

THE STORY OF THE **SINHALESE**

VIJAYA TO MAHA SENA
(B.C. 543 TO A.D. 302).

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BY

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Approved by the Director of Education
for use in Ceylon Schools.

ISBN : 978-955-696-084-6

This edition published in 2014 by :

SUMITHA PUBLISHERS (PVT) LIMITED

based on W. M. A. Wahid & Bros. (1930) publication.

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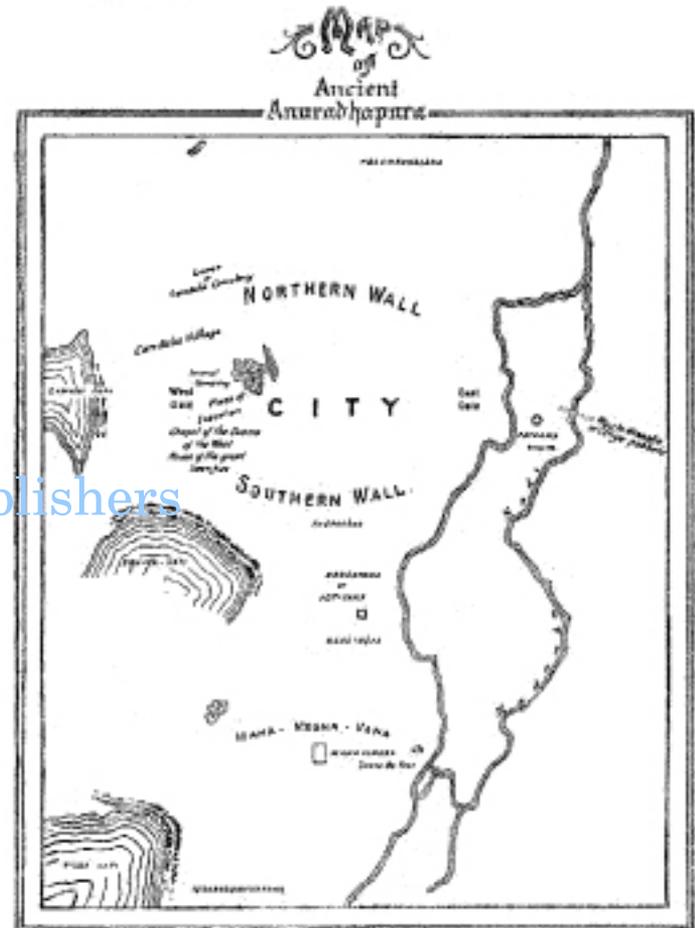
email : info@sumithabooks.com

Telephone : +94777809676

Printed by :

THARANJEE PRINTS

506, High Level Road, Nawinna, Maharagama



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PREFACE TO NEW EDITION

This new and cheap edition of a work, which was originally published in two volumes, has been called for by the necessity of a handy school text-book, not prohibitive in price.

The period dealt with - B.C.543 to A.D.302 - represents the history of the rulers of the *Maha Vansa* or "Great Dynasty," and covers 845 years.

I have taken pains not to state anything without *authority* for it in one or more of the many records I have consulted in this connection. To specify each such authority in detail in the present Volume would be unduly to encumber an edition which is intended primarily for the use of schoolboys.

Of "new" facts of unusual historical interest which I have embodied in this Volume and which do not occur in other modern works dealing with the early history of Ceylon, I should like to refer here in brief to two in particular:—

Firstly, I have restored King Ganatissa to his rightful place as fifth King of Lanka— thus, in my judgment, solving one (and that one the more important) of the two chronological difficulties which have hitherto been a serious stumbling-block to scholars in regard to the earliest historical period.

Secondly, I have utilised the information first made available to us by Parker, from one of our earliest cave inscriptions, to explain the real intimacy of the connection between the Anurádhapura, Kelaniya and Rohana dynasties. The inscription brings to light a new Queen of Lanka, Abhi Anurádhí—(the daughter of Mahá Nága and Anula)—who married King Uttiya and gave birth to a daughter who, in turn, married Yatthálaya Tissa, the first ruler at Kelaniya.

