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SKETCHES
OF
CEYLON'S HISTORY

BY
DONALD OBEYESÈKERE

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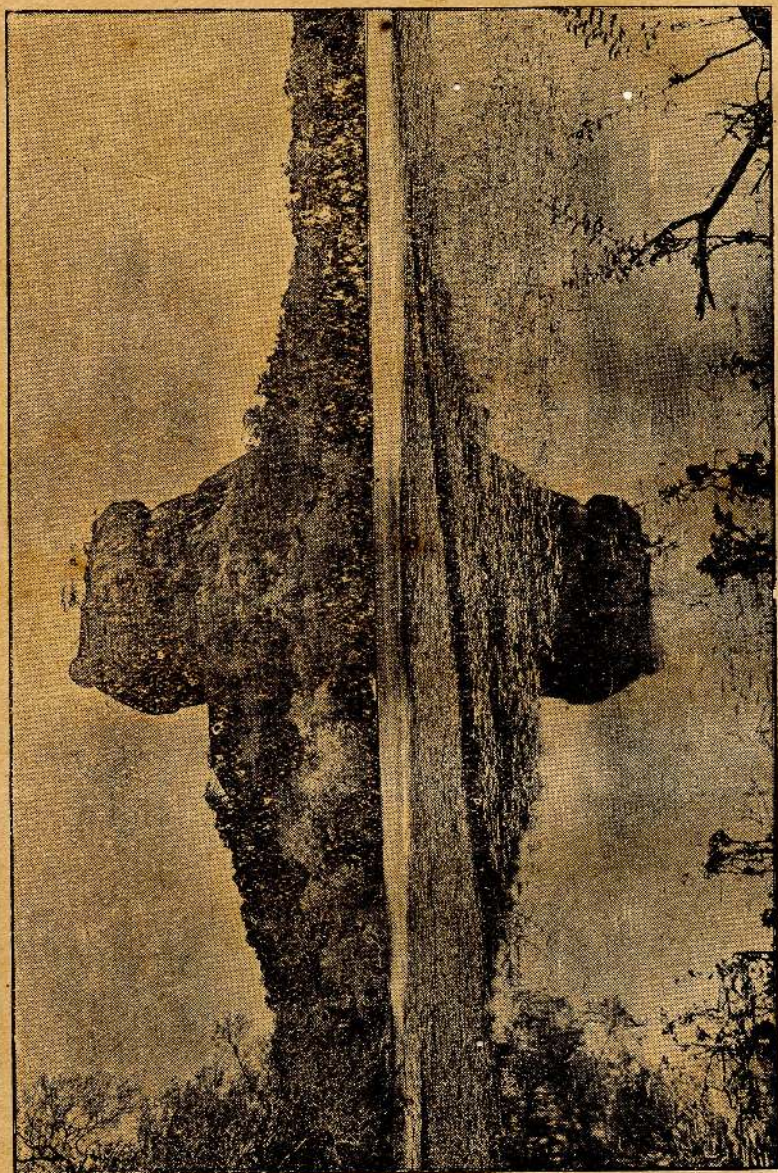


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INTRODUCTION.

At the request of several members of the Ceylon Historical Association before which I had the privilege of reading a paper titled "Sketches of Ceylon's History," last year, I am having it published with the addition of a short account of the Pre-Vijayan Period and of Buddha and his visits to Ceylon, in the hope that it will supply the general reader with information regarding the more salient facts of Ceylon's History in a convenient form and whet his appetite to make a deeper study of the subject.

Rajagiri, April 1923.



SIGIRIYA ROCK.

SKETCHES OF CEYLON'S HISTORY.

THE PRE-VIJAYAN PERIOD.

THE fame of this little Island in remote times when means of communication were far from what they are at present had spread to distant parts of the world, we find the Siamese calling her "divine Lanka"; the Chinese, "the Island of Jewels"; the Greeks "the land of the hyacinth and the ruby" and the Indian Buddhist, "the pearl upon the brow of India". To Arabian writers such as Edrisi, Soleyman and Abou-zeyd the Island was known by the name of "Serendib". To the ancient Greek and Roman writers such as Onescritus, Diodorus Siculus, Ovid, Strabo, Dionysius Periegetes, Pomponius Mela, Solinus Polyhistor, Pliny, she was known as "Taprobane". To later Greek and Roman writers such as Ptolemy, Arrian and Marcian of Heraclia she was known as Palaesimundus or Salice. She is also believed to be a part of the region of "Ophir" and "Tarshish, of the Hebrews from which King Solomon's navy supplied him with "gold and silver, ivory, apes and peacocks" The name Ceylon which came into use about the 13th century A. D. appears undoubtedly to be formed from Sinhala or Sihala the name adopted in the Island with the landing of Vijaya the son of the lion Slayer. This with the addition of 'Island' Sihala-dvipa comes down to us from Cosmas as *Σιελήδιβα*. There was a Pali form Sihalam, which, at an early date must have been

Cey. Litt.
Reg. vol. II.
pp. 151-
420.

colloquially shortened to Silam as appears from the old Tamil name Ilam and probably from this was formed the Sarandip and Sarandib which was long the name in use by mariners of the Persian Gulf. Buddhists, Hindus and Mohamedans alike hold the foot-print on Adam's Peak sacred. The Buddhists hold it to be that of Gautama Buddha left as an undying memorial of his third and last visit. The Hindus hold it to be that of Siva and the Mohamedans continuing a tradition acquired from the early Christians are positive that it is that of Adam and that Adam here enjoyed his earthly paradise and that from hence the human race was originally propagated. Ancient Ceylon is said to have been an extensive region of some thousand miles in extent, and to have owed its diminution in a great measure to the largest of the many inundations which occurred shortly after the death of Rawana which according to Sinhalese annals occurred in 2387 B. C., but according to Sir W. Jones occurred about B. C. 1810, By the further encroachment of the sea in the reign of Panduwasa (circa 500 B. C.) another large portion was submerged. A more extensive submergence took place in the reign of Devanampiatissa and his feudatory Kelaniya Tissa (300 B. C.) According to the Sinhalese topographical works, Kadaiampota and Lanka Wistaraye at this last period Kelaniya was situated at a distance of 28 miles (7 gows) from the sea. "The guardian deities of Lanka having become indignant with Tissa, King of Kelaniya (for the unjust execution of a Buddhist elder), the sea began to encroach, 100,000 seaport towns (Patunugam), 970 villages of fishermen, and 479 villages of Pearl fishers, making altogether 11/12ths of Lanka, were submerged by the great sea." Another element of destruction has doubtless been the gradual encroachment of the sea upon the land.

To a person of ordinary intelligence and acuteness, who scrutinises the causes of things, and is able to form a comparison from existing traces of what the past has

been, it will be plain that in no part of the world have greater convulsions on the face of nature been effected than in this part of the Indian Ocean.

Whether Ceylon was originally a part of the adjoining continent or not, analogy, reason and tradition all point to the Indian Peninsula as the country from whence it was first peopled and the resemblance between the Singhs and Rajpoots of the Continent and the Sinhalese lends, if not certainty, at least probability to the conjecture.

The earliest Indian tradition about Ceylon is recorded in the *Skanda Purana*, the story of the rise and fall of a mighty and wicked Titan, for whose overthrow Skanda or Karthikeya, the God of War and wisdom, was incarnated. The echoes of that contest live in a remote forest shrine in the south-eastern corner of the Island, called after him Kartikeya Grama or Kataragama, where after his victory he wooed and won a chieftain's daughter, who shares with him the worship of millions from Cashmere to Ceylon, and with whom the Sinhalese Kapuralas of the shrine proudly claim kinship.

The next Indian tradition, later by many centuries, is that recorded in the *Ramáyana*, the celebrated epic of Valmiki. From it we gather that, prior to the war between Rama and Rawana, Lanka had been partitioned into three kingdoms, governed by the Princes of Malee, Sumalee and Maliawan who along with their subjects did not profess Brahminism. The country at that period is described as being of immense extent, surpassing fertility and containing unbounded wealth. Vishnu (an incarnation previous to Rama) in his wars against the infidels of Lanka, having killed Malee and Sumalee, Maliawan attended by his daughter escaped into the forests, and Kubheran or Kuweran ruled over Lanka. This king was son of the Brahmin Vishravas of the race of Pulastya, and afterwards became an object of worship as Kuweran, God of Riches but he was

expelled from the throne by his half-brothers Rawana, Kumbakarana and Bibhishana, the three sons of Vishravas, by Maya the daughter of Maliawan, the infidel. Rawana is described as having devoted himself to the practice of austerities and works of benevolence, prior to his establishment on the thrones of Lanka and Pandi; then corrupted by prosperity he neglected the admonitions of the Brahmins and priests of Buddha and aimed at the undivided sovereignty of the Peninsula. He adorned his capital Sri Lanka-poora with many noble palaces, and fortified it with seven walls strengthened by towers; the whole being encompassed by a ditch of great width supplied with water from the ocean. Several of Rawana's relatives having been slain, and his sister Soorpanakha having been insulted and mutilated by Rama, Prince of Yodhya (Oude), Rawana avenged himself by surprising and secretly carrying off Sita, the beautiful wife of Rama, whom he detained in concealment in the forests of the interior of Lanka. Rama having ascertained the cause of his wife's disappearance and the place of her captivity, raised a powerful army and proceeded to the wilds of Lanka whither Sita had been borne by her ravisher. Sri Lanka-poora Rawana's capital was soon besieged by a numerous force, and after a protracted and sanguinary war of 12 years' duration, Rawana was slain and the conqueror, happy in the recovery of his lovely wife, relinquished the administration of the subjugated country to Bibhishana, and returned to his native land, where he was received as a hero and subsequently deified.

Bibhishana was the brother of Rawana, whose cause he betrayed, and went over to the invader, and in return for his treachery, received the crown and deification. Rama seems to have owed his success principally to the wisdom and powerful aid of his continental ally Sugriwa, a chief, who, notwithstanding his eminent services has suffered deification in the form of an ape, and under the name of Hanuman.

The traditions speak of the defeat and death of Rawana as but parts of that judgment which the pride and cruelty of the Rakshas had provoked. The doom extended to their country, whose fairest provinces sunk beneath the ocean, while the waves of oblivion closed for ever above the beauty and wealth of Lanka-poorā. Its name, however, survives as the meridian point of Indian astronomy, and in legends of Ceylon and the continent of India, it is maintained that the splendour of Lanka's brazen battlements still gleam from the depth of the ocean, illumining the sky at close of day, and before night has put on darkness.

Sita's name lives in Ceylon in Sita-talāwa (Sita's plain), Sita-ela (Sita's stream), and Sita-Koonda (Sita's pond) between Nuwara Eliya and Hakgalla, where she is supposed to have been confined by Rawana, and in Sitawaka (Avisawella), formerly called Sitawade where according to tradition, Rawana's son, Indrajit, caused a figure resembling the captive Sita to have been beheaded, in order that Rama, giving up all hopes of recovering his consort, might abandon the war.

It is believed by the Hindoos, that Rawana's queen (Wandodarie) invented the game of chess during the tedious siege of Sri-Lanka-poorā. The name of this game, and the designations of the different figures are words common to the Sinhalese language, but like most of its expressions, are originally Sanskrit. The game itself is called Chaturanga, the four forces or members of which an army is composed.

BUDDHA AND HIS VISITS TO LANKA.

Buddha was the name given to the founder of Buddhism by his followers. The word means the Enlightened one. His personal name was Siddhartha. This name he renounced at the commencement of his religious career. He was descended from an ancient noble Indian family which bore the name of Sakya. There is another name belonging to his family from the earliest times, by which the Buddha was known throughout his later holy life viz **Gautama**. The father of Buddha was an Indian chieftain named Suddhodana, the capital of whose principality was called Kapilavastu. Discoveries made in 1896—97 have established the fact that the principality was on the borders of the British and Nepalese territory, on both sides of the eighty-fourth degree of longitude and that Kapilavastu itself stood in Nepal. Buddha's mother was Maya. She belonged to a side branch of the Sakya family and came from the mountains lying to the north. When she felt the time approaching for the birth of her firstborn, in accordance with oriental custom she left her husband's home for her mother's, but before she could reach her destination, in the grove of Lumbini she gave birth to Buddha. On the spot where the child was born, a few hundred years later, King Asoka raised a memorial tablet with an inscription commemorating the event. This tablet which was discovered in 1896 has placed the event and the spot beyond all doubt. Maya died during the course of the birth of her son and the infant was reared by her sister (Mahaprajapati). Buddha grew up surrounded by the luxury due to his gentle birth:—Crowds of servants; careful physical training; a splendid home; the enjoyment of the beauties of nature which India offers; gardens containing a wealth of tropical vegetation; festivals; hunting parties—such were the things which belonged to his life. He was trained in the use of arms and his mental faculties were also developed by, amongst other things, careful instruction in the Vedas,

the famous collection of old Indian sacred songs and texts. When he reached the age of manhood Buddha married Yasódhara who bore him a son, Rahula. Soon after this event, driven by an overpowering desire to give himself up to the consideration of the fundamentals of human existence Buddha left his home, his father, his wife and child and retired into the solitude of the wilderness; as it was the accepted opinion of the period that a deeper insight into the meaning of life could be obtained by help of severe asceticism, which would free the soul from physical bondage. Seven years of strenuous contemplation had failed to enable Buddha to solve the riddle of existence and he was about to give up his attempt as a failure when one day after many hours' profound meditation seated under a bo tree (peepul-tree), a satisfactory solution dawned on him. He was 36 years of age at the time, and he devoted the remaining forty eight years of his life to the dissemination of the truth which he had discovered and gaining numerous adherents. He travelled extensively particularly in the Eastern parts of North India where the old kingdoms of Magadha and Kosala were situated in a region the centre of which is the city of Benares. He saw the result of a remarkable life-work surrounding him—a great community, obedient to the rule of salvation, framed by him. Some eminent modern authorities, hold that the year of his death was 483 B. C. but the tradition current in Ceylon, Burma, and Siam is that he died in the middle of the year 544 B. C.

