

# THE MAHÁVAṆSA,

PART II.

CONTAINING CHAPTERS XXXIX. TO C.

—  
*TRANSLATED FROM THE ORIGINAL PÁLI INTO  
ENGLISH, FOR THE GOVERNMENT  
OF CEYLON,*

BY

L. C. WIJESINHA, MUDALIYAR.

—  
TO WHICH IS PREFIXED

THE TRANSLATION OF THE FIRST PART

(PUBLISHED IN 1837)

BY GEORGE TURNOUR, C.C.S.



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THIS

TRANSLATION INTO ENGLISH OF THE MAHÁVAṆSA,

CHAPTERS XXXIX. TO C.,

IS, BY PERMISSION,

*Respectfully Dedicated*

TO HIS EXCELLENCY

THE HON. ARTHUR HAMILTON GORDON, G.C.M.G.,

GOVERNOR OF CEYLON,

DURING WHOSE ADMINISTRATION AND BY WHOSE DESIRE

IT WAS UNDERTAKEN AND ACCOMPLISHED

BY

THE TRANSLATOR.

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THE  
TRANSLATION OF THE FIRST PART

AS PUBLISHED BY

GEORGE TURNOUR, C.C.S., IN 1836.

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*With Notes and Emendations*

BY L. C. WIJESINHA, MUDALIYAR.

*ERRATA ET CORRIGENDA.*

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29	...	— ... 2 ...	a treatise (named) ...	the (treatise named)
36	...	8 ... — ...	Paṇḍuvásadéva	Paṇḍuvásudéva ; <i>et passim</i>
56	...	— ... 1 ...	to take	... wherein they might take
56	...	— ... 1 ...	to warm	... warm
108	...	— ... 5 ...	rough	... fine
108	...	— ... 7 ...	marumba	... prepared gravel ; and over it
120	...	22 ... — ...	Sónattara	... Sónuttara
124	...	29 ... — ...	thither	... hither
160	...	— ... 13 ...	kála	... kalá

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No.	Name.	Date. B.C.	No.	Name.	Date. A.C.
1	Vijaya	... 543	32	Sivali ...	... 35
2	Upatissa (Regent)	... 505		Interregnum of three years.	
3	Paṇḍuvāsudeva or Pañ- duvasdev	... 504	33	Ilanāga or Elunā	... 38
4	Abhaya...	... 474	34	Candamukha Siva or Saṅdamuhunu	... 44
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11	Sena and Guttika (foreign usurpers)	... 237	42	Kaṇiṭṭha Tissa or Kaṇiṭṭu Tis ...	... 165
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13	Elāra (a Tamil usurper)	205	44	Kuḍḍa Nāga	... 195
14	Duṭṭha Gāmani or Duṭṭu Gēmunu	... 161	45	Siri Nāga I.	... 196
15	Saddhá Tissa	... 137	46	Vohāraka Tissa	... 215
16	Thullatthana or Tuluna	119	47	Abhaya Tissa	... 237
17	Lajji Tissa or Ladé-Tis	119	48	Siri Nāga II.	... 245
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29	Amaṇḍa Gāmani Abhaya	21	64	Dhātusena or Dāsenkeliya	463
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# THE MAHÁVAṄSA.

[The italics are intended to denote the faulty words and passages which I have substituted by others in the foot-notes. In compliance with the wishes of Government I have added these mostly to such passages as contain *grave or glaring* errors. The only alterations made in the text are in the transliteration of Páli words and the substitution of the crude form *a* for the case termination *o*, as adopted by modern Páli scholars. The text still admits of great improvement throughout.—*L.C.W.*]

## CHAPTER I.

ADORATION to him, who is the deified, the sanctified, the omniscient, supreme Buddha !

Having bowed down to the supreme Buddha, immaculate in purity, illustrious in descent ; *'without suppression or exaggeration*, I celebrate the MAHÁVAṄSA.

That which was composed by the ancient (historians) is in some respects too concise, in others too diffuse, abounding also in the defects of tautology. Attend ye to this (Mahávaṅsa) which, avoiding these imperfections, addresses itself to the hearer (in a strain) readily comprehended, easily remembered,<sup>2</sup> and inspiring sentiments both of pleasure and of pain ; giving rise to either pleasing or painful emotion, according as each incident may be agreeable or afflicting.

Our vanquisher (of the five deadly sins) having, in a former existence, seen the supreme Buddha Dīpaṅkara, formed the resolution to attain buddhahood, in order that he might redeem the world from the miseries (of sin).

Subsequently, as in the case of that supreme Buddha, so unto Kondañña, the sage Maṅgala, Sumana, the Buddha Ráwata, and the eminent sage Sobhita, the supreme Buddha Anomodassí, Paduma, Nárada the vanquisher, the supreme Buddha Padumuttara, and Sumedha the deity of similar mission,<sup>3</sup> Sujáta and Piyadassí, the supreme Átthadassí, Dhammadassí, Siddhattha, Tissa, and, in like manner, the vanquisher Phussa, Vipassí, the supreme Buddha Sikhí, the supreme Buddha Vessabhú, the supreme Buddha Kakusandha, in like manner Koṇágama, and Kassapa of felicitous advent,—unto all these twenty-four supreme Buddhas likewise (in their respective existences),

<sup>1</sup> This is not the sense of the compound term *nánāminādhikārahay*, qualifying *Mahávaṅsa*. It ought to be rendered thus : " I celebrate the Mahávaṅsa, replete with divers comprehensive chapters." Such is the explanation given in the *Ṭkā* : *anekehi adhikārehi paripuṇṇādhikāran' ti attho*.

<sup>2</sup> The words *sutitoea upāgata*, " come down by tradition," contained in the text, have been omitted in this enumeration of the characteristics of the Mahávaṅsa.

<sup>3</sup> Original, *Tathāgata*. Here, as elsewhere throughout the work, I have not thought it necessary to notice the English rendering of the Páli epithets and of words appertaining to Buddhist terminology.

the indefatigable struggler having vouchsafed to supplicate, by them also his admission into buddhahood was foretold.

The supreme Gotama Buddha (thus in due order) fulfilled all the probationary courses, and attained the supreme omniscient buddhahood, that he might redeem mankind from the miseries (of sin).

At the foot of the bo tree, at Uruvéla, in the kingdom of Magadha, on the day of the full moon of the month of visákha, this great divine sage achieved the supreme all-perfect buddhahood. This (divine) sojourner, displaying the supreme beatitude derived by the final emancipation (from the afflictions inherent in the state of transmigration), tarried in that neighbourhood for seven times seven days.

Proceeding from thence to Báraṇasi, he proclaimed the sovereign supremacy of his faith; and while yet sojourning there during the "vassa," he procured for sixty (converts) the sanctification of "arhat." Dispersing abroad these disciples for the purpose of promulgating his doctrines, and thereafter having himself converted thirty (princes) of the *'inseparably-allied'* tribe of Bhadda, the saviour, with the view to converting Kassapa and the thousand Jaṭilians, took up his abode at Uruvéla during the "hemanta," devoting himself to their instruction. When the period had arrived for celebrating a religious festival (in honour) of the said Kassapa, of Uruvéla, perceiving that his absence from it was wished for, the vanquisher, victorious over death, taking with him his repast from Uttarakuru, and having partaken thereof at the lake of Anotatta (before mid-day) on that very afternoon, being the ninth month of his buddhahood, at the full moon of the constellation phussa, unattended, visited Laṅká for the purpose of sanctifying Laṅká.

<sup>1</sup>*It was known (by inspiration) by the vanquisher that in Laṅká, filled by yakkhas, and therefore the settlement of the yakkhas,—that in the said Laṅká would (nevertheless) be the place where his religion would be glorified.* In like manner, knowing that in the centre of Laṅká, on the delightful bank of a river, on a spot three yojanas in length and one in breadth, in the agreeable Mahánága garden, in the *'assembling place of the yakkhas'*, there was a great assemblage of the principal yakkhas in Laṅká; the deity of happy advent, approaching that great congregation of yakkhas,—there, in the midst of the assembly, immediately above their heads, hovering in the air, over the very site of the (future) Mahiyaggana dágoba, struck terror into them, by rains, tempests, and darkness. The yakkhas, overwhelmed with awe, supplicated of the vanquisher to be released from their terror. To the terrified yakkhas the consoling vanquisher thus replied: "I will release ye yakkhas from this your terror and affliction; give ye unto me, here, by unanimous consent, a place for me to alight on." All these yakkhas replied to the deity of happy advent: "Lord, we confer on thee the whole of Laṅká, grant thou comfort (in our affliction) to us." The vanquisher thereupon, dispelling their terror and cold *'shivering'*, and spreading his carpet of skin on the spot bestowed on him, he there seated himself. He then caused the aforesaid carpet, refulgent with a fringe of flames, to extend itself on all sides; they, scorched by the flames (receding), stood around on the shores (of the island) terrified.

The saviour then caused the delightful isle of Giri to approach for them.

<sup>1</sup> There is nothing to indicate that they were "inseparably allied."

<sup>2</sup> "For it was known by the vanquisher that Laṅká would be the place where his religion would be most glorified, and that it was needful that the yakkhas by whom Laṅká was inhabited should be removed therefrom."

<sup>3</sup> *Yakkha-saṅgama-bhūmivá.* "In the battle-field of the yakkhas." *Saṅgama* is war, battle, &c., quite distinct from *samāgama*, which means an assembly, &c.

<sup>4</sup> "and darkness," or "confusion."

As soon as they transferred themselves thereto (to escape the conflagration) he restored it to its former position. Immediately the redeemer folded up his carpet and the devas assembled. In that congregation the divine teacher propounded his doctrines to them. Innumerable koṭis of living creatures received the blessings of his doctrines : asaṅkhyas of them attained the salvation of that faith and the state of piety.

The chief of the devas, Sumana, of the Sumanakūṭa mountain, having acquired the sanctification of "sótápati," supplicated of the deity worthy of offerings, <sup>1</sup>for an offering. The vanquisher, out of compassion to living beings, passing his hand over his head, bestowed on him a handful of his pure blue locks from the growing hair of his head. <sup>2</sup>Receiving and depositing it in a superb golden casket on the spot where the divine teacher had stood, adorned (as if) with the splendour of innumerable gems, comprehending (all) the seven treasures, he enshrined the lock in an emerald dágoba, and bowed down in worship.

The théra Sarabhú, disciple of the théra Sáríputta, at the demise of the supreme Buddha, receiving at his funeral pile the "gívaṭṭhi" (thorax bone relic) of the vanquisher, attended by his retinue of priests, by his miraculous powers, brought and deposited it in that identical dágoba. This inspired personage, causing a dágoba to be erected of cloud-coloured stones, <sup>3</sup>twelve cubits high, and enshrining it therein, departed.

The prince Uddhachúlábhaya, the younger brother of king Dévánampiya Tissa, discovering this marvellous dágoba, constructed (another), encasing it, thirty cubits in height.

The king Duṭṭha Gámani, while residing there during his subjugation of the Malabars, constructed a dágoba encasing that one, eighty cubits in height.

This Mahiyagana dágoba was thus completed.

In this manner, the supreme ruler, indefatigable as well as invincible, having rendered this land habitable for human beings, departed for Uruvéla.

The visit to Mahiyagana concluded.

The vanquisher (of the five deadly sins), the great compassionating divine teacher, the benefactor of the whole world, the supreme Buddha, in the fifth year of his buddhahood, while residing at the garden of (the prince) Jeta, observing that on account of a disputed claim for a gem-set throne between the nága Mahódara and <sup>4</sup>a similar Cúlódara, a maternal uncle and nephew, a conflict was at hand between their respective armies ; on the last day of the last quarter of the moon of the month citta, at daylight, taking with him his sacred dish and robes, out of compassion to the nágas, visited Nágadipa.

At that time, this Mahódara aforesaid was a nága king in a nága kingdom half a thousand (five hundred) yojanas in extent, bounded by the ocean ; and he was gifted with supernatural powers. His younger sister (Kidabbiká) had been given in marriage to a nága king of the Kaṇṇavaḍḍhamána mountain. Cúlódara was his son. His grandmother having bestowed this invaluable gem-throne on his mother, that nága queen thereafter died. From that circumstance this conflict of the nephew with the uncle was on the eve of being waged. These mountain nágas were moreover gifted with supernatural powers.

<sup>1</sup> "for something worthy of worship,"

<sup>2</sup> "Receiving it in a superb golden casket he placed it on a heap of divers gems, seven cubits in circumference, where the Teacher had stood, and raised a stúpa of emerald over it, and bowed down unto it in worship."

<sup>3</sup> "Cloud-coloured stones." The original is *Meda-vanna-páśna*, 'stones of the colour of fat': white marbles?

<sup>4</sup> "the nága."

<sup>5</sup> *Dele.*

The deva Samiddhisumana instantly, at the command of Buddha, taking up the rájáyatana tree which stood in the garden of Jéta, and which constituted his delightful residence, and holding it over the vanquisher's head like an umbrella, accompanied him to the above-named place.

This deva (in a former existence) had been born a human being in Nága-dípa. On the spot where the rájáyatana tree then stood he had seen Pacceka Buddhas taking refection. Having seen them he had rejoiced, and presented them with leaves to cleanse their sacred dishes with. From that circumstance he (in his present existence) was born in that tree, which stood at the gate of the delightfully agreeable garden of Jéta. Subsequently (when the Jeta vihara was built) it stood without (it was not built into the terrace on which the temple was constructed). The deva of devas (Buddha), foreseeing that this place (Nágadípa) would be of increasing advantage to this deva (Samiddhisumana), brought this tree to it.

The saviour and dispeller of the darkness of sin, poisoning himself in the air over the centre of the assembly, caused a terrifying darkness to those nágas. Attending to the prayer of the dismayed nágas, he again called forth the light of day. They, overjoyed at having seen the deity of felicitous advent, bowed down at the feet of the divine teacher. To them the vanquisher preached a sermon on reconciliation. Both parties rejoicing thereat, made an offering of the gem-throne to the divine sage. The divine teacher, alighting on earth, seated himself on that throne, and was served by the nága kings with celestial food and beverage. The lord of the universe procured for eighty kóti's of nágas dwelling on land and in waters, the salvation of the faith, and the state of piety.

The maternal uncle of Mahódara, Maniakkhika, the nága king of Kalyáni, proceeded thither to engage in that war. Having, at the first visit of Buddha heard the sermon on his doctrines preached, he had obtained the state of salvation and piety. There he thus supplicated the successor of preceding Buddhas : " Oh ! divine teacher, such an act of mercy performed unto us is indeed great. Hadst thou not vouchsafed to come, we should all have been consumed to ashes. All compassionating deity ! let thy protecting mercy be individually extended towards myself : in thy future advent to this land visit thou the place of my residence." The sanctified deity, having by his silence consented to grant this prayer in his future visit, on that very spot he caused the rájáyatana tree to be planted. The lord of the universe bestowed the aforesaid inestimable rájáyatana tree, and the gem-throne, on the nága kings, to be worshipped by them. " Oh ! nága kings, worship this my sanctified tree ; unto you, my beloved, it will be a comfort and consolation." The deity of felicitous advent, the comforter of the world, having administered, especially this, together with all other religious comforts to the nágas, departed to the garden of Jéta.

The visit to Nágadipa concluded.

In the third year from that period, the said nága king, Maniakkhika, repairing to the supreme Buddha, supplicated his attendance (at Kalyáni) together with his disciples. In (this) eighth year of his buddhahood, the vanquisher and saviour was sojourning in the garden of Jéta with five hundred of his disciples. On the second day, being the full moon of the delightful month of vesákha, on its being announced to him that it was the hour of refection, the vanquisher, lord of munis, at that instant, adjusting his robes and taking up his sacred dish, departed for the kingdom of Kalyáni, to the residence of Maniakkhika. On the spot where the Kalyáni dagoba (was subsequently built) on a throne of inestimable value, erected in a golden palace, he stationed himself together with his attendant disciples. The overjoyed nága king and his retinue provided the vanquisher, the doctrinal lord and his disciples, with celestial food and beverage. The comforter of the world, the divine teacher,

the supreme lord, having there propounded the doctrines of his faith, rising aloft (into the air) displayed the impression of his foot on the mountain Sumanakūṭa (by imprinting it there). On the side of that mountain he, with his disciples, having enjoyed the rest of noon-day, departed for Dighavápi; and on the site of the dagoba (subsequently erected) the saviour, attended by his disciples, seated himself; and for the purpose of rendering that spot celebrated, he there enjoyed the bliss of "samádhi." Rising aloft from that spot, the great divine sage, cognizant of the places (sanctified by former Buddhas), departed for the station where the Méghavana establishment was subsequently formed (at Anurádhapura). The saviour, together with his disciples, alighting on the spot where the sacred bo-tree was (subsequently) planted, enjoyed the bliss of the "samádhi" meditation; thence, in like manner, on the spot where the great dagoba (was subsequently built). Similarly, at the site of the dagoba Thúpárāma, indulging in the same meditation; from thence he repaired to the site of Silá dagoba. The lord of multitudinous disciples preached to the congregated devas, and thereafter the Buddha, omniscient of the present, the past, and the future, departed for the garden of Jeta.

Thus the lord of Laṅká, knowing by divine inspiration the inestimable blessings vouchsafed to Laṅká, and foreseeing even at that time the future prosperity of the devas, nágas, and others in Laṅká, the all-bountiful luminary visited this most favoured land of the world thrice. From this circumstance this island became venerated by righteous men. Hence it shone forth the light itself of religion.

The visit to Kalyáni concluded.

The first chapter of the Mahāvāṅsa, entitled "The visits of the successor of former Buddhas," composed equally for the delight and affliction of righteous men.

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## CHAPTER II.

<sup>1</sup>*The great divine sage, the descendant of the king Mahásammata, at the commencement of this "kalpa," was himself the said king named Mahásammata.*

Roja, Vararoja, in like manner two Kalyānas (Kalyāna and Varakalyāna), Uposatha, two Mandhátus, Caraka, and Upacaraka, Cetiya, also Mucala, Mahámucala, Mucalinda, also Sagara, and Ságara déva, Bharata, Bhágirasa, Ruci, Suruci, Patápa, Mahápatápa, and in like manner two Panádas, Sudassana and Néru, likewise two of each name,—these above-named kings were (in their several generations) his (Mahásammata's) sons and lineal descendants.

These twenty-eight lords of the land, whose existence extended to an asankhya of years, reigned (in the capitals) Kusásvati, Rájagaha, Mithila.

Thereafter (in different capitals reigned) one hundred, fifty-six, sixty, eighty-four thousand, then thirty-six kings; subsequently thereto, thirty-two, twenty-eight, twenty-two; subsequently thereto, eighteen, seventeen, fifteen, and fourteen; nine, seven, twelve, twenty-five; again in the same number (twenty-five), two twelves and nine. Makhádéva, the first of eighty-four thousand; Kalárajanaka, the first of eighty-four thousand kings; and

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<sup>1</sup> The error of construction here, though slight, is seriously misleading. It is not said here that Buddha was born as Mahásammata, but that he was descended from that mythical personage. The passage ought to be construed thus:— "Now this great sage was born of the race of king Mahásammata. In the beginning of this kalpa there was a king named Mahásammata. And these were his sons and grandsons." Then follows the genealogy.

the sixteen sons and lineal descendants terminating with Okkáka : these were those (princes) who separately, in distinct successions, reigned each in their respective capital.

Okkákamukha, the eldest son of Okkáha, became sovereign. Nipura, Chandimá, Chandamukha, Sirisañjaya, the great king Vessantara, Cádi, Sihaváhana, and Síhassara, in like manner,—these were his (Okkákamukha's) sons and lineal descendants.

There were eight-two thousand sovereigns, the sons and lineal descendants of king Síhassara. The last of these was Jayaséna. These were celebrated in the capital of Kapilavatthu as Sakya kings.

The great king Síhahanu was the son of Jayaséna. The daughter of Jayaséna was named Yasódhara. In the city of Devadaha there was a Sakya ruler named Devadaha. Unto him two children, Añjana, then Kaccháná, were born. This Kaccháná became the queen of king Síhahanu.

To the Sakya Añjana the aforesaid Yasódhará became queen. To Añjana two daughters were born, Máyá and Pajápati, and two sons of the Sakya race, Dandapáni and Suppabuddha.

To Síhahanu five sons and two daughters were born, Suddhódana, Dhotódana, Sukkódana (Ghattitódana), and Amitódana; Amitá and Pamitá;—those five, these two. To the Sakya Suppabuddha, Amitá became queen. Subhaddakaccháná and Dévadatta were her two offsprings.

Máyá and Pajápatí both equally became the consorts of Suddhódana. Our vanquisher was the son of the Mahárájá Suddhódana and Máyá. Thus the great divine sage was, in a direct line, descended from the Mahásammata race, the pinnacle of all royal dynasties. To this prince Siddhattha, a bodhísatta, the aforesaid Subhaddakaccháná became queen. Ráhula was his son.

The princes Bimbisára and Siddhattha were attached friends. The father of both those (princes) were also equally devoted friends. The bodhísatta was five years the senior of Bimbisára. In the twenty-ninth year of his age the bodhísatta departed (on his divine mission).

Having <sup>1</sup>for six years gone through the probationary courses, and having in due order of succession attained Buddhahood, he repaired in the thirty-fifth of his age to Bimbisára.

The eminently wise Bimbisára had been installed himself in the fifteenth year of his age, by his father (Bhátíya), in the sovereignty of his realm. In the sixteenth year of his reign the divine teacher propounded his doctrines (to him). He ruled the kingdom for fifty-two years—fifteen years of his reign had elapsed before he united himself with the congregation of the vanquisher; <sup>2</sup>after his conversion, thirty-seven years—during which period *this successor of former Buddhas still lived.*

The weak and perfidious son of Bimbisára, Ajátasattu, having put him to death, reigned for thirty-two years. In the eighth year of king Ajátasattu's reign the divine sage died. Thereafter he reigned twenty-four years.

The successor of former Buddhas, who had attained the perfection of every virtue, <sup>3</sup>arrived at the final death (from which there is no regeneration by transmigration). Thus, from this example, whosoever steadfastly contemplates <sup>4</sup>terror-inspiring death, and leads a righteous life, <sup>5</sup>he will be transported (after death) beyond the realms of transmigratory misery.