In the matter of the chronology of the period, I have had to make a number of important adjustments based on certain precise dates furnished by the ancient chronicles. These "precise dates" (from the time of Vijaya) are as follows:—

(1) “The Prince named Vijaya, the valiant, landed in Lanka, in the region called Tambapanni, on the day that the Tathágata (Buddha, lay down.... to pass into *Nibbána*” [Mah. VI. 47; Dip. 9 21-22; Smp. 320. ²⁰].

Buddha died and Vijaya arrived in Lanka- A.B. 1=B.C. 543.

(2) The seventh, in hereditary succession; was Devanapétissa, who became King of this Island.... in the 236th year after the death of Buddha and in the first year of the reign of King Devanapétissa, “the Apostle Mahinda established the religion (Buddhism) in this Sri Lanka.” [Nik. San. p 10; Dip. 17.78].

Devánampiya Tissa ascended the throne - A.B.236=B.C. 307.

Buddhism was established in Lanka - A.B. 237=B.C. 306.

The Mahá Vihára was founded - A.B. 237=B.C. 306.

(3) “Valagam Abha (Vattagámani Abhaya) succeeded to the throne 439 years, 9 months and 10 days after the death of Buddha.” [Nik. San. p 10].

Vattagámani ascended the throne A.B. 439=B.C.104

(4) a. “When 217 years 10 months and 10 days had passed since the founding of the Mahá Vihára, the King (Vattagámani Abhaya) built the Abhayagiri Vihára.” [Mah. XXXIII. 80-81].

b. “He (Vattagámani) built the Vihára called Abhayagiri and offered it to a priest named Tissa At this time 217 years, 10 months and 10 days had elapsed since the death of Buddha” [Nik. San. p 11].

We have already seen that Buddhism was established and the Mahá Vihára founded in A.B. 237 (=B.C. 306). And we are now told that the Abhayagiri Vihára was built 217 years afterwards— that is, in A.B. 454 (i.e. A.B. 237 + A.B. 217).

The Abhayagiri Vihára was built in A.B. 454=B.C. 89.

(5) “A Nikáya called Dharmarúci, of a body of men separated from the Thériya Nikáya, was established in Bhágiri Vehera in the 15th year of the reign of Valagam Abhá (Vattagámani) and 454 years after the death of Buddha” [Nik. San. PI2].

The Dharmarúci Nikáya was established- A.B. 454=B.C. 89. Since this occurred in the 15th year of Vattagámani, the latter must have ascended the throne in A.B. 439=B.C. 104.

(6) “The King named Vyavaháratissa (Vohárika Tissa) ... became King of this country 752 years, 4 months and 10 days after the death of Buddha” [Nik. San. p 12].

Vohárika Tissa ascended the throne in A.B. 752=A.D. 209.

An adjustment has to be made in the period between A.B. 439 (=B.C. 104), the first year of Vattagámani’s reign, and A.B. 752 (A.D. 209), the first year of Vohárika Tissa’s reign. The total duration of the intervening reigns should be 313 years, but the figures given by the chronicles actually work out to 308 years. The difference is 5 years, and the necessary adjustment must be made in one or more of the reigns of the sovereigns who exercised sway in the interval. In the absence, however, of any definite indication as to where exactly the adjustment might reasonably be made, and till more information is available on the point, I have sought to get rid of the difficulty by *provisionally* adding 5 years to the 1 year given by the *Mahávansa* as the duration of the reign of Vijaya II. In thus giving 6 years to Vijaya II, I have at least the authority of the *Rajávaliya*, which does likewise.

(7) “In the fourth year of his (King Gothábhaya’s) reign over Sri Lanka.... a sect called Ságaliya, separated from the Dharmarúci sect, was established in the Dakunugiri Vehera, 795 years after the death of Buddha” [Nik. San. p 13].

King Gothábhaya ascended the throne in A.D. 791=A.D.24B.

The Ságaliya sect was established in A.D. 795=A.D.25.