*Maha-
wansa ch. I.*

Gautama Buddha is said to have visited Lanka on three separate occasions.

The inhabitants of Lanka at this period of its history were known as Nagas, Devas and Yakkas, in accordance with their objects of worship. Those who worshipped snakes were called Nagas and chiefly inhabited the North and South West of the Island. Those who worshipped gods, the Hindus, were called Devas and occupied the territory extending from Adam's

Peak to Anuradhapura. Those who worshipped demons were called Yakkas and were to be found in the remaining parts of the Island.

*Epigraphia
Zeylarica
Vol. I. Pt.
IV. p. 136.*

The Samantakutavanna, a 13th century Pali poem on Adam's Peak by Videha Thera the author of the "Sidat Sangara," says that "at the time of the first visit of Gautama Buddha to Ceylon, the yakkas who were wicked, abusive, very cruel and cunning and who were continually engaged in taking away animal life, haunted the mountains Lanka (Laggala) Loka (Loggala), Harikandaka (Hirikada), Yakkadhasa (Yakdessagala), Odumbara (Dimbulagala), Sumanakuta (Adam's Peak), Tanduleyya, Maragiri (Maragala), Missaka (Mihintale), Arittha, (Ritigala) and such other rocks which grace the woods and they haunted also rivers and streams, rock caves and sandy plains of the delightful island of gems (Ceylon)."

The Mahavansa tells us that Buddha's first visit was to Alutnuwara (Mahayangana) in the Bintenne district where he preached to a great gathering of yakkas and devas. We are told that so profound was the impression he made on his audience that Mahasumana, prince of the devas besought him for some token of himself to be worshipped after he had left the country and received from him a handful of his blue-black curls which have been enshrined in the Bintenne dagoba, built on the spot on which Buddha sat as he preached. It is situated on the right bank of the Mahavelliganga. Buddha's second visit was to Nagadipa (the Jaffna peninsula) where the armies of two naga kings Mahodara and Culodara, uncle and nephew respectively, had assembled to contest their claims to a gem-set throne. After they had heard Buddha's sermon on concord, both the naga kings are said to have been convinced of the folly of their contemplated conduct and presented the throne to him; but he is said to have returned it to them so that they might do homage to it in remembrance of him. From

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p. 36.

the extensive Buddhistic remains that are to be found over a large area of the modern village of Kantarodai one is led to suppose that this was the spot at which Buddha was believed to have preached his sermon. Buddha is said to have paid his third visit to Lanka on the invitation of the naga king Maniakkhika. It is said that on this occasion he came accompanied by 500 followers and was lavishly entertained by the king. We are told that he preached from a precious throne seat to the crowds that had assembled to hear him and that afterwards he set out on an extensive tour about the Island, visiting such places as the Kandiya-kattu tank, 30 miles S. S. W., of Batticaloa in the Eastern Province, Anuradhapura, Adam's Peak etc. On the rock at the summit of Adam's Peak he is said to have left his foot-print which up to the present day is held sacred not only by Buddhists but also by Hindus who claim it to be the foot print of Siva and Mohammedans who continuing a tradition inherited from some of the early Christians are positive that the foot-print is that of Adam and that Ceylon was the cradle of the human race—the elysium provided for Adam and Eve to console them for the loss of Eden.

THE MAHAVANSA PERIOD.

In Vanga, a district of the modern Bengal, there lived a king who had a beautiful daughter, Suppadevi (Susima), with a romantic turn of mind. When she had attained the years of discretion, she stealthily left her father's palace with a view to leading an independent life and accompanied a caravan which was bound for the Magadha country, the modern Behar. On the way, the caravan was attacked by a brigand nicknamed "Lion" and she was carried off to a forest in the Lala country, another district of the modern Bengal, and there he married her. She had two children by this marriage, Sinhabahu and Sinhasivali, a boy and a girl respectively.

When the boy had attained the age of 16 he persuaded his mother and sister to join him in running away to Vanga, where they were followed by the brigand who terrorised the inhabitants of the villages until he was finally slain by his own son who on that account was named Sinhala, the lion slayer. Soon after this, Sinhala returned with his sister to the Lala country where he established a kingdom and founded a city named Sinhapura. He had many sons of whom the eldest was **Vijaya**. When Vijaya came of age, his father appointed him prince-regent. In this capacity he and his followers indulged in such intolerable deeds of violence that the people made representations to the king who after having twice vainly reprimanded them, at length, in order to avert a rebellion decided to banish them. It was quite natural that Sinhabahu should have conceived the idea of sending Vijaya and his companions across the sea as it was still a time of great colonial activity amongst the Indian Aryans. Furthermore it was a period of seething religious ferment in India (and indeed all over Asia for was it not the time of the greatest prophets in Israel, of Buddha and Mahawira in India and Confucius and Lastsze in China?) During this period of the world's

*Dutt's
India.
Clifford's
Further
India
p. 56.
Cey. Litt.
Reg. vol. I.
1893.
p. 165.
Marsh-
man's
India p. 16.*

history and right down till the arrival of the Portuguese in the early part of the sixteenth century, the Guzeratis were the foremost navigators in the East. So Vijaya and his retinue of 700 men journeyed along the road which existed at that period stretching right across India and set sail from Broach (Barukachcha), the then great Emporium of commerce on the Western Coast. They first landed at Sopara in the Thana District, north of Bombay; but the natives of the place, incensed at the violent behaviour of his followers forced them to embark faster than they had debarked. They next landed in Lanka in a region which they named Tambapanni. Here Vijaya profited by the experience he had gained in the art of governing during the period he was prince-regent of Lala-rata. He conducted himself with craftiness and moderation. He formed an alliance with a native princess named Kuvani who had provided him and his hungry men with rice and condiments soon after they had landed, and by this means made the acquaintance of the reigning kings and petty governors.

There was a yakka king, the capital of whose dominion was Sriwatpura. Polamitta the daughter of Kalasena, a great yakka king had been brought hither to be given in marriage to him and much festivity prevailed. The entire nobility of the two kingdoms had probably assembled for the feast. Through the influence of Kuvani, Vijaya and his party secured an invitation to the function, where, in conformity with the advice given by her, they turned upon the gathering of yakkas and slew them wholesale. This dastardly act of treachery rendered it easy for Vijaya to extend his authority throughout that district. He founded a city named Tammana Nuwara where he lived with Kuvani governing his kingdom thus acquired.

As soon as he felt himself firmly established in his dominion he sent an embassy with many precious gifts—jewels, pearls etc., and a letter to King Panda of Madura requesting his daughter in marriage.

When Vijaya heard of the success of his embassy and of the landing of the Princess at Mantota (Māhātitha), opposite the island of Mannar, bedecked with all her ornaments and accompanied by a numerous retinue of maidens, with elephants, horses and chariots and craftsmen and 1,000 families of the 18 guilds etc, as was suited to her exalted rank, he lost no time in asking Kuveni to quit his palace. He assigned as his reason for so doing, his fear of dwelling under the same roof as such a treacherous woman. The request had to be complied with, though it nearly broke her heart to find herself so dealt with by the man whom she had treated so well. Although Vijaya offered to look after her two children and to maintain her in any part of his kingdom she liked, with a thousand Bali offerings (rice etc.) a year, Kuveni's offended pride would not allow her to avail herself of the offer. The *Kuveni Asna* which relates the story of her love and sorrow says that when she was asked by Vijaya to take her departure, in agonising shrieks she wailed: "When shipwrecked and forlorn, I found thee and thy men food and home; I helped thee to rout the yakkas and raised thee to be king. Pledging me thy troth thou madest me thy spouse. Didst not thou know then that I was of the yakka race? Loving thee with unquenchable love and living in such love I bore thee children. How canst thou leave me and love another? The gentle rays of the rising, full moon are now to me the blaze of a red hot ball of iron, the cool spicy breezes of the sandal groves are hot and unwelcome, the cuckoo's sweet song pierces my ear as with a spear. Also, how can I soothe my aching heart!"

Wailing thus she, accompanied by her two children left his dominion and wandered into the yakka city of Lankapura. Here she was soon recognised and slain lest any further act of treachery be committed by her. Her two children, a boy and a girl named Jivahatto and Disāla respectively, fled to the region of Adam's Peak, where tradition says, they married each other

and originated the Veddah race which up to the present day considers itself superior to the Sinhalese.

There are two varieties of Veddahs (1) the village (2) the rock or hill veddahs. They live on game, fish, and the roots and seeds of certain aquatic plants, yams and other jungle plants and creepers. They never bathe. They are very chaste. Their voice is loud and harsh. In times of sickness the only cure resorted to is Devil-dancing, which is performed by the eldest of their tribe. They never bury their dead. They throw the corpses into the river to be devoured by beasts. They believe in the fostering care of the spirits of the dead, whom with the sun and moon they constantly invoke in time of need. The rock Veddahs wear no cloth but only a small apron of plaited leaves. The women are scarcely ever to be seen. They are quite nigratory in their habits, have no houses and are dangerous. The veddahs have one and only form of fishing—that of poisoning the fish. During the dry season when the rivers shrink leaving pools of water here and there along their beds the veddahs bruise into pulp the fruits of the kukuru tree (*Randia dumetorum*), or the roots of the Kala wael (*Derris uliginosa* and *D scandens*) and throw large quantities of this into a pool. The fish rise to the surface in a moribund state and are caught.

On the arrival of the bride at the capital, the ministers in full assembly consecrated Vijaya king and appointed a great festival. Then Vijaya consecrated the daughter of King Pandu with solemn ceremony as his queen; he gave the ministers who accompanied the queen valuable presents and every year he sent to his father-in-law a shell pearl worth 200,000 pieces of money. There is considerable difference of opinion as to the spot at which Vijaya landed in Lanka. Hugh Neville and Casie Chitty say that it was near Putlam and they assign the following reasons for so saying:—(1) The site is close to the first cities and first tanks built by the Vijayan colonists. (2) It is close to

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(C.B.)
No. 32 pp.
336-347.

*Tapro-
banian*
p. 100.

*Tapro-
banian*
Vol. I.
p. 42.

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24 p. 64.

the pearl banks from which Vijaya secured his annual gift to his father-in-law. (3) It is in this district that the oldest rock inscriptions and ruins have been found. (4) It is in this district that the ruins of Tammanawila (in the subterranean cave of which some of Vijaya's followers were said to have been temporarily imprisoned) have been discovered. (5) It is more likely that the persons who had put out to sea from the West coast of India would disembark on the west coast of Ceylon than on any other.

*Parker's
Ancient
Ceylon
pp.235-241.*

Others, such as Parker for equally valid reasons say that it was at Gōnágama at the mouth of the Kirinde Oya on the South coast and that Tammana Nuwara stood where the town Tissa stands at the present day—by the side of the Kirinde Oya and six miles from its mouth.

Valentyn the Dutch historian asserts that it was in the Trincomalee district.

*Geiger's
Intra. to
the Mahav.*

The landing of Vijaya in Ceylon is said to have taken place in the year in which Buddha died. In Ceylon, Burma and Siam it is held that Buddha died in the year 544 B.C. but of recent years eminent oriental scholars such as Dr. Fleet and Professors Geiger, Wicramasinghe and Sylvian Levi have shown strong reasons for assuming 483 B.C. as the date of his death. They maintain that in earlier times an era persisted even in Ceylon which was reckoned from 483 B.C. as the year of Buddha's death; but that from the middle of the 11th century the new era took its rise, being reckoned from the year 544, and that this is still in use. They do not assign any explanation for the change in the basis of reckoning in the 11th century. So long as there is any uncertainty as to the date of Buddha's death, the dates that one assigns to the events in the history of Ceylon must to a great extent remain uncertain.

As Vijaya advanced in years, having had no issue from the daughter of King Pandu, he consulted his ministers as to who should succeed him on the throne

and sent a letter of invitation to Sumitta his brother. Before the letter had time to reach its destination Vijaya died; but the country was governed wisely by the ministers, dwelling in Upatissagama, for one year, when Panduwasa the youngest son of Sumitta arrived. Sumitta himself was not able to accept the invitation as he had succeeded his father Sinhabahu King of Lala-rata. Vijaya had reigned with perfect justice for thirty-eight years, the greater part of which was devoted to the consolidation of his newly acquired power.