The second chapter in the Mahávaṇsa entitled, "The Mahásammata genealogy," composed equally for the delight and affliction of righteous men.

<sup>1</sup> "Having striven for six years and duly attained Buddhahood."

<sup>2</sup> "and he reigned thirty-seven years while yet the Buddha lived."

<sup>3</sup> "and succumbed not to evil passions, did submit to the law of mutability."

<sup>4</sup> "the transitory nature of things." <sup>5</sup> *Dele.*

## CHAPTER. III.

<sup>1</sup> *The supreme incomparable, the vanquisher of the five deadly sins, who was gifted with five means of perception, having sojourned for forty-five years (as Buddha), and fulfilled in the utmost perfection every object of his mission to this world, in the city of Kusinára, in the sacred arbour formed by two "sal" trees, on the full moon day of the month of veákha,—this luminary of the world was extinguished. On that spot innumerable priests, princes, brahmins, traders, and sudras, as well as devas, assembled. There were also seven hundred thousand priests, of whom the théra Mahá Kassapa was, at that time, the chief.*

This high priest having performed the funeral obsequies over the body and sacred relics of the divine teacher; and being desirous of perpetuating his doctrines for ever, on the seventh day after the lord of the universe, gifted with the ten powers, had demised; recollecting the silly declaration of the priest Subhadda, who had been ordained in his dotage; and, moreover, recollecting the footing of equality on which he had been placed by the divine sage, by conferring on him his own sacred robes, as well as the injunctions given by him for the propagation of his doctrines;—this all-accomplished disciple of Buddha, for the purpose of holding a convocation on religion, convened five hundred priests, who had overcome the dominion of the passions, of great celebrity, versed in the nine departments of doctrinal knowledge, and perfect in every religious attribute. On account of a disqualification (however) attending the théra A'nanda, there was one deficient of that number. Subsequently the théra A'nanda also, having been entreated by the other priests to take part in the convocation, was likewise included. That convocation could not have taken place without him.

These universe-compassionating (disciples) having passed half a month,—in celebrating the funeral obsequies seven days, and in the festival of relics seven days,—and knowing what was proper to be done, thus resolved: "Keeping 'vassa' in the city of Rájagaha, let us there hold the convocation on religion—it cannot be permitted to other (priests) to *be present*."

These disciples making their pilgrimage over Jambudípa as mendicants, administering consolation in their affliction (at the demise of Buddha) to the vast population spread over the various portions thereof, in the month *asala*, during the increase of the moon, *being the appropriate bright season*, these *supports of the people in their faith* reached Rájagaha, a city perfect in every sacerdotal requisite.

These théras, with Kassapa for their chief, steadfast in their design, and perfect masters of the doctrines of the supreme Buddha, having arrived at the place aforesaid to hold their "vassa," caused, by an application to king Ajátasattu, repairs to be made to all the sacred buildings, during the first month of "vassa." On the completion of the repairs of the sacred edifices, they thus addressed the monarch: "Now we will hold the convocation on religion." To him (the king) who inquired "What is requisite?" they replied: "A session hall." The monarch inquiring "Where?" in the place named by them, by the side of the Vebhára mountain, at the entrance of the Sattapanni cave, he speedily caused to be built a splendid hall, like unto that of the devas.

<sup>1</sup> "The incomparable (Buddha) who was gifted with five kinds of vision."

<sup>2</sup> "take up their abode there (during the vassa)."

<sup>3</sup> "A'sáhi."

<sup>4</sup> *Dele.*

<sup>5</sup> "men who sought to ground themselves on the truth." There is a play here on the words *sukkha-pakkha*: in the one place meaning the "bright side;" in the other, truth or virtue, represented by brightness.

Having in all respects perfected this hall, he had invaluable carpets spread there corresponding with the number of the priests. In order that, being seated on the <sup>1</sup>north side, the <sup>2</sup>south might be faced, the inestimable, pre-eminent throne of the high priest was placed there. In the centre of that hall, facing the east, the exalted preaching pulpit, fit for the deity himself of felicitous advent, was erected.

The king thus reported to the théras: "Our task is performed." Those théras then addressed A'nanda, the delight (of an audience): "A'nanda, to-morrow is the convocation; on account of thy being still under the dominion of human passions, thy presence there is inadmissible. Exert thyself without intermission, and attain the requisite qualification." The théra, who had been thus enjoined, having exerted a supernatural effort, <sup>and extricated himself from the dominion of human passions,</sup> attained the sanctification of "arhat."

On the second day of the second month of "vassa" these disciples assembled in this splendid hall.

Reserving for the théra A'nanda the seat appropriate to him alone, the (other) sanctified priests took their places according to their seniority. While some among them were in the act of inquiring "Where is the théra A'nanda?"—in order that he might manifest to the (assembled) disciples that he had attained the sanctification of "arhat"—(at that instant) the said théra made his appearance, <sup>emerging from the earth, and passing through the air</sup> (without touching the floor); and took his seat in the pulpit specially reserved for him.

All these théras, accomplished supporters of the faith, allotted to the théra Upāli (the elucidation of the) "vinaya;" and to the théra A'nanda the whole of the other branches of "dhamma." The high priest (Mahākassapa) reserved to himself (the part) of interrogating on "vinaya," and the ascetic théra Upāli that of discoursing thereon. The one seated in the high priest's pulpit interrogated him on "vinaya; the other seated in the preaching pulpit expatiated thereon. From the manner in which the "vinaya" was propounded by this master of that branch of religion, all these théras, by repeating (the discourse) in chants, became perfect masters in the knowledge of "vinaya."

The said high priest (Mahākassapa) imposing on himself (that task), interrogated on "dhamma" him (A'nanda) who, from among those who had been <sup>his auditors, was the selected guardian of the doctrines of the supreme ruler.</sup> In the same manner, the théra A'nanda, allotting to himself that (task), exalted in the preaching pulpit, expatiated without the slightest omission on "dhamma." From the manner in which that <sup>sage</sup> (A'nanda)

<sup>1</sup> "south."

<sup>2</sup> "north."

<sup>3</sup> "without being confined to any of the four ascetic postures." This refers to his having attained arhatship while he was in the act of laying down his head on his pillow. He was neither *walking, sitting, standing, or lying down* at the moment.

<sup>4</sup> "either emerging from the earth (after sinking into it) or passing through the air." The sudden and unexpected appearance of A'nanda in his seat impressed them with the idea that he must have come there by a miraculous exercise of power such as arhats are said to possess.

<sup>5</sup> "the constant auditors of the Great Sage was the selected guardian of his doctrines."

<sup>6</sup> "accomplished sage." *Vedeha-muni*, an epithet of A'nanda, has no reference to the vedas. *Vedeha* here means "wise," "perfect," &c.

<sup>1</sup>accomplished in the "wédo," propounded the "dhamma," all these priests, repeating his discourse in chants, became perfect in "dhamma."

Thus this convocation, held by these benefactors of mankind for the benefit of the whole world, was brought to a close in seven months; and the religion of the deity of felicitous advent was rendered effective for enduring five thousand years, by the high priest Mahákassapa.

At the close of this convocation, in the excess of its exultation, the self-balanced great earth quaked six times from the lowest abyss of the ocean, <sup>2</sup>by various means in this world, divers miracles have been performed. Because this convocation was held exclusively by <sup>3</sup>the théras, (it is called) from generation to generation the "Thértyá Convocation."

Having held this first convocation, and having conferred many benefits on the world, and lived the full measure of human existence (of that period), all these disciples (in due course of nature) died.

In dispelling the darkness of this world, these disciples became, by their supernatural gifts, the luminaries who overcame that darkness. By (the ravages of) death, like unto the desolation of a tempest, these great luminaries were extinguished. From this example, therefore, by a piously wise man (the desire for) this life should be overcome.<sup>4</sup>

The third chapter in the Mahávap̄sa, entitled "The first Convocation on Religion," composed equally to delight and afflict righteous men.

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#### CHAPTER IV.

UDÁYIBHADDAKA, the perfidiously impious son of Ajátasattu, having put (his parent) to death, reigned sixteen years.

Anuruddhaka, the son of Udáyibhaddaka, having put him to death; and the son of Anuruddhaka, named Muṇḍa, having put him to death; these perfidious, unwise (princes, in succession) ruled. In the reigns of these two (monarchs) eight years elapsed.

The impious Nágadásaka, son of Muṇḍa, having put his father to death, reigned twenty-four years.

The populace of the capital, infuriated (at such conduct), designating this "a parricidal race," assembled, and formally deposed Nágadásaka; and desirous of gratifying the whole nation, they unanimously installed in the sovereignty the eminently wise minister bearing the (historically) distinguished appellation of Susunága. He reigned eighteen years. His son Kálásóka reigned *twenty years*. Thus, in the tenth year of the reign of king Kálásóka, a century had elapsed from the death of Buddha.

At that time a numerous community of priests, resident in the city of Vésáli, natives of Vajji, shameless ministers of religion, pronounced the

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<sup>1</sup> *Om̐i* "accomplished in the wédo."

<sup>2</sup> "and divers (other) wonders happened in the world in various forms."

<sup>3</sup> "(Arhat) théras alone, it is called the *Thértyá Parampará* ('the Tradition or Collection of the Elders')."

<sup>4</sup> The terseness and beauty of the original are so completely lost in this paraphrase that I cannot refrain from rendering it anew. "Even those théras, who shone like great lamps in dispelling, by the light of their wisdom, the darkness of the world, were themselves extinguished by the fierce tempest of death. Hence, let the thoughtful man cast away (from him) the pride of life."

<sup>5</sup> "twenty-eight years."

(following) ten indulgences to be allowable (to the priesthood) : viz.,<sup>1</sup> *'salt meats, "two inches,"*<sup>2</sup> *also in villages, "fraternity,"*<sup>3</sup> *proxy, "example," "milk whey," "beverage," "covers of seats," "gold, and other coined metals."* The théra Yasa having heard of this heresy, proceeded on a pilgrimage over the Vṛjji country. This Yasa, son of Káksṇḍaka, the brahman, versed in the six branches of doctrinal knowledge, and powerful in his calling, repaired to that place (Vésáli), devoting himself at the Mahávana vihára to the suppression of this heresy.

They (the schismatic priests) having placed a golden dish filled with water in the apartment in which the "upásatha" ceremony was performed, said (to the attendant congregation of laymen) : "Devotees, bestow on the priesthood *'at least a kahápanan.*" The théra forbade (the proceeding), exclaiming, "Bestow it not : it is not allowable." They awarded to the théra Yasa (for this interference) the sentence of "*paṭisaṛaniya.*" Having by entreaty procured (from them) a messenger, he proceeded with him to the capital, and *'propounded to the inhabitants of the city the tenets of his own faith.*

The (schismatic) priests having learned these circumstances from the messenger, proceeded thither, to award to the théra the penalty of "*ukkhépaniyam,*" and took up their station surrounding his dwelling. The théra (however) raising himself aloft, proceeded through the air to the city of Kósambi ; from thence, speedily despatching messengers to the priests resident in Páveyya and Avanti, and himself repairing to the Ahógaṅga mountain (mountain beyond the Ganges), reported all these particulars to the théra Sambhúta of Sána.

Sixty priests of Páveyya and eighty of Avanti, all sanctified characters who had overcome the dominion of sin, descended at Ahógaṅga. The whole number of priests who had assembled there, from various quarters, amounted to ninety thousand. These sanctified personages having deliberated together, and acknowledged that the théra Réwata, of Soreyya, in profundity of knowledge and sanctity of character, was at that period the most illustrious, they departed thither for the purpose of appearing before him.

The said théra having attended to their statement, and being desirous (on account of his great age) of performing the journey by easy stages, departed at that instant from thence, for the purpose of repairing to Vésáli. *'On account of the importance of that mission, departing each morning at dawn, on reaching the places adapted for their accommodation, they met together again (for consultation) in the evenings.*

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\* These are the opening words of the sentences descriptive of the ten new indulgences attempted to be introduced into the discipline of the Buddhistical priesthood, an explanation of which would lead to details inconvenient in this place.

<sup>1</sup> "salt preserved in horns."

<sup>2</sup> "going into villages."

<sup>3</sup> "consent."

<sup>4</sup> "kahápanas and such like."

<sup>5</sup> an act of censure involving the obligation of seeking forgiveness from an offended layman by the offending priest.

<sup>6</sup> "(instead of seeking forgiveness) justified himself before the people of the city."

<sup>7</sup> suspension from privileges of monkhood.

<sup>8</sup> The translation is altogether wrong. There is a lacuna to be filled up here in order to make the sense clear. "(And the other priests followed him on the journey), and reaching every evening the place which the noble théra had left in the morning, they overtook and saw him at (a place called) Sahajáti." Révata being old and infirm wished to journey quietly and by easy stages ; so the priests who had gone to fetch him wished not to intrude on his privacy.

<sup>1</sup>At a place (where they had so assembled), the théra Yasa, under the directions of the chief priest Sambhúta, at the close of a sermon, addressing himself to the celebrated théra Révata, inquired <sup>2</sup>what the ten (unorthodox) indulgences <sup>3</sup>were. <sup>4</sup>Having examined those rules, the théra pronounced them "inadmissible," and said, "Let us suppress this (schism)."

These sinners, with the view to seducing the renowned théra Révata to their party, collecting a vast quantity of priestly offerings, and quickly embarking in a vessel, arrived at the place where the principal priests were assembled; and at the hour of refection set forth the chant of refection. The théra Sáḷha, who was resident at that selected place, and had overcome the dominion of sin, reflecting whether the doctrine of the Pathéya priests was orthodox, it appeared to him to be so. The Mahá-Brahma (of the world Suddhávása) descending unto him (Sáḷha) addressed him thus: "Adhere to that doctrine." He replied that his adherence to that faith would be steadfast.

Those who had brought the priestly offerings presented themselves to the eminent théra Révata. The théra declined accepting the offerings, and dismissed the pupil of the sinful fraternity (who presented them).

These shameless characters departing thence for Vésáli, and from thence repairing to the capital Pupphapura, thus addressed their sovereign Kálásóka: "We, the guardians of the dwelling of our divine instructor, reside there, in the land of Vajji, in the Mahávana vihára. The priests resident in the provincial villages are hastening hither, saying, 'Let us take possession of the vihára.' Oh, Mahárája, prevent them." They having (thus) deceived the king, returned to Vesáli.

In the (aforesaid) selected place where the (orthodox) priests had halted, unto the théra Révata, for the purpose of suppressing the schismatic indulgences, eleven hundred and ninety thousand priests congregated. He had decided (however) not to suppress the heresy at any place but that at which it had originated. Consequently the théras, and all these priests repaired to Vésáli. The deluded monarch despatched his ministers thither. Misguided, however, by the interposition of the gods, they proceeded in a different direction.

The sovereign having (thus) deputed these ministers (to the priesthood), in the night, by a dream, he saw that his soul was cast into the Lóhakumbhi hell. The king was in the greatest consternation. To allay that (terror) his younger sister, the priestess Nandi, a sanctified character, who had overcome the dominion of sin, arrived, travelling through the air: "The act thou hast committed is of the most weighty import: <sup>5</sup>make atonement to the orthodox ministers of the faith: uniting thyself with their cause, uphold true religion. By adopting this course peace of mind will be restored unto thee." Having thus addressed him she departed.

At the very dawn of day the monarch departed to proceed to Vésáli. Having reached the Mahávana vihára, he assembled the priesthood; and having examined the controversy by listening to both parties, he decided in favour of the cause of true religion. The sovereign having <sup>6</sup>made atonement to all the ministers of true religion, and having avowed his adherence to its cause, he said: "Do ye according to your own judgment provide for the due

<sup>1</sup> Omit italicised words, and substitute "There."

<sup>2</sup> "about."

<sup>3</sup> Delete *were*.

<sup>4</sup> "The théra rejected them as errors, and said 'Let us hear the case and suppress them.'"

<sup>5</sup> "beseech the forgiveness of."

<sup>6</sup> "obtained the forgiveness of."

maintenance of religion"; and having extended his protection to them, he departed for his capital (Pupphapura).

Thereupon the priesthood assembled to inquire into these indulgences: there, in that convocation (however) endless and frivolous discussions arose. The théra Révata himself then advancing into the midst of the assembly, and causing to be proclaimed *the ubbāhikā rules*, he made the requisite arrangements for the purpose of suppressing this heresy.

<sup>2</sup>By the ubbāhikā <sup>3</sup>rules he selected, for the suppression of the sacerdotal heresy, four priests of Pácína and four of Páveyya. These were the Pácína priests: Sabbakámi, Sálha, Khujjasóbhita, and Vāsabhagámika. These were the four Páveyya priests: Révata, Sambhúta of Sána, Yasa the son of Kákāṇḍaka, and Sumana. For the purpose of examining into these (controverted) indulgences, these eight sanctified personages repaired to Válukárāma vihāra, a situation so secluded (that not even the note of a bird was heard), and free from the strife of men.<sup>4</sup> The high priest Révata, the chief of the interrogating party, questioned the théra Sabbakámi in due order on these indulgences, one by one. The principal théra Sabbakámi, who had been thus interrogated by him (Révata), declared: "By the orthodox ordinances all these indulgences are inadmissible." There (at the Válukárāma vihāra), having in due form rejected this heresy, in the same manner in the midst of the convocation at Mahávana vihāra (to which they returned), they again went through the interrogations and replies.

To the ten thousand sinful priests who put forth the ten indulgences, these principal orthodox priests awarded the penalty of degradation.

Sabbakámi was at that time high priest of the world, and had already attained a standing of one hundred and twenty years in the ordination of "upasampadá."

Sabbakámi, Sálha, Révata, Khujjasóbhita, Yasa the son of Kákāṇḍaka, and Sambhúta, a native of Sána,—these six théras were the disciples of the théra A'nanda. Vāsabhagámika and Sumana,—these two théras were the disciples of the théra Anuruddha. These eight pious priests, in aforetime, had seen the deity who was the successor of former Buddhas.

The priests who had assembled were twelve hundred thousand: of all these priests the théra Révata was at that time the leader.

Thereupon, for the purpose of securing the permanency of the true faith, this Révata théra, the leader of these priests, selected from those who were gifted with the *'qualifications for sanctification'*, and were the depositories of the doctrines contained in the three "piṭakas," seven hundred sanctified disciples (of Buddha, for the purpose of holding the convocation on religion). All these théras, having Révata for their chief, protected by king Kálásóka, held the convocation on religion at the Válukárāma vihāra. According to the form observed in interrogation and illustration on the former occasion, conducting this meeting precisely in the same manner, it was terminated in eight months.

Thus these théras, who were indefatigable in their calling, and absolved from all human afflictions, having held the second convocation on religion, in due course attained "nibbuti."

<sup>1</sup> "that matters in dispute should be settled according to the Ubbāhikā rules of procedure."

<sup>2</sup> "For."

<sup>3</sup> "council."

<sup>4</sup> A verse is missing here: "And the great elder Sabbakámi, who knew the mind of the great sage, seated himself on a beautiful throne prepared by a young priest."

<sup>5</sup> "four kinds of highest knowledge."

Hence, bearing in mind the subjection to death of the disciples of the saviour of the universe, who were endowed with the sanctification of "arhat,"—who had attained the state of ultimate beatitude,—and had conferred blessings on the beings of the three "bhavas," recollecting also the liability of the rest of mankind to an interminable transmigrating, let (the reader) steadfastly devote himself (to a life of righteousness).

The fourth chapter in the Mahāvāṅsa, entitled "The Second Convocation on Religion," composed equally to delight and afflict righteous men.

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CHAPTER V.

THE convocation which was held in the first instance by the principal théras, having Mahākassapa for their chief, is called the "Thériyá Saṅgīti."

During the first century after the death of Buddha there was but that one schism among the théras. It was subsequent to that period that the other schisms among the preceptors took place.

The whole of those sinful priests, in number ten thousand, who had been degraded by the théras who had held the second convocation, originated the schism among the preceptors called the Mahāsaṅgīti heresy.

Thereafter arose the Gókulika and Ekabbóháríka schisms.

From the Gókulika schismatics the Pannatti as well as the Báhulika and Cétiya heresies proceeded.<sup>2</sup> Those priests, again, gave rise to <sup>3</sup>the schisms of the Sabbatthi and the Dhammaguttika priesthood. <sup>4</sup>These two (heresies) arose simultaneously. Subsequently, from the Sabbatthi schismatics, the Kassapíya schism proceeded. Thereafter the Saṅkantika priesthood gave rise to the Sutta schism. <sup>5</sup>There were twelve schisms, including the Théra schism which was suppressed at the first convocation, in the first year of the first century; together with six schisms named hereafter, there were eighteen inveterate schisms.

Thus, in the second century (after the death of Buddha), there arose seventeen schisms. The rest of the schisms among the preceptors were engendered subsequently thereto. These were the six secessions which took place in Jambudípa (during the second century):—The Hémavata, Rájagiriya, and the Siddhatthiká, as well as (that of) the Pubbaséliya and Aparaséliya priesthood, and the Vájiriya. The Dhammaruchiya and Ságaliya schisms took place in Lapká (in the fifth and eighth centuries after Buddha's death).

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<sup>1</sup> I doubt much whether "schism among the théras" is the proper rendering of "théra-váda." I should think it rather means "the tradition of the elders" or "the sayings of the elders." This term *théra-váda* is used in contradistinction to *dcariya-váda* in the same verse and subsequent places, translated by Turnour as "schisms among the preceptors," but which I think should be "the sayings of (the subsequent) false teachers." The subject, however, is one for detailed investigation.

<sup>2</sup> The Baṭuvantuḍáva-Sumaggala Recension puts in two and a half verses here, which are said to be found in the Cambodian copy and a Siphalese copy which were used in the collation of the printed text. They run thus:—"These belonged to the Mahá Saṅgīti school. Again, from among the Théra-vádas there sprung two sects, the Mahipásaka and the Vajji-puttaka priests. And from among the latter (the Vajji-puttakas) there arose (four sects, namely, the Dhammuttariya, the Bhadrá-yánika, the Channágárika, and the Sammiti, who were all (denominated) the "Vajji-puttaka priests."

<sup>3</sup> "two."

<sup>4</sup> Omit.