(8) “King Mahasen (Mahá Sena) succeeded to the throne 818 years after the death of Buddha” [Nik. San. p 14].

Mahá Sena ascended the throne in A.D. 818=A.D. 275.

(9) “At the close of the Great Dynasty, 844 years 9 months and 25 days had elapsed since the death of our Buddha.The Great Dynasty ends with Mahasen” [Raj., p 52; Puj., P25.]

King Mahá Sena died

The Great Dynasty ended in A.B. 845=A.D. 302.

We know definitely that Gothábhaya ascended the throne in A.B.791 (A.D. 248), and Mahá Sena in A.B. 818 (A.D. 275). The intervening period is 27 years, but the chronicles give us only 23 years (Gothábhaya 13 years, Jettha Tissa 10 years). An adjustment of 4 years is necessary, and these I have added, *provisionally*, to Jettha Tissa.

Contrary to the hitherto usual practice of historical writers, I have not included the five Tamils (who successively usurped the government in Vattagámani’s time) in my list of Kings of Lanka. Their exclusion is warranted, for instance, by the statement in the *Nikáya Sangrahava* (p. 12) that the Dharmarúci Nikáya was established in A.B. 454 (B.C. 39) “*in the 15th year of the reign of Valagam Abhá (Vattagámani.)*” The implication is that Vattagámani was still King *de jure*, though the five Tamils held the government during his fifteen years’ exile. Moreover, it would be inconsistent to include the Tamils in the List, and yet to exclude from it (as the old chronicles do) Kammaháráttaka, the Commander of Troops, who slew King Khalláta Nága and usurped the government even for a day, or the Lambakanna Chiefs who ruled the country for three years during King Ilanága’s exile in India.

Another important departure (from custom) which I have made is the non-inclusion of Queen Anula’s several husbands in my List of Kings. They were no more than *Nagara-guttikas* or “Guardians of the City” of Anurádhapura—in modern parlance, they might be described as Mayors—and not one of them was a “duly anointed” King. Professor Geiger, who includes all these in his List, is responsible for the curious mistake of making the three years *Interregnum* follow immediately after Queen

Sivali’s short reign of four months. The *Mahávamsa* text leaves no room for doubt that Ilanága, after dethroning Sivali, “raised the parasol of sovereignty in the capital” (XXXV. 15), and ruled for a year at least with Sivali as his Queen. It was “in the first year of his reign” that he was forced to flee and the *Interregnum* occurred.

Finally, I have no doubt this work has its faults and deficiencies. Whether or not they are greater and more numerous than its merits, if any, it is for the reader to decide. But, however else I have failed, I think I can lay claim at least to have presented a sober narrative.

While linking together a mass of information now lying scattered in numerous works not readily accessible to the student, it is at the same time divested of the unconvincing details of miraculous phenomena and crude absurdities which have hitherto been permitted to overshadow the real facts of the early times, and so to prejudice the more general study of Ceylon History, especially among the non-Sinhalese.

The perfect historian, Macaulay said, must possess an imagination sufficiently powerful to make his narrative affecting and picturesque; yet he must control it so absolutely as to content himself with the materials which he finds, and to refrain from supplying deficiencies by additions of his own.

Lacking the former qualification of a powerful imagination, I have tried to fulfil latter requirement - of not going “beyond my brief.” Perhaps this consideration may induce the reader readily to overlook the blemishes, such as they are, of a work which represents the first earnest effort, after years of laborious research, to give, in a handy form, a fuller account than any yet published of the earliest and least known portion of the Story of the Sinhalese.

