷannaruwa.<sup>13</sup>

There are references to other Chiefs, notably to an "Adigār" of the city "Mahala-pura known as (Badala-goḍa)"—quite possibly the present day Batala-goḍa—who may well be "*Koḷa-danavu Mand-(or Déval)-nāvan.*" the nephew, or son-in-law, of the Lord High Treasurer "*Baṇḍāra-pote Pirivatubim Vijaya-nāvan,*" the great Āyasmanta Chamupati.

A provisional version of the text, as transcribed from the "squeeze" (ignoring the modern "restoration" of the writing, right or wrong<sup>14</sup>), follows:—

*Transcript.*

1. (. . . . Tri) Sinhaḷayehi ek set rāja siri pe(miṇi . . . . **Aba Sa**)
2. (Iameva)n Kalyānavatī paswannehi<sup>15</sup> rāja śāsana . . . . . śāsanaaya (. . .)
3. (*Lolupēla*)kulaku Vijaya Ábó Singu Senevi-nāvan ve(du) . . . . Máyá(rájya) . . .
4. (. . . .)Madhya deśa (. . . . .) nisá (Badala-goḍa) nēmati Mahala-pures<sup>16</sup> va (ra Laṅká A)dhikāri Man(da-nāvan)
5. chuḍa (. . . . .)krameṃ me (. . . . .)<sup>17</sup> veva tun kaḍekin kaḍá geḷe soro<sup>18</sup> sun— (bun) ve nopavat . . . .
6. tu . . .) *Kaliṅgimbe* (. . . .) *Aliso(roḷi)vá Vijambe* perēme devēni (sorowak) neṭi heyin . . . .
7. boho ket (. . . . .) pavat *Sedu Kēṣba Budim* (soro bi)m balá sudusu bim madak e (ta)

11. This stand-out Chieftain of the period, the "*Āyasmānta (Āyasmant) Chamupati*" of the *Mahāvansa* (LXXX, 33, 38), is styled in the Polannaruwa Slab Inscription of Sahasa Malla "*Lakkaḍhikaru Loupēlakuvu Duttevi Ábō-nāvan*"; on the Ruwanvelī Dāgaba pavement at Anurādhapura, "*Baṇḍāra-pote Pirivatubim Vijaya-nāvan*"; and in the *Fajavaliya* (followed by the *Rajavaliya*), "*Elālu Ábō Seneviret*. His identity with '*Lak Vijaya Singu Senevi (Tāuru)-nāvan*' of Niṣṣaṅka Malla's reign has to be established. The Sahasa Malla record differentiates two Chiefs both called "*Lolupēlakulu*"—one "*Lankādhikara Duttevi Ábō-nāvan*;" the other "*Lankādhikara Budā-nāvan,*" "his dearest friend" (*amanta parana mita vā*).

12. *Mahāvansa*. LXXX.

13. See the Polannaruwa Inscriptions printed in *Arch. Survey, Annual Report, 1911-12*, pp. 101, 102, 104, and *Epigraphia Zeylanica* II, pp. 151, 154, 170.

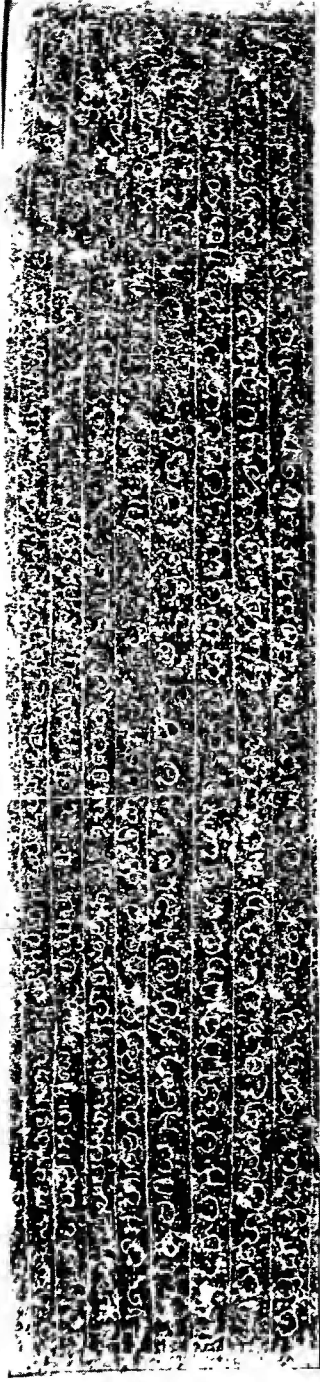
14. Mr. Parker had undoubtedly long and exceptional opportunity for closely examining the Batala-goḍa Inscription; and his study of it apparently emboldened him, or someone else, to "re-tore" missing portions on the new cement surface, where the slab seems to have weathered away. It is hardly necessary to record that such experimental "renewal" (even if it be quite successful) can never be justified; and resort to it here has, but tended to embarrass an independent student. The sound ruling of the *National Gallery* authorities is that "no attempt should ever be made to replace missing portions of ancient paintings, as the result will be to lessen the value of what remains. The canon applies with equal force to ancient inscriptions."