<sup>5</sup> "So that, including the (original) Théra-váda school, there were twelve; and these, together with the six afore-mentioned, formed eighteen in all."

The schismatic secessions of the preceptors concluded.

Kālāsóka had ten sons : these brothers (conjointly) ruled the empire, righteously, for twenty-two years. <sup>1</sup> *Subsequently* there were nine <sup>2</sup>: they also, according to their seniority, righteously reigned for twenty-two years.

Thereafter the brahman Cánakka, in gratification of an implacable hatred borne towards the ninth surviving brother, called Dhana-nanda, having put him to death, he installed in the sovereignty over the whole of Jambudīpa a descendant of the dynasty of Morīyan sovereigns, endowed with illustrious and beneficent attributes, surnamed Candagutta. He reigned thirty-four years.

His son Bindusára reigned twenty-eight years. The sons of Bindusára were one hundred and one, the issue of (sixteen) different mothers.

Among them, Asóka, by his piety and supernatural wisdom, became all-powerful. He having put to death one hundred brothers, minus one, born of different mothers, reigned sole sovereign of all Jambudīpa. Be it known, that from the period of the death of Buddha, and antecedent to <sup>3</sup> *his* installation, two hundred and eighteen years had elapsed. In the fourth year of his accession to his sole sovereignty, this illustriously endowed ruler caused his own inauguration to be solemnised in the city of Pátaliputta. At the instant of his inauguration, the establishment of his supremacy was (miraculously) proclaimed, from yójana to yójana, throughout the air above and over the surface of the earth.

The devas caused to be brought daily eight men's loads of water from the lake Anótatta, from which (supplies) the deva of devas (the king) caused the people also to be provided. They also procured from the regions of Himavanta, "nágatá" teeth-cleansers, sufficient for several thousand persons. From the same quarter, the invaluable medicinal "ámalaka"; the precious medicinal "harítaka"; from the same regions the "amba" fruit, superlatively excellent in its colour and flavour.

The devas (procured) also cloths of five different colours, and cloths for hand towels of the colour of gold, as well as the sacred beverage from the waters of Chaddanta lake. The elk, wild hog, and winged game, slaughtered in that city (for the king's household), resorting to the royal kitchen, of their own accord, there expire. There, tigers, having led forth herds of cattle to graze, reconduct them into their pens. Elk and wild hog watch over fields, gardens, tanks, &c. The nágas (brought) fine cloths of the colour of the "sumana" flower, wove without seams; the heavenly "uppala" flower; also ointment for the body; and medicinal drugs from the nága wilderness. Parrots brought nine hundred thousand loads of hill paddy daily from the marshes of Chaddanta. Mice, husking that hill' paddy, without breaking it, converted it into rice. Therefrom the rice dressed for the royal household was prepared. For him (the king), bees constantly deposited honey. In like manner, in his arsenals bears worked with hammers, and singing birds of delightful melody, repairing to the monarch, sang sweet strains.

The inaugurated sovereign Asóka then installed his full younger brother, prince Tissa, in the dignity of sub-king.

The installation of Dhammásóka concluded.

The father (of Asóka) being of the Brahmanical faith, maintained (bestowing daily alms) sixty thousand Brahmans. He himself in like manner bestowed them for three years.

<sup>1</sup> "After them."

<sup>2</sup> "Add brothers (the Nandas)."

<sup>3</sup> "Asókás,"

Asóka, noticing from the upper pavilion of his palace the *despicable proceedings* of these persons,<sup>1</sup> enjoined his ministers to bestow alms with greater discrimination. This wise (monarch) caused to be brought to him *the ministers of all religions* separately; and having seated them, and discussed their tenets, and given them alms, allowed them to depart. *At a moment* when he was enjoying the breeze in his upstairs pavilion, observing the *sámanéra Nigródha* passing the palace square, he was delighted with his sanctified deportment. This royal youth was the son of prince Sumana, the eldest of all the sons of Bindusára.

<sup>2</sup>Asóka, on hearing that Bindusára was on his deathbed, left the kingdom of Ujjéni, which had been bestowed on him by his father, and proceeded to Pupphapura. As soon as his sire expired, seizing the capital for himself, and putting to death his eldest brother (Sumana) in that celebrated city, he usurped the sovereignty.

The consort of prince Sumana, bearing the same name, who was then pregnant, proceeding out of the eastern gate, departed and repaired to a village of *caṇḍálas* (outcastes). There, the *dévatá, Nigródha*, addressed her by name; and having caused an habitation to spring up, conferred it on her. She who was thus protected by the *dévatá*, giving birth on that very day to her son, bestowed on the child the name "Nigródha." The chief of the *caṇḍálas* seeing her (in this condition) and venerating her as his own mistress, served her faithfully seven years.

The *théra Mahá Varuṇa*, seeing this infant born with the attributes requisite for the sanctification of "arhat," applied to the mother for him, and ordained him a priest. In the act of shaving his head (for admission into the priesthood) he attained arhathood. Thereafter, while on his way to see his princess-mother, entering the capital by the southern gate, at the moment he was passing through the palace square on his road to the village (of outcastes), the sovereign struck with the extreme propriety of his deportment, *as if he had been previously intimate with him, an affection arose in his breast towards him.*

<sup>3</sup>In a former existence there were three brothers, dealers in honey: one was the seller, two were the providers. There was also a *paccéka buddha*, who was afflicted with sores. Another *paccéka buddha*, on his account, was solicitous of procuring some honey. In his sacerdotal character, begging his subsistence for the day, he entered the city (of *Báranasí*). At that moment a young woman, who was proceeding to fetch water at the watering place of the city, observed him. Having made inquiry, and ascertained that he was solicitous of getting some honey, she said, pointing out the direction with her hand, "Lord, here is a honey bazaar, repair thither." The dealer, well pleased, filled the begging-dish of the *paccéka buddha* who presented himself there, with honey to overflowing. Observing the filling, the overflowing, and the streaming on the ground of the honey, he (the dealer) then formed the following wishes: "By the virtue of this offering may I establish an undivided dominion over *Jambudípa*: my authority (being recognised) from *yójana* to *yójana* through the air and over the earth." To the brothers, who

<sup>1</sup> "vulgarity."

<sup>2</sup> "at the distribution of food."

<sup>3</sup> "divers ascetics of false creeds."

<sup>4</sup> "One day."

<sup>5</sup> ("Now, the history of *Nigródha Súmanéra* is in this wise.") For the sake of clearness a paragraph such as this should be inserted here within brackets.

<sup>6</sup> "was exceedingly pleased with him; and by (the force of) association in a former birth there sprung a love towards him in his breast."

<sup>7</sup> ("Now, the story of the former birth is as follows.")

(subsequently) arrived, he thus spoke : " To such a personage (describing him) I have made offerings of honey. According to your shares in that honey, participate ye in the benefits." The eldest brother incensed, thus replied : " Surely he must be an outcaste ; at all times the outcastes wear yellow cloths." The second said : " Send that paccéka buddha to the farther side of the ocean." (Subsequently) having listened to the youngest brother's discourse on the benefits derived from offerings, they also accepted the promised blessings. She who had pointed out the honey dealer's bazaar formed the wish of becoming his (the honey dealer's) head queen (in his character of sovereign), and that she should be endowed with a form so exquisitely moulded, that the joints of her limbs should be (" asandhi") imperceptibly united. (Accordingly) the donor of the honey became Asóka. The young woman became the queen Asandhimittá. He who blasphemously called him (the paccéka buddha) " an outcaste," became Nigródha. The one who wished him transported became Tissa (Dévānampiya Tissa). <sup>1</sup> *From whatever circumstance (it had been the fate of) the outcaste blasphemer to have been born in a village of outcastes, he nevertheless formed the wish to attain " makkha," and accordingly in the seventh year of his age acquired " makkha" (by the sanctification of arhat).*

The said monarch (Asóka), highly delighted, and conceiving the greatest esteem for him (Nigródha), thereupon caused him to be called in. He approached with decorous self-possession. The sovereign said to him, " My child, place thyself on any seat suited to thee." He, seeing no other priest (present), proceeded towards the royal throne.

While he was in the act of approaching the royal throne, the king thus thought : " This sámanera will this very day become the master of my palace." Leaning on the arm of the sovereign, he ascended and seated himself on the royal throne under the white canopy (of dominion). The ruler Asóka, gazing on the personage who had thus taken his seat, influenced by the merits of his own piety, he thereupon became exceedingly rejoiced. Having refreshed him with food and beverage which had been prepared for himself, he interrogated the said sámanera on the doctrines propounded by Buddha. The sámanera explained to him the " appamádavagga" (section on non-procrastination). The sovereign having heard the same, he was delighted with the religion of the vanquisher. He said unto him : " Beloved, I will constantly provide for you food for eight." " Sire," he replied, " that food I present to the superior priest who ordained me." On another eight portions of rice being provided, he gave them to his superior who had instructed him. On the next eight portions being provided, he gave them to the priesthood. On the next eight portions being provided, the piously wise (Nigródha) accepted them himself.

<sup>2</sup>*He who was thus maintained by the king having propounded the doctrines of the faith to the monarch, established the sovereign and the people in those tenets, and the grace to observe the same.*

The history of Nigródha concluded.

Thereafter, this king, increasing the number from day to day, gave alms to sixty thousand Buddhist priests, as formerly (to the Brahman priests). Having dismissed the sixty thousand heretics, he constantly maintained in

<sup>1</sup> "He who had blasphemed by calling the saint an 'outcaste' was born in a village of outcastes ; but."

<sup>2</sup> "On the second day he went to the palace accompanied by thirty-two priests, and after he had been served with food by the king himself he preached the law, and established him and his people in faith and piety."

his palace sixty thousand Buddhist priests. He being desirous that the sixty thousand priests should (on a certain occasion) be served without delay, having prepared costly food and beverage, and having caused the city to be decorated, proceeded thither, invited the priesthood, conducted them to the palace, feasted them, and presenting them with many priestly offerings, he thus inquired : " *What is the doctrine* propounded by the divine teacher ? " Thereupon, the thera Tissa, son of Moggali, entered into that explanation. Having learned that there were eighty-four thousand *discourses on the tenets of that doctrine*, " I will dedicate," exclaimed the monarch, " a vihāra to each." Then bestowing ninety-six thousand kótis of treasure on eighty-four thousand towns in Jambudīpa, at those places he caused the construction of temples to be commenced by the (local) rājahs ; he himself undertook the erection of the Asókrāma (in Pupphapura). He bestowed daily, from his regard for the religion, a lac separately to the " *ratanattaya*," to Nigródha, and to infirm priests.

From the offerings made on account of Buddha, in various ways, in various cities, various festivals were constantly celebrated in honour of " *thúpas*."

From the offerings made on account of the religion, the populace constantly bestowed the four prescribed offerings on the priests, the repositories of true religion.

From the loads of water brought from the lake Anótatta, he bestowed daily four to the priesthood generally, one to the sixty accomplished maintainers of the " *tépiṭṭaka*," one to the queen Asandhimittā. The great monarch reserved for his own consumption two.

To the sixty thousand priests and sixteen thousand females of the palace he gave the teeth-cleansers called " *nāgalatā*."

On a certain day, having by inquiry ascertained that the supernaturally-gifted Mahākāla, nāga king, whose age extended to a kappa, had seen the four Buddhas (of this kappa) ; for the purpose of bringing him, having sent a golden chain and having brought him, he <sup>3</sup> *placed him under the white canopy of dominion, seated on the royal throne*. Making to him many flower-offerings, and surrounded by the sixteen thousand women of the palace, he thus addressed him : " Beloved, exhibit to me the person of the omniscient being of infinite wisdom, the chakkavatti of the doctrine, the mahesi." The nāga king caused to appear a most enchanting image of Buddha, gifted with the <sup>4</sup> *thirty* attributes of personal beauty, and resplendent with the eighty charms of corporeal perfection, surrounded by the halo of glory, and surmounted by the lambent flame of sanctity.

Gazing on this (apparition), overjoyed and astonished, he made offerings thereto, and exclaimed, " Such is the image created by this personage : what must not the image have been of the deity himself of happy advent ! " (meditating thus) his joy became greater and greater.

The illustrious and powerful monarch (Asóka) then caused a great festival to be solemnised for seven successive days, known as the festival of " *sight offering*" (the miraculous figure of Buddha being visible during that period).

Thus, <sup>5</sup> *it was foreseen by the saints of old (who had held the second convocation on religion) that this sovereign would be superlatively endowed, and of great faith ; and that the son of Moggali would become a thera*.

The conversion (of Asóka) to the religion (of Buddha) concluded.

<sup>1</sup> " How many (sections of) the law have been."

<sup>2</sup> " sections of the law."

<sup>3</sup> " caused him to be seated on the royal throne under the white canopy of dominion."

<sup>4</sup> " thirty-two."

<sup>5</sup> " was this ruler of the land endued with great power and faith. (From what follows it will be seen also that) the thera Moggaliputta was foreseen by the saints of old."

The théras who held the second convocation, meditating on the events of futurity, foresaw that a calamity would befall their religion during the reign of this sovereign. Searching the whole world for him who would subdue this calamity, they perceived that it was <sup>1</sup>the long-lived Tissa, the brahman (of the Brahma lóka world).<sup>2</sup> Repairing to him, they thus supplicated the great sage: "Vouchsafe to be born among men for the removal of this calamity." He, willing to be made the instrument for the glorification of religion, gave his consent unto them. These ministers of religion then thus addressed Siggava and Chaṇḍavajji, two <sup>3</sup>adult priests: "In eighteen plus one hundred years hence, a calamity will befall our religion, which we shall not ourselves witness. Ye (though) priests failed to attend on the occasion (of holding the second convocation on religion): on that account it is meet to award penalties unto you. Let this be your penance. The brahman Tissa, a great sage, for the glorification of our religion, will be conceived in a certain womb in the house of the brahman Moggali. At the proper age, one of you must initiate that noble youth into the priesthood. (The other) must fully instruct him in the doctrines of the supreme Buddha."

The théra Dásaka was the disciple of Upáli (the disciple of Buddha himself). Sónaka was his disciple. The aforesaid two priests (Siggava and Chaṇḍavajji) were the disciples of Sónaka.

<sup>4</sup>In aforetime (at the termination of the first convocation on religion), in Vesáli, a brahman of the tribe of Sothi, named Dásaka, the superior of three hundred pupils, dwelt with his preceptor. In the twelfth year of his age, having achieved the knowledge of the "védas," and while he was making his pilgrimage attended by his own pupils, he met with the théra Upáli, who had held the first convocation, sojourning at the temple Valukârama (in Vesáli). Taking up his residence near him, he examined him on the abstruse passages of the "védas." He (Upáli) explained those passages.

The théra, with a certain object in view, thus addressed him (the brahman):  
<sup>5</sup>"There is a branch of the doctrine superior to all other branches, which perfects the knowledge of the whole doctrine. What branch of the doctrine is it?"

<sup>6</sup>The brahman was ignorant of it, and inquired, "What doctrine is it?" He replied, "Buddha's doctrine." "Impart it to me," said the one. "Only to him who has been admitted into our order can I impart it," rejoined the other.

Thereupon, returning to his native land, he applied for permission from his preceptor (to become a Buddhist priest), in order that he might acquire a knowledge of that doctrine; in like manner from father and mother.

This brahman, together with three hundred of his brahman followers, was admitted into the Buddhistical priesthood in the fraternity of that théra: and in due course was raised to the upasampada order.

The théra Upáli <sup>7</sup>propounded the whole "piṭakattaya" to his thousand pupils, who had subdued in themselves the dominion of sin, of whom Dásaka was the senior.

<sup>8</sup>The other priests of the fraternity of the said théra, who had not attained the

<sup>1</sup> Omit.

<sup>2</sup> "who had not long to live there."

<sup>3</sup> "young."

<sup>4</sup> (Now the history of these priests is as follows.)

<sup>5</sup> This is a very difficult passage to render correctly and yet clearly in consequence of the use therein of the term "dhamma" in different senses. The literal rendering (without putting a sense on the word "dhamma") would be:— "Young man, there is a *dhamma* which follows all *dhammas*; and yet all *dhammas* descend into or follow that *dhamma*. What is that *dhamma*?"

<sup>6</sup> "The théra said this with reference to the *nāma* (in contradistinction to the *rūpa*)." <sup>7</sup> "taught."

<sup>8</sup> "Others who received instruction in the Piṭakas from the théra,—those who had entered the paths and those who had not,—were beyond number."

sanctification of arhat (which comprised inspiration), and were incapable of acquiring a knowledge of the "piṭakattaya," were innumerable.

In the land of Kási, there was a caravan chief's son, by name Sónaka, who came to the mountain-girt city (Rájagaha) on trade, together with his parents, attended by a retinue of fifty-five <sup>1</sup>brahmanical devotees who had accompanied him thither. The chief of fifteen years of age repaired to Véluvana vihára. Becoming acquainted there with the théra Dásaka as well as with his disciples, overjoyed, he solicited to be admitted into the priesthood. He replied thus: "Ask thy superiors (first.)" The young chieftain Sónaka, having <sup>2</sup>fasted for three days, and obtained the consent of his parents to enter into the priesthood, returned.<sup>3</sup> Together with these noble companions, becoming a priest, then an "upasampada," in the fraternity of the théra Dásaka, he acquired a knowledge of "piṭakattaya."

This Sónaka became the superior of a fraternity of a thousand théras, who had overcome the dominion of sin and acquired a perfect knowledge of the "piṭakattaya."

In the city of Pátali there was one Siggava aged eighteen years, the son of the minister (Sirivaḍḍha), highly gifted with wisdom. He had three palaces for his residences, adapted for all the seasons of the six <sup>4</sup>utús. Bringing with him his friend Chaṇḍavajji, the son of a minister, and attended by a retinue of five hundred men, having repaired to Kukkuṭáráma vihára, they saw there the théra Sónaka, seated absorbed in the "samápatti" meditation, with the action of his senses suspended. Perceiving that he was silent while he bowed to him, he questioned the priests on this point. These priests replied, "Those absorbed in the samápatti meditation do not speak." He then asked of these informants, "Under what circumstances does he rise (from his meditation)?" Replying, "He rises at the call of the divine teacher: at the call of the priesthood: at the termination of the period previously resolved on: at the approach of death:" and observing their predestined conversion, they (the priests) <sup>5</sup>set forth the call of the priesthood. He (Sónaka) rising, departed <sup>6</sup>from hence. The young chief, addressing Sónaka, asked: "Lord, why wast thou silent?" "Because," replied he, "I <sup>7</sup>am partaking of that which I ought to partake." He thereupon rejoined, "Administer the same to me." "When thou hast become one of us, it will be permitted thee to partake of it." Thereupon the chiefs Siggava and Chaṇḍavajji and their retinue of five hundred, obtaining the consent of their parents, repaired to the fraternity of the théra Sónaka, and being admitted into the priesthood became upasampadá priests. These two, residing with the priest-superior who had ordained them, having acquired a perfect knowledge of the "piṭakattaya," in due course attained the mastery of the six departments of doctrinal knowledge.

<sup>8</sup>This théra Siggava, perceiving (by inspiration) the conception of <sup>9</sup>Tissa; during seven years from that date repaired (constantly for alms) to the dwelling in which (he the brahman was conceived). For that period of seven years even the word "begone" had not been addressed to him. In the eighth year, at length, he was told (by a slave girl) "Depart hence."

The brahman Moggali, who was returning home, observing him departing, inquired, "Hast thou received anything at our house?" "Yes," he replied. Going to his house, and having ascertained (that nothing had been given), on the second day, when the priest visited the dwelling, he upbraided him for his falsehood. Having heard the théra's explanation (that he only alluded

<sup>1</sup> "Brahman youths."

<sup>3</sup> "and."

<sup>6</sup> "thither."

<sup>2</sup> "refused to take three meals (successively)."

<sup>4</sup> "seasons."

<sup>7</sup> "was."

<sup>5</sup> "sent unto him the message."

<sup>8</sup> "Now."

<sup>9</sup> Moggali-putta.

to the slave's reproach, "Depart hence"), the brahman, pleased thereat, gave alms to him constantly from the meal prepared for himself. By degrees all the inmates of that house became attached to him. The brahman himself, having made him *also an inmate of the house*, constantly fed him. In this manner time passed away, and the youth Tissa attained his twentieth year, and succeeded in traversing the ocean of the tivéda (of the brahmins).

<sup>7</sup>The théra (knowing by inspiration) that a discussion would be produced thereby<sup>8</sup> (by a miracle), rendered all the seats *in the house* invisible, reserving only the carpet of this young brahman devotee.

As he had descended from the brahma lóka world, he was scrupulously rigid in preserving his personal purity. On this account he (always) folding his carpet, hung it up. Not finding any other seat, while the théra was standing, the people in the house in great confusion spread for him that carpet of his. The young brahman, on returning from his preceptor, seeing him so seated, enraged, addressed him in opprobrious language.

The théra replied, "Young brahman, *what knowledge dost thou possess?*" The youth instantly retorted the same question on the théra. When the théra *was in the act of replying*, "I do *possess knowledge*," he interrogated the said théra on the abstruse passages of the "védas." The théra instantly explained them.

This théra was *thus, even while sojourning in the domicile of a layman, accomplished in the "védas."* Having attained the perfection of *sacerdotal sanctity* (in the buddhistical creed) *why* should he not be able to explain them?

<sup>11</sup>"An idea is conceived in the mind of some (rahat saint) which does not vanish from it: (nevertheless) the idea of that individual will vanish (on his attaining nibbuti), and will not be regenerated. Again, the idea of some other person shall vanish, shall not be regenerated, and yet it does not vanish."<sup>\*</sup>

<sup>12</sup>The théra of perfect self-possession called on the youth for the solution of *this paradoxical question on the operations of the mind.* He became, as it were, involved in perfect darkness, and inquired of him, "Priest, what *parable* is this?" He replied, "Buddha's *parable.*" On his exclaiming "Impart it to us"; he rejoined, "Only to those do I impart it who have assumed our garb." Obtaining the permission of his parents, he entered into the priesthood for the sake of <sup>14</sup>*this parable.* The théra having initiated him into the priesthood, <sup>15</sup>*he imposed on him, according to the orthodox rules, the task of duly qualifying himself.*

\* This passage is interpreted in various ways with the aid of circumlocution. The above is only intended as a literal translation, with the additions sanctioned by the commentary.—[*Note by Mr. Turnour.*]

<sup>1</sup> "sit inside."