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“Sinduruvana”

Campbell Place, Colombo,

1st August, 1930

**LIST OF THE KINGS
FROM VIJAYA TO MAHA SENA**

No.	Name	Length of Reign	Seat of Government or Capital	Buddhist Era (543B.C.)	Christian Era
1	Vijaya	38	Tambapanni-Nagara	A.B. 1-38	B.C. 543-505
	<i>Interregnum (Upatissa Regent)</i>	1	Upatissa Nagara	38-39	505-504
2	Panduvāsudeva ..	30		"	39-69
3	Abhaya	20	"	69-89	474-454
	<i>Interregnum (Tissa Regent)</i>	17	"	89-106	454-437
4	Pandukābhaya	30	Anurādhapura	106-136	437-407
5	Ganatiśsa	40	"	136-176	407-367
6	Mutasiya	60	"	176-236	367-307
7	Devānampiya Tissa ..	40	"	236-276	307-267
8	Uttiya	10	"	276-286	267-257
9	Maha Siva	10	"	286-296	257-247
10	Sura Tissa	10	"	296-306	247-237
11	Sena }	22	"	306-328	237-215
12	Guttaka }				
13	Asela <i>Duumvirate</i> ..	10	"	328-338	215-205
14	Elara	44	"	338-382	205-161
15	Dutthagāmani	24	"	382-406	161-137
16	Saddhā Tissa	18	"	406-424	137-119
17	Thulathana	1 month 10 days 9 years 15 days	"	424	119
18	Lanjatiśsa				
19	Khallātanaga				
20	Vattagāmani Abhaya ..	27	"	433-439	110-104
21	Mahaculi Mahā Tissa ..	14	"	439-466	104-77
22	Mahaculi Mahā Tissa ..	14	"	466-480	77-63
23	Coranaga	12	"	480-492	63-51
24	Kuda Tissa	3	"	492-495	51-48
25	Anula (<i>Queen</i>)	4	"	495-499	48-44
26	Kutakanna Tissa	22	"	499-521	44-22
27	Bhatikābhaya	28	"	521-549	B.C. 22 A.D. 6
27	Mahadathika Mahā Naga	12	"	549-561	A.D. 6-18

**LIST OF THE KINGS - contd.
FROM VIJAYA TO MAHA SENA**

No.	Name	Length of Reign	Seat of Government or Capital	Buddhist Era (543B.C.)	Christian Era
28	Amanda-Gāmani Abhaya	9 years 8 months	Anurādhapura	A.B. 561-571	A.D. 18-28
29	Kanirajanu Tissa			3	"
30	Culabhaya	1	"	574-575	31-32
31	Sivali (<i>Queen</i>)	4 months	"	575	32
32	Ilanaga	10	"	575-585	32-42
33	Candamukha Siva	8 years 7 months	"	585-594	42-51
34	Yasalālaka Tissa			7 years 8 months	"
35	Subha	6	"	602-608	59-65
36	Vasabha	44	"	608-652	65-109
37	Vankasiśsa Tissa	3	"	652-655	109-112
38	Gajabāhuka Gāmani ..	22	"	655-677	112-134
39	Mahallaka Nāga	6	"	677-683	134-140
40	Bhatika Tissa	24	"	683-707	140-164
41	Kanittiha Tissa	18	"	707-725	164-182
42	Khujja Nāga	2	"	725-727	182-184
43	Kunca Nāga	1	"	727-728	184-185
44	Siri Naga I	19	"	728-747	185-204
45	Voharika Tissa	22	"	747-769	204-226
46	Abhaya Nāga	8	"	769-777	226-234
47	Siri Nāga II.	2	"	777-779	234-236
48	Vijaya II	6	"	779-785	236-242
49	Samaghatissa	4	"	785-789	242-246
50	Samghabodhi	2	"	789-791	246-248
51	Gothābhaya	13	"	791-804	248-261
52	Jettha Tissa	14	"	804-818	261-275
53	Mahā Sena	27	"	818-845	275-302

THE ABORIGINES OF LANKA.

The Rákshasas.

In the most ancient times of which there is any record today, **Lanka** (which was the old name for the modern Ceylon) was supposed to have been inhabited by a race of people called **Rákshasas** (lit. “demons”). They were governed by a king named **Rávaná**, who had his capital at **Lankapura**. His power and influence were so great that he is represented in Hindu poetry as possessing ten heads and twenty arms.