Soon after he had ascended the throne of Ceylon, King **Panduwasa** procured himself a North Indian Princess named Bhuddakacchana, of surpassing beauty as his bride. Six brothers of this princess—Rama, Uruwela, Anuradha, Wijita, Dighayo and Rohona—followed her to Ceylon and were allowed by Panduwasa to establish principalities anywhere they pleased within his kingdom in order to accelerate colonisation and extend the agricultural development of the country. Each of the brothers-in-law named his village of residence after himself. These principalities were later resolved into three great geographical divisions. The portion to the North of the Mahaweliganga was called Pihiti-rata or Raja-rata, from its containing the ancient capital and residence of royalty. The south of this was Rohana bounded on the East and South by the sea and by the Mahaweliganga and Kaluganga on the North and West, a portion of this division near Tangalle still retains the name Roona. The third was Maya-rata, which was bounded on the North by the Deduru Oya on the South by the Kaluganga on the West by the sea and on the East by the mountains.

During this period the chief attention of the Indian conquerors was devoted to the introduction and extension of agriculture for the purpose of providing food for their followers. The first tank

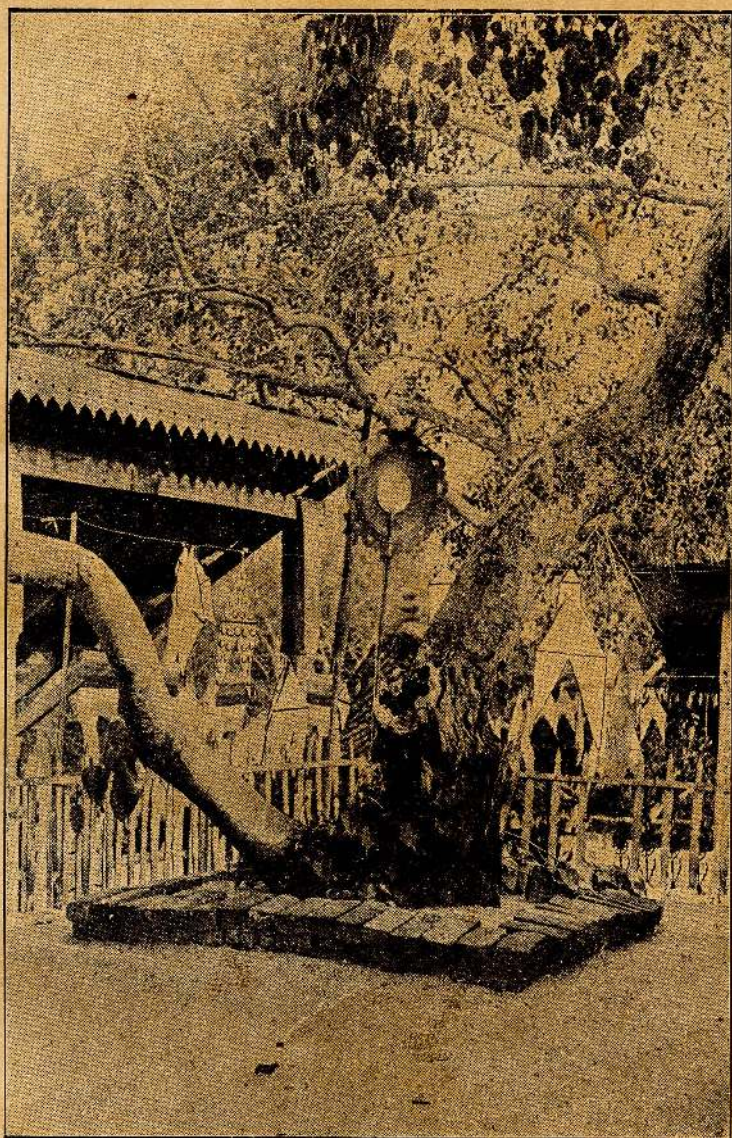
to be built in Ceylon was the Abeya-wewa now known as Basawakkulan at Anuradhapura by the King's brother-in-law Anuradha. An idea of the rapidity with which Anuradhapura grew into a large city could be gathered from the fact that what was in the 5th Century B.C. a mere village was in the 4th Century B.C. a city which employed 500 Chandalas (low caste people) for cleaning the streets, 200 for cleaning the sewers, 150 as carriers of corpses, and the same number as watchers at the cemetery.

There was tolerance and encouragement of every variety of religion during this period of Ceylon's History. We find that during the reign of King Pandukabhaya 438—368 B.C., residences, temples and preaching halls were built at the expense of the state for the benefit of various foreign religious bodies coming into the Island.

The yakkas during this period were treated with the utmost civility and respect by the Kings. We find that on days of public festivity King Pandukabhaya seated on a throne of equal eminence with the yakka chief Citta caused joyous spectacles representing the actions of the devas as well as of mortals to be exhibited. The Mahawansa further tells us that Pandukabhaya ruled over the kingdom very wisely with the co-operation of the two yakkas Kalawela and Citta befriending the interests of the yakkas and enjoying his prosperity conjointly with them.

The example set by Vijaya when he married Kuwani and the social intercourse with yakkas above indicated is bound to have brought about numerous intermarriages between the Indian colonists and the yakkas of which the offspring is the Singhalese people.

In the year 307 B.C. there arrived in Ceylon Mahinda the son of the great Buddhist Emperor of



THE SACRED BO-TREE.

India, Asoka, and converted King **Devanampiatissa** and his household to Buddhism. The royal example was followed by hosts of the king's subjects. Queen Anula was so greatly affected by Mahinda's preaching that she not only embraced the teachings but also insisted on being ordained a priestess which being outside the scope of Mahinda's activity, his sister Sanghamitta who was a high priestess had to be sent for. Sanghamitta arrived with a branch of the bo-tree under which Buddha had attained his wisdom, took up her abode in a nunnery that had been made ready for her—the Upasika Vihara—and ere long admitted Anula and her retinue of 500 women into the priesthood.

The bo-branch was planted with great ceremony by King Devanampiatissa, in person, assisted by representatives of the 16 castes that existed at that time in the country in the presence of Mahinda, Sanghamitta and the princes and people all assembled. The planting of the bo-tree which is the oldest historical tree in the world, being at the present day 2227 years old, forms the grandest episode in the sacred annals of Ceylon. It is alive and healthy at the present day, and has been an object of solicitude to successive dynasties.

Mahinda evidently having felt the difficulty of converting the ignorant masses to Buddhism by merely preaching the pure doctrines to them—doctrines the value of which could only be appreciated by the wealthy and cultured with a pessimistic turn of mind—suggested to King Devanampiatissa that he do enshrine any relics of Buddha that Mahinda may procure, in a worthy manner. The King having agreed to adopt the suggestion, Buddha's collar bone and refection-dish were procured. The collar bone was enshrined in the Thuparama dagoba at Anuradhapura. This dagoba is the oldest of its kind in Ceylon and is the most venerated. Its height

is about 70 feet from the ground. Many temples and colleges were built during this reign.

The genius of the Sinhalese people was essentially adapted to agricultural pursuits. Busied with such employments and with the erection of sacred edifices and in the formation of religious communities the early colonists had no leisure for military service, hence arose the practice during the reign of **Suratissa** (248-238 B.C.) of retaining mercenaries from the continent of India—a practice which was destined to lead to constant disturbance of the tranquility of the country. King **Suratissa** took into his pay two Indian youths, **Sena** and **Gottika**, who treacherously murdered him and usurped the throne for 22 years at the end of which period they were slain by the adherents of **Asela** the brother of **Suratissa**. **Asela's** rule lasted only for ten years, he having been defeated and slain by **Ellala**, an invader from **Tanjore** (**Sollee**) on the **Coromandel** coast. **Ellala** is said to have been a man of upright character and proved an excellent administrator. Though not a Buddhist he was loved by his subjects, as he was wont to administer justice impartially to friends and foes. He had ruled over **Lanka** for forty-four years when he was defeated and slain by **Duttu Gamunu** a representative of the original dynasty whose one ambition in life acquired from his mother and cherished from childhood, was to rid the country of foreign domination. The **Mahavansa** says that one day **Vihara Devi** finding her son **Gamunu**, then a boy of 10 years of age lying in bed with his hands and feet drawn in, asked him, "Why dost thou not lie easily upon thy bed with limbs stretched out my son?" To which the boy replied "Over there beyond the **Mahavelliganga** are the **Demalas**, here on this side is the **Ocean**, how can I lie with outstretched limbs?"

Gamunu was named Duttu Gamunu as a result of his having disobeyed his father Kakawanatissa—the ruler of Rohana—in the latter's desire that Gamunu should not make war on Ellala.

The Mahawansa gives a detailed description of the various battles that were fought in the course of this campaign in which Vihara Devi was always beside her son counselling him and playing a very active part in other ways. Suffice it here to give a description of the final encounter. "As soon as King Ellala, accoutred for battle, supported by his military array, mounted on the state elephant Mahapabatta and accompanied by Digajantu, the chief of his officers, was seen advancing to the sound of the trumpet, King Duttu Gamunu supported by his chiefs, sallied out of the lines and hurried forward to meet him leading on the centre of his army in person. A fierce onset was made on Duttu Gamunu's front by Digajantu, which was no less resolutely received. Nothing however could resist the unyielding valour of the Malabars and Gamunu's army was forced to retrace its steps to his fortifications and there make a stand. The valiant Malabar commander Digajantu with sword and shield in hand, striking terror by the fury of his attack springing into the air and piercing the figure which represented the King, took the first rampart; in like manner redoubt after redoubt fell a prey to the army of Ellala until it came to taking that which was defended by Duttu Gamunu in person. Here Digajantu, whilst slashing at the shield of Suranimila, who was standing beside his King, lost his balance and fell prostrate at his feet, thereby giving Suranimila an opportunity to slay him which was taken full advantage of. No sooner he was slain, Pussadeva sounded his chank and Ellala's army was panic-stricken. Vainly did Ellala rally it. It had become thoroughly demoralised by the loss of its commander, and was routed with great slaughter

by Duttu Gamunu's forces. Thereupon Duttu Gamunu showed his true greatness by proclaiming by beat of drum "No person other than myself shall assail Ellala". He mounted his elephant Kandula and pursued Ellala till he met him at the southern gate of Anuradhapura mounted on his elephant. Here the two monarchs entered into personal combat. Ellala hurled his spear, Duttu Gamunu evading it made Kandula charge Mahapabbata with his tusks, whilst he himself successfully hurled his javelin at Ellala. Both Ellala and his elephant fell on the spot and were slain. Here Duttu Gamunu further showed his chivalrous temperament by causing Ellala's body to be cremated with much ceremony and by building a dagoba in honour of his valiant opponent. He promulgated an ordinance to the effect that every citizen, though of royal blood, should refrain from rejoicing and dismount on passing the tomb. This ordinance was punctiliously observed by the people and kings of Ceylon up to the time of the cession of the Kingdom to the British.

After Duttu Gamunu had attained the dreams of his youth he turned his attention to ameliorating the condition of his people by building hospitals tanks and temples for them. The Lowa Maha Paya or the Brazen Palace which he built was a quadrangular palace one hundred cubits square. The apartment rested on 1,600 granite pillars placed in forty parallel lines, forty pillars in each, the relics of which at the present day evidence the reality of the account given in the Mahawansa. It is said to have had nine stories and in each of them there were 1000 apartments for priests. Those most eminent for their piety, Arahat priests, were given the uppermost stories, the other stories being occupied by priests less learned, in order of their learning; those possessing fewest claims to sanctity being lodged nearest to the earth. At eighteen different places in the Island did King Duttu Gamunu



THE BRAZEN PALACE.

build and maintain large hospitals, he further appointed and maintained at the expense of the state, a doctor an astronomer and a priest for every group of sixteen villages throughout the country. The tank named Favat-Kulam in the Northern Province of which the bricks employed in the low-level sluices are 17'36 ins. long, 8'6 ins. broad, and 2'89 ins. thick, according to the eminent Engineer Parker, must have been constructed in the 1st half of the 2nd century B.C. and probably was made during this reign (162—138 B.C.). The tank is still doing good work. The embankment is 9,700 feet long, 28 feet high, and 10 feet wide at the top, its area is 2,018 acres and its capacity is 779 million cubic feet.

“At the southern end of the bank there is a flood escape, 125 feet wide, in the line of the bank. Its floor and the ends of the embankment at it are covered with large wedged slabs of stone carefully laid, those on the floor occupying a transverse breadth of 60 ft. A road-bridge of stone slabs laid on 60 stone pillars enabled the stream from this flood-escape to be crossed when a considerable volume of water was passing down it. The extent to which this reservoir was utilised in ancient times may be gauged by its being provided with four sluices, in addition to a high-level culvert under the flood of the southern weir. The culvert at the waste-weirs was built of stone, and the well of the northern low-level sluice was also lined with stone, with a substantial backing of brick work. At the others, the well of the central sluice probably, and those of the other two sluices certainly, were built of stone at the lower part, with a backing of brick work, but after the first two or three courses were finished in brick work only, the side of the southern low-level sluice adjoining the central line of the embankment being, however, faced throughout with stone slabs. All the brick work was laid in excellent mortar made with lime burnt from coral.”