<sup>2</sup> "One day."

<sup>3</sup> "in the house."

<sup>4</sup> "therein."

<sup>5</sup> "knowest thou the mantras (sciences)?"

<sup>6</sup> "replied."

<sup>7</sup> *Dele.*

<sup>8</sup> "as."

<sup>9</sup> "discriminative knowledge."

<sup>10</sup> "how much more."

<sup>11</sup> This passage is an axiom from the Yamakappakarāṇa of the Abhidharma Piṭaka, and cannot be made intelligible by a simple translation to such as have not mastered the abstruse subject of Buddhist psychology. A literal translation would run thus: "Whose thought (oittaṇ) is produced but is not destroyed, his thought will be destroyed and will not be reproduced. On the other hand, whose thought will be destroyed and will not be reproduced, his thought is produced and is not destroyed."

<sup>12</sup> "The théra, whose self-possession was great, propounded this question from the 'Citta-yamaka' (of the Abhidhamma Piṭaka)."

<sup>13</sup> "science."

<sup>14</sup> "learning this science."

<sup>15</sup> "gave him lessons on the Kammatṭhāna (subject and modes of meditation) as befitted him."

This superlatively gifted person having *attained that qualification* in a short time, arrived at the sanctification of "sotápatti." The théra having ascertained that fact, despatched him, for the purpose of being instructed, to the théra Chaṇḍavajji.

In due course the priest Siggava, having made him an upasampadá, taught him the "vinaya"; subsequently the other two branches of religion. Thereafter the youth Tissa, attaining the "vipassaná" sanctification, acquired the mastery of the six branches of doctrinal knowledge, and *ultimately he was elevated to a théra*. He became as celebrated as the sun and moon. *Who has heard his eloquence without considering it the eloquence of the supreme Buddha himself!*

The *matters concerning the théra Moggaliputta* concluded.

The sub-king (Tissa) on a certain day, at an elk hunt, saw in a forest a herd of elk sporting. Observing this, he thus meditated: "Elks, browsing in a forest, sport. Why should not priests lodged and fed comfortably in viháras also amuse themselves?" Returning home he imparted this reflection to the king, who *conferred the sovereignty on him for seven days to solve this question*, addressing him thus: "Prince, administer this empire for seven days: at the termination of that period I shall put thee to death." At the end of the seventh day he inquired of him, "From what cause hast thou become so emaciated?" when he answered, "From the horror of death." The monarch thereupon rejoined, "My child, thou hast ceased to take recreation, saying to thyself, 'in seven days I shall be put to death.' These ministers of religion are incessantly meditating on death; how can they enter into frivolous diversions?"

He who had been thus addressed by his brother became a convert to that religion. After the lapse of some time, going to an elk hunt, he perceived, seated at the foot of a tree, and fanned by an elephant with the bough of a sal tree, the théra Mahádhammarakkhita, perfect in piety, having overcome the dominion of sin. The royal youth indulged in this reflection: "When shall I also, like unto this théra, be initiated into the priesthood, be a dweller in the forest?"

The théra, to incline his heart (to the faith), springing aloft, and departing, through the air, alighted on the surface of the tank of the Asókáráma temple, and causing his robes to remain poised in the air, he dived into the tank and bathed his limbs.

The superlatively wise sub-king upon seeing this miracle, overjoyed thereat, resolved within himself, "This very day will I be ordained a priest." Repairing to the king, the zealous convert supplicated for permission to become a priest. Unwilling to obstruct his wish, the sovereign, conducting him himself, with a great concourse of attendants, proceeded to the temple. He (the under-king) was ordained by the théra Mahádhammarakkhita. On the same occasion with himself, one hundred thousand persons (were ordained). There is no ascertaining the number of those who became priests from his example.

The renowned Aggibrahmá *was the son-in-law of the king, being the husband of Saúghamittá, the sovereign's daughter. Her and his son, prince Sumana, having obtained the sanction of the king, was ordained at the same time as the sub-king.*

<sup>1</sup> "devoted himself to meditation."

<sup>2</sup> "acquired the position of a."

<sup>3</sup> "And the world regarded his words as if they were the words."

<sup>4</sup> "advent of."

<sup>5</sup> "in order to convince him (of the reason)." <sup>6</sup> Omit. <sup>7</sup> "the nephew."

<sup>8</sup> "became." <sup>9</sup> "His son was named Sumana. He also."

It was in the fourth year of king Asóka's reign that, for the spiritual happiness of the people, the ordination of the sub-king took place. In the same year this sub-king, gifted with wisdom, became upasampadá; and exerting himself, by virtue of his former piety, became *sanctified* with the six supreme attributes.

<sup>1</sup> *All these individuals in different towns, commencing the construction of splendid viháras, completed them in three years. By the merit of the théra Indagutta, and of that of the undertaker of the work, the vihára called Asóká-ráma was also completed in that time.* At the places at which the vanquisher of the five deadly sins had worked the works of his mission, the sovereign caused splendid dágobas to be constructed. From eighty-four thousand cities (of which Puppapura was the centre), despatches were brought on the same day, announcing that the viháras were completed. Having heard these despatches read, the glorious, the superlatively gifted, the victorious sovereign having resolved on having a great festival of offerings at all the temples at the same *moment*, caused to be published by beat of drums through the capital: "On the seventh day from hence, throughout all the kingdoms in the empire let there be a great festival of offerings held on the same day. Throughout the empire, at the distance of each yójana, let there be *great offerings bestowed*. Let there be decorating of the roads to villages as well as temples. In all viháras let almsgiving to the priesthood be kept up in every respect, as long as practicable, and liberally as means will allow. At those places, decorated with festoons of lamps and garlands of flowers in various ways, and joyous with every description of music, let a great procession be celebrated. And let all persons *duly prepared by a life of righteousness*, listen to the doctrines of the faith; and let innumerable offerings be made on that day."

Accordingly, in all places, all persons, in *all respects, as if they were the felicitous Dévalóka heavens, each surpassing the other, bestowed offerings.*

On that day the king, decorated with all the insignia of royalty, *and surrounded by his ministers mounted on elephants and horses, with all the pomp and power of state*, proceeded, as if cleaving the earth, to the temple built by himself. Bowing down to the chief priest, he took up his station in the midst of the priesthood.

In that congregation there were eighty kotis of priests. Among them there were one hundred thousand ministers of religion who had overcome the dominion of sin. There were also ninety lacs of priestesses, of whom a thousand priestesses had overcome the dominion of sin. *These sanctified persons, for the purpose of gratifying king Dhammāsoka, performed a miracle for the manifestation to the world of the truth of their religion.*

On account of his <sup>10</sup>former sinful conduct (in having murdered his brothers), he was known<sup>11</sup> by the name of <sup>12</sup>Asóka. Subsequently, on account of his

<sup>1</sup> "an Arhat gifted."

<sup>2</sup> "And all the beautiful viháras, the building whereof had been duly commenced were completed within three years. By the supernatural power of the théra Indagutta, who superintended the work."

<sup>3</sup> "speedily completed." <sup>4</sup> "time." <sup>5</sup> "alms given in observance thereof."

<sup>6</sup> "taking upon themselves the vows of observing the precepts."

<sup>7</sup> "in every possible manner, made offerings, pleasing as those of the Deva lokas, and exceeding even the commands of the King."

<sup>8</sup> "with his women of the palace and his ministers, attended by a military array."

<sup>9</sup> "and these saints wrought a miracle called the 'Loka Vivaraṇa' ('a panorama of the world') that so they might make king Dhammāsoka rejoice in the faith."

<sup>10</sup> Omit,

<sup>11</sup> "formerly."

<sup>12</sup> "Caṇḍásoka ('the wicked Asoka')." "

pious character, he was distinguished by the name of Dhammāsoka.<sup>1</sup> (By the power of <sup>2</sup>a miracle) he saw all the vihāras situated in every direction throughout the ocean-bound Jambudīpa resplendent with these offerings. Having thus beheld these vihāras, exceedingly overjoyed, he inquired of the priesthood: "Lords! in the religion of the deity of felicitous advent, whose act of pious bounty has been the greatest?" The thera, the son of Moggali, answered the sovereign's inquiry: "Even in the lifetime of the deity of happy advent, a donor of offerings equal to thee did not exist." Hearing this announcement, the king, greatly pleased, again thus inquired of him: "*Can a person circumstanced as I am become a relation of the religion of Buddha?*" The thera perceiving the perfection in piety of Mahinda the son, and of Saṅghamittā the daughter, of the king, and foreseeing also that it would be a circumstance tending to the advancement of the faith, this supporter of the cause of religion thereupon thus addressed the monarch: "Ruler of men! a greater donor and benefactor to the faith even than thou art can be called only a benefactor; but he who causes a son or daughter to be ordained a minister of our religion, that person will become not<sup>4</sup> a 'benefactor,' but a 'relation' of the faith<sup>5</sup>."

Thereupon the sovereign, desirous of becoming the "relation of the faith," thus inquired of Mahinda and Saṅghamittā, who were present: "My children! it is declared that admission into the priesthood is an act of great merit. What (do ye decide), will ye be ordained?" Hearing this appeal of their father, they thus addressed their parent: "Lord, if thou desirest it, this very day will we be ordained. The act of ordination is one profitable equally to us and to thee." Even from the period of the ordination of the sub-king and of the Aggibrahma, he and she had been desirous of entering the priesthood. The king, who had resolved to confer the office of sub-king on Mahinda, attached still more importance to his admission into the priesthood. He with the utmost pomp celebrated the ordination of his beloved son Mahinda, distinguished by his wisdom and his personal beauty, and of his daughter Saṅghamittā. At that period this Mahinda, the delight of the monarch, was twenty, and the royal daughter Saṅghamittā was eighteen years old. His <sup>6</sup>ordination and (elevation to) the *upasampadā* took place on the same day. Her <sup>7</sup>ordination and qualification (for *upasampadā* not being eligible thereto at her age) also took place on the same day. The thera named Moggali was the preceptor, "upajjhāya," of the prince. The thera Mahadēva <sup>8</sup>initiated him <sup>9</sup>into the first order of priesthood. The thera Majjhantika performed the "kammavācā." In that very hall of *upasampadā* ordination this Mahinda, who had attained the requisites for the priesthood, acquired the sanctification of "arhat." The priestess Dhammapālā became the upajjhāyā, and priestess A'yupalī the instructress, of Saṅghamittā. In due course she overcame the dominion of sin (by <sup>10</sup>the attainment of arhat). Both these illuminators of the religion were ordained in the sixth year of the reign of Dhammāsoka, the benefactor of Laṅkā. The great Mahinda, the illuminator of this land, in three years learnt from his preceptor the "piṭakattaya."

As the moon and sun at all times illumine the firmament, so the priestess (Saṅghamittā) and Mahinda shone forth the light of the religion of Buddha.

Previously to this period a certain pilgrim, departing from Pāṭaliputta, and while wandering in a wilderness, formed a connection with a <sup>11</sup>young female

<sup>1</sup> ('the righteous Aśoka.')

<sup>2</sup> "the aforesaid."

<sup>3</sup> "Can one like me be regarded as."

<sup>4</sup> "only."

<sup>5</sup> "also."

<sup>6</sup> "robing and ordination."

<sup>7</sup> "robing and training (for she was not

admissible to ordination, being under age)."

<sup>8</sup> "robed."

<sup>9</sup> "Omit."

<sup>10</sup> "becoming an."

kuntakinnarī (a fabulous animal). By her connection with him she brought forth two children : the elder was called Tissa and the younger Sumitta. In due course of time, these two having entered into the priesthood under the tuition of the théra Maha Varuṇa, and having acquired the six perfections of religious knowledge, attained the sanctification of "arhat." Tissa, the elder, was suffering from an ulcer in his foot, occasioned by the <sup>1</sup>puncture of a thorn. The younger having inquired (what would alleviate him), he replied, "A palm-full of clarified butter, <sup>2</sup>to be used as medicine"; but he (Tissa) interdicted his want being made known to the king ; <sup>3</sup>its being supplied from the allowances granted by the king to infirm priests ; or that for the sake of clarified butter he should proceed in search of it (at an unorthodox time) in the afternoon. "If in thy (orthodox forenoon) pilgrimage to beg the (daily) alms thou shouldst receive some clarified butter, that thou mayst bring." Thus the exalted théra Tissa instructed the théra Sumitta. A palm-full of clarified butter not being procurable by him in his alms-pilgrimage, a disease was engendered which could not be subdued by a hundred caldrons of clarified butter. By this very disease the théra was brought to the close of his existence. Preaching to others on "non-procrastination," he prepared his mind for "nibbuti." Seated, poised in the air, pursuant to his own wish, he consumed his corporeal substance by the power of flames engendered within himself, and attained "nibbuti." <sup>4</sup>From the corpse of the théra flames issuing, it was converted into fleshless ashes ; but they did not consume any of the bones in the whole of his corpse.

The sovereign, hearing of the demise of this théra Tissa, attended by his royal retinue, repaired to the temple built by himself. The king, causing these relics to be collected, and placing them on his state elephant, and having celebrated a festival of relics, he inquired of what malady he died. Having heard the particulars, <sup>5</sup>from the affliction created in him, he caused to be constructed at (each of the four) gates of the city a reservoir made of white chunam, and filled it with <sup>6</sup>medicinal beverage, saying, "Let there not be a scarcity of medicines to be provided daily for the priesthood."

The théra Sumitta attained "nibbuti" while <sup>7</sup>in the act of performing "chankman," (taking his walk of meditation) in the "cankamana" hall. The world at large, in consequence of this event, became greatly devoted to the religion of Buddha. These two théras, descended from the kuntikinnarī, attained "nibbuti" in the eighth year of the reign of Asóka.

Thenceforward, the <sup>8</sup>advantages accruing to the priesthood were great. <sup>9</sup>By every possible means the devoted populace kept up these advantages.

The heretics who had been deprived of the maintenance (formerly bestowed on them by the king), in order that they might obtain those advantages, assuming the yellow robes (without ordination), were living in the community of the priesthood. These persons, <sup>10</sup>whenever (they set up) a doctrine of their own they propounded it to be the doctrine of Buddha. If there was any act of their own (to be performed), they performed it according to their own wishes (without reference to the orthodox rules).

<sup>1</sup> "poison of a worm."

<sup>2</sup> *Dele.*

<sup>3</sup> "even though it was permissible to do so for."

<sup>4</sup> "Flames issued from the body of the théra and consumed all his flesh without leaving any ashes ; but the bones they consumed not."

<sup>5</sup> "he was filled with amazement and."

<sup>6</sup> "drugs and medicaments." <sup>7</sup> "walking in meditation." <sup>8</sup> "profits."

<sup>9</sup> "by reason of the people who rejoiced after these events having maintained charitable gifts."

<sup>10</sup> "set up their own doctrines as the doctrine of Buddha, and performed other rites and ceremonies (such as brahmanical sacrifices, &c.) as it pleased them."

Thereupon the théra, son of Moggali, of increasing piety and faith, observing this dreadful excrescence on religion, like unto a boil, and having, by examining into futurity, ascertained by his profound foresight the period at which the excision of this (excrescence would take place); transferring his fraternity of numerous disciples to the charge of the théra Mahinda, he sojourned for seven years in solitude, indulging in pious meditation, at the Ahógaúga mountain (beyond the Ganges), towards the source of the river.

In consequence of the numerical preponderance and the *'schisms* of these heretics, the Buddhist priests were incapable of *'regulating their conduct according to the rules of the orthodox faith.* From this very cause, in all the Buddhistical temples in Jambudípa, the priests were incapable of observing the rites of "upósatha" and "paváraya" for a period of seven years (as none but orthodox ministers could be admitted to those rites).

The superlatively-gifted great king Dhammásóka, hearing of this (suspension of religious observances for seven years), despatched a minister to the chief temple Asókáráma, with these orders: "Having repaired thither, do thou, adjusting this matter, cause the ceremony of "upósatha." to be performed by the priesthood at my temple."

This ignorant minister having repaired thither and assembled the priests, thus *'shouted out* the commands of the sovereign: "Perform ye the ceremony of upósatha." The priesthood thus replied to the imbecile minister: "We will not perform the ceremony of 'upósatha' with the heretics." The minister, exclaiming "I will have the 'upósatha' performed," with his own sword decapitated several of the théras in the order in which they sat. The théra Tissa, the younger brother of the king, perceiving this proceeding, *'rushing close to him (the minister),* placed himself on the seat *'(of the théra last slaughtered).* The minister recognising that théra, repairing (to the palace,) reported the whole of the occurrence to the king. *'Hearing this event, the king, deeply afflicted, and in the utmost perturbation, instantly repairing (to the temple),* inquired of the priesthood: "By the deed thus done, on whom will the sin fall?" Among them, a portion of the ill-informed declared, "The sin is thine": another portion announced, "Both of you": the well informed pronounced, "Unto thee there is none."

This great king having heard these (conflicting) opinions (exclaimed), "Is there, or is there not, any priest of sufficient authority (among you) who, alleviating my doubt, can restore me to the comforts of religion?" The priesthood replied to the sovereign: "O, warrior king! the théra Tissa, the son of Moggali, is such a person." The king instantly conceived a great veneration for him. On that very day, in order that the théra might be brought on his invitation, he despatched four théras, each attended by one thousand priests; in like manner, four ministers, each attended by a thousand followers. On the message being delivered by these persons, (the théra) did not accept the invitation.

Hearing this result to the mission, he despatched eight théras and eight ministers, each with a retinue of one thousand followers. As in the former instance, he again declined coming. The king inquired, *'What can the cause be that the théra does not come?"* The priests informed him what could procure the attendance of that théra, thus: "Illustrious monarch, on

<sup>1</sup> "obstinacy."

<sup>2</sup> "restraining them according to law."

<sup>3</sup> "proclaimed." <sup>4</sup> "made haste and." <sup>5</sup> "nearest to him (the minister)."

<sup>6</sup> "When the king heard the whole story he was seized with great consternation, and in great anguish of mind hastened to the temple, and."

<sup>7</sup> "How can the théra be induced to come?"

sending him this message, 'Lord! vouchsafe to <sup>1</sup>*extend thy aid to restore me to the faith*,' the théra will come."

Again, <sup>2</sup>*another time* the king, adopting that very message, sent sixteen théras and sixteen ministers, each with a retinue of a thousand persons. He thus instructed (the mission): "The théra <sup>3</sup>*on account of his great age* will not be disposed to mount a conveyance; do ye therefore transport the théra in a vessel by the river." They having repaired thither, delivered their message. *4**He, in the very act of hearing the message, rose.* They conveyed the théra in a vessel. The king (on his approach) went out to meet him. The monarch (proceeding into the river) till the water reached his knees, with the profoundest respect, offered the support of his right shoulder to the disembarking théra. The benevolent théra, worthy of every offering, out of compassion, accepting the proffered right arm of the sovereign, disembarked from the vessel. The king, conducting the théra to the pleasure garden Rativaddhana, bathing his feet and anointing them, caused him to be seated. The sovereign, with the view of trying the supernatural power of the théra, said to him: "Lord, I am desirous of witnessing a miracle." On being asked "What (miracle)?" He replied, "An earthquake." (The théra) again asked, "The earthquake thou wishest to see; is it to be of the whole earth or of a limited space?" Inquiring which is the most miraculous, and learning that "an earthquake confined to a limited space was the most miraculous," he declared that he was desirous of witnessing that.

The théra—within a boundary the four sides of which were a yójana in extent—having placed (on each side) a chariot, a horse, a man, and a vessel filled with water, by his supernatural power he caused the half of those things, together with the ground within the boundary, to quake (the other half, placed beyond the boundary, not being affected). He manifested this miracle to him who was there seated.

The king inquired of the théra whether a sin had or had not <sup>5</sup>*been committed*, on account of the sacrilegious murder of the priests, by his <sup>6</sup>*own* minister. The théra propounding to the king the játaka called "tittira," <sup>7</sup>*consolated him by declaring*, "Excepting there be wilful intention, there can be no sin." Sojourning in that delightful royal pleasure garden for seven days, he made the sovereign conversant with the inestimable doctrines of the supreme Buddha.

The king within those seven days having sent two yakkhas, caused all the priests in Jambudípa to be assembled. On the seventh day, going to the splendid temple built by himself, he directed the whole priesthood, without any omission, to assemble. Seated together with the théra within the curtain, and calling up to him, one by one, the heretic priests: "Lord," inquired the sovereign, "Of what religion was the deity of felicitous advent?" Each, according to his own faith, propounded the "sassata," and other creeds (as the religion of Buddha). The king caused all those heretic priests to be expelled from the priesthood. The whole of the priests thus degraded were sixty thousand. He then asked the orthodox priests, "Of what religion is the deity of happy advent?" They replied, "The religion of <sup>8</sup>*investigated*

<sup>1</sup> "help me to defend the faith."

<sup>2</sup> Omit.

<sup>3</sup> "although well stricken in years." A sick or infirm priest is permitted to travel in a conveyance, but the king thought that the great elder, who was a strict disciplinarian, would not take advantage of this privilege.

<sup>4</sup> "No sooner did he hear the message than he rose."

<sup>5</sup> "accrued to him also."

<sup>6</sup> Omit.

<sup>7</sup> "made him to understand that except."

<sup>8</sup> I would render it "analysis." I do not think the question put by the king to the heretics is correctly rendered. "What did Buddha teach?" or "What was he a teacher of?" would convey the meaning of the question more clearly.

(*truth*)." The sovereign then addressed the théra : " Lord ! was the supreme Buddha himself of that ' vibhajja ' faith ? " The théra having replied " Yes," and the king having heard that answer, overjoyed. " Lord," he exclaimed, <sup>1</sup> " *if by any act the priesthood can recover their own purity, by that act let the priesthood (now) perform the ' upósatha.'*" Having thus addressed the théra, and conferring the royal protection on the priesthood, he re-entered the celebrated capital. The priesthood, restored to unanimity of communion, then held the " upósatha."