The story of the destruction of **Rávaná** and his **Rákshasas** is fully told in the *Rámáyana*, a Sanskrit poem written by Valmiki. **Ráma**, son of the king of Ayodhya (the modern Oude), had married the chaste and beautiful Princess **Sitá**. While they were wandering in the forests of Central India, to which they had been banished, **Sitá** was captured and carried away to **Lankapura** by **Rávaná**. **Rámá** collected a large army to bring back his wife, and he was assisted in the enterprise by various native tribes of Southern India. **Hanuman**, his chief lieutenant, is said to have built the ridge, now called **Adam’s Bridge**, to allow a passage for **Rámá’s** Army. After a long siege **Rávaná** was slain along with many thousands of the **Rákshasas**, his capital **Lankapura** burnt to the ground, and **Sitá** taken back in triumph to India.

In historic times, however, the aboriginal inhabitants of Lanka were known as **Nágas** and **Yakkhas**. *Nága*, means literally “snake, serpent,” and *Yakkha* means “demon,” but the aborigines were, as a matter of fact, neither serpents nor demons. They may have been snake-worshippers and demon-worshippers, and so came to be called by the two names by which they are commonly known in early history. However that may be, there can be very little doubt that these aborigines,



RÁVANÁ

King of the Rákshasas of Lanka
(as represented in Hindu poetry)

who were probably a Dravidian race, were, at least at the time of the Vijayan settlers, a comparatively civilised people, ruled by their own kings and having a settled and regular form of government.

The Nágas.

The Nágas appear to have been confined, originally, to the western, and especially the northern, part of Ceylon—which explains why this part of the country was for many centuries known as **Nágadipa**.

Legend tells us that **Gautama Buddha** visited Lanka on three distinct occasions: in the ninth month and in the fifth and eighth years respectively, after he had attained Buddhahood. The second of these three visits is stated to have been made to Nágadipa when the inhabitants, the Nágas, as a result of the visit, would appear to have been converted in a body to Buddhism.

The story has considerable interest as affording some evidence of the material prosperity and degree of civilisation of the Nágas in those early days of the Island's history. **Mahodara**, a Nága king, laid claim to a gem-set throne of gold which had originally belonged to his maternal grand-father and which, upon the latter's death, had come into the possession of his (Mahodara's) mother. Another claimant to the jewel-throne was **Culodara**, son of Mahodara's younger sister who was married to a Nága king on the **Kannavaddhamana** mountain. As neither would give up his claim, uncle and nephew decided to resort to arms and to fight for the throne. The rival factions, supported by considerable forces on either side, made ready for battle, and among those who came from far and near to participate in the struggle was **Maniakkhika**, king of the Nágas of **Kelaniya**, which was then the centre of a considerable district.

It was just at this time, almost on the eve of battle that the Buddha, coming to Nágadipa, arrived on the scene. What followed may be told in a few words. The Buddha preached to the assembled Nágas on the evils of strife and on the blessings of peace and concord. The contending factions were reconciled; uncle and nephew not only made peace but even united with each other in honouring the Buddha to whom they gladly offered the jewel-throne. There, on that very day, the Nágas embraced Buddhism, and the Buddha, after giving back the throne to the Nága kings and planting on the spot a *kiri-palu* tree to serve as a memorial of his visit, returned to Jetavana in India.

Before the Buddha's departure from Nágadipa, however, **Mániakkhika**, the Nága king, begged for and obtained from the Buddha the promise of a visit later to his own city of Kelaniya. The promise would appear to have been fulfilled three years after the visit to Nágadipa. For we are told that in the eighth year of his Buddhahood, the Buddha came once again and for the last time to Lanka, accompanied by 500 *bhikkhus*. Arriving at Kelaniya, the city where **Mániakkhika** the Nága king held sway, he was hospitably entertained, and worship was paid to him under a canopy decked with gems, raised upon the very spot where the Kelaniya Dagaba stands to-day. Thence the Buddha is said to have proceeded to Sabaragamuva where he left the imprint of his foot on **Sumanakuta**—the modern **Adam's Peak**. Leaving that place, he went in the direction of the later Anurádhapura, and the sites of four distinct places in the neighbourhood which are associated with his visit are marked to-day respectively by the **Sacred Bo-tree**—the oldest historical tree in the world—the **Ruvanveli-séya**, the **Thúpárama** and the **Séla-caitya**.