With reference to this tank Parker says "Since about the middle of the last century, open wells, called 'valve-towers' when they stand clear of the embankment, and valve-pits when they are in it, have been built at numerous reservoirs in Europe. Their duty is to hold the valves and the lifting-gear for working them, by means of which the outward flow of the water is regulated or totally stopped. Such also was the function of the bisokotuwas of the Singhalese Engineers; they were the first inventors of the valve-pit more than 2100 years ago."

Another tank built by King Dutugamunu was the Yoda Kandiya tank in a shallow valley on the Western side of the Krinde Oya in the Southern Province. Its embankment is $2\frac{1}{2}$ miles long, the top of which is from 15 to 20 ft. broad. Its area was 1407 acres. It is at present overgrown with jungle.

By far the most imposing monument of King Dutugamunu's life is the Ruanweli Dagoba at Anuradhapura. The Mahavansa gives a lengthy and detailed account of its construction. Suffice it here to say that it is said to have been 270 ft. in height (though now it is only 150 ft), and to have stood on a square mass of building 2,000 ft. in circumference, paved with large stones of dressed granite, and surrounded with a fosse seventy feet broad, the scarp of the sides of the platform is sculptured to represent the foreparts and heads of elephants projecting and appearing to support the massive structure to which they form so appropriate an ornament. This Dagoba is said to enshrine a beautiful artificial bo-tree made of precious substances and numerous relics of Buddha. The labour employed for the building of this dogoba was punctiliously paid for with money, as it was considered derogatory to the sacredness of the object to exact any avoidable sacrifices from the people.

King Duttu Gamunu did not live to see the completion of the structure but he had himself carried within view of it and spent his last hours under its shadow.

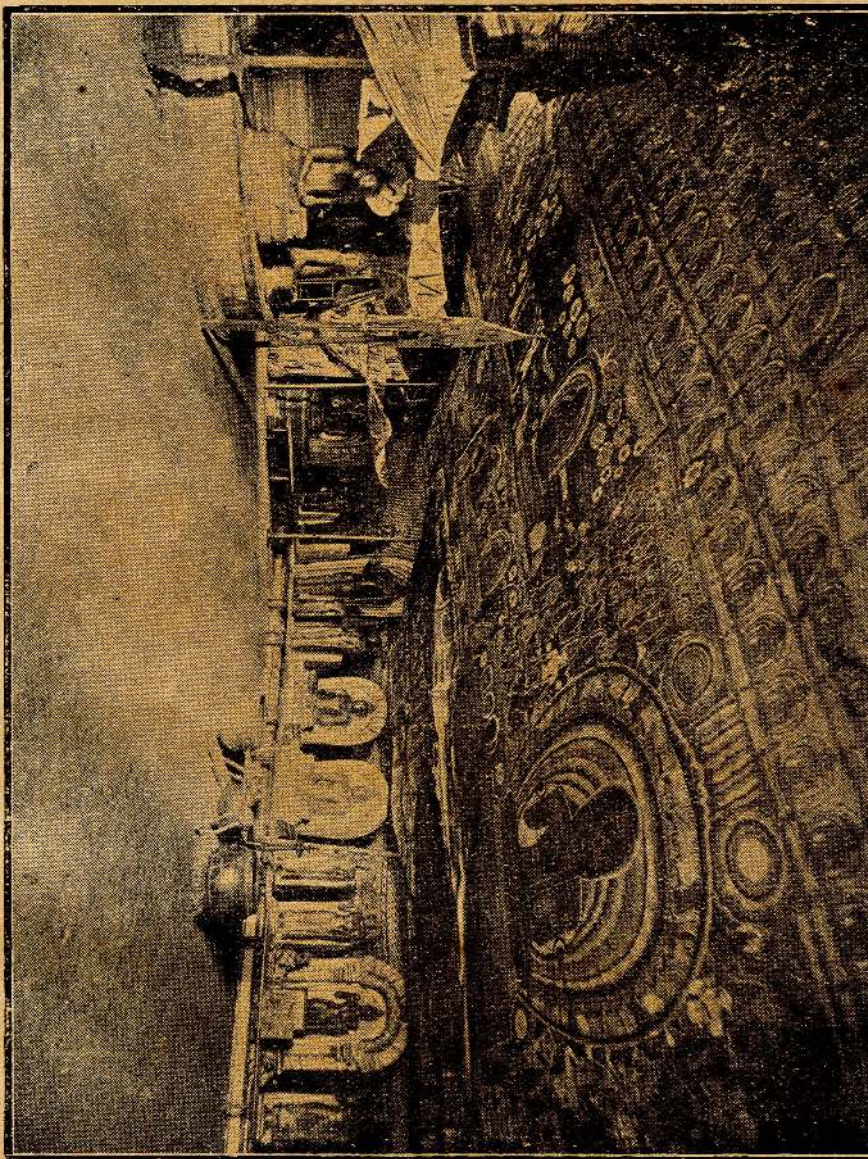
The one weak point of King Duttu Gamunu was the fact that he was not a public speaker. The Mahawansa tells us that on one occasion he attempted to expound the "Mangala" discourse of Buddha to the priesthood from the pulpit on the ground floor of the Brazen Palace, but found that utterance failed him from which day forward he made special offerings to those priests in the Island that were gifted with the power of preaching.

In the year 104 B.C. Ceylon was again invaded by Indians. Seven Indian chieftains landed at Mantota, opposite Mannar, in the North of Ceylon and compelled **King Walagambahu** to hurriedly abandon Anuradhapura and seek refuge in the caves of Dambulla. One of the first acts of Walagambahu on regaining the throne after a lapse of 16 years was to build a stupendous dagoba with a Vihara attached to it and confer it on a priest named Mahatissa who had befriended him during his adversity. To the Vihara were attached twelve pirivenas or schools. This Dagoba is the biggest of its kind in Ceylon and is known as the Abhayagiri Dagoba. Neville, Parker, and Geiger are of opinion that what is at the present day known as the Abhayagiri Dagoba is the Jatavana dagoba built by King Mahasena and what is at the present day known as the Jetawana dagoba is the Abhayagiri dagoba built by Walagambahu. It was originally 405 feet high, its dome was hemispherical, and described with a radius of 180 feet, giving a circumference of 1,130 ft. Its summit was therefore 50 ft. higher than St. Paul's Cathedral. The diameter at the base of the belt is about 325 ft. and at the outer circle or basement 357 ft. The area of the platform on which it stands is about

Cey. Lit.
Reg. Vol II
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Geiger's
Mahav.
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Note I
Parker's
Ancient
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8 acres and the total area enclosed by the outer boundary wall about 11 acres.

He next turned his attention to embellishing the five caves at Dambulla, that had afforded him refuge, and making temples of them. The most important of them are (1) The Dewa-raja-Vihara (the temple of the great god). Its stone doorway is decorated with a "Makara Torana". Its interior is very dark so that the eye has to become accustomed to the gloom before it discerns the glory of the shrine viz. the gigantic recumbent figure of Buddha, which, together with the pillow and couch on which it rests, is cut out of the solid rock, and measures 47 ft. in length. The head rests on the right-hand and that on the pillow, on which is apparent the impression supposed to be made by the head and the arm. The soles of the feet are ornamented with lotus flowers (magul lakunu) (2) The Maha-Vihara by far the largest and finest of the five measuring 160 ft. by 50 ft., its height at the entrance being 23 feet, the roof sloping downwards towards the back of the cave, where it is only 4 ft. high. As the doors are opened the coolness, the gloom, the circle of sedent Buddhas dimly visible, and the deathlike stillness combine to produce a feeling of reverence in the true believer. There are in it 53 statues of Buddha most of which are life-size. On the centre of the roof is a painting of Buddha in glory, worshipped by gods; to the left is painted Buddha being assaulted by the powers of evil. On the left of the entrance is a dagoba surrounded by sedent Buddhas, some of which have a canopy formed by the hooded cobra. Past the dagoba to the left there is a large statue of King Walagambahu, facing it, on the roof are depicted Buddha's wars with demons, the story of his life and the worship paid him by various divinities. Opposite to the king is an upright figure of Buddha and canopy both cut from the solid rock. At the back of the line of statues that face the entrance



DAMBULLA—ROCK TEMPLE

are painted three Hindu deities Ganesha, Kataragama and Wibhishana, a long procession of Rahat priests, a painting of King Duttu Gamunu and his relations and the great combat between Duttu Gamunu and Ellala. At the eastern extremity of the cave there is a small recess covered with historical paintings, the landing of Vijaya, the planting of the Bo-tree at Anuradhapura, the dedication of relics to the Ruaneli Dagoba and of the Island to Buddha figured by a King guiding an elephant plough. The reign of King Walagambahu formed a new era in the history of Buddhism, in as much as during this reign, by order of the King and his adigar, 500 learned priests from all parts of the country assembled at the Alu-Vihara—then a cave situated amid a jungle of gigantic boulders near Matale—and there committed to writing in Pali as best they could the Banapotha (or Buddhist scripture), the Pitakattayan (or exhortations of Buddha) consisting of 592,000 stanzas, and the Atthakatha (commentaries), all of which form the esoteric system of Buddhist doctrines simple, pure, and religious, and greatly at variance with the external rites and ceremonies superimposed thereon, which are called the exoteric system and are meant to appeal to the imagination of the uneducated masses who are unable to appreciate the pure doctrines.

We learn from Pliny (lib. VI chap. 34) that a Roman ship, come to the west of Arabia to collect the Red Sea revenues, was miscarried to Hippuros—the modern Kudra Male in the N. W. of Ceylon, near the pearl banks of Mannar, that four ambassadors, one of whom was an arachchi were sent to the Emperor Claudius at Rome by the Sinhalese monarch Bhatikabhaya, (38-52 A.D.). From information conveyed by the ambassadors to the Emperor we learn particulars as to conditions which then prevailed in Ceylon which we are unable to get from the Mahawansa. They are reported to have said as follows:—There were at the time 500 towns in Lanka, of which the chief

was Anuradhpura (called Palaesimunda by Pliny), where the sovereign resided with a population of 200,000 souls, coral abounded in the Gulf of Mannar, where also existed tortoise-shell coloured-marble, pearls and precious stones. Vegetation was luxuriant. There was profusion of all kinds of fruits except the grape, the people had every thing they required, the Government was mild, and there was an absence of vexatious laws. The inhabitants were long-lived a large percentage living longer than 100 years. Commerce had been carried on with China overland by way of India and Tartary by the Sinhalese for ages past, long before ships had attempted the voyage by sea.

During the reign of **Wankanasikatissa** (113-116 A.D.) the King of Tanjore invaded Ceylon with a large army, ravaged the North Western portion of the Island, penetrated to within sight of Anuradhapura and retired with an immense quantity of plunder, and not less than 12,000 prisoners.

Gaja Bahu son of **Wankanasika**, soon after his accession to his father's throne, avenged the insult that had been offered to the Sinhalese people. He is said to have marched over Adam's bridge with a large force under the command of Nēla-Yodhaya, devastated the country and threatened to raze the city of Tanjore to the ground, unless the King of Tanjore consented to return the 12,000 Singhlese and in addition double that number of Tamils to be taken to Lanka as hostages. The request was complied with and Gaja Bahu returned to Ceylon bringing with him besides the hostages and the Sinhalese that had been carried away, the refection dish of Buddha which had been carried off from Anuradhapura by one of the seven Indian chiefs who invaded the country during the reign of Walagambahu, and various other valuables e.g. the foot ornaments of Patiny Devy, and the arms of the four gods which Gaja Bahu's forces had plundered.

The annual perahera of the Maha Devala in Kandy still commemorates this victory. It is said that the tooth relic that now heads the procession was not connected with it before the time of King Kirti Siri (who reigned from 1748—1778 A.D.) At this festival a high place has always been assigned to the goddess Patiny, whose "Halamba" or Golden anklets Gaja Bahu had brought with him to Ceylon and with it introduced her worship into the country. The national game of ankeliya established in her honour is still resorted to in times of sickness.

The hostages brought over by Gaja Bahu were allowed to reside in the country then called Cooroo Rata (i.e. the country of the elephants) since known as Alut Cooroo Corle a little to the Northward of Colombo. The inhabitants of this district to this day retain many marks of their continental origin. Some of these families are said to have been placed in other provinces and various places are said to derive their names from this circumstance, thus. Hewahetta is expressive of sixty, Toompane of one hundred and fifty, Haraseapattu of four hundred, Panceapattu of five hundred, and Matala of many—a multitude.

In the reign of **Waira Tissa (Voharikatissa)** 208-230 A.D., a Brahman by the name of Wytulya whilst posing as a Buddhist attempted to establish his own religion by putting an independent interpretation on points of the Buddhist religion.