The théra, from many asankhya of priests, selected a thousand priests of sanctified character—possessing the six perfections of religious knowledge, and versed in the " tépítaka," and perfect in the four sacerdotal qualifications—for the purpose of holding a convocation. By them the convocation on religion was held. According as the théras Mahákassapa and Yasa had performed the convocations (in their time), in like manner the théra Tissa (performed) this one. In that hall of convocation the théra Tissa <sup>2</sup>*preached a discourse illustrative of the means of suppressing doubts on points of faith.*

Thus, under the auspices of king Asóka, this convocation on religion was brought to a close in nine months by these priests.

In the seventeenth year of the reign of this king, this all-perfect minister of religion, aged seventy-two years, <sup>3</sup>*conducted in the utmost perfection this great convocation on religion, 'and the " paváranan."*

At the conclusion of the convocation, on account of the re-establishment of religion, the great earth, as if shouting its " Sádhu ! " quaked.

The instrument of this mission having left his supreme residence in the brahma lóka world, and descended to this impure human world for the advancement of religion,—who, capable of advancing the cause of religion, would demur ?

The fifth chapter in the Mahávayssa, entitled " The Third Convocation on Religion," composed alike to delight and afflict religious men.

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## CHAPTER VI.

IN the land of Vaúga, in the capital of Vaúga, there was formerly a certain Vaúga king. The daughter of the king of Káliúga was the principal queen of that monarch.

That sovereign had a daughter (named Suppadévi) by his said queen. Fortune-tellers predicted that she would connect herself with the king of animals (the lion). She grew up lovely in person, and was ardently inflamed with amorous passions. <sup>4</sup>*By both the king and queen a degrading sense of shame was felt.*

This (princess) <sup>5</sup>*while taking a solitary walk, 'unattended and disguised,*

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<sup>1</sup> " inasmuch as the priesthood has recovered its purity let it now perform the upósatha."

<sup>2</sup> " recited a treatise (named) ' Kathá-vatthu-p-pakarana,' with a view." This treatise now forms the third book of the Abhidhamma Piṭaka.

<sup>3</sup> " concluded."

<sup>4</sup> " at the end of the great ' Paváranā.' The *Paváranā* is the confession of the priesthood at the conclusion of the vassa season."

<sup>5</sup> " But she was looked upon with disgust by both the king and queen, who felt a degrading sense of shame (on her account)."

<sup>6</sup> " who longed for the pleasure of an independent life (one day)."

<sup>7</sup> " fled under disguise and joined a caravan that."

decamped under the protection of a caravan chief who was proceeding to the Magadha country.

In a wilderness in the land of Lāla, a lion <sup>1</sup>chased away the caravan chief; the rest fled in <sup>2</sup>opposite directions: <sup>3</sup>she (advanced) in that in which the lion approached.

The lion, <sup>4</sup>prowling for prey, observing her <sup>5</sup>approaching from a distance, inflamed with passion, wagging his tail and lowering his ears, approached her. She observed him; and recollecting the prediction she had heard of the fortune-tellers, freed from all fear, exciting him, caressed him. By her having thus fondled him, his passion being roused, the lion placed her on his back, and conveying her to his den, he lived with her. In due course of time, by her connection with him this princess gave birth to twins—a son and a daughter. <sup>6</sup>They partook of the nature of the lion in the formation of <sup>7</sup>their hands and feet. She consequently called him by the name of Sihabāhu, and the daughter <sup>8</sup>Sihāsivali.

This son, in his sixteenth year, inquiring of his mother regarding a doubt raised in his mind—"My mother," said he, "from what circumstance is it that between thyself, our father, and ourselves there is a dissimilarity?"—she disclosed all to him. "Why then do we not depart?" replied he. "Thy father," she rejoined, "closes up the mouth of the den with a stone."

He, taking <sup>9</sup>that which closed the mouth of the great den on his shoulders, proceeded and returned a distance of fifty yōjanas on the same day. When the lion had gone to prowl for prey, placing his mother on his right shoulder and his sister on the left, he quickly departed.

Covering their nakedness with leaves, they proceeded to a provincial village. At that time (prince Anura), the son of the princess's maternal uncle, was there. This minister, standard-bearer of the king of Vaṅga, was present at this provincial village, superintending cultivation, seated under a "vaṭa" tree. The royal standard-bearer seeing their condition, made inquiries. They replied, "We are the inhabitants of the wilderness." He bestowed clothing on them, which (clothes) by the virtue of their piety became of the greatest value. He gave dressed rice in leaves, which became vessels of gold.

The minister, astonished by this (miracle), inquired of them, "Who are ye?" The princess narrated to him her birth and lineage. This royal standard-bearer, taking with him this daughter of his father's (younger) sister, conducted her to the city of Vaṅga, and made her his wife.

The lion soon returning to his den, and missing these three individuals, afflicted with grief at the loss of his offspring, neither ate nor drank. Seeking these children, he entered the provincial villages; and whatever villages he visited he chased away the people. The inhabitants of the villages, repairing to (the capital), thus implored of the king: "A lion is laying waste thy country: sovereign lord, arrest this (calamity)." Not being able to find any person to slay him, placing a thousand pieces (of money) on the back of an elephant, he proclaimed through the city, "Let it be given to the captor of the lion." In the same manner, the king successively (offered) two thousand and three thousand pieces. The mother on two of these occasions prevented the lion-born youth (from undertaking the enterprise). On the third occasion, without consulting his mother, he accepted the offer; and a reward of three thousand pieces was (thus) bestowed on him to put his own father to death. (The populace) presented this prince to the king. The monarch thus addressed him: "On the lion being

<sup>1</sup> "rushed at the caravan."

<sup>4</sup> "returning from his prey."

<sup>7</sup> "his."

<sup>2</sup> "other."

<sup>5</sup> *Dele.*

<sup>6</sup> "she called,"

<sup>3</sup> "while she (ran)."

<sup>8</sup> "The son."

<sup>9</sup> "the stone."

destroyed I bestow on thee that country." He having proceeded to the door of the den, and seeing at a distance the lion approaching, impelled by his affection for his child,—to transfix him, he (Sihabáhu) let fly his arrow at him. On account of the merit of the lion's good intentions, the arrow, recoiling in the air, fell on the ground at the feet of the prince. Even until the third effort it was the same. Then the king of animals, losing his self-possession (by which the charm that preserved his life was destroyed), the impelled arrow, transpiercing his body, passed through him. (Sihabáhu) returned to the city, taking the head of the lion with the mane attached thereto. This occurred on the seventh day after the death of the king of Vaúga.

The monarch having left no sons, and his virtuous ministers exulting in this exploit (of the prince), having ascertained that he was the grandson of the king, and recognised his mother (to be the king's daughter) they assembled, and with one accord entreated of the prince Sihabáhu, "Be thou king." He having accepted the sovereignty, and conferred it on (Anura) the husband of his mother, taking with him Sísasivali, he himself departed for the land of his nativity. There he founded a city, which was called Sísapura. In a wilderness a hundred yójanas in extent, he formed villages (in favourable situations for irrigation). In that capital of the land of Lála, making Sísasivali his queen-consort, the monarch Sihabáhu administered the sovereignty. This queen in due course gave birth on sixteen occasions to twin children. The eldest was named Vijaya, the second was named Sumitta;—altogether thirty-two children. At the proper age the sovereign installed Vijaya in the office of sub-king.

Vijaya became a lawless character, and his retinue were the same: they committed numberless acts of fraud and violence. The nation at large, incensed at this proceeding, represented the matter to the king. He censured them (the prince's followers), and his son he severely reprimanded. In all respects the same occurred a second time. On the third occasion, the nation enraged, thus clamoured: "Execute thy son." The king, compelling Vijaya and his retinue, seven hundred in number, to have the half of their heads shaved, and having them embarked in a vessel, sent them adrift on the ocean. In the same manner (in a second vessel) their wives. In like manner their children (in a third). These men, women, and children, drifting in different directions, landed and settled in different countries. Be it known, that the land in which the children settled is Naggadípa. The land in which the wives settled is Mahinda. Vijaya himself landed at the port of Suppáraka (in Jambudípa), but (dreading the hostility of the natives) on account of the lawless character of his band, he re-embarked in his vessel. This prince named Vijaya, who had then attained the wisdom of experience, landed in the division Tambapañni of this land Layká, on the day that the successor (of former Buddhas) reclined in the harbour of the two delightful sal trees, to attain "nibbána."

The sixth chapter in the Mahávaṅsa, entitled "The Arrival of Vijaya," composed equally to delight and to afflict righteous men.

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#### CHAPTER VII.

THE ruler of the world, having conferred blessings on the whole world, and attained <sup>1</sup>the exalted, unchangeable nibbána; <sup>2</sup>seated on the throne on which

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<sup>1</sup> "the most exalted state of rest."

<sup>2</sup> "lying on the bed."

nibbána <sup>1</sup>is achieved, in the midst of a great assembly of devatás, the great divine sage addressed this celebrated injunction to Sakka, who stood near him : "One Vijaya, the son of Sihabáhu, king of the land of Lála, together with seven hundred officers of state, has landed on Laṅká. Lord of dévas! my religion will be established in Laṅká. On that account thoroughly protect, together with his retinue, him and Laṅká."

The devoted king of devas having heard these injunctions of the successor (of former Buddhas), assigned the protection of Laṅká to the deva Uppalavanna (Vishṇu). He, in conformity to the command of Sakka, instantly repaired to Laṅká, and in the character of a "paribbájaka" (devotee) took his station at the foot of a tree.

With Vijaya at their head, the whole party approaching him, inquired, "Pray, devotee, what land is this?" He replied, "The land Laṅká." Having thus spoken, he blessed them by sprinkling water on them out of his jug; and having tied (charmed) threads on their arms, departed through the air.

A menial yakkhiṇí (named Káli) assuming a canine form, presented herself. One (of the retinue), though interdicted by the prince, followed her, saying <sup>2</sup>"In an inhabited village (alone) are there dogs." There (near a tank) her mistress, a yakkhiṇí named Kuvéṇi, was seated at the foot of a tree spinning thread, <sup>3</sup>in the character of a devotee.

Seeing this tank and the devotee seated near it, he bathed and drank there; and while he was taking some (edible) roots and water from that tank, she started up and thus addressed him: "Stop! thou art my prey." The man, as if he was spellbound, stood without the power of moving. By the virtue of the charmed thread she was not able to devour him; and though entreated by the yakkhiṇí, he would not deliver up the thread. The yakkhiṇí then cast him <sup>4</sup>bellowing into a subterraneous abode. In like manner, the seven hundred followers also she one by one lodged in the same place.

All these persons not returning, Vijaya becoming alarmed, equipping himself with the five weapons of war, proceeded after them; and examining the delightful pond, he could perceive footsteps leading down only into the tank; and he there saw the devotee. It occurred to him: "My retinue must surely have been seized by her." <sup>5</sup>"Pray, why dost thou not produce my ministers?" said he. "Prince," she replied, <sup>6</sup>"from ministers what pleasures canst thou derive? Do drink and bathe (ere) thou departest." Saying to himself, "even my lineage, this yakkhiṇí is acquainted with it," <sup>7</sup>rapidly proclaiming his title, and <sup>8</sup>bending his bow, he rushed at her. Securing the yakkhiṇí by the throat with a "náracana" ring, with his left hand seizing her by the hair, and raising his sword with his right hand, he exclaimed, "Slave! restore me my followers, (or) I will put thee to death." The yakkhiṇí, terrified, implored that her life might be spared. "Lord! spare my life; on thee I will confer this sovereignty; unto thee I will render the favours of my sex, and every other service according to thy desire." In order that <sup>9</sup>he might not be involved in a similar difficulty again, he made the yakkhiṇí take an oath.

<sup>1</sup> "was."

<sup>2</sup> "When there is a village there are dogs in it"; meaning, that the appearance of dogs denote the existence of a village close by.

<sup>3</sup> "as though she were."

<sup>4</sup> "weeping."

<sup>5</sup> "Woman, hast thou seen my attendants?"

<sup>6</sup> "What need hast thou of attendants?"

<sup>7</sup> Omit.

<sup>8</sup> "quickly seizing."

<sup>9</sup> The word *nārdoa-valaya* appears to mean a noose or ring attached to an arrow. An arrow tipped with a hook, or some similar weapon is probably meant.

<sup>10</sup> "she might not prove herself treacherous."

(Thereafter), while he was in the act of saying, "Instantly produce my followers," she brought them forth. Declaring "These men must be famished," she distributed rice and a vast variety of other articles (procured) from the wrecked ships of mariners who had fallen a prey to her.

The followers having dressed the rice and victuals, and having served them to the prince, the whole of them also feasted thereon. <sup>1</sup> She likewise having partaken of the residue of the meal bestowed on her by the prince, excited to the utmost pitch of delight, transformed herself (into a girl) of sixteen years of age; and decorating her person with innumerable ornaments, <sup>2</sup> *lovely as Mārāṅga herself*, and approaching him, quickly inflamed the passion of the chief. Thereupon, she caused a splendid bed, curtained as with a wall, and fragrant with incense, to spring up at the foot of a certain tree. Seeing this procedure, and foreseeing all the future advantages that were to result to him, he passed the night with her. There, his seven hundred followers on that night slept, outside the curtain, surrounding their sovereign. This (destined) ruler of the land, while reposing there with the yakkhiṇī, hearing the sounds of song and music, inquired of the yakkhiṇī regarding the same. Thereupon, she being desirous of conferring the whole sovereignty on her lord, <sup>3</sup> *replied*, "I will render this Laṅkā habitable for men." <sup>4</sup> "In the city Sirivattha, in this island, there is a yakkha sovereign (Kālasēna), and in the yakkha city (Laṅkāpura) there is (another) sovereign. Having conducted his daughter (Pusamittā) thither, her mother (Koṇḍanāmikā) is now bestowing that daughter at a marriage festival on the sovereign there (at Sirivattha). From that circumstance there is a grand festival in an assembly of yakkhas. That great assemblage will keep up that revel, without intermission, for seven days. This revel of festivity is in that quarter. Such an assemblage will not occur again: Lord! this very day extirpate the yakkhas." Hearing this advice of hers, the monarch replied to her: "Charmer of my affections, how can I destroy yakkhas, who are invisible?" "Prince," replied she, "placing myself in the midst of those yakkhas, I will give a shout. Guided by the direction of that signal deal out thy blows; by my supernatural power they shall take effect on their bodies." This prince proceeding to act accordingly, destroyed the yakkhas. The king having put (Kālasēna), the chief of the yakkhas, to death, assumed his (court) dress. The rest of his retinue dressed themselves in the vestments of the other yakkhas. After the lapse of some days, departing from the capital of the yakkhas, and founding the city called "Tambapaṇṇi," (Vijaya) settled there.

At the spot where the seven hundred men, with the king at their head, exhausted by (sea) sickness, and faint from weakness, had landed out of the vessel, supporting themselves on the palms of their hands pressed on the ground, they sat themselves down. Hence <sup>5</sup> *to them the name of "Tāmbawannapānaya"* (*copper-palmed, from the colour of the soil*). From this circumstance that wilderness obtained the name of "Tambapaṇṇi." From the same cause also this renowned land became celebrated (under that name).

By <sup>6</sup> *whatever means the monarch Sīhabāhu slew the "sīha" (lion), from*

<sup>1</sup> From here as far as verse 68 there are two readings of the text. They do not, however, differ materially. Turnour has followed the reading found in most of the Sinhalese copies; the printed text, that of the Cambodian recension and one or two Sinhalese MSS. The latter reading agrees with the Ṭīkā. The former is also prefixed to the printed text.

<sup>2</sup> "the bewitching woman." I would read *varaṅgaṇḍ* instead of *marāṅgaṇḍ*, the *v* and *m* being almost alike in Sinhalese writing.

<sup>3</sup> "and thinking within himself." <sup>4</sup> "replied."

<sup>5</sup> "their palms became copper-coloured ('Tāmbapānaya')."

<sup>6</sup> "reason of the king Sīhabāhu having slain the lion ('Sīha')." "

that feat, his sons and descendants are called "Sihálá," (the lion slayers). This Laṅká having been conquered by a Sihala, from the circumstance also of its having been colonised by a Sihala, it obtained the name of "Sihala."

Thereafter the followers of the prince formed an establishment, each for himself, all over Sihala. On the bank of the Kadamba river, the celebrated village called (after one of his followers) Anurádhá. To the north thereof, near that deep river, was the village of the brahmanical Upatissa, called Upatissa. Then the extensive settlements of Uruvela and Vijita; (each) subsequently a city.

Thus these followers, having formed many settlements, giving to them their own names; thereafter having held a consultation, they solicited their ruler to assume the office of sovereign. The king, on account of his not having a queen-consort of equal rank to himself, was indifferent at that time to his inauguration.

All these chiefs, incited to exertion by their anxiety for the installation of the prince, sent to the southern Madhura (a deputation with) gems and other presents.

These individuals having repaired thither, obtained an audience of (king) Paṇḍava, and delivering the presents they announced their mission, thus addressing him: "<sup>2</sup>*It is for a royal virgin.* The son of Sihabáhu, named Vijaya, has conquered Laṅká: to admit of his installation, bestow thy daughter on us."

The king Paṇḍava having consulted with his ministers, (decided that) he should send to him (Vijaya) his own daughter Vijayá; and for the retinue of that (king) one less than seven hundred daughters of his nobility.

"Those" (said he) "among you who are willing to send your daughters to renowned Sihala, send them. Let them be quickly ranged before their doors decorated in their best attire." Having bestowed many presents on their fathers, he, with their concurrence, assembled the maidens (at the palace), and causing his own daughter to be decorated with every description of gold ornaments befitting her sex and exalted rank, he bestowed on her, as dowry, elephants, horses, chariots, and slaves. With eighteen officers of state, together with <sup>3</sup>*seventy-five menial servants* (<sup>4</sup>*being horse-keepers, elephant-keepers, and charioteers*), the monarch dispatched these (maidens), bestowing presents on them. All these persons having embarked in a vessel, from the circumstance of great concourses of people landing there, the port (at which they debarked) obtained the name Mahátittha.

This daughter of Paṇḍava arrived when the yakkhiṇí, by her connection with Vijaya, had borne him two children,—a son (Jívahatta) and a daughter (Disálá).

The prince receiving the announcement of the arrival of this royal maiden, and considering it impossible that the princess could live with him at the same time with the yakkhiṇí, he thus explained himself to Kuvéṇi: "A daughter of royalty is a timid being; on that account, leaving the children with me, depart from my house." She replied: "On thy account, having murdered yakkhas, I dread these yakkhas: now I am discarded by both parties; whither can I betake myself?" "Within my dominions (said he) to any place thou pleasest which is unconnected with the yakkhas; and I will maintain thee with a thousand bali offerings." She who had been thus interdicted (from reuniting herself with the yakkhas) with clamorous lamentation, taking her children with her, in the character of an inhuman being, wandered to that very city (Laṅká-pura) of inhuman inhabitants.

<sup>1</sup> "in search of a royal virgin."

<sup>2</sup> *Dele.*

<sup>3</sup> "sixty." <sup>4</sup> Omit this. The other reading gives "one thousand artisans from the eighteen classes (or castes)."

She left her children outside the yakkha city. <sup>1</sup>A yakkha who detested her, recognising her in her search for a dwelling, went up to her. Thereupon another fierce yakkha among the enraged yakkhas (asked): "Is it for the purpose of again and again spying out the peace we enjoy that she is come?" In his fury he killed the yakkhinī with a blow of his open hand. Her uncle, a yakkha (named Kumāra), happening to proceed out of the yakkha city, seeing these children outside the town, "Whose children are ye?" said he. Being informed "Kuvēni's," he said, "Your mother is murdered: if ye should be seen here, they would murder you also: fly quickly." Instantly departing thence, they repaired to the (neighbourhood of the) Sumanakūṭa (Adam's Peak). The elder having grown up, married his sister, and settled there. Becoming numerous by their sons and daughters, under the protection of the king, they resided in that Malayá district. <sup>2</sup>This person (Jīwahatta) retained the attributes of the yakkhas.

The ambassadors of king Paṇḍava presented to prince Vijaya the princess and other presents.

Vijaya paid to the ambassadors every mark of respect and attention. According to their grades or castes he bestowed the virgins on his ministers and his people.

All the nobles having assembled, in due form inaugurated Vijaya into the sovereignty and solemnised a great festival of rejoicing.

Thereafter the monarch Vijaya invested with great pomp the daughter of king Paṇḍu with the dignity of queen-consort.

On his nobles he <sup>3</sup>conferred riches: on his father-in-law (king Paṇḍava) he bestowed annually chanks and pearls, in value two lacks.

This sovereign Vijaya, relinquishing his former vicious course of conduct and ruling with perfect justice and righteousness over the whole of Laṅkā, reigned uninterruptedly for thirty-eight years in the city of Tambapaṇi.

The seventh chapter in the Mahāvamsa, entitled "The Inauguration of Vijaya," composed equally to delight and to afflict righteous men.

## CHAPTER VIII.

THIS great monarch, Vijaya, when he arrived at the last year of his existence, thus meditated: "I am advanced in years, and no son is born unto me. Shall the dominion acquired by my exertions perish with my demise? For the preservation of the dynasty I ought to send for my brother Sumitta." Thereupon, consulting with his ministers, he despatched a letter of invitation thither; and shortly after having sent that letter, he went to the world of the devas.

On his demise, these ministers, waiting for the arrival of the royal personage (who had been invited by the late king), righteously governed the kingdom, residing at Upatissa.

From the death of king Vijaya, and prior to the arrival of that royal personage, this land of Laṅkā was kingless for one year.

In the city of Sīhapura, by the demise of king Sīhabāhu, his son Sumitta

<sup>1</sup> "The yakkhas, on seeing her enter the city, quickly surrounded her, crying out: 'It is for the purpose of spying us that she has come back.' And when the yakkhas were thus excited, one of them, whose anger was greatly kindled, put an end to the life of the yakkhinī by a blow of his hand."

<sup>2</sup> "This is the origin of the Pulindas (hill-men)."