After the Vijayan settlement the Nágas as such disappear from history. The only occasion on which they figure under

this name in the later history of the Island is when, in the reign of Devánampiya-Tissa their representatives as well as those of the Yakkhas were along with others appointed guardians of the sacred Bo-tree planted at Anurádhapura. What probably happened was that, under the Aryan invasion of the land, the Nágas along with their fellow-aborigines, the Yakkhas, gradually lost their identity as they lost their power, and, forming alliances with the new settlers, were thenceforth styled and known as **Sinhalese**.

The Yakkhas.

The **Yakkhas** were apparently more numerous and therefore more powerful than the Nágas. They inhabited that portion of Lanka which was not included in Nágadipa.

History has very little to tell us about them in pre-Vijayan times, and that little is confusing. It is at least clear, however, that they were quite as civilised as the Nágas.

The earliest reference to them in history is in connection with the first of the three legendary visits of the Buddha to Ceylon. We are told that, on this occasion, the Buddha, standing on the spot where later the **Mahiyangana-thúpa** was built, addressed a great gathering of the Yakkhas who, for some purpose or other, had assembled at their customary meeting-place, in the beautiful **Mahanága Park**, on the right bank of the river **Mahaveli-ganga**.

What exactly happened is not quite clear. The true facts seem obscured by the haze of miracle and portentous phenomena with which the narrative in this connection is enveloped. It would appear, however, that the Yakkha assembly, impelled by fear, were constrained suddenly to disperse. To what actually their fear was due— whether to the sudden arrival of a stranger in their midst or to some natural but abnormal and terrifying

physical phenomena attending the appearance of the stranger, or to some other cause— it is difficult to say at this day without more information than is at present available. And it is idle to speculate. Suffice it to note that the Yakkhas retreated to the highlands in the interior and that, unlike the Nágas, they were not converted to Buddhism.

They probably remained demon-worshippers, practicing strange rites as part of their worship and performing weird ceremonies such as we are accustomed to even to-day among a not inconsiderable section of the people who are still “primitive” in their beliefs. Only such a supposition would satisfactorily explain why such of those aborigines as did not in later times wholly adopt the manners, customs and religion of the Aryan settlers, continued to be termed “Yakkhas.”

However that maybe, the Yakkhas at the time of the Vijayan settlement were not confined to the highland country. They occupied a part of the Western coast and they were certainly fairly numerous in the Northern territory. When **Vijaya** and his followers arrived, the king of the Yakkhas was **Maha Kalasena**. His Queen-Consort was named **Gonda**. They had an only child, the Princess **Polamitta**, and the Yakkha capital or seat of government was called **Lankapura**.

In later times, when Aryan rule was firmly established in the land, the Yakkhas made loyal and faithful subjects. They were still so powerful in point of numbers that the earlier kings of the Vijayan dynasty vied with each other in conciliating and placating them. They were at the beginning ruled directly by their own chieftains who in turn paid tribute to the Aryan overlord. Years after, even when the authority of the new rulers was fairly secure, the overlord of Lanka found it expedient, at least “on festival-days,” to invite one of the Yakkha chieftains to sit “beside him on a seat of equal height,” and so to demonstrate his friendship and good-will.

In time, the Yakkhas as such ceased to form a separate group by themselves: that is, they were no longer regarded as a distinct community. The majority of them, marrying from, and giving in marriage to, the families of the Aryan settlers, were unable, even if they wished it, to retain their individuality. In process of time they and the settlers were merged into one people, professing the same religion and speaking the same tongue, the people who were thenceforth to be known in history as the **Sinhalese**.

Such of the Yakkhas, however, as held themselves aloof from the strangers settled in the land, refusing to make common cause with them, found themselves gradually compelled to take up their abode in the mountain fastnesses or in the remote and dense forests of the interior. Relapsing thus into barbarism, or rather to the simple life which that term connotes, they and their progeny have lived through the centuries. To-day, a few hundred **Veddas**, the descendants of the unruly Yakkhas of old, are all that remain to remind us of their forbears who, over two thousand years ago, refusing to live in subjection to a foreign invader, forsook the cities and the haunts of civilised men for the wild freedom of the forest life.