With reference to this Tennent says "To the assaults of open opponents the Buddhist displays the calmest indifference, convinced that in its undiminished strength his faith is firm and inexpugnable his vigilance is only excited by the alarm of internal dissent. All his passions are aroused to stifle the symptoms of schism. Various kings of Ceylon had hitherto made state provision for maintaining offerings to demons and built dwellings at the capital to accomodate the minis-

ters of foreign religions, but when it came to an attempt to establish a new sect with new "Buddhist doctrines" (Wytulian), the king thought it his duty to use all the resources of state for its suppression accordingly all the books relating to the new system were burnt and the priests who had embraced the doctrines were degraded."

About half a century later, **King Mahasena** (274-301 A.D.), who during his childhood had been instructed by an Indian priest named Sanghamitta in the doctrines of Wytulya, attempted to exert his entire royal influence with a view to establishing the heretical teachings but on finding the whole of his people prepared to rise in rebellion against his authority he had his tutor Sanghamitta and his adigar executed, and in order to still further appease the populace built the Jetawanarama Vihara and a dagoba for it which originally was 316 feet and is still 269 feet high and 360 feet in diameter and is to this day the most picturesque and massive ruin at Anuradhpura. With regard to this dagoba Tennent says:—Even with the facilities which modern invention supplies for economising labour, the building of such a mass would at present occupy 500 brick layers from six to seven years and would involve an expenditure of £1,000,000 sterling. The materials are sufficient to raise 8 thousand houses, each with 20 feet frontage, and these would form thirty streets half a mile in length. They would construct a town the size of Ipswich or Coventry, they would line an ordinary railway tunnel 20 miles long or form a wall 1 foot thick and ten feet high reaching from London to Edinburgh.

No less than sixteen large tanks were constructed by King Mahasena in various parts of the Island. Suffice it here to describe only one of them—the Mineriya tank. It was built at Mahagama (Bintenne) by damming the Karaganga and turning its stream into it. It is still in existence, and is about 20 miles in circumference, the artificial bund being five miles in

length and sixty feet in height. The sluices are on a level with the deepest parts of the tank and are never closed. 160,000 acres of ground (An extent of land on which 80,000 amunums of seed paddy could be sown) are said to have been brought under paddy cultivation with the aid of the water from this lake.

For some unknown reason the sovereigns that reigned over Ceylon subsequent to Mahasena are said to belong to the Suluwansa or lower dynasty.

To me the only difference appears to lie in the fact that whereas the Kings of the Mahawansa period devoted themselves to building huge dagobas, those of the Suluwansa Period devoted themselves to the furtherance of learning and the building of hospitals.

THE SULUWANSA PERIOD.

In the year 310 A.D. during the reign of **Sirimeghawanna**, (301-328 A.D.) Gaütama Buddha's right eye tooth which for 800 years had been preserved at Dantapura—probably the modern Jagarnath in Kalinga (the modern Orissa)—having been rescued from the flames after his cremation at Kusinara in circa B.C. 544, was brought to Lanka. The circumstances under which it was brought over were as follows:— Guhasiva Rajah, King of Orissa, had in his possession the tooth of Buddha called Daladasamy which he worshipped and to which he made offerings. The King of the city Sewet Nuwara, having declared war against the King of Orissa in order to make himself master of the tooth, the King of Orissa asked his daughter, Ranmäle and her husband Dantanam Kumara, to disguise themselves as pilgrims and convey the tooth to his friend, the King of Ceylon, in case he should suffer defeat at the hands of the enemy, which would be indicated by the hoisting of a red flag on the battle-field. Having been defeated, his instructions were duly carried out. The princess and her husband are said to have fled, with the tooth concealed in the folds of the hair of the former, to Tutucorin, whence they set sail for Ceylon, where they delivered it to King Sirimeghawanna, who is said to have provided the princess and her husband with a residence at Kiravella, in the Beligal Korle, and heaped upon them many favours. So elated was the king at receiving such a precious gift that he spent no less than 900,000 massas over a festival held in honour of it and ordained that a similar festival should be annually held in its honour.

Probably the reason why the king of Orissa decided upon sending the tooth to Ceylon was the fact that King Mahasena during his reign by more peaceable means viz : by sending an embassy to him with a

GAUTAMA. BUDDHA'S TOOTH-RELIC.



Dr. Davy who saw the relic at Kandy shortly after its capture by the British towards the close of the rebellion of 1817, gives us the above drawing of it in his work "Travels in Ceylon," from which an idea could be obtained as to its size and shape. He says that it was of yellowish colour excepting towards its truncated base, where it was brownish. It was wrapped in pure sheet gold and placed in a case just large, enough to receive it, of gold, covered externally with emeralds, diamonds and rubies, tastefully arranged. This was placed in a karanduwa similarly bejewelled. This in turn was placed in a third and that in a fourth karanduwa.

magnificent present of pearls, diamonds and other precious things had attempted to get possession for the sacred tooth whose fame had spread throughout the Buddhist world.

We are told by Gibbon in Chap. 40 of his work titled *Decline and Fall of the Roman Empire*, that about this period—during the reign of the Emperor Justinian of Rome (361-263 A.D.) there existed a Bishop governing the Christians of St. Thomas on the pepper-coast of Malabar. He further tells us that there was a Christian church planted in Ceylon at the same time. As will be seen later, the truth of this is borne out by what the Moor geographer Edrisi says of Ceylon.

Buddhadasa, the great surgeon king of Ceylon reigned from 337—365 A. D. From the description in the Mahavansa of his surgical performances it is to be gathered that such important difficult and modern operations as Cephalotomy (dissection or opening of the head) and Laparotomy (opening the stomach) were performed by him. He is said to have effected several astonishing cures. He composed a work on the art of medicine—the *Sarartha Sangraha*—a copy of which is to be found in the library of the Colombo Museum. It is up to the present day considered by vedaralas to be an authority on the subject. It is a Sanscrit work with a commentary attached to it in Singhalese. In this work detailed instructions are given in regard to the preparation of drugs and the diagnosis and treatment of disease. Descriptions are given of surgical instruments and various surgical operations. Diagrams representing the human body and the bodies of such mammals as the elephant and the horse, and birds, as fowls and peacocks are given with directions as to the various points that should not be touched in surgical operations. The book also gives incantations and charms for use in curing disease and for charming certain medicines. The main work is divided into

the following 48 sections:—(1) Medicinal material and their properties (2) Articles of diet and their properties (3) Pregnancy and diseases (4) Children's diseases (5) Diseases of the head (6) Diseases of the eyes (7) Diseases of the ears (8) Diseases of the nose (9) Diseases of the mouth (10) Fevers (11) Diarrhoea (12) Dysentery (13) Diseases of the lungs (14) Insanity and epilepsy (15) Hiccough (16) Cough (17) Diseases of the throat (18) Diseases of the larynx (19) Diseases of the heart (20) Stomach and liver diseases (21) Skin diseases (22) Worms (23) Abdominal disease (24) Organic disease (25) Urine excess (26) Restriction of urine (27) Venereal diseases (28) Wasting (29) Syphilis (30) Piles (31) Paralysis (32) Jaundice (33) Rheumatism (34) Dropsy (35) Tympanitis (36) Boils (37) Minor ailments (38) Ulcers (39) Fractures (40) Diseases of women (41) General (42) Five medical processes:—Purgatives, emetics, bleeding, enema, application of oils, (43) Anaemia (44) Surgery (45) Poison (46) Antidotes (47) Preparation of mineral drugs (48) Aphrodisiacs.

Each of these subjects is treated in detail. The preparation of drugs as well as the preparation of various articles of diet receive special attention. Diseases are carefully described, diagnosis and prognosis are indicated in each case and are followed by a large number of receipts for the treatment of a disease in its various stages.

King Buddhadasa ordained that there should be a physician appointed and maintained by Government for every group of 10 villages throughout the country and presented a copy of his work to each of the physicians so appointed and set apart 1/20th part of the produce of fields for their maintenance. He built asylums in various places alongside the main roads for the benefit of the lame and the blind and maintained them.

Furthermore he continued the system established by King Dutta Gamunu of appointing and maintaining at the expense of the state, a preacher and an astrologer for each group of 16 villages throughout the country.

Upatissa II who succeeded his father Buddhadasa and reigned from 365—407 A. D. had inherited his father's humanitarian disposition. The Mahawansa tells us that he built homes for the crippled, for pregnant women, for the blind, and for those suffering from incurable disease. He lived the life of a devotee strictly conforming himself to the eight precepts of Buddha :—Ata sil viz : (1) not to kill (2) not to steal (3) not to commit adultery (4) not to tell a lie (5) not to indulge in strong drink (6) not to eat by day (7) not to attend any parties of pleasure (8) not to dress the head with flowers, nor anoint the body with perfumes.

In the reign of **Mahanama** (407-429 A.D.) there arrived in Ceylon two important personages, one of them was a very learned and eloquent Buddhist from India whose name was Buddhaghosa (the voice of Buddha). He was so named because he had a deep, rich, thrilling, voice which so many successful leaders of men have possessed and which Buddha himself possessed in an eminent degree, the other was the celebrated Chinese traveller Fa Hian. Both of them were deeply interested in the study of Buddhism.

Buddhaghosa, making use of the sacred literature in the temples of Anuradhapura, has enriched our literature by writing a popular work on Buddhism—the Visuddhimagga—in which the teachings of Buddha are briefly summarised.

Fa Hian's writings (Foe Koe Ki—Description of Buddhist Kingdoms chapters 37-38) evidence the truth of the contents of the Mahawansa. He describes the flourishing state of the Island and the city of Anu-

radhapura which was inhabited by numerous magistrates, nobles and merchants engaged in commerce. He describes the climate accurately. He speaks of the lofty monuments which were the memorials of Buddha and of the gems and gold that adorned his statues at Anuradhapura. He describes the Bo-tree in terms which might almost be applied to it at the present day and he states that they had recently erected a building to contain the tooth of Buddha which was exhibited to the pious in the middle of the third moon with processions and ceremonies which he minutely details.

The streets of Anuradhapura he describes as broad and straight, the houses as handsome, and the public buildings as beautifully ornamented. At all the crossings of the streets were built preaching halls whither the people resorted to hear an exposition of the law on the 8th, 14th, and 15th, days of the moon. He dwells with delight on the magnificence of the Buddhist buildings, the richness of their jewelled statues and the prodigious dimensions of the dagobas.

He says there were no less than 5,000 priests at Anuradhapura 2,000 lived in a single monastery on a mountain. Pearls and gems were the wealth of Ceylon and from the latter the king derived a royalty of 3 out of every 8 discovered.

In the reign of **Dathusena** (458-476 A.D.) a number of tanks were built in various parts of the country. One of them was the *Kala-wewa*. This gigantic tank which is still in existence is the reservoir which ultimately supplies Anuradhapura with water, being connected with that place by a winding canal called the Yoda-ela or giant's canal, 54 miles in length, which on its way feeds a widely extended system of village tanks. The tank itself is fed from the spurs of the northern end of the hill district, the Dambulu Oya and the Mirisgoni Oya being the two largest feeders. The tank has a total area of 4,425 acres, or about 7

square miles with a contour of 80 miles. Natural high ground runs round the greater part of it but an enormous artificial bank runs along the western side, measuring six miles in length, with a breadth of twenty feet at the top, and an average height of sixty feet. It is formed of large blocks of stone and earth-work and is provided with a fine spill-wall 200 feet wide and about 40 feet high.

Several hospitals for cripples and the sick were built and maintained by King Dathusena.

An interesting account of Ceylon during this reign is contained in the writings of Cosmas, a Greek merchant resident in Egypt who had derived his information from a Greek trader named Sopater, he says:—
“It is a great Island of the ocean lying in the Indian Sea, called Seilendib by the Indians but Taprobane by the Greeks. As its position is central, the Island is the resort of ships from all parts of India, Persia and Éthiopia, and in like manner many are despatched from it. From China and other emporiums it receives silk, aloes, cloves, clove-wood, sandle-wood, and whatever else they produce. These it again transmits to Malabar (Malè) whence pepper comes, to Bombay (Calliana), where there is brass and sesamine-wood and materials for dress, for it is also a place of great trade; and to Scinde (Sidon), where they get musk, castor etc.; to Persia, Southern Arabia, chiefly Hadranaut and Adule; receiving in return the exports of those emporiums. Taprobane exchanges them in the ports east of Cape Comorin, sending her own produce along with them to each.”

Amongst the subjects the import of which was eagerly encouraged in Ceylon, Cosmas particularises Persian horses, the traders in which were exempted from customs duties. The most remarkable exports from Ceylon were elephants, which from their size and sagacity were found to be superior to those of India.

for purposes of war, Cosmas remarks that the tusks of the Ceylon elephants were smaller than those of the African, which is true of them at the present day.

In the reign of **Silameghawanna** (609-618 A.D.) a chief named Sirinaga, attempted at gaining the sovereignty with the assistance of an army which he had enlisted in India. He effected a landing in the North of the Island but was soon after defeated and slain, and an immense number of prisoners were taken and distributed among the viharas in the Island for the purpose of being used as slaves. Tradition says that thence originated the Rodiyas of Ceylon, and considering the difference in the figure and the height of the Rodiya as compared with the Singhalese of other castes it is probably true.