<sup>3</sup> "bestowed wealth."

was the reigning sovereign. By the daughter of the king of Madda he had three sons. The ambassadors (of Vijaya) having reached Sihapura, delivered their letter to the king. The monarch having heard the contents of the letter (read), thus addressed his three sons, <sup>1</sup>*premising many things in praise of Laṅká*: "My children, I am advanced in years; <sup>2</sup>*go one of you to the land of my elder brother. On his demise, rule there over that splendid kingdom, <sup>3</sup>as the fourth monarch (of the Sihata dynasty founded by me).*"

The youngest prince Paṇḍuváadéva, foreseeing that it would be a prosperous mission, decided within himself, "I will go." Receiving the approval of his parent, and taking with him thirty-two noble youths (disguised) in the character of paribbájaka (devotees), he embarked in a vessel. They landed (in Laṅká, at Gónagámaka-tittha) at the mouth of the Mahákandara river. The inhabitants of that place seeing these devotees, they rendered them every assistance. These travellers, here inquiring for the capital, protected by the dévata, in due course reached Upatissa.

By the desire of the ministers (regents) a chief (not associated in the regency) <sup>4</sup>*had previously* consulted a fortune-teller, who announced to him the arrival of a royal personage from abroad, and his lineage; and, moreover, (thus prophesied:) "On the seventh day from hence the royal personage will reach the capital; and a descendant of his will establish the religion of Buddha (in this island.)" Accordingly on the seventh day the devotees arrived there. The regents having seen them, made due inquiries, and identified them; they invested the said Paṇḍuváadéva with the sovereignty of Laṅká. So long as he was without a royal consort, he abstained from solemnising his inauguration.

<sup>5</sup> The Sakya prince Amitódana (the paternal uncle of Buddha) had a son, the Sakya Paṇḍu: on account of the wars of prince Viđúḍhabha, taking his own people with him, <sup>6</sup>*but alleging some other plea (than that of yielding to the power of his enemy)*, he (Paṇḍu) retired beyond the river (Ganges). There founding a settlement, he ruled over that country.

He had seven sons and a daughter named Bhaddakaccháná, the youngest of the family: her complexion had the tint of gold, and her person was endowed with female charms of irresistible fascination. On her account seven kings sent valuable presents to this sovereign, who, becoming alarmed at (the competition of) these royal suitors, and having ascertained (by consulting fortune-tellers) that the mission would be a propitious one, as well as that an investiture of royalty would ensue, embarked his daughter with thirty-two attendant females in a vessel. Proclaiming, "Let him who is able to take my daughter take her," he launched her into the river (Ganges). They (the suitors) failed in the attempt. The vessel being afloat, they reached the port of Gónagámaka on the twelfth day, and all these females landed there in the disguise of devotees. There, inquiring for the capital, these travellers in due course, protected by the dévata, reached Upatissa.

The ministers having already consulted the fortune-teller (Kálavéla), and having waited on the females who had arrived (at Vijita) in fulfilment of that prediction, having also made inquiries (there) regarding them and identified them, they presented them to the king (at Upatissa).

These ministers, in the plenitude of their wisdom, installed in the sovereignty this Paṇḍuváadéva, who had thoroughly realised every wish of his heart.

<sup>1</sup> Omit.

<sup>2</sup> "go one of you to that excellent and charming land of Laṅká possessed by."

<sup>3</sup> Omit.

<sup>4</sup> Omit.

<sup>5</sup> "Now"

<sup>6</sup> "Omit"

<sup>7</sup> "in disguise."

This sovereign of the land having elevated the lovely Bhaddakaccháná to the station of queen-consort, and bestowed her followers on his followers, reigned in prosperity (at Vijitapura).

The eighth chapter in the Mahāvayssa, entitled "The Inauguration of Paṇḍuvásadéva," composed both to delight and afflict righteous men.

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CHAPTER IX.

THE queen gave birth to ten sons and one daughter. The eldest of them all was Abhaya ; the youngest, their sister Cittá.

Certain brahmans, accomplished in the "mantas," and endowed with the gift of divination, having scrutinised her, thus predicted : "Her (Cittá's) son will destroy his maternal uncles for the purpose of usurping the kingdom."

Her brothers proposed, in reply, "Let us put our sister to death." But Abhaya (doubting the truth of the prediction) prevented them.

In due course (when she attained nubile years) they confined her in an apartment built on a single pillar : the entrance to that room they made through the royal dormitory of the king, and placed a female slave attendant within, and (a guard of) one hundred men without. From her exquisite beauty, the instant she was seen she captivated the affections of men by her fascination. From that circumstance she obtained the appropriate appellation of Ummáda-Cittá ('Cittá the charmer').

The sons of (the Sakya Paṇḍu) having fully informed themselves of the nature of the mission of the princess Bhaddakaccháná to Lapká, and being specially commissioned by their mother (Susimá), they repaired hither, leaving one brother (Gámani with their parents).

Those who had thus arrived, having been presented to Paṇḍuvásadéva, the sovereign of Lapká, they commingled their tears of joy with hers on their meeting with their sister.

Maintained in all respects by the king, under the royal protection, they (travelled) over Lapká, selecting settlements for themselves according to their own wishes. <sup>1</sup>*The settlement called Rámagona was occupied by the prince (who thereby acquired the appellation of) Ráma. In like manner, the settlements of Urawéla and Anurádha (by princes who thereby acquired those names). Similarly the village Vijita, Digháyu, and Rohana having been selected for settlements, conferred appellations on Vijita, Digháyu, and Rohana.*

<sup>2</sup>*This mahárájá Paṇḍuvásadeva formed a tank at Anurádha. To the southward thereof he built a palace. In due course he installed his eldest son Abhaya in the dignity of sub-king, and established him there.*

Díghagámani, the son of prince Dígháyu, having heard of (the transcendent beauty of) Ummáda-Cittá, and conceiving an ardent passion for her, proceeded (attended by two slaves, Gópakacitta and Kálavéla) to <sup>3</sup>Upatissa, and presented himself before the sovereign. He (the king) assigned to him, conjointly with the sub-king, the charge of the royal household.

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<sup>1</sup> "The place where (the prince) Ráma dwelt was called Rámagona ; so also were those of Urawéla and Anurádha : likewise the settlements of Vijita, Dígháyu, and Rohana were severally called Vijita-gáma, Dígháyu, and Rohana."

<sup>2</sup> "This Anurádha formed a tank on the southern side, and afterwards built a palace and dwelt there. The mahárájá Paṇḍuvásadeva, in due course of time, installed his eldest son Abhaya in the office of sub-king."

<sup>3</sup> "the village."

The aforesaid Cittá, who was in the habit of taking up her station near the door (of her pillared prison) which faced the royal dormitory, having watched this Gámani, inquired of her slave attendant, "Who is that person?" She replied, "The son of thy maternal uncle." Having ascertained this point, she employed the slave in carrying on an intrigue (by sending the prince presents of betel leaves, and receiving from him fragrant flowers and other gifts).

Subsequently, having made his assignation, desiring that the entrance facing the royal dormitory should be closed; in the night, ascending by <sup>1</sup>*an iron ladder*, and <sup>2</sup>*enlarging a ventilating aperture, by that passage he obtained admission* into the apartment. Having passed the night with her, at the very dawn of day he departed. In this manner he constantly resorted thither. <sup>3</sup>*The aperture in the wall remained undetected.* By this (intercourse) she became pregnant. Thereupon her womb enlarging, the slave disclosed the circumstance to the mother. The mother satisfied herself of the fact from her own daughter, and announced the event to the king. The king consulting his sons, said: "He (Gámani) is a person to be protected by us. Let us bestow her on himself. Should it (the child in the womb) prove to be a son, we will put him to death." They (on this compact) bestowed her on him.

When the time for her delivery arrived, she retired to the apartment prepared for her confinement.

The princes doubting whether the slaves Gópakacitta and Kálavéla, who were the adherents of Gámani, could be trusted in this matter, and would give information (as to the sex of the infant), put them to death.

These two persons, transforming themselves into yakkhas, watched over the destiny of the unborn prince.

Cittá had (previously) by the means of her slave, searched out a woman who was near her confinement. She gave birth to a son, and that woman to a daughter. Cittá, entrusting her own son and a thousand (pieces) to her (sent her away); and causing her daughter to be brought, <sup>4</sup>*she reared her in her own family.* The princes <sup>5</sup>*were informed that a daughter was born*; but the mother and the maternal grandmother both (knew) that the infant was a prince; and uniting the titles of his grandfather and eldest maternal uncle, they gave him the name of Paṇḍukábhaya.

The protector of Lauká, Paṇḍuvásadéva, reigned thirty years, dying at the period of the birth of Paṇḍukábhaya.

At the demise of this sovereign, the sons of that monarch <sup>6</sup>*having assembled, they installed her (Cittá's) brother Abhaya, who had been her preserver, in this renowned sovereignty.*

The ninth chapter in the Mahávaṇsa, entitled "The Installation of Abhaya," composed both to delight and to afflict righteous men.

<sup>1</sup> It is difficult to say what is meant by the term *kakkaṭa-yantaka* or (as some copies have it) *kukkuṭa-yantaka*. *Yantaka* is a mechanical appliance; *kakkaṭa* is a crab; *kukkuṭa* is a cock. There is nothing in the words that indicate "an iron ladder."

<sup>2</sup> "causing a window to be cut open, thereby entered."

<sup>3</sup> "There being no."

<sup>4</sup> "the intrigue was."

<sup>5</sup> "laid her by her side."

<sup>6</sup> "having been."

<sup>7</sup> "were glad."

<sup>8</sup> "assembled themselves together, and with great pomp installed their courageous brother Abhaya in the sovereignty of the kingdom."

## CHAPTER X.

At the desire of Ummádacittá, the slave girl (Kumbokatá), taking the infant and placing it in a basket-cradle, departed for the village Dváramaṅdalaka.

The princes who were elk hunting, meeting the slave at <sup>1</sup>*Tumbakandura mountain stream*, inquired of her, "Whither art thou going? What is this?" "I am going to Dváramaṅdalaka," she replied, "with some cakes for my daughter." "Set it down," said the princes. At that critical moment Citta and Kálavéla, who had attended her for the protection of the prince, presented to the (princes') view the form of a great wild boar. They eagerly gave chase to the animal. She, taking the infant and the thousand pieces, proceeded to the destined place of concealment, and secretly gave them to the person intended to have the charge of them.

On that very day the wife of this herdsman brought forth a son. Giving it out, "My wife has given birth to twin sons," he took charge of him (the prince) also.

When he attained his seventh year his uncles, having ascertained his existence, ordered the boys who resorted to a certain marsh (in his vicinity) for amusement, to be destroyed.

There was a hollow tree growing in the waters (of that marsh), having an aperture under water. He was in the habit of diving and entering by this aperture, and of <sup>2</sup>*taking up his station frequently there*. And when this young prince emerged from thence, on being accosted and questioned by the other boys, he, artfully concealing the deception practised, accounted in some other manner for his (absence).

The people (sent by the princes) having come to that place, surrounded the marsh. The young prince, at the instant these men came, putting on his clothes, and diving under water, placed himself in the hollow of the tree. <sup>3</sup>*Counting the number of the clothes (left on the bank), and putting to death the rest of the boys, returning they reported to the uncles, "All the boys are destroyed."* When they had departed, he (the prince) returned to his <sup>4</sup>*home, the house of the confidential herdsman*, and living under his protection attained his twelfth year.

At a subsequent period, hearing that the prince was in existence, his uncles again gave orders to destroy all the herdsmen in the village (Dváramaṅdala). On the day (appointed for the massacre) the herdsmen having succeeded in killing a wild quadruped, sent this prince to the village to bring some fire. He, going home and complaining, "I am leg-wearied," and saying, "Take some fire to the herdsmen, there thou wilt eat roasted meat," sent the <sup>5</sup>*confided herdsman's own son*. That youth, on being told this story, carried the fire to the place where the herdsmen were. At that instant, the men who had been sent, surrounding them, put them to death. Having destroyed all the herdsmen, they reported the same to the uncles.

Thereafter the uncles again obtained information regarding him in his sixteenth year.

The mother sent one thousand pieces (of money) for his use, with written directions (regarding her son). The <sup>6</sup>*confided herdsman* having explained to

<sup>1</sup> "the mountain stream Tumbara."

<sup>2</sup> "remaining there for a long while."

<sup>3</sup> "Having put to death the rest of the boys and counted the number of the clothes (left on the bank, in order to satisfy themselves that none had escaped), they returned and reported to the uncles, saying."

<sup>4</sup> "guardian's house."

"guardian."

him the contents of his mother's letter, and <sup>1</sup>putting him in possession of the thousand pieces and of the written instructions, (pursuant to these instructions) consigned him to the guardianship of Paṇḍula.

<sup>2</sup>The said Paṇḍula, who was a wealthy brahman, and a proficient in the "vedas," resided to the southward, in the village Paṇḍula. The prince having proceeded thither, presented himself to <sup>3</sup>that brahman Paṇḍula: he inquired, "Child, art thou Paṇḍukábhaya?" On being answered (in the affirmative), receiving him with every mark of attention, he thus predicted (his fate): "Thou wilt be king. Thou wilt reign full seventy years"; and adding, "My child, thou shouldest acquire every accomplishment," he taught him those (his acquirements) simultaneously with his (the brahman's) son Canda, and he rapidly perfected his education.

For the purpose of enlisting warriors, he (the brahman) bestowed on him (the prince) one hundred thousand pieces. When five hundred soldiers had been enlisted by the latter, he (the brahman) having thus addressed him: "Should the leaves touched by any woman be converted into gold, make her thy queen consort, and my son Canda your 'puróhita' minister"; and having bestowed this treasure upon him, sent him forth with his warriors. Thereupon this fortunate prince, causing his name to be proclaimed, departed from thence.

At a town near the Kása mountain, the prince having been reinforced by seven hundred men, to all of whom (he issued) provisions and other necessaries, from thence, attended by his army of one thousand two hundred men, he advanced to the Girikaṇḍa mountain. Girikaṇḍasíva, the uncle of Paṇḍukábhaya, was governing that territory, having obtained it from Paṇḍuvásadéva. At that time this prince was superintending the reaping of a harvest of one hundred "karísa" of land: his daughter, named Páli, was a lovely princess. She, radiant in beauty, attended by a great retinue, and reclining in a palanquin, was on her way, taking a prepared repast for her father and the reapers. The followers of the prince having discovered this princess reported it to the prince. The prince, quickly approaching her <sup>4</sup>parting her retinue in two, <sup>5</sup>caused his palanquin to be conveyed close to her's. <sup>6</sup>He inquired of her, "Where art thou going, <sup>7</sup>together with thy retinue?" While she was giving a detailed account of herself, the prince became extremely enamoured of her; and in order to satisfy himself (in regard to the prediction), he begged for some of the prepared repast. The princess, descending from her palanquin at the foot of a nigródha tree, presented the prince with rice in a golden dish. To serve refreshment to the rest of the people she took the leaves of that nigródha tree. Those leaves instantly became golden vessels. The royal youth seeing these things, and recollecting the prediction of the brahman, thus exulted: "A damsel has been found worthy of being a queen consort to me."

She feasted the whole party: the refreshment scarcely diminished in quantity. It appeared as if the repast of one person only had been taken therefrom.

Thus this princess, a pure virgin, endowed with supernatural good fortune and merit, from henceforth obtained the name of Suvāṇṇapáli (the golden Páli).

<sup>1</sup> "giving him the thousand pieces and a slave, sent him to Paṇḍula."

<sup>2</sup> "Now this Paṇḍula."

<sup>3</sup> "the"

<sup>4</sup> "with his followers parted."

<sup>5</sup> "and causing."

<sup>6</sup> *Delete* together with the preceding full stop.

<sup>7</sup> *Delete*.

The prince, powerful by the strength of his army, taking this princess with him, and ascending his palanquin, departed undaunted. Her father having heard of this event dispatched all his men (after them). They went, engaged, and being defeated by them (the prince's army), that place was afterwards called Kalahanagara (the town of conflict). Her five brothers hearing of this (defeat) departed to make war. All these persons Canda, the son of Paṇḍula, himself slew. The field of battle obtained the name Lōhitavāhakaṇḍa (the field of bloodshed).

This prince Paṇḍukābhaya, together with his great force, crossing the river (Mahaveḷi-gaṅga), advanced to the Doḷa mountain. He kept his position there for four years. His uncles obtaining information of this circumstance, leaving the king (in the capital), repaired thither for the purpose of attacking him.

Throwing up fortifications near the Dhūmarakkha mountain, the uncles made war against the nephew. The nephew expelling the uncles therefrom, chased them across the river. Taking possession of their fortification, he held that position for two years.

They, repairing to Upatissa, reported the result (of their campaign) to the king. The monarch secretly sent a letter to the prince, saying, "Rule over the country beyond the river; advance not beyond the opposite bank." The nine brothers having heard of this overture, and being highly incensed against the king, thus upbraided him: "It is thyself who hast at all times been a protector of this man: now thou art about to give up the country to him. On this account it is thee (not him) whom we should put to death." He thereupon abdicated the sovereignty to them. They, with one accord, conferred the government of the kingdom on their brother Tissa.

The monarch Abhaya, the dispeller of fear (in reference to his having rescued his sister from the horrors of a predicted death), reigned there, in the capital of Upatissa, for twenty years.

A certain yakkhiṇī named Cetiya<sup>1</sup> (*the widow of Jutindhara, a yakkha, who was killed in a battle fought at Sirivatthupura*) having the form and countenance of a mare, dwelt near the marsh of Tumbariyaṅgana, at the Dhūmarakkha mountain. A certain person in the prince's retinue having seen this beautiful (creature), white with red legs, announced the circumstance to the prince, saying "There is a mare of such a description." The prince set out with a rope to secure her.

She, seeing him approach from behind, losing her presence of mind from fear, under the influence of his imposing appearance, fled, without (being able to exert the power she possessed of) rendering herself invisible. He gave chase to the fugitive. She, persevering in her flight, made the circuit of that marsh seven times. <sup>2</sup>She made three more circuits of the marsh, and then plunged into the river at the Kacchaka ferry. He did the same; and (in the river) seized her by the tail, and (at the same time grasped) the leaf of a palmira tree which the stream was carrying down.

By his supernatural good fortune this (leaf) became an enormous sword. Exclaiming, "I put thee to death," he flourished the sword over her. "Lord!" replied she to him, "subduing this kingdom for thee, I will confer it on thee: spare me my life." Seizing her by the throat, and with the point of the sword boring her nostril, he secured her with his rope: she (instantly) became tractable.

<sup>1</sup> "who dwelt at the Dhūmarakkha mountain was wont to walk about the marsh of Tumbariyaṅgana in the shape of a mare."

<sup>2</sup> A verse is inserted here in a few copies, which does not appear in most of the MSS.: "Thēn, plunging into the great river and landing on the other side of it, she ran round the Dhūmarakkha mountain seven times."

Conducting her to the Dhúmarakkha mountain, he obtained a great accession of warlike power by making her his battle-steed. There, at the Dhúmarakkha mountain, he maintained his position for four years. Departing from thence with his forces, he repaired to the mountain Ariṭṭha. There, preparing for the impending war, he remained seven years.

Leaving two uncles (Abhaya and Girikaṇḍaka), the other eight uncles, uniting in hostility against him, approached that mountain Ariṭṭha. Throwing up a fortification at Nagaraka,<sup>1</sup> and conferring the command (on the person selected), they surrounded the Ariṭṭha mountain on all sides.

The prince having consulted with the yakkhiṇī, in conformity with her advice he sent forward a strong party (in the character of a deputation), placing in their charge his insignia of royalty, as well as the usual offerings made as tribute and his martial accoutrements; and enjoined them to deliver this message (from him): "Take all these things: I will come to ask your forgiveness."

<sup>2</sup>When this party had reached its destination, shouting, "I will capture them, forcing their camp," mounting his yakkha mare, and surrounded by his whole army, <sup>3</sup>he (the prince) threw himself into the midst of the fight. The yakkhiṇī set up a loud shout. His (the prince's) army without, as well as (the deputation) within (the enemy's camp) answered with a tremendous roar. The whole of the prince's army having slaughtered many of the enemy's men, as well as the eight uncles, they made a heap of their (decapitated) heads. The commander (of the enemy's army) having fled, and concealed himself in a forest, from that circumstance that forest is called the Senápati (commander's) forest.

Observing the skulls of his eight uncles surmounting the heap of heads, he remarked: "It is like a heap of lábu (fruit)." From this circumstance (that place) was (from Nagaraka) called Lábugáma.

Thus, this Paṇḍukábhaya, the victorious warrior, from thence proceeded to the capital of his maternal great uncle Anurádhha.

The said maternal great uncle, giving up his palace to him, constructed another residence for himself, and dwelt therein.

Having consulted a fortune-teller <sup>4</sup>versed in the advantages (which a town ought to possess), according to <sup>5</sup>his directions, he founded an <sup>6</sup>extensive city in that very village. On account of its having been the settlement of <sup>7</sup>Anurádhha (both the minister of Wijaya, and the brother of Baddakaccháná), and because it was founded under the constellation Anurádhha, it was called Anurádhapura.

Causing his uncle's canopy of dominion to be brought (from Upatissa) and having <sup>8</sup>purified it in the waters of a naturally formed marsh—with the water of that very marsh this Paṇḍukábhaya anointed himself at his inauguration. He raised the princess Suvannapáli to the dignity of queen-consort. He conferred on Canda the office of "purohita" in due form; on the rest of his officers (he bestowed) appointments according to their claims.

Sparing the life of his eldest uncle Abhaya, who had befriended his mother and himself, the monarch assigned to him the sovereignty over the city.<sup>9</sup>

<sup>1</sup> Nagaraka may also mean a small city.

<sup>2</sup> "And they (the enemy) were lulled to security, thinking 'We will seize him when he enters our camp'; then the prince." <sup>3</sup> *Dele.*

<sup>4</sup> "and also an expert in the science of sites." <sup>5</sup> "their." <sup>6</sup> "excellent."

<sup>7</sup> "the Anurádhhas (one, the minister of Vijaya, and the other the brother of Baddakaccháná)."

<sup>8</sup> "washed it in the natural tank that was here, this Paṇḍukábhaya caused himself to be anointed king with the water of that very tank."

<sup>9</sup> *Add.*, "at night."

He (thereby) became a "Nagaraguttika," conservator of the city. From that time there have been Nagaraguttikas in the capital.