PRINCESS SUPPÁDÉVI OF BENGAL

About six hundred years before Christ, in the kingdom of **Bengal** in India, there ruled a King whose Queen-Consort, **Mayavati**, was a Princess from **Kalinga**. They had but one child, the beautiful Princess **Suppádévi**, of whom at birth the Court astrologers foretold evil, that she would be wilful and would in time lead a wild and unbecoming life.

In consequence she was brought up jealously guarded; and, as the years passed, she grew up into a lovely maid, the

loveliest in Bengal. One day, however, eluding the vigilance of her attendants, she left the precincts of the palace, determined to live an independent life, freed from the restraints and restrictions to which she had hitherto been subjected.

Meeting on her way a caravan journeying to the **Magadha** country, she sought and obtained permission from the merchants to accompany them, and in this way reached the **Lála** country (modern Gujarat). There the caravan met with disaster. Legend has it that the party was suddenly attacked in the forest by a lion; but the truth seems to be that it was an outlaw or robber chief, named **Sinha** (lit. "lion,") who, with his men, fell upon the caravan, intent on plunder.

Sinha took Suppádévi as his prize and made her his wife, her future home being the robbers' cave in the Lála forest. Here she lived several years and gave birth to a son and daughter, **Sinhabáhu** and **Sinhasívalí**. When the boy was sixteen years old he questioned his mother in regard to family matters, and on finding that he had Royal relations in Bengal, he determined to go to them and to take his mother and sister along with him.

Suppádévi, now grown weary of the dull monotony of the forest life and longing once more to get back to the pleasures and the comforts of her Royal father's home, readily fell in with her son's plans for escape from the cave. Accordingly, on a day when Sinha had gone forth on a marauding expedition, they made good their escape, Sinhabáhu taking his mother on his right shoulder and his young sister on his left.

Travelling thus with all possible speed they traversed the forest, and at length came to a border village where, by a strange and fortunate coincidence, there happened to be present on that very day the Governor of the border-country. He was not only a Commander in the army of the King of Bengal, but also a nephew of that King, and therefore a cousin of Princess Suppádévi's.

Seated under a banyan-tree he was supervising the work of some labourers, when these three from the forest were conducted into his presence by the villagers. On enquiry he soon found that they were his kin. He straight away took them under his charge and, returning with all speed to the capital, he married Suppádévi, the two children remaining with him, and being treated as his own.

The Founding of Sinhapura.

Meanwhile the robber Sinha returned to his cave and, not finding his wife and children, was as if demented. He had loved them passionately, and their sudden departure was a terrible blow to him. Searching for them, he entered all the border-villages, and at each place the villagers, on his approach, fled away, for they had heard dreadful tales of his strength and cruelty.

Parties of these fleeing villagers soon met together and decided to seek protection from the King. Accordingly, they came to the capital and begged the King to rid the country-side of this terror. The King had 3,000 pieces of money led about the city on an elephant's back and proclamation made that that sum of money would be paid as reward to anyone who brought to him the outlaw's head.

Sinhabáhu twice sought to volunteer to capture the outlaw, who was his own father, but his mother restrained him. The third time, however, without his mother's knowledge, Sinhabáhu went forth, and, on informing the Royal crier that he was ready to undertake the task, was led before the King who promised him in addition a Governorship in the country if he returned to the city with the outlaw's head.

Straight into the Lála forest journeyed Sinhabáhu and approached the cave. Sinha was away at the moment but soon returned and, seeing afar the son whom he had given up as lost, ran forward joyfully and eagerly to clasp him in his arms. As he ran he was shot by an arrow by Sinhabáhu who, severing the head from the trunk, took it in his hands and started forth on his return journey to the capital to claim the reward for his fell deed.