There are two other traditions as to the origin of the Rodiyas, one is that they are descendents of the royal huntsmen who were degraded for having provided the royal table with human meat one day as a result of their failure to obtain any game; the other is that they are the descendents of the people of this country who had been condemned to death for treason or murder but whose sentences had been commuted by the king to perpetual degradation; amongst them being families of royal blood, to which fact the Rodiyas of the present day owe their fine physical appearance.

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There are two divisions amongst the Rodiyas—Tirringa and Halpagay Rodi. Under Sinhalese rule Rodiyas were prohibited from possessing land, trading, dwelling in the same villages as others, and even from drawing water out of their wells. Rodiya villages usually contain from 10 to 15 hovels and are called Kuppayamas. Rodiya women are generally handsome and have a winning address but are very immoral. The Rodiyas feed chiefly on the common land tortoise. They also feed on elk, deer, pig, hare,

monkey, squirrel, mongoose, civet-cat and iguana, and they relish nothing so much as dead cattle in a state of putrefaction (doubtless a taste for such meat was developed as a result of their not having been permitted by the Sinhalese Kings to hunt or shoot any game). Unlike the veddhas the Rodiyas bury their dead but they never wash the corpse. No vederala (medical practitioner) above one from the Duraya caste will condescend to attend on a Rodiya patient in his Kuppayama, and even the Duraya will only go as far as the entrance to the Kuppayama, where the patient is brought to be attended to. The Rodiyas follow no other pursuit than that of itinerant beggars, fortune tellers, vendors of rattan baskets and winnows, and ropes of hides and vegetable fibres, which they barter for grain. It is their custom to carry their pingos laden at one end only. They usually go abegging during harvest time with their women and children. On such occasions the women sing and dance and exhibit feats of juggling whilst the men beat the Bumedia—a drum made of an earthen vessel covered with monkey skin. The Rodiyas rear pigs and poultry in almost all their Kuppayamas and in order to distinguish their cattle from those of others they hang a cocoanut shell on the neck of each animal by a strip of hide. Rodiya headmen are called Hulawalias. Under the rule of Sinhalese Kings Rodiyas were exempt from all services except that of providing the royal stores with ropes of hides for ensnaring elephants. The Rodiyas profess Buddhism but have to stand outside the Bana Maduwa (preaching-hall) to hear the Bana. During sickness they offer fowls and salt fish to the Garra Yakka and the Weddi Yakka with a view to appeasing them.

Rodiyas are thieves and are looked upon with suspicion by other Sinhalese when they appear near their villages.

At the present day, through the instrumentality of the British Government and Christian missionaries

who have established schools specially for them in the districts where they exist, there is facility afforded them for advancement, of which they have availed themselves to such an extent that some of them have begun to acquire land.

Chinese chronicles written about this period describe the dress and customs of the Singhalese people in great detail. They appear to have worn camboys, and had their hair tied in knots at the back of their necks as at the present day. Women did not sit down to meals with their husbands, but "retired into some private apartment to eat their food," as is the practice at the present day in the Kandyan districts.

As has already been mentioned we find that a special feature of the Suluwansa period is the large number of kings who were not merely themselves possessed of a high degree of learning and culture but devoted the resources of the State to the furtherance of such culture amongst their subjects, by the building of *pirivenas* (colleges) and rewarding those who produced literature of merit. Amongst such kings were Buddha-dasa, Kumara Dass, Mogallana, Aggabodhi I, Kassapa II, Vijaya Bahu II, Parakrama Bahu I, Vijaya Bahu II, Kalyanavati, Lilavati, Panditha Parakrama Bahu, Bhuvanaka Bahu I, Parakrama Bahu IV, Parakrama Bahu VI, Bhuvanaka Bahu VI, Narendra Singha, Sri Vijaya Raja Singha, Kriti Siri Raja Singha.

The Rajaratnacara tells us that Vijaya Bahu III, 1231-1235 A.D. who was a sedulous patron of learning established a *free* school in every village throughout his kingdom.

Another special feature of this period was the large number of hospitals for men, women, and beasts established throughout the country by successive kings, and the provision made by the State for well-born helpless widows, the lame and the blind.

During the reign of king **Sena II.** (856-891 A.D.) the Sinhalese invaded India and took Madura the capital of the Pandian Kingdom. They returned with many prisoners of war, horses, elephants, and the jewelry of King Sena's predecessor on the throne which had been carried off by the Pandians. The Mahawansa says:—Having accompanied the rejoicing army to his own city, the king held a feast of triumph and drank wine in honour of his victory.

It is interesting to note what the Arabian topographer Abou-zeyd, on the authority of Ibn Wahab, an Arab who had visited Lanka in the year 911 A.D, says of her. He speaks of the pearls of Lanka, and adds regarding her precious stones, that they were obtained in part from the soil, but chiefly from those points of the beach at which the rivers flowed into the sea. He describes the frequent conventions of the heads of the national religion and the attendance of scribes to write down from their dictation the doctrines of Buddhism, the legends of its prophets, and the precepts of its law. He adverts to the richness of the temples of the Sinhalese, and to the colossal dimension of their statues, and dwells with particularity on their toleration of all religious sects, as attested by the existence there of a sect of Manichaeans and a community of Jews. Ibn Wahab his informant, appears to have looked back with singular pleasure to the delightful voyages which he had made through the remarkable still-water channels which form so peculiar a feature in the sea-board of Ceylon. Here months were consumed by mariners, amidst flowers and overhanging woods, with the enjoyments of abundant food and exhilarating draughts of arrack flavoured with honey. The Sinhalese were devoted to pleasure, and their days were spent in cock-fighting and games of chance, into which they entered with so much eagerness as to wager the joints of their fingers when all else was lost.

The Sinhalese again crossed over to India during the reign of **Kassapa V.** (919-922. A.D.) with a view to assisting the King of Pandu against the King of Chola. Here on the battle field the Pandians fled, leaving the Sinhalese forces behind to go the fighting which they did gallantly for days until finally pestilence having broken out in their ranks they were ordered to return home.

In the reign of **Udaya III.** who was a drunkard and a sluggard and reigned from 953-961 A.D. Ceylon was invaded by the Cholians of South India.

The invaders took Anuradhapura and advanced as far as Rohana where they received a crushing defeat which made them beat a hasty retreat to Chola. Not long after, the Sinhalese invaded Chola led by a distinguished general named Viduragga and having defeated the Cholians returned with all the plunder the Cholians had carried off with them and much else.

We next come to the reign of **Parakrama Bahu I** who without a doubt is by far the greatest King of Ceylon. The Mahawansa devotes several chapters to his reign describing it in greater detail than any other. No more than the merest outline of his doings could be given here. In his youth, Parakrama found Ceylon divided into several principalities, of one of which, his father was the ruler. Parakrama's father died when Parakrama was extremely young, but his uncle, Kirti Siri Mega who succeeded his father as ruler of Mayarata being himself childless took the greatest care of Parakrama, who was a respectful and obedient youth, and gave him an education suited for a Prince. Parakrama soon mastered the Vedas and all the arts, and became accomplished in horsemanship, sword play and archery. Ere long, Parakrama's restless and ambitious spirit began to assert itself. Inspired not only by the exploits recorded in the Ummagga Jataka but also by those of Rama and the



KING PARAKRAMA BAHU THE GREAT.

heroes of the Mahabharata "All these" he cried, in verses which in the original are of remarkable eloquence "all these great deeds though the doers are here no longer, are famous in the world to this very day. Life is worth living to those who have the capacity to achieve a rare and surpassing career like theirs. For me, born in Kshatriya race, if I do not something worthy of Kshatriya heroism, vain will my life be. They were blest it is true with times far more favourable, but in wisdom and all other gifts why should they be better than I" so saying he set about accomplishing the purpose he had set himself viz:— that of bringing the whole of Ceylon under one dominion. In the course of executing his project he had to enter upon a prolonged war with two of his cousins viz. Gaja Bahu and Manabharana who were rulers of Pihiti-rata and Rohana respectively. After an uncertain struggle both by land and sea in the course of which no less than 58 battles were fought, Parakrama's personal courage and tenacity of purpose asserted itself and brought him out victorious. Thereafter, Parakrama had himself crowned at Polonnaruwa as king of Lanka in 1153 A.D. and ruled over Ceylon for 33 years. Soon after he ascended the throne, Parakrama Bahu I, set about establishing Buddhism which had been totally neglected during the preceding 44 years on a firm foundation by bringing about a unity of doctrines preached by the various fraternities and by causing those priests that were reputed to be undesirable to be disrobed and given high lay offices saying, 'Let them not destroy religion for the sake of lucre!' He built a large hospital provided with hundreds of beds at Polonnaruwa. The Mahawansa says, "To every person he allowed a male and female servant that they may minister to him by day and night. Many store houses did he build attached to this hospital filled with grain and all things needful for medicine. He made provision for the maintenance of wise and learned physicians who were versed in all knowledge and skilled in searching out the nature of diseases. It was

his habit on the 4 Uposatha (Sabbath) days of every month to visit the patients at this hospital and discuss the nature of their diseases etc. with the doctors in charge of them ”

Parakrama Bahu next had Polonnaruwa strongly fortified. He thereafter had a splendid palace named Vejayanta, seven stories high, and containing 1000 chambers, built for him. Adjoining the palace he had a magnificent theatre named Sarasvati Mandapa built in order that he might in the words of the Mahawansa “listen to the sweet and melodious singing of divers singers and witness the delightful dance.” He also had a town hall named Rajavesi Bhujanga built. Broad roads lined by 2 and 3 storied edifices were constructed through the city. Elephants, horses, and carriages passed without ceasing along the roads, and they were every day crowded with people bent on pleasure. A magnificent park named Nandana was laid out close by the royal palace. The Mahavansa gives a long list of the various kinds of trees, creepers and birds that were to be found there, and says that the place swarmed with bees attracted by the flowers. It says that the Park was interspersed with sheets of water where grew the lotus and the lily. It also had a bathing hall that dazzled the eyes of the beholder.

Several temples and colleges were built by the King. Of the temples the largest in existence at the present day is the Rankota or Golden Spire Dagoba, which is 200 ft. high and was built at the instance of his Queen Rupawati at Polonnaruwa. Parakrama Bahu was not allowed to pursue such peaceful pursuits for many years in as much as Sugala, the mother of Manabharana the deceased ruler of Rohana, raised a formidable rebellion in that district necessitating the use of all Parakrama Bahu's resources to quell it. A few years later complications arose between Ceylon and a kingdom then called Ramanna but which at the present day is a portion of the modern Burma with which country Ceylon had for ages been on most friendly

terms owing to the community of religion and other interests such as trade. For some unknown reason King Arimaddana of Ramanna not content with ill-treating Parakrama's ambassadors—Vagissara and Dharmakirti—seized a Singhalese Princess who was on her way to Cambodia to be married to the King of that country.

The Mahawansa says that, enraged at the insults offered by King Arimaddana "Parakrama Bahu commanded that a fleet of hundreds of ships of various kinds should be got ready without delay. All the country round about the coast seemed like one great workshop busied with the constant building of ships. The construction of all those ships was completed in five months. He gathered them together at the port Pallavanka and filled them with all things necessary for the enterprise. e. g. rice and other provisions that would last for one year, armour, weapons, thousands of coats wrought of iron and skins of deer wherewith to ward off arrows, divers kinds of medicines filled in the horns of bullocks to serve as a balm to wounds caused by poisoned arrows, drugs of various kinds to serve as antidotes to the poisoned waters of streams, which the soldiers might happen to drink, pincers of iron for drawing out arrows that have sunk deep into the flesh; physicians of great skill and nurses. Finally the king sent on board a mighty army, numbering many thousands, and the fleet appeared like an island moving in the midst of the sea whilst it was on its way to Ramanna."

The fleet reached its destination safely. The troops effected a landing at two different ports in Ramanna—Kusumi and Papphala—whence they fought their way to the capital. In the words of the Mahawansa, "the mighty and terrible Singhalese entered the capital of the country and spared not their weapons. They slew the King of Ramanna who had disregarded the law of nations, and after they had

completely subdued the country, the great warriors rode on the noble white elephant round the city and proclaimed by beat of drums the supreme authority of the King of Lanka". Representatives of the inhabitants having finally agreed to accept the suzerainty of Ceylon and to pay her a yearly tribute in elephants, Parakrama's forces left the country.

There next arose a war in Southern India between the Kings of Chola and Pandu in the course of which King Parakrama Bahu's assistance was summoned by the King of Pandu. Although the news of the capture of Madura and the killing of the King of Pandu reached Parakrama before he had time to despatch a force, yet he sent a powerful army across commanded by generals Lankapura, Dandanayaka, Loka Kesadatu and Gokannar which not merely rid Pandu of of Cholian domination but carried the war into Chola itself where after a large portion of the country had been devastated and the enemy's power of aggression had been crippled it returned to Madura where Prince Vira Pandu was placed on his deceased father's throne. Prior to the return of the Singhalese forces to Lanka General Lankapura ordered that that the Kahapana coins (which are still to be found) bearing the superscription of King Parakrama Bahu, should be struck and circulated throughout the Kingdom of Pandu probably as a token of the suzerainty of Ceylon over that country.