Sparing also the life of his 'father's cousin Girikaṇḍasīva, he conferred on <sup>2</sup>that maternal uncle the territory Girikaṇḍaka.

Having deepened the above-mentioned marsh, he made it contain a great body of water. By his having been anointed with that water, as a conqueror (Jaya), it obtained the name of the Jaya tank. He established the yakkha Kálavéja in the eastern quarter of the city; and the chief of the yakkhas, Citta, he established on the lower side of the Abhaya tank.

He (the king) who knew how to accord his protection with discrimination, established the slave, born of the yakkha tribe, who had formerly rendered him great service, at the <sup>3</sup>eastern gate of the city. He established within the <sup>4</sup>royal palace <sup>5</sup>itself the mare-faced yakkhiṇi, and provided annually demon offerings <sup>6</sup>and every other requisite for these four (yakkhas).

In the days of public festivity, this monarch, seated on a throne of equal eminence with the yakkha chief Citta, caused joyous spectacles, representing the actions of the devas as well as of mortals, to be exhibited; <sup>7</sup>and delighting in the happiness and festivities (of his people) he was exceedingly gratified.

He formed the four suburbs of the city and the Abhaya tank, <sup>8</sup>and to the westward of the palace the great cemetery, and the place of execution and torture. He provided a nigródha tree<sup>9</sup> for the (dévata) Vessavana, and a <sup>10</sup>temple for the Vyádha-deva; <sup>11</sup>a gilt hall for his own use, as well as a palace distributed into many apartments. These he constructed near the western gate. He employed a body of five hundred caṇḍálas (low-caste people) to be scavengers of the city, and two hundred caṇḍálas to be night men; one hundred and fifty caṇḍálas to be carriers of corpses, and the same number of caṇḍálas<sup>12</sup> at the cemetery.

He formed a village for them on the north-west of the cemetery, and they constantly performed every work according to <sup>13</sup>the directions <sup>14</sup>of the king. To the north-east of this caṇḍála village he established a <sup>15</sup>village of Nichi-chaṇḍálas, to serve as cemetery-men to the low-castes. To the northward of that cemetery, and between it and the Pásána mountain, a range of buildings was at the same time constructed for <sup>16</sup>the king's huntsmen. To the northward of these <sup>17</sup>(he formed) the Gámini tank. He also constructed a dwelling for the various classes of devotees. To the eastward of that <sup>18</sup>(Nichi-chaṇḍála) cemetery the king built a residence for the <sup>19</sup>brahman Jótīya <sup>20</sup>(the chief engineer). In the same quarter, a Nigaṇṭha devotee, named Giri, and many Pásaṇḍaka devotees<sup>21</sup> dwelt. In the same quarter the king built a temple for the Nighaṇṭha Kumbhaṇḍa, which was called by his name. To the westward of that temple, and the eastward of the huntsmen's <sup>22</sup>buildings, he provided a residence for five hundred persons of various foreign religious faiths. Above the dwelling of Jótīya, and below the Gámani tank, he built a residence for the Paribhájaka devotees. <sup>23</sup>In the same quarter, but on separate

<sup>1</sup> "wife's father."

<sup>2</sup> "him."

<sup>3</sup> "southern."

<sup>4</sup> Insert, "garden of the." <sup>5</sup> Dele.

<sup>6</sup> "to them as well as to others."

<sup>7</sup> "and enjoyed himself exceedingly in sexual pleasure."

<sup>8</sup> "the western Rájini (a palace?)"

<sup>9</sup> "(as an altar)" <sup>10</sup> "tála tree."

<sup>11</sup> The original words thus translated are of very doubtful meaning: they are *sonnap sabhága-vattikap* and *pabheda-gharap*.

<sup>12</sup> Add, "to be watchers."

<sup>13</sup> Dele.

<sup>14</sup> "given."

<sup>15</sup> "a cemetery called Nica-susána ('low-caste cemetery') for the use of the caṇḍálas."

<sup>16</sup> Dele.

<sup>17</sup> "as far as the Gámani tank, he"

<sup>18</sup> "Nica-susána."

<sup>19</sup> "Nighaṇṭha."

<sup>20</sup> Dele.

<sup>21</sup> Add, "and Śramaṇas."

<sup>22</sup> Insert, "row of."

<sup>23</sup> "In like manner, in divers places,"

sites, he constructed a residence for the A'jivakas, a hall for *the worshippers of Brahma, (another for those) of Siva, as well as a hospital.*

This Paṇḍukábhaya, the sovereign of Laṅká, in the twelfth year of his reign, fixed the boundaries of the villages in all parts of Laṅká.

This monarch befriending the interests of the yakkas, with the co-operation of Kálaveṣa and Citta, who had the power (though yakkhas) of rendering themselves visible (in the human world), conjointly with them, enjoyed his prosperity.

Between the reigns of Paṇḍukábhaya and Abhaya there was an interregnum of seventeen years.

This wise ruler, Paṇḍukábhaya, who had entered upon his royal state in the thirty-seventh year of his age, reigned in the delightful and well-provided capital of Anurádhapura, over his firmly established kingdom, for seventy years.

The tenth chapter in the Mahávaṇṣa, entitled "The Installation of Paṇḍukábhaya," composed equally for the delight and affliction of righteous men.

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## CHAPTER XI.

AT his (Paṇḍukábhaya's) demise, his and Suvannapáli's son, known by the title of Muṭasíva, succeeded to the sovereignty, which was in a state of perfect peace.

This king formed the delightful royal garden Mahámégha, which was provided, in the utmost perfection, with every requisite, and adorned with fruit and flower-bearing trees of every description.

At the time this royal garden was being laid out, an unseasonable heavy fall of rain (Mahámégha) took place. From this circumstance the garden was called Mahámégha.

In the celebrated capital Anurádhapura, in the delightful Laṅká, king Muṭasíva reigned sixty years.

He had ten sons, living in amity with each other; and two daughters, both equally beautiful and worthy of their illustrious descent.

Among all these brothers, *by the virtue of his piety (in his former existence in the character of a honey merchant), and by his wisdom, the second son was the most distinguished; and he became celebrated by the name of Dévánampiyá Tissa (Tissa-the-delight-of-the-devas).*

On the demise of his father, the said Dévánampiyá Tissa was installed king. At his inauguration (on the day of the new moon of Mágasira) many miraculous phenomena took place throughout Laṅká: the riches and the precious metals and gems buried in the earth emerging, rose to the surface. The treasures sunk (in the sea) from ships wrecked in the neighbourhood of Laṅká, and those naturally engendered there (in the ocean), also rose to the shores of the land.

On the Cháta mountsin (situated two yojanas to the southward of Anurádhapura) three bamboo poles were produced, in size equal to a chariot pole. The first, called the creeper pole, *entwined with a creeper, shone like silver. The creeper itself, glittering most brilliantly, was refulgent like gold.* The second was the pole of flowers. *The many descriptions of flowers which*

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<sup>1</sup> "Brahmans, a Siviká house and a Sotthi-sála hall."

<sup>2</sup> "the second son excelled in virtue and wisdom, and."

<sup>3</sup> *Dele.*

<sup>4</sup> "The beautiful creepers thereof were of a golden colour, and looked most lovely."

<sup>5</sup> "Many flowers of divers hues, full blown, clustered thereon."

clustered thereon were resplendent by the brilliancy of their colours, as well as perfect in all the three qualities (which flowers ought to possess). The third was the pole of animals. <sup>1</sup>The various quadrupeds and birds of every varied hue (represented) thereon, appeared as if they were endowed with life.

The eight descriptions of pearls, viz., haya (horse), gaja (elephant), ratha (chariot wheel), śmalaki (nelli fruit), (valaya bracelet), aṅguliveṭhaka (ring), kakudhaphala ("kuṁbuk" fruit), pákatika (ordinary), rising up from the ocean, stood in a ridge on the sea-shore. All this was produced by the virtue of the <sup>2</sup>piety of Dēvánampiya Tissa.

<sup>3</sup>Within a period of seven days the following gems, viz., sapphires, lapis lazuli, and rubies,<sup>4</sup> the aforesaid treasures of the miraculous poles, as well as the aforesaid pearls, presented themselves unto the king.<sup>5</sup> The <sup>6</sup>benevolent monarch on observing these (supernatural tributes), thus meditated: "My friend Dhammāsóka, and no one else, is worthy of these invaluable treasures: to him I will make presents thereof."

These two monarchs, Devanāmpiya Tissa and Dhammāsóka, though they were not personally known to each other, were united by the ties of friendship from a long period (preceding).

The king (of Lapká) dispatched, as his ambassadors, these four individuals: viz., his maternal nephew Mahá Ariṭṭha—as the chief of the mission—the brahman (of the Háli mountain), the minister of state (Malla), and the accountant (Tissa), attended by a powerful retinue, and entrusted with these invaluable treasures: viz., the three kinds of gems, the three royal <sup>7</sup>palanquin poles, a <sup>8</sup>right-hand chank, and the eight descriptions of pearls.

Embarking on board a vessel at Jambúkola and in seven days prosperously reaching their port of debarkation, and thereafter departing from thence and in seven days having reached Pátaliputta, they delivered these presents to king Dhammāsóka. That monarch, on seeing these persons and these articles, rejoiced; and thus reflecting within himself—"There are no treasures in these parts to be compared to these"—he conferred the office of "sénápati" on Ariṭṭha; he also conferred on the brahman the office of "purohita," on the other minister the office of "daṇḍanáyaka," and on the accountant the office of "seṭṭhi." Having bestowed presents of no trifling value, and (provided) dwellings for them, he consulted with his own ministers, and settled what the proper presents were to be sent in return: viz., a chowrie (the royal fly flapper), a diadem, a sword of state, a royal parasol (golden) slippers, a head ornament <sup>9</sup>(crown), a golden anointing vase,<sup>10</sup> golden sandalwood,<sup>11</sup> and costly hand towels,<sup>12</sup> which to the last moment they are used (are cleansed by being past through the fire) without being washed; ointments for the body, obtained from the nágas, and <sup>13</sup>the clay of Aruṇa; water from the Anótatta lake, a right-hand chank, containing the water (used at the inauguration of the king) from the stream of the Ganges, and a royal virgin of great personal charms; sundry golden vessels, and a costly howda; the <sup>14</sup>precious aromatic medicinal drugs, "haritaka" and "śmalaka"<sup>15</sup>; and one

<sup>1</sup> "Many and varied forms of birds and beasts of divers colours appeared thereon." <sup>2</sup> "merits." <sup>3</sup> *Dele.*

<sup>4</sup> "(sprung up from the earth): these and."

<sup>5</sup> *Adḍ*, "within seven days (of his inauguration)."

<sup>6</sup> "delighted."

<sup>7</sup> "chariot."

<sup>8</sup> "a chank with the whorls to the right."

<sup>9</sup> *Dele.*

<sup>10</sup> "sandalwood of the Hari mountain."

<sup>11</sup> "a crore of cloths that require no washing."

<sup>12</sup> *Dele.*

<sup>13</sup> "Aruṇa-coloured clay"; Aruṇa is a bright red colour resembling the streaks of light at sunrise.

<sup>14</sup> "medicinal fruits."

<sup>15</sup> "and exceedingly preclous medicinal drugs."

hundred and sixty loads of hill paddy which had been brought by parrots—being the articles requisite for his inauguration—and a complete suite of royal attendants.

In due course, this monarch dispatched his mission to his ally (Dévánampiya Tissa), entrusting them with the aforesaid presents, and the following gifts of pious advice: "I have taken refuge in Buddha, his religion, and his priesthood: I have avowed myself a devotée in the religion of the descendant of Sakya. Ruler of men, imbuing thy mind with the conviction of the truth of these supreme blessings, with unfeigned faith do thou also take refuge in this salvation." This attached ally (of Dévánampiya Tissa) having addressed this additional injunction to the (Sighless) ambassadors, "Solemnise ye the inauguration of my ally"; allowed them to depart hither (to Laṅká), vested with every royal favour. These highly-favoured ministers (of Dévánampiya Tissa) having resided there, at Páṭaliputta, for five months, on the first day of the bright half of the month of "vesákha" took their departure. Embarking at the port of Támálistiya, and landing at Jambúkola, they presented themselves before their sovereign on the twelfth day.

The (Jambudípa) ambassadors delivered these gifts to the ruler of Laṅká: on them the sovereign of Laṅká conferred great favours.

These envoys <sup>1</sup>revering him as if he had been their own sovereign, having delivered to the monarch of Laṅká—who had already been inaugurated on the first day of the increasing moon of the month of "maggasira"—Dhammáśoka's message, <sup>2</sup>his own devoted subjects a second time solemnised the inauguration of him, who was <sup>3</sup>beloved by the people of Laṅká.

This dispenser of happiness to his own subjects, bearing the profoundly significant title of Dévánampiya (the delight of the devas), exerting his powers to the utmost, and making Laṅká overflow with rejoicings, held his reinvestiture on the full moon day of the month "vesákha."

The eleventh chapter in the Mahávaṅsa, entitled "The Inauguration of Dévánampiya Tissa," composed equally for the delight and affliction of righteous men.

## CHAPTER XII.

THE illuminator of the religion of the vanquisher, the théra, son of Moggali, having terminated the third convocation was reflecting on futurity. Perceiving (that the time had arrived) for the establishment of the religion of Buddha in foreign countries, he despatched severally, in the month of "kattika," the following théras to those foreign parts.

He deputed the théra Majjhantika to <sup>4</sup>Kasmira and Gandhára, and the théra Mahádéva to Mahisamañḍala. He deputed the théra Rakkhita to Vanavási, and similarly the théra Yóna-Dhammarakkhita to Aparantaka. He deputed the théra Mahá-Dhammarakkhita to Maháratṭha; the théra Mahárákkhita to the <sup>5</sup>Yóna country. He deputed the théra Majjhima to the Himavanta country; and to Suvannabhúmi, the two théras Sóna and Uttara. He deputed the théra Mahá-Mahinda, together with his (Moggali's) disciples, Itṭhiya, Uttiya, Sambala, Bhaddasála (to this island), saying unto these five théras, "Establish ye in the delightful land of Laṅká the delightful religion of the vanquisher."

<sup>1</sup> "faithful to their master."

<sup>2</sup> "being devoted to the cause of their master."

<sup>3</sup> "himself devoted to the welfare and happiness of."

<sup>4</sup> Orig.: *Kasmira-Gandhara*, as if to designate one country.

<sup>5</sup> Orig.: *Yona-loka*. The use of *loka*, 'world,' instead of *ratṭha*, 'country,' is suggestive, I think, of distance and extensiveness.

At that time, a savage nága king named A'rávála, who was endowed with supernatural powers, causing a furious deluge to descend, was submerging all the ripened crops in Kasmíra and Gandhára. The said théra Majjhantika, instantly repairing thither through the air and alighting on the lake A'rávála, walked, *1 absorbed in profound meditation*, on the surface of the water. The nágas seeing him, enraged (at his presumption), announced it to their king. The infuriated nága monarch endeavoured in various ways to terrify him : a furious storm howled, and a deluge of rain poured down, accompanied by thunder ; lightning flashed in streams ; thunderbolts (descended) carrying destruction in all directions ; and high-peaked mountains tottered from their very foundations.

The nágas, assuming the more terrific forms and surrounding him, endeavoured to intimidate him. He himself (the nága king) reviling him in various ways, spit smoke and fire at him. The théra, by his supernatural power, averted all these attempts to terrify him ; and displaying his omnipotence, thus addressed the nága monarch : "O, nága ruler ! even if the devas were to unite with the (human) world to strike terror into me, their efforts would prove nugatory. Nay, if uplifting the whole earth, together with its ocean and its mountains, thou wert to *2 keep* them on my head, even then thou wouldst fail to create in me an appalling terror. *3 O, nága monarch, let thy destruction of the crops be arrested.*"

To him who had been subdued on hearing this reply, the théra propounded his doctrines. Whereupon the nága king attained the salvation and state of piety of that faith.

In like manner, in the Himavanta (or snowy) regions, eighty-four thousand nágas, and many gandhabbas, yakkhas, and kumbhandakas (were converted).

A certain yakkha called Pañcaka, together with his wife Háríta and five hundred youths, attained *4 sôvan (the first stage of sanctification)*. He then thus addressed them : "Do not hereafter, as formerly, give way to pride of power and vindictive anger ; but evincing your solicitude for the happiness of living creatures, abstain from the destruction of crops : *5 extend your benevolence towards all living creatures : 6 live, protecting mankind.*" They who had been thus exhorted by him regulated their conduct accordingly.

Thereupon the nága king, placing the théra on a gem-set throne, respectfully stood by, fanning him.

On that day the inhabitants of Kasmíra and Gandhára, who had come with offerings to the nága king (to appease his wrath and arrest the desolation of the crops), *7 learning the supernatural character of the théra*, bowing down to him (instead of the nága king), stood reverentially at his side.

The théra preached to them the "ásivísópama" discourse (of Buddha). Eighty thousand persons attained *8 superior grades of religious bliss* : one hundred thousand persons were ordained priests by the théra.

From that period to the present day the people of Kasmíra and Gandhára have been fervently devoted to the three branches of the faith, and (the land) has glittered with the yellow robes (of the priests).

The théra Mahádéva repairing to the Mahisamañḍala country, in the midst of the population preached to them the "dévadíta" discourse (of Buddha).

<sup>1</sup> "to and fro."

<sup>2</sup> "fling,"      <sup>3</sup> "Only, O nága king, thou wouldst weary thyself thereby."

<sup>4</sup> "the first stage of fruition."

<sup>5</sup> *Insert*, "all beings desire happiness ; therefore."

<sup>6</sup> "wishing that all men may live happily."

<sup>7</sup> "went up to the théra whose supernatural power was great, and,"

<sup>8</sup> "the knowledge of the Law."

Forty thousand persons became converts to the faith <sup>1</sup>of sovereign supremacy; and by him forty thousand (more) were ordained priests.

Thereafter, the théra Rakkhita, repairing to the Vanavása country, poising himself in the air, in the midst of the populace preached the "anamataḡga" discourses (of Buddha). Sixty thousand persons attained the <sup>2</sup>sanctification of the faith; and by him thirty-seven thousand were ordained priests. The said théras constructed five hundred viháras in that land, and there he also established the religion of the vanquisher.

The théra Yónska Dhammarakkhita repairing to the Apsarantska country, in the midst of the populace preached the "aggikkhandópama" discourse (of Buddha). This (disciple), who thoroughly understood how to discriminate true from false doctrines, poured out to the seventy thousand who had assembled before him the delicious (draught of the) true faith. A thousand males and a still greater number of females, descendants exclusively of Khattiya families, <sup>3</sup>impelled by their religious ardour, entered into the priesthood.

The sanctified disciple Mshá-Dhmmarakkhita repairing to Maháratṭha, there preached the "mahánársdakassapa Játaka" (of Buddha). Eighty-four thousand persons attained the <sup>4</sup>sanctification of "magga," and thirteen thousand were ordained priests by him.

The sanctified disciple Mahárákkhita repairing to the Yóns country, in the midst of the populace preached the "kálakárāma" discourse (of Buddha). One hundred and seventy thousand living beings attained the <sup>5</sup>sanctification of "magga," and ten thousand were ordained.

The sanctified disciple Majjhima, with four other théras (Kassapa, Múlakádéva, Dhandhabinnassa, and Sahasadéva), repairing to the land of Himavanta, preached there the "dhammaoakka" discourse (of Buddha). Eighty kóṭi of living beings attained the <sup>6</sup>sanctification of the "magga." These five théras separately converted the five divisions (of Himsvanta).

In the frsternity of each of these théras, one hundred thousand persons, impelled by the fervour of their devotion to the religion of the omniscient supreme Buddha, entered into the order of the priesthood.

Accompanied by the théra Uttara the disciple Sóna repaired to Suvanna-bhúmi.

In those days, as soon as an infant was born, <sup>7</sup>a marine monster emerging from the ocean devoured it and disappeared. At the particular period (of this mission), a prince was born in <sup>8</sup>a certain palace. The inhabitants seeing the priests, and taking them to be the <sup>9</sup>emissaries of this rakkhasi, arming themselves, surrounded them for the purpose of destroying them. The théras having ascertained what their object was, thus addressed them: "We are pious ministers of religion, and not the <sup>10</sup>emissaries of the rakkhasi." The monster with her train at this instant emerged from the ocean. <sup>11</sup>Hearing of this (visitation), <sup>12</sup>this concourse of people gave a great shout of horror. The théra causing (by his power of working miracles) <sup>13</sup>another band of terrifying monsters to spring up, <sup>14</sup>of double that numerical power, surrounded the rakkhasi and her train on all sides. She, concluding "This land has been appropriated by these," terrified, fled. Establishing the protection of the true faith over that land in all quarters, in that assembly the théra preached the "brahmajála" discourse (of Buddha). A great multitude of people attained the salvation and the state of piety of that faith.

<sup>1</sup> Dele.

<sup>2</sup> "renounced the world and."

<sup>3</sup> Add, "in the palace of the king."

<sup>4</sup> "accomplices."

<sup>5</sup> "double that number."

<sup>6</sup> "knowledge of the Law."

<sup>7</sup> "fruition of the paths."

<sup>8</sup> "the palace of the king."

<sup>9</sup> "Beholding."

<sup>10</sup> Dele.

<sup>11</sup> "the multitude,"

Sixty <sup>1</sup>*lacs* became eminently endowed with the knowledge of its doctrines. Two thousand five hundred <sup>2</sup>*men* became priests, and one thousand five hundred women, of <sup>3</sup>*various castes*, were admitted into the priesthood.

From that period, the princes born in that palace obtained (from *Sópa* and *Uttara*) the name of *Sóputtara*.

These (disciples, following the example) of the all-compassionating vanquisher's resignation (of his supreme beatitude), laying aside the exalted state of happiness attained by them, for the benefit of mankind undertook these missions to various countries. Who is there who would demur (when) the salvation of the world (is at stake) ?

The twelfth chapter in the *Mahāvagga*, entitled "The Conversion of *the several Foreign Countries*," composed both to delight and to afflict righteous men.

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### CHAPTER XIII.