Meanwhile the King of Bengal was dead. It was on the seventh day after his death that Sinhabáhu returned to the city with the outlaw's head, and no successor had yet been selected. The Ministers, deliberating upon the matter, found in Sinhabáhu a fitting choice. He was a valiant and intrepid youth, he had been promised a Governorship upon the success of his mission, and, more than all that, he was the dead King's grandson. In these circumstances the Ministers were unanimously of opinion that Sinhabáhu was the most fitting successor, and they hastened to offer him the Kingship of Bengal.

Sinhabáhu accepted the Kingship but handed it over there and then to his mother's husband, the Commander of the Army. Too late he repented the slaying of his father, but it was not too late to do something to perpetuate the memory of his name. Taking Sinhasivalí with him he returned to the land of his birth, and there in the country of Lála, he built a city which he named **Sinhapura** ("city of Sinha") after his father. The forest stretching for miles around he had cleared and founded villages, and getting himself crowned as King of Lála with Sinhasivalí as his Queen, he ruled the country wisely and justly for many years. He had many sons, the eldest of whom was named **Vijaya**, the second **Sumitta**. In time King Sinhabáhu consecrated his eldest born, Vijaya, as Prince-Regent.

Vijaya's Banishment from Sinhapura.

But Vijaya was of evil conduct and gave ample proof that he was unworthy of the high and responsible dignity to which he had been raised as Prince-Regent. He resembled his grandfather in his desire for a wild and roving life, and in the deeds of violence he committed. Getting together a band of 700 young men as wild and reckless as himself, he roved the country committing all manner of excesses, making incursions into peaceful homes, raiding prosperous villages, torturing and slaying not only cattle but sometimes even little innocent children.

At length the people, maddened by too frequent outrages of this nature, made strong representations to the King who, after pacifying them as best as he could, severely warned Vijaya against a repetition of such conduct. But it was to no purpose; the outrages occurred a second and yet a third time, and at length an infuriated populace clamoured insistently at the palace gates for Vijaya's head. The King bowed to the inevitable; indeed, he was quite as angry as they, and resolved that the country should forthwith be rid of the terror and the menace of the presence of Vijaya and his lawless band.

He had them arrested without delay, some 700 men in all, caused them to be shaven over half the head in order to signify their loss of freedom, and, placing them on board a ship which was not quite sea-worthy, sent them forth upon the sea. In due course they landed at the haven of **Suppāraka** (now Sopára in the Thána district, north of Bombay, on the west coast of India) and proceeded straightway to ravage the country as they did in LáIa. But the inhabitants rose up in arms, determined to punish the aggressors. Vijaya and his men hastily re-embarked and, setting sail at once, landed eventually in Lanka on the same day (it is said) as that on which Gautama Buddha died at Kusinára in India.

I.

KING VIJAYA.

(B.C. 543—B.C. 505.)

Arrival of the Sinhalese in Lanka.

The exact place at which **Vijaya** and his men landed cannot yet be stated with any definiteness. It may have been somewhere in the North, as some assert, or in the South as others declare, though the probability is that it was on the western coast, near the modern Puttalam.

However that may be, the particular region or district in which the landing took place was in those days known as **Tambapanni**. This name appears to have been derived from the following circumstance: When Vijaya's men landed from their ship, weary and tired, they sat down resting their hands upon the ground; and since their hands were reddened by touching the dust of the red earth—the soil of Ceylon is composed of laterite which crumbles into a red dust—that region was named Tambapanni. In the Páli language *tamba-páni* means "red hand." In later times, the whole island of Lanka was also known as Tambapanni.

Proceeding inland, the party were soon brought to a halt. A bitch dashed forward from somewhere, its tail wagging in apparent joy, and after sniffing at Vijaya's feet, scampered away. "Only where there is a village are dogs to be found" remarked one of the men, who, unheeding Vijaya's warning, promptly followed in the wake of the bitch.

The man—he was Vijaya's chaplain—came first to a pond or tank which was gay with innumerable lotuses. The bitch had disappeared from sight, and the chaplain was thirsty and tired. Plucking some lotus leaves and folding them into the shape of a cup, he drank some water and assuaged his thirst. Then,