15. Parker has "third year" twice; but the text gives *peṣā vā* "in the fifth (year)" quite clearly.

16. Parker translates "Badala-goḍa" as "Mahala-pura." He identifies the present jungle-covered site known as "*Parana Nuwara*" with "*Mahala-pura*."

17. *Maha* "great" has been inserted on the cement before *vera* "tank."

18. Parker extracts "known sluices" from the stone.



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8. *nhi taman namin A( . . . ) raso Veḷe Yan sorovak (Lacha-dheṭi-miyarin kaṇává . . . . .)*
9. *( . . . ) neṭi (veḥasa) vadaná (ko)ṭe me Meṇyavare<sup>19</sup> Lak Vijaya Yaṇ Singu Senevi-návan kaḷa (Se)*
10. *-nevirat Pirivena se( . . na ) Viháraya jirṇṇave an veḍave tubuvá deḷeḷe vimasá ( Ya )*
11. *talava Deḡaba Kaḍu Deḡa(ba) koṭe bandavá (mehi)me jirṇṇa puspháramaya da atpase.*
12. *peṇ peḷ sahita koṭe (kara)vá Maha Saṅghayá veḍe hindave chaturbbhidha-pratyayen (dasa)<sup>20</sup>*
13. *sthána keremin mese (lo)sasun veḍa karannáhu taman veḷaṭa gat du ( . . . ) atiṣa(yin)*
14. *( . . . )ka karanu keṇeṭi ve ta(man) namin Leḷu-sotemu-mijni kaṇu mul udurá ( . . )*
15. *( . . . ) vaṭa sata ( . . . . . )<sup>22</sup> Vihárayaṭa kusalan karanu keṇeṭi (ve pe)re kusalan gasta(ra<sup>21</sup> . . )*
16. *( . . . . . me ) kusalanāṭa hasarāṇayak kaḷa ekek eṭnam kevuḍu beḷu bat kēyek balu ( . . )*
17. *. . . . . aṭa ma)ha<sup>23</sup> narakēyedi duk peṣuṇoya me apa kaḷa kusala matuvanna-vun taman kaḷá sé(veyi)<sup>24</sup>*

*Translation.*

In the fifth (year of the reign) of (Her Majesty **Abhá Salamewan**) **Kalyānavati**, who enjoys royal prosperity as supreme (*lit.* one-canopy) ruler of Tri-Siṅhala, (Pihiti, Mâyá, Rnhuṇá).

(Upon the order of the General *Lolupēla*)-*kulaku Vijaya Abó Singu-Senevi návan* (who promoted the interests of) Church and State, . . . . . (*Laṅká*) *Adikára Man (da-návan)* lord of the city of Mahala-pura called (Badala-goḍa) in the Middle Contry (belonging to) the Mâyá Kingdom . . . . . because it was reported that the sluices of this ( . . . ) tank were ruined and impermanent, owing to washaways at three breaches . . . . . and because the former second sluice no longer existed and many fields did (not) survive, *Sedu Kasba (Kásyapa) Budim*, having examined the sluice sites and selected a (new) suitable site, (had constructed) there a sluice (*Lacha-dheṭi-miyarin-kaṇává*), in his own name, (to wit) *A ( . . . ) raso Vija Yan . . . . .*

(Further), having observed that the Vihára ( . . . ) at *Senevirat Pirivena* (established by the General) *Meṇyavare Lak Vijaya Yaṇ Singu-Senevi-návan* was dilapidated, after enquiry he employed outside labour and had the (Ya)talava Dágaba and the Kaḍu Dágaba built; improved the damaged flower-garden here; gave servitors (*lit.* hand-and-foot service); had water-places and huts constructed; and put Monks of the Great Community (*Mahá Saṅgha*) into residence, bestowing on them the four priestly requisites (clothing, food, bedding, medicines)—(in all) preparing ten sacred sites<sup>20</sup> (for them).

He who (thus) benefits the State and Religion, desiring greatly to carry out in his own name, *Leḷu sotemu-mijni . . . . .* which his own tank had received . . . . . having had the ground cleared (*lit.* had roots removed) . . . . . and being desirous of making a charitable gift of . . . . . (to the Vihára) . . . . . (the former) charitable gift . . . . .

Should any one cause harm to this benefaction, he will become (like dog and crow, and) like one who eats the rice (left for) dogs and crows, and will suffer woe in the Eight Great Hells.

May the merit of this action which we have performed accrue to others in the future as though done by them.

19. *Meṇyavare*: not improbably=*Mehenovara*, descendants of the Chief who brought over from India the shoot of the *soya Mahá Bódhinvaḥanse*, or Sacred Bó Tree, in the reign of Devānampiya Tissa.

20. Possibly *uposthāna*, "subsidiary sacred sites"

21. The reading *gastaraitagannahu* "those who prey upon" has been suggested.

22. Sinhalese words, meaning "four amunams of paddy sowing extent" have been introduced apparently here.

23. The missing words preceding "narakaye" are given on the cement as "Atchi maha"; but see *Pepihyāna* Inscription (*Journal C. A. S.* 1882, VII, p 198)—*matu keti yna kenekungen arulak . . . . . kala kenek etnam Sanjiva Kalasātrādrūvā stu maha narakaya . . . . .*

24. Compare a *Pepihyāna Sannasa*:—*Me kiyana punya kriyava tama tama siya atin kalák men sama sitin pin anumódanve.*