An idea of the stage of civilisation attained by the Singhalese during this period could be formed from the chief offices that were created by Parakrama Bahu I. for the purposes of administration. The Nikaya Sangrahawa gives us the following offices as having been created by him. 1. Adhikara (Justiciar); 2, Senevirat (Commander in chief of the Army). 3. Epá (Heir-apparent and Aide-de-camp to the King and virtually first Viceroy); 5. Mápà (Heir-Presumptive and second Viceroy), 5. Mahalena (Secretary of State);

6. Maharetna (Minister of the Interior). (7) Anuna (Second Minister of the Interior). (8). Sabhapatana (President of the Council) (9). Situnà (Director of Commerce); (10) Siritlènà (Chief legal adviser) (11). Dulènà (Under Secretary and Keeper of the Rolls.) (12) Viyatna (Chief Intelligence Officer) (13). Mahavedenà (Chief Medical Officer); 14 Mahaneketna (Chief Officer of the Calender) 16. Dahampasakna (Minister of Education.) He also established 8 departments of record, 8 departments of transport, 4 departments of the treasury, 8 departments of the elephant industry, and 18,000 villages not included in the services to be rendered in the above departments (i.e. villages that had to serve the state by the mere payment of taxes.)

Chapters 75 and 79 of the Mahawansa give detailed information regarding the religious edifices, the 128 libraries, the 28 parks, and the 1,470 tanks built in various parts of the country by King Parakrama Bahu I.

The Moor geographer Edrisi writing in 1154 A.D. says of Lanka (Serendib):—"In the mountains around Adam's Peak they collect precious stones of every description, and in the valleys they find those diamonds, by means of which they engrave the setting of stones on rings.

"The same mountains produce aromatic drugs, perfumes, and aloes-wood, and there, too, they find the animal, the civet, which yields musk. The islanders cultivate rice, coconuts and sugar-cane; in the rivers is found rock crystal remarkable both for brilliancy and size; and the sea has a fishery of magnificent and priceless pearls. Throughout India there is no prince whose wealth can be compared with that of the King of Serendib; his immense riches, his pearls and his jewels being the produce of his own dominions and seas, and thither, ships of China and of every neighbouring country resort, bringing the wines of Irak and Fars, which the King buys for sale to his

subjects; for he drinks wine and prohibits debauchery; whilst other princes of India encourage debauchery and prohibit the use of wine. The exports from Serendib consist of silk, precious stones, crystals, diamonds and perfumes.

He further says that the sovereign, who was celebrated for the mildness of his rule, was assisted by a council of sixteen ministers of whom four were of the national religion, four Christians, four Mussulmans, and four Jews; and one of the chief cares of the government was given to keeping up the historical records of the reigns of their kings, the lives of their prophet and the sacred book of their law.

Edrisi also says that natives of Oman and Yemen resorted to Lanka for the purpose of making cordage from the fibre of the cocoanut (Edrisi, t. i., p. 74.) Parakrama Bahu, the Great, died in 1186 A.D. and such was the internal tranquility which, during the last portion of his reign, pervaded Lanka, that, an inscription engraved by one of his successors, King Kirti Siri Nissanga, on the rock of Dambulla, after describing the great peace and "security which he established as well in the wilderness as in the inhabited places" records that "even a woman might traverse the Island with a precious jewel and not be asked what it was."

We next come to the reign of **Parakrama Bahu II** also called **Panditha Parakrama Bahu**. He reigned from 1235-1270 A.D. The Dambadeni Asna mentions 64 arts and sciences in which this king was proficient. The following are some for which equivalent English names could be ascertained:—(1) Singhalese or Elu including Wiacarana or grammar (2) Maghada or Pali, Kach'chano and Magallano Grammars (3) Sanscrit (4) Grantha (5) Tamil (6) Neeti (Jurisprudence), (7) Bana or Divinity including the 3 pitakas, (8) Nigandu (Botany), (9) Chandas (Prosody) (10) Tarka (Logic) (11) Lakara (Rhetoric), (12) Niruth'thi (Derivation or Philology) (13) Shruti (the Vedas, including Rajur,

Yajur and Sama,) (14) Puranas (Hindu Mythology), (15) Nakshashtra (Astronomy), (16) Samud'drika (Phrenology or Physiognomy), (17) Jataka (Astrological calculations of nativity) (18) Whydhia (Physic) (19) Siritha (Customs and traditions) (20) Parakatha (Biography and History), (21) Kadu—Saramba (the art of fencing with swords, also Planga Saramba or Fencing with shields), (22) Danub'bedha (Archery), (23) Ratnapariksha (Mineralogy or the knowledge of gems), (24) Chitra (Drawing) (25) Supa Sastra (the art of cookery) (26) Gandarwa (Dancing Music etc.)

In poetry as well as in prose few writers if any have ever surpassed this monarch. His writings prove that to a vigorous and brilliant imagination he added a wonderful ease in composition and a rich stock of useful knowledge. His *Kawsilumina* and *Wisudhi Marga Sanna* are both first rate performances.

Many others followed the example of the king in the field of literature during this reign. Among them may be mentioned Darmakriti (whose works excepting a portion of *Mahavansa* from the reign of king Mahasena down to the period we are now writing upon, Excepted) are entirely lost, and Myrupada a priest of eminent talents, the celebrated author of the *Pujavalia* and the medical work titled *Yogaarnawa*.

The Mahavansa records the construction of many roads and bridges throughout the country during this reign. The minister Devapatiraja in accordance with royal instruction, we are told, journeyed to Adam's Peak starting from Gampola (Gangasiripura), that he built a bridge about 95 cubits in length near the month of the Kado-oya (Kajjota), and another about 30 cubits in length across the same river. At Ulapana (Ullapanagama) he built one 36 cubits in length and at Ambagamuwa (Ambagama), a great, strong and beautiful bridge 34 cubits in length, one over which elephants, horses, buffaloes and oxen could pass in perfect safety. It is further recorded that this minister

proceeded to the port of Bentota (Bhúnatittha) and there built a bridge 86 cubits' span, at the mouth of the Kaluganga (Kadalisona), one of about 40 yathhis' span (a yathi=7 cubits of two spans to the cubit) over Salagamuganga. and one of fifty cubits' span over Salruk (Sálapádapa) river. This same minister after he had constructed the roads and bridges planted the tract of land situated between the Bentota Vihara and the Kaluganga with cocoanuts. He also had the great forest Madelgasvanaya cleared and planted up the land with Jak trees to be devoted to the public use.

The Rajavaliya says that during this reign there were 250,000 villages in Maya-rata, 450,000 in Pihiti-rata and 770,000 in Ruhuna—a total of 1,470,000 villages in Lanka. Taking a million villages and allowing 2 houses to a village and five persons to a house the population would have been 10,000,000 as against the $4\frac{1}{2}$ millions at the present day.

Parakrama Bahu VI. (1414-1466 A.D.) was another great patron of literature. During this reign Sri Rahulastha Wirayo, more commonly known as *Tottagamuwa* after his native country in the Southern Province, wrote his masterly works and amazed all Lanka with the versatility of his talents. He became master of every kind of learning he chose to profess. An easy and copious style, a lively wit and a fine imagination, did not fail to establish that literary renown for which his memory is now distinguished. His chief works are the *Kaviasekara*, the *Selalihini Sandese*, the *Parawisantese*, the *Moggalayna Pathipanchika*, and the *Perakumbasiriha*.

There were also written the *Kowul Sandese* by a priest of Mulgirigala and the *Guttile* by a priest of Wettewe a pupil of Totagamuwa. Great educational progress was made during this reign. "Ecclesiastical colleges or pirivenas flourished throughout the country and were presided over by abbots, distinguished

alike for their knowledge of their religion as for their piety and devotion to their faith, the great Padmavati pirivena at Keragala, under the presidency of the Rajaguru Vanaratana Sangharaja, the Aranya ka ("woodland cloister") at Palabatgala under the rule of the scholarly Sri Dharmakirti Sangharaja, the Vijaya Bahu pirivena at Totagamuwa under the control of Sri Rahula Sangharaja, the Sri Ganánanda pirivena at Rayigama under the warden of the Nétra temple, the High-Priest Maithreya Maha Stavira, Sunetra Maha Devi pirivena at Pepiliyana under the direction of Tripitaka Mangala Sangharaja, the Master of the Tripitaka. These abbots were great scholars, skilled in all the arts, sciences and secular learning of the time.

Parakrama Bahu X, also known as Dharma Parakrama Bahu occupied the throne of Lanka from 1489-1509 A.D., During this period of the Island's history there existed several petty kings (Rajas), ruling various parts of the country. They all paid yearly tribute to him who ruled at Cotta and called him the "Emperor" (Maharaja).

THE PORTUGESE IN CEYLON.

About this period there was considerable rivalry between the Portugese and the Moors for the trade in the East. In 1505 a Portugese fleet under Don Lorenzo de Almeyda, whilst wandering over unknown seas in search of the trade route of the Moors, was unexpectedly carried by the monsoon to Galle. Here they found Moors engaged in trading in cinnamon. Finally a representative of the king viz: Chakra Yuddha Raja, arrived in the neighbourhood as a plenipotentiary, and having met a representative of the Portugese agreed to allow them to erect a factory at Colombo. Here the Portugese erected a stone cross and put back to sea, carrying away with them 400 loads of cinnamon, presented to them by the Moor traders of Galle.

In 1518 A.D. Lopo Soares d' Albergaria, the Portugese Viceroy of India arrived in Colombo with 700 men and materials, to erect the factory in accordance with the permission that had been obtained in 1505. The Singhalese at first protested against the erection of a fortress instead of a factory, but finding their archers no match against the Portugese armed with muskets, King Vijaya Bahu undertook to provide them annually with 300 loads of cinnamon, twelve rings of Ceylon rubies and sapphires, and six elephants, on condition that they paid for the same, and undertook to defend him against all his enemies.

Vijaya Bahu died in 1524 A.D. leaving three sons, Bhuvenaka Bahu, Rygam Bandara and Maaya Dunne. Bhuvenaka Bahu being the eldest succeeded his father to the throne of Cotta, Rygam Bandara took up his abode at Rygama as Raja of that district, and Maaya Dunne built himself a city at Sitawaka and established himself as Raja of that district.

One of the chief objects of the Portugese in Ceylon was to convert the Singhalese to their faith viz: Roman

Catholicism. Thus we find that not many years after their arrival in Ceylon, they had established Christian settlements at Panadure, Kalutara, Maggona, Beruwela, Galle and Weligama.

Maya Dunne, exasperated by the weakness of Bhuvanaka Bahu in his dealings with the Portugese, devoted the whole of his life to an attempt to oust his brother from the throne of Cotta, and preserve the independence of Ceylon, which was being undermined by Portugese intrigue.

The Portugese found it to their interest to lend all the support they could to Bhuvanaka Bahu in his endeavour to maintain his position. Cotta was besieged time after time by Maya Dunne assisted by a fleet sent by the Zamorin of Calicut, but on each occasion reinforcements having arrived from Goa, the siege had to be raised. On two of these occasions the Portugese assisted by the forces of Bhuvanaka Bahu pursued Maaya Dunne as far as his capital Sitawaka which they plundered and razed to the ground but Maaya Dunne on each occasion took refuge in the fastnesses of Deraniyagala in Atulugam Korle.

Bhuvanaka Bahu VII having no male issue but only a grandson by his daughter who was married to Vidiye Bandar, sent a likeness of his grandson, which was of natural size, in the form of a statue of gold by two ambassadors to the King of Portugal to be crowned as King of Cotta, in effigy. De Couto tells us that the ceremony of coronation took place with the greatest solemnity and ceremony possible in 1542 A.D., at Lisbon, in the presence of all the lords of the realm and that great festivities and bull fights were held in honour of the occasion. He was crowned as Don Juan Dharmapala.

In the year 1551 Bhuvanaka Bahu VII died having been accidentally shot by a Portugese soldier whilst he was engaged, jointly with the Portugese,

in a battle with Maaya Dunne on the banks of the Kelanyanga. Thereupon **Dharmapala** ascended the throne of his grand-father but was most shamefully treated by the Viceroy of Goa who, deeming it a fit opportunity for replenishing his depleted exchequer, regardless of the fact that Dharmapala had been crowned King of Ceylon by the King of Portugal, arrived in Ceylon, had all the Mudaliyars and aged servants at the royal palace at Cotta seized and tortured in order to obtain information regarding the treasures of the deceased king, and carried off the silver jewels, precious stones, golden spittoons and coins amounting to more than 100,000 pardaos. The people, being horror-struck at such unspeakably unchristian and treacherous conduct in respect of their king and nobles who had always considered the Portugese as their friends and allies, went over in large numbers to Maaya Dunne whose followers had by now learnt to manufacture muskets as good as those used by the Portugese. In fact, the Portugese historian De Couto says, "the Singhalese came to cast the best and handsomest artillery in the world and to make the finest fire-locks of which they had over 20,000. So fiercely did Maaya Dunne assisted by his son Raja Singha attack the invaders and their puppet Dharmapala, that in 1565 A.D. it was deemed prudent that the latter should abandon Cotta and take up his abode at Colombo.

Maya Dunne died in 1571 and was succeeded by **Raja Singha I**. So strenuously did Raja Singha pursue the campaign against the Portugese that their settlements in Ceylon were reduced to those of Mannar and Colombo. Raja Singha next laid siege to Colombo the siege lasting from 4th June 1587—February 1588. De Couto says that some of the balls fired into the fort from Singhalese cannon weighed not less than 44 lbs., During the course of this siege the Portugese attempted to divert the attention of Raja Singha by sending expeditions by sea and destroying Galle, Beruwela,

Dondra, Welitara, Weligama and Kosgoda where they slaughtered a large number of the inhabitants and cut off the hands and ears of women and children in order to get their bracelets and earrings.

The Portugese also sent a Singhalese nobleman Konappu Bandara, whom from his youth they had educated at Goa, and whom they had christened as Don Juan, to Kandy, his native district, to raise a rebellion which he did successfully. This compelled Raja Singha to raise the seige of Colombo. In 1592 Raja Singha advanced against Don Juan but was met near the Kadugannawa pass and completely defeated. During his retreat a thorn entered his foot at Kukulbitra-wella, which caused his death before he could reach his capital, Sitawaka. Raja Singha I professed Brahminism and was vigorously hostile to Buddhism. He burnt buddhist libraries wherever be found them.

On the death of Raja Singha, the Portugese attempted to extend their influence in Ceylon by espousing the cause of Dona Catherina, daughter of the late King Jayaweira of Kandy, whom they had brought up at Goa from her childhood. An experienced officer named Pedro Lopes was sent over with a large army to dethrone Don Juan, who now styled himself **Don Juan Wimala Dharma**, and place her on the throne of Kandy. At Danture, General Pedro Lopes received a crushing defeat by Wimala Dharma, who taking Dona Catherina alive married her on the battle field. Thereupon Dom Hieronimo de Azevedo was sent out from Goa "with all the forces the State could afford". The Portugese historian Faria Y Souza says of him "In the height of his success, he beheaded mothers after forcing them to cast their babes betwixt mill-stones. Punning on the name of the tribe of Gallas or Chalias and its resemblance to the Portugese word for cocks, gallos, "he caused his soldiers to take up children on the points of their spears and bade them hark how the young cocks crow"! "He caused many men to be cast off the

bridge at Malwana for the troops to see the crocodiles devour them." The war lasted for years with uncertain success. At times the Portugese would penetrate as far as Kandy, and even to Uva and Sabaragamuwa at other times they would be pursued by the Kandyans down to the gates of Colombo. In the midst of this war Dharmapala died in Colombo in May 1597, bequeathing his dominions by will to Philip II of Portugal. Thereupon a meeting took place between the Portugese Capt. General of Colombo and his Councillors on the one side, and representatives of each Korle within the dominion of Dharmapala, on the other at which it was agreed that the chiefs would acknowledge the sovereignty of Philip II of Portugal and that in return they would be guaranteed the inviolability of their laws, rights, and customs.

For six years the Singhalese remained true to their oath of allegiance to Philip II. At length, driven to desperation by the unspeakable atrocities of the Portugese they cast in their lot with the Kandyans. Faria Y Souza says "Not only the poor soldiers went out to rob, but the Portugese who were lords of villages added rapes and adulteries, which obliged the people to seek the company of beasts in the mountains than be subject to the more beastly villainies of men". Thus deserted, the Portugese once again found their settlements in Ceylon reduced to those of Colombo and Mannar.

King Wimala Dharma died in 1604 A.D. Of him, the Dutch historian Baldæus says. He was a complete statesman and stood firm to his engagements with all foreign princes except the Portugese. As he despised all religions, so he allowed the free exercise thereof to all without distinction.

Senerat succeeded his brother Wimala Dharma to the throne and married Dona Catherina the latter's widow.

THE DUTCH IN CEYLON.

In 1612 Marcellus de Boschower arrived at Kandy with a letter from the States-General of the Netherlands offering to assist King Senerat in defending his territory as against Portugese aggression. Senerat was so pleased with Boschower that he entered upon a treaty by which the Dutch were allowed to build a fort at Kottiar and promised a monopoly of the trade in cinnamon, gems and pearls. He further conferred high titles on Boschower one of which was Prince of Negombo, and persuaded him to enter into his service.

The Portugese having heard of these proceedings started a war which was vigorously carried on by sea and land. The Revd. Baldaeus gives us details of the Singhalese navy. He says that "it set sail on the 16th May 1612 from Kottiar under the command of a nephew of the Prince of Uva as Admiral and Wandige Nay Hami as vice-admiral. The first galley was called the Kandy, one Sanderappoo Captain; the second Holland, Kistena Captain; the third the Migonne out Dingappoo Captain; the fourth Fortune, Ordia Captain; 5th Good Luck, Marasinghe Captain; 6th the Faithful commanded by Captain Sanderappoo. These ships returned on the 6th March 1613 with great booty amounting to nearly 500,000 livres. They had taken 2 Portugese vessels near Chilaw, another Portugese near Calicut, another in the Bay of Bengal, another at Panaca from all of which they threw the Portugese men over-board. They brought the Portugese women and the negro crews with them."

*Baldaeus
ch. XIII.*

In 1628 Constantine de Saa invaded Kandy with a large force and compelled King Senerat to seek refuge in the inaccessible mountains of Uva. On his return after this fruitless invasion to Malwana, which was now the headquarters of the Portugese, De Saa found imperative orders from the Viceroy at Goa to reduce

Ceylon completely to subjection. Accordingly, he returned to the attack with 1,500 Portugese, and 20,000 auxiliaries, but not far from Badulla his forces were met and annihilated by the Singhalese, commanded by Raja Singha son of Senerat. From this moment no hope of ever conquering Ceylon was entertained by the Portugese.

Senerat died in 1632 and was succeeded by **Raja Singha II.**

In 1638 the Portugese Captain General Deigo de Melo set out with an army of 700 Europeans, and 21,000 Indians to chastise Raja Singha for his insolence over a commercial transaction, burnt and plundered Kandy, slaughtered cows in the temple, and was returning to Colombo, when he found the pass at Balana barricaded and was made to pay the penalty for his folly in that the whole of his force was put to the sword save 33, who were taken alive.

Soon after this event Rajasingha II entered into a treaty with the Dutch, by which the latter were to furnish him with troops for expelling the Portugese, Rajasingha II paying all the expenses of the war. Rajasingha II was to be placed in possession of the fortified places to be taken from the Portugese and the Dutch were to have the entire monopoly of the trade of the Island, the chief articles of trade being cinnamon, elephants, arecanuts, sapan wood, choya roots, cinnamon oil, pepper, cardamoms, timber, arrack and jaggery.

In 1644 the allies took Negombo, in 1655 Kaltura was taken, Colombo capitulated in 1656 after a seige of seven months in which 20,000 of Raja Singha's men were engaged. Raja Singha II expected the Dutch to deliver over the town to him in accordance with the terms of the treaty but finding that the Dutch made excuses on the ground that Raja Singha had not yet paid the cost they had incurred, which had yet

to be ascertained, he wrote as follows on the 11th May 1656 to the Dutch Capt. General. "I would have you remember, that such as know not God, and do not keep their word, will, one time or another, be sensible of the ill consequences thereof: I know I have God on my side." So saying he withdrew his support.

In 1658 Jaffnapatam, the last of the forts occupied by the Portugese, was taken by the Dutch, after a seige of $3\frac{1}{2}$ months. The Portugese historian De Couto observes that Ceylon was to Portugal what Carthage was to Rome—a source of unceasing and anxious expenditure, causing a greater outlay in governing, than all her other conquests in the East.

In 1659 Robert Knox and his father were shipwrecked in the Trincomalee district and taken to Raja Singha II, who had a peculiar weakness for detaining foreigners. They were kept at Bandarakoswatte in the Matale district where the old man died but the son escaped after a captivity of 20 years borne with exemplary fortitude and has written a faithful account of what he had observed of Ceylon and its people.

With regard to the administration of the country he says that Raja Singha II was assisted by two chief officers called Adigars. Subordinate to the Adigars were the Dissaves who were the Governors of Provinces and had with the Adigars to reside at the King's Court. The Dissaves administered their provinces through the Korle vidhans and their subordinate officers, all these officers had to perform revenue and judicial duties. Cases that could not be settled satisfactorily by the Vidhans were heard by the Dissaves from which latter there was an appeal to the Adigars who formed the supreme Court of Appeal in all cases except those involving capital punishment where the King was the sole judge.

With regard to Raja Singha's private life, Knox says that the King had a particular fancy for having

his meals cooked for him by the fairest women in the land and that numbers of Singhalese and Portugese women were employed for this purpose in his kitchen. There were 20 or 30 dishes made for him to choose from, for each meal. He sits at a table covered with a white cloth, all alone, and has his food on a green plantain leaf on a gold basin. A nobleman waits on him with a muffler about his mouth lest he should breathe upon the food. Raja Singha had a very high code of morality. He says that in the Royal stables there were 12 or 14 horses, mostly Persian; and some hundreds of elephants.

The Dutch were very different from the Portugese in that they were cooler-headed, They put up with all manner of insults from the Singhalese monarch uncomplainingly, so long as it was conducive to furthering their trade in the colony; but all attempts to make the colony productive as a settlement were neutralised by the cost of defence and establishments, and Ceylon was compared by them to one of the costly tulips of Holland, which bore a fabulous nominal price without any intrinsic value.

Commerce being their prime object in Ceylon, the Dutch treated the Moors who for centuries prior to the arrival of Europeans had carried on the internal trade of the Island and who had been permitted to continue it unmolested by the Portugese, very harshly: the tax on cloth imported by Mohammedans was raised to double that imported by Christians. Other articles which Christians imported free were taxed 5% if imported by Moors. Except for a limited number of tailors permitted to reside in Colombo, the Moors were forbidden to live in fortified towns. They were forbidden to own land in the country. The celebration of their worship was interdicted. They were subjected to a special poll-tax. They had to obtain an annual licence to live in the villages. 1/3rd of their property was forfeited to Government on their death. Nevertheless,

like the Jews of Europe, the Moors persevered in their pursuit of trade, and outlived the Dutch in Ceylon in this respect.

The chief exports of the Dutch were Cinnamon, Elephants, Arecanuts, Sapan-wood, Choya-roots, Cinnamon oil, Pepper, Cardamoms, Arrack, and Jaggery.

The policy of conciliating the chiefs of the country was transmitted by each Dutch Governor to his successor, with injunctions to encourage and caress the headmen; they were to be "nourished with hopes," and their attachment secured by gratifying their ambition for titles and rank. The "Instructions" extant in 1661, defining the functions and powers of the Dissave of the Western Province show the absolute dependency of the Dutch on the chiefs. To them was entrusted the charge of the *Thombo*, or registry of crown lands; their sale and management, the assessment and levy of taxes; the superintendence of education, the decision of civil cases; the arrest and punishment of criminals; and in short the detailed executive of the civil Government in peace, and the commissariat and clothing of the army in time of war.

The Dutch officials from the Governor downwards were ill paid and venal. The salary of a Dutch Governor was £ 30 per mensem, yet, according to Valentyn, such were the opportunities for personal gain, that in two or three years they became rich, a circumstance observable in the commandants of Jaffna and Galle, provided they maintained a good private understanding with the Governors of Colombo, and knew how to give and take.

Although the Dutch thought it expedient to help the Kings of Kandy in restoring Buddhism within their kingdom, they were very active in the maritime regions in establishing the Dutch religion (Presbyterianism). In 1688 the number of Christians in Jaffnapatam

was 180,000. Measures were taken to force the Singhalese to profess their religion e.g. by denying offices under the Dutch Government to those who did not profess their religion. The result was that the Dutch converts were Laodicæans at heart.

In 1763 a Mr. Phybus arrived in Ceylon from Madras and on behalf of the British Government of Madras, offered to help King Kirti Siri Raja Singha against the Dutch, and assured him that the British were the most potent European people in the East. The offer was accepted and a war commenced against the Dutch by the Singhalese but their allies did not, as expected, turn on the scene until 1783, when Admiral Hughes having captured Trincomalee sent Mr. Boyd to make overtures to the Singhalese monarch which were rejected.

Trincomalee was ceded to the Dutch after the Peace of Amiens 1783 and was again taken by the British in 1795. In 1796 Col. Stewart effected a landing at Negombo on the 12th February, and captured Colombo on 15th February without any effort, in as much as the Dutch in Colombo were at that time disunited and mutinous, as a result of the Stadtholder having been deposed and a republic having been established at this time in Holland.

The Roman Catholic Religion and the Roman Dutch Law are the two legacies left us by the Portugese and Dutch respectively.