AT that period the profoundly sapient great Mahinda was a *théra* of twelve years' standing. Having been enjoined by his preceptor (the son of *Moggali*) and by the priesthood to convert the land *Laṅká* ; while meditating as to its being a propitious period (to undertake the mission) he came to this conclusion : "The monarch *Muṭasíva* is far advanced in years. Let his son succeed to the kingdom."

Having formed an earnest desire to visit his relations during this interval ; reverentially taking his leave of his preceptor and of the priesthood, and having also obtained the consent of the king (his father *Dhammāsóka*), taking with him four *théras* and the *sámapéra* *Sumapa*, the son of *Saṅghamittá*, who was preternaturally gifted, and the master of the six branches of religious knowledge, departed for *Dakkhiṇágiri* for the purpose of administering the comforts (of religion) to his (maternal) relations.

There this pilgrim passed six months in this avocation.

Having reached <sup>5</sup>*Cétiyagiri*, the capital of his royal mother, he appeared before her. The queen was overjoyed at seeing her beloved son. After serving refreshments to him and his retinue, she established the *théra* in the superb <sup>6</sup>*Cétiya vihára* which had been erected by herself.

<sup>7</sup>While prince *Asóka* was ruling over the *Avanti* country by the appointment of his own father, in a journey to *Ujjéni* he arrived at <sup>8</sup>*Cétiya* ; and while tarrying there, having gained the affections of the lovely princess *Dévi*, the daughter of a *Seṭṭhi*, he lived with her. Becoming pregnant by that connection, she gave birth <sup>9</sup>to the noble (twin) princes *Ujjénió* and *Mahinda*, and at the termination of two years to a daughter *Saṅghamittá*.

At this period (of *Mahinda's* visit) she (the queen) was residing there, in <sup>10</sup>*Cétiyanagara*. While the *théra* was sojourning there, he <sup>11</sup>thus meditated :  
<sup>12</sup>"The period has arrived for undertaking the mission enjoined by my father. May the <sup>13</sup>said *Dévánampiya Tissa*, having already solemnised his inauguration with the utmost pomp, be enjoying his regal state. May he, after having

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<sup>1</sup> "thousand."

<sup>2</sup> "good families."

<sup>3</sup> The revised text reads "Vedisagiri."

<sup>7</sup> "Now it so happened that."

<sup>8</sup> "at *Ujjéni* to the noble prince."

<sup>11</sup> "knowing that the time for his departure was nigh, made the following aspiration, namely,"

<sup>12</sup> *Dele.*

<sup>13</sup> "great king *Dévánampiya Tissa* enjoy the great feast of his inauguration as directed by my father."

<sup>2</sup> "youths of good families."

<sup>4</sup> "divers."

<sup>6</sup> "Vedisagiri vihára."

<sup>8</sup> "Vedisa."

<sup>10</sup> "Vedisa."

ascertained from my father's ambassador the merits of the three blessed treasures (sent by my father), acquire a right understanding of them (the doctrines of Buddha). May he on the full moon day on the month of "jeṭṭha" visit the Missa mountain (Mihintaló), for on that very day shall I myself repair to renowned Laṅká."

Mahinda (Sakka, the déva of dévas) appearing unto the illustrious théra Mahinda, thus addressed him : "Depart on thy mission for the conversion of Laṅká: it is the fulfilment of the prediction of the supreme Buddha (pronounced at the foot of the sála-tree). We also will there render our assistance."

Bhaṇḍu, the son of the queen's younger sister's daughter, from merely listening to the sermon preached by the théra to the queen, attaining the sanctification of "anágami," <sup>1</sup>*became a disciple in the fraternity of the théra.*

Tarrying there a month longer, on the full moon day of "jeṭṭha," the supernaturally gifted théra, together with four other théras, as well as Sumaṇa (a sámaṇéra), attended also by the aforesaid Bhaṇḍu, who, <sup>2</sup>*though still a layman, had laid aside domestic affections, rose aloft into the air at that very vihára ; and instantaneously alighting on this land, at the superb Missa mountain, stationed himself on the rocky peak of the delightful and celebrated Ambatthala.*

According to the injunction of the divine sage, pronounced at the moment of his composing himself to attain final emancipation, in his desire to benefit Laṅká by the advantages attendant on its conversion (to his creed) ; and in order that in the accomplishment of his benevolent design there might be employed an agent comparable to the divine sage himself, the predicted (Mahinda), to whom Laṅká was offered up as an offering by the dévas, took up his station there (at Ambatthala).

The thirteenth chapter in the Mahávaṇṣa,† entitled "The Advent of Mahinda," composed equally for the delight and affliction of righteous men.

#### CHAPTER XIV.

THE king Dévanampiya Tissa <sup>3</sup>*celebrating a "salila" festival* for the amusement of the inhabitants of the capital, <sup>4</sup>*he himself departed for an elk hunt, taking with him a retinue of forty thousand men ; and in the course of the pursuit of his game on foot he came to the Missa mountain.*

A certain déva of that mountain being desirous of exhibiting the théras, having assumed the form of an elk, stationed himself there (in that neighbourhood) grazing. The sovereign descrying him, and saying, "It is not fair to shoot him <sup>5</sup>*standing,*" sounded his bowstring: the elk fled to the mountain. The king gave chase to the fleeing animal. On reaching the spot where the priests were, the théra <sup>6</sup>*came in sight of the monarch, but he (the metamorphosed déva) vanished.*

The théra conceiving that he (the king) might be alarmed if many persons (of the mission) presented themselves<sup>7</sup>, rendered himself alone visible. The sovereign on seeing him was surprised. The théra said to him, "Come hither, Tissa." From his calling him simply "Tissa," the monarch thought he must be a yakkha. "We are the ministers and disciples of the lord of the

<sup>1</sup> "remained with the théra as his (lay) disciple."      <sup>2</sup> "was."

<sup>3</sup> "lingering not on account of."

<sup>4</sup> "having provided aquatic sports."

<sup>5</sup> *Delv.*

<sup>6</sup> "at unawares."

<sup>7</sup> "was perceived by the monarch, and then he (the déva) himself vanished."

<sup>8</sup> *Add, "at once."*

true faith : in compassion towards thee, Mahárájá, we have repaired hither from Jambudípa." The théra having thus addressed him, and the king hearing the declaration, was relieved of his terrors ; and recollecting the communication he had received from his ally (Dhammásóka), was convinced that they were the ministers of the faith. Laying aside his bow and arrow, and approaching this "<sup>1</sup>isi," and conversing graciously with the said théra, he (the king) seated himself near him. At that moment, his retinue arriving stood around them : at the same time the théra produced the other members of the mission. Seeing them, "When came these ?" demanded the king. Being answered by the théra, "With me"; he made this inquiry : "In Jambudípa are there other priests like unto these ?" The théra replied, "Jambudípa itself glitters with yellow robes : there the disciples of Buddha, who have fully acquired the three sacerdotal sanctifications, who are perfect masters of the knowledge which procures the "arhat" bliss, the saints who have the gift of prophecy and divination, <sup>2</sup>are numerous. (The king) inquired by what means he had come. (Mahinda) replied, "<sup>3</sup>I came not either by land or water." The inquirer learnt (thereby) that <sup>4</sup>(the théra) had come through the air. This gifted personage, for the purpose of ascertaining the capacity of the gifted (sovereign), interrogated him. As he <sup>5</sup>asked query after query, the monarch <sup>6</sup>replied to him question after question.

O king ! what is this tree called ?

It is called the amba tree.

Besides this one, is there any other amba tree ?

There are many amba trees.

Besides this amba and those other ambas, are there any other trees on earth ?

Lord ! there are many trees, but they are not amba trees.

Besides the other amba trees and the trees that are not amba, is there any other ?

Gracious Lord ! this amba tree.

Ruler of men ! thou art wise.

King ! have you relations ?

Lord ! I have many.

King ! are there any persons not thy relations !

There are many who are not my relations.

Besides thy relations and those who not are thy relations, is there, or is there not, any other (human being in existence) ?

Lord ! there is myself.

Ruler of men "sádhu !" thou art wise.

The eminently wise théra, thus satisfied that he was capable of comprehending the same, <sup>7</sup>propounded to the ruler of the land the "cúlahatthipadó-pama" discourse (of Buddha). At the conclusion of that discourse, together with his forty thousand followers, he obtained the salvation of that faith.

<sup>8</sup>At that instant, it being in the afternoon, they brought the king his repast.

<sup>1</sup> a saint or sage, *Rishi*.

<sup>2</sup>These renderings of the terms used in Buddhist terminology do not exactly convey their meaning and application. For an explanation of these terms the Buddhist student had better refer to Childers' Dictionary under the words *Tevijja*, *Iddhi*, *Cetopariya-nána*, *Abhinána*.

<sup>3</sup>"We came not by land, nor yet by water."

<sup>4</sup>"they."

<sup>5</sup>"propounded question after question."

<sup>6</sup>"solved them one by one."

<sup>7</sup>"expounded."

<sup>8</sup>"In the afternoon of that day."

The monarch knowing that these personages did not take refreshment at that hour, considered that it was proper to inquire (before refreshments were offered): he (accordingly) inquired of these sanctified personages regarding their taking refection. On being answered, "We do not partake of refreshments at this hour"; the king inquired when that hour was. On being informed of it, he thus replied: "Let us, then, repair to the capital." "Do thou go, mahárájá; we (said the théra) will tarry here." "In that case, allow this young prince (Bhaṇḍu) to accompany us." "Rájá, this (prince) having attained the sanctification, and acquired a knowledge of the religion (of Buddha), is living in my fraternity, devoutly looking forward to the appointed time for his ordination: we are now about to ordain him. Lord of the land, do thou return (to the capital)." "In the morning (rejoined the king) I will send my carriage: repair ye (then) to the capital, seated in it." Having, thereupon, reverentially taken his leave of the théras, and called aside Bhaṇḍu, he made inquiries regarding the théras principally (as well as other matters). He explained all things to the monarch. Having ascertained that the théra (was the son of his ally Dhammásóka) he became exceedingly rejoiced, and thus thought: "This is indeed a benefit (conferred) on me."

<sup>1</sup>The monarch (when) he ascertained the lay condition of Bhaṇḍu, entertaining apprehensions that as long as he continued a layman he might be seduced from his purpose, said, "Let us initiate him into the priesthood (at once)."

At that very instant in that "gámasímá" <sup>2</sup>(ground duly consecrated with land limits) the théra performed the ceremony of <sup>3</sup>ordination, and of elevation to the order of upasampadá, of prince Bhaṇḍu; and instantaneously he (Bhaṇḍu) attained the sanctification of "arhat."

Thereupon the théra addressed himself to the sámānera Sumaṇa: "It is the hour of prayer: sound the call." He inquired, "Lord, in sounding the call, over what portion of the world should <sup>5</sup>"my voice <sup>6</sup>be heard?" On being told by the théra "over the whole of Tambapaṇṇi (only)"; calling out, by his supernatural power, his shout (resounded) all over Laṅká.

The king <sup>7</sup>hearing the call of these pious persons while mounted on his state-elephant near Soṇḍipassé (in the eastern quarter of the town), dispatched a (person) to the residence of the théra, inquiring, whether some calamity had or had not befallen them? He brought back word, "It is not any calamity, but the call announcing that it is the hour to attend to the words of the supreme Buddha." Hearing the call of the sámānera, the terrestrial devas shouted in response, and the said (united) shouts ascended <sup>8</sup>to the Brahmá world. In consequence of that call, a great congregation of dévas assembled. In that assembly the théra <sup>9</sup>propounded the "samacítta sutta," (or the discourse of Buddha "on concord in faith"). <sup>10</sup>To an asaṅkhyā of dévas,

<sup>1</sup> "The monarch knew the lay condition of Bhaṇḍu, his doubts having been removed by reason of the householder's garb that Bhaṇḍu wore. The théra, therefore, proposed to robe him at once (lest he be dissuaded from his purpose by the king)."

<sup>2</sup> "(village boundary)."

<sup>3</sup> "initiation."

<sup>4</sup> "Sound the call for hearing the preaching of the Law."

<sup>5</sup> Insert "I make."

<sup>6</sup> Dele.

<sup>7</sup> "who was taking his repast seated in the Nāga-catukka (Hall) hard by the stone spout (Soṇḍi), hearing the call, sent an officer to inquire whether any evil had befallen them."

<sup>8</sup> Insert "in succession."

<sup>9</sup> "expounded."

<sup>10</sup> "An asaṅkhyā of dévas obtained a perfect knowledge of the Law."

*superior grades of blessing of the religion were obtained. Innumerable nágas and supannas attained the salvation of the faith.* As on the occasion of the preaching of the théra Sáriputta, so on that of the théra Mahinda, there was a great congregation of dévas.

In the morning the king sent his chariot. The charioteer, who repaired (to Mihintalé), said unto them (the théras), "Ascend the carriage that we may proceed to the town." "We will not" (replied the priests) "use the chariot; do thou return, we shall go hereafter." Having sent away the charioteer with this message, these truly pious personages, who were endowed with the power of working miracles, rising aloft into the air, alighted in the eastern quarter of the city, on the site where the first dágoba (Thúpárama) was built. From this event, to this day the spot on which the théras alighted is called the first cetiya <sup>3</sup>(dágoba).

<sup>3</sup>*From whatever cause it might have been that the ladies of the king's palace, on having learnt from the monarch the piety of the théra, became desirous of being presented to the said théra; from the same motive the sovereign caused a splendid hall to be constructed within the precincts of the palace, canopied with white cloths and decorated with flowers.*

Having learnt from the théra (at the sermon of the preceding day) that an exalted seat was forbidden, he entertained doubts as to whether the théra would or would not place himself on an elevated throne. In this interval of doubt, the charioteer (who was passing the spot where the first dágoba was subsequently built) observing the théras (whom he left at Mihintalé already) there, in the act of robing themselves, overwhelmed with astonishment (at this miracle), repairing to the king informed him thereof. The monarch having listened to all he had to say, came to the conclusion (as they would not ride in a chariot), "They will not seat themselves on chairs." And having given directions, "Spread sumptuous carpets," proceeding to meet the théras (in their progress), he bowed down to them with profound reverence. Receiving from the hands of the théra Mahá-Mahinda his sacerdotal alms-dish, and (observing) the due forms of reverence and offerings, he introduced the théra into the city.

<sup>6</sup>*Fortune-tellers seeing the preparations of the seats, thus predicted: "The land will be usurped by these persons. They will become the lords of this island."*

The sovereign making offerings to the théras, conducted them within the palace. There they seated themselves in due order on <sup>7</sup>chairs covered with cloths. The monarch himself served them with rice-broth, cakes, and dressed rice. At the conclusion of the repast, seating himself near them, he sent for Anulá, the consort of his younger brother Mahánága, the sub-king, who was an inmate of the palace.

The said princess Anulá proceeding thither, together with five hundred women, and having bowed down and made offerings to the théras, placed herself respectfully by the side of them.

The théra preached to them<sup>8</sup> the "pétavatthu," the "vimána," and the "saccasafñutta" discourses. These females attained the first stage of sanctification.

The inhabitants of the town hearing of the pre-eminent piety of the théra from those who had seen him the day previous, and becoming impatient to

<sup>1</sup> "were grounded in the faith." So should the term *saranesu patiffahi* be rendered everywhere, although I have not thought it necessary to notice this before.

<sup>2</sup> ("Paṭhama cetiya.")

"Inasmuch as."

<sup>4</sup> "so"

<sup>5</sup> "Foretellers."

<sup>6</sup> "They have taken possession of the land."

<sup>7</sup> "seats."

<sup>8</sup> Insert "(from)."

see him, assembled and clamoured at the palace gate. Their sovereign hearing this commotion inquired respecting it ; and learning the cause thereof, desirous of gratifying them, thus addressed them : " For all of you (to assemble in) this place is insufficient ; prepare the great stables of the state-elephants : there the inhabitants of the capital may see these théras." Having purified the elephant stables, and quickly ornamented the same with cloths and other decorations, they prepared seats in due order.

Repairing thither with the other théras, this all-eloquent chief théra seating himself there, <sup>1</sup>*propounded* the " dévadúta " discourse (of Buddha). Hearing that discourse, the people of the capital, who had thus assembled, were overjoyed. Among them a thousand attained the first stage of sanctification.

<sup>2</sup>*This théra, by having propounded the doctrines (of Buddhism) in the language of the land, at two of the places (rendered sacred by the presence of Buddha), insured for the inhabitants of Lapkú (the attainment of the termination of transmigration) within a period of seven kappas (by their having arrived then at the first stage of salvation). Thus he became the luminary which shed the light of religion on this land.*

The fourteenth chapter in the Mahávaṇṣa, entitled " The Introduction into the Capital," composed both to delight and to afflict righteous men.

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#### CHAPTER XV.

THE people who had assembled there, impelled by the fervour of their devotion, declaring " the elephant stables also are too confined," erected pulpits for the théras in the royal pleasure garden Nandana, situated without the southern gate in a delightful forest, cool from its deep shade and soft green turf.

The théra, departing through one of the southern gates, took his seat there. Innumerable females of the first rank resorted thither, crowding the royal garden, and ranged themselves near the théra. The théra <sup>3</sup>*propounded* to them the " bálapaṇḍita " discourse (of Buddha). From among them a thousand women attained the first stage of sanctification. In this occupation in that pleasure garden the evening was closing ; and the théras saying, " Let us return to the mountain " (Missaka) departed. (The people) made this departure) known to the king, and the monarch quickly overtook them. Approaching the théra, he thus spoke : " It is late ; the mountain also is distant ; it will be expedient to tarry here, in this very Nandana pleasure garden." On his replying, " On account of its immediate proximity to the city it is not convenient," (the king) rejoined, " The pleasure garden Mahámégha (formed by my father) is neither very distant nor very near ; it is a delightful spot, well provided with shade and water ; it is worthy, lord ! of being the place of thy residence ; vouchsafe to tarry there." There the théra tarried. On the spot <sup>4</sup>*(nivatti)* where he tarried on the bank of the Kadamba river a dágoba was built, which (consequently) obtained the name of " *Nivatti*."<sup>5</sup> The royal owner of the chariot himself conducted the théra

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<sup>1</sup> " expounded."

" Thus this incomparable théra, who was like unto the Teacher himself in the advancement of Lapkú, having preached the Law at two places in the language of the island, diffused the good law (among its inhabitants) like unto a light of the land,"

<sup>3</sup> " expounded."

<sup>4</sup> *Dele (nivatti)*.

<sup>5</sup> *Add*, " cétiya (' the cétiya of sojourn ' )."

out of the southern gate of the Nandana pleasure garden into the Mahámégha pleasure garden by its south-western gate. There (on the western side of the spot where the bo-tree was subsequently planted), furnishing a delightful royal palace with splendid beds, chairs, and other conveniences in the most complete manner, he said, "Do thou sojourn here in comfort."

The monarch having respectfully taken his leave of the théras, attended by his officers of state, returned to the town. These théras remained that night there.

At the first dawn of day, this reigning monarch, taking flowers with him, visited the théras : bowing down reverentially to them, and making offering of those flowers, he inquired after their welfare. On asking, "*Is the pleasure garden a convenient place of residence?*" this sanctified théra thus replied to the inquirer of his welfare : "Maharája, <sup>2</sup>the pleasure garden is convenient."<sup>3</sup> He then asked, "Lord I is a garden an offering meet for acceptance unto the priesthood?" He who was perfect master in the knowledge of acceptable and unacceptable things, having thus replied, "It is acceptable,"—proceeded to explain how the Véluvana pleasure garden had been accepted (by Buddha himself from king Bimbisára). Hearing this, the king became exceedingly delighted, and the populace also were equally rejoiced.

The princess Anulá, who had come attended by five hundred females for the purpose of doing reverence to the théra, attained the second stage of sanctification.

The said princess Anulá, with her five hundred females, thus addressed the monarch : "Liege, permit us to enter the order of priesthood." The sovereign said to the théra, "Vouchsafe to ordain these females." The théra replied to the monarch, "Maharája, it is not allowable to us to ordain females. In the city of Páñaliputta there is a priestess. She is my younger sister, renowned under the name of Sañghamittá, and profoundly learned. Despatch, ruler, (a letter) to our royal father, begging that he may send her, bringing also the right branch of the bo-tree of the Lord of saints,—itself the monarch of the forests; as also eminent priestesses. When that théri (Sañghamittá) arrives, she will ordain these females."

The king, having expressed his assent (to this advice), taking up an exquisitely beautiful jug, and vowing, "I dedicate this Mahámégha pleasure garden to the priesthood," poured the water of donation on the hand of the théra Mahinda. On that water falling on the ground there, the earth quaked. The ruler of the land inquired, "From what cause does the earth quake?" He replied, on account of the establishment of (Buddha's) religion in the land. He, (the monarch) of illustrious descent, then presented jessamine flowers to the théra. The théra (thereafter) proceeded towards the king's palace, and <sup>4</sup>*stood on the south side of it under a "picula" tree and sprinkled eight handfuls of flowers.* On that occasion also the earth quaked. Being asked the cause thereof, he replied, "Ruler of men, even in the time of the three (preceding) Buddhas, on this spot the 'Málaka' <sup>5</sup>had stood : now also it will become to the priesthood the place where their rites and ceremonies will be performed."

The théra, proceeding to a delightful pond on the north side of the king's

<sup>1</sup> "How now, have you fared well?"

<sup>2</sup> *Insert*, "we have fared well."

<sup>3</sup> *Add*, "for recluses."

<sup>4</sup> "and standing on the southern side thereof sprinkled eight handfuls of those flowers under a 'picula' tree." *Picula* is a species of the cotton tree.

<sup>5</sup> A space consecrated for worship, or for performing the functions of the Buddhist priesthood. It is generally a terraced area.

palace, sprinkled there also the same number of handfuls of flowers. On this occasion also the earth quaked. On being asked the cause thereof, "Liege," he replied, "this pond will become attached to the <sup>1</sup>*perambulation hall* (of the priesthood)."

Proceeding close to the portal of the king's palace, the "isi" on that spot also made an offering of the same quantity of flowers. There likewise the earth quaked. The king, his hair standing on end with the delight of his astonishment, inquired the cause thereof. To him the théra (thus) explained the cause: "Monarch, on this spot have the right branches procured from the bo-tree of (all) the three Buddhas in this kappa been planted. On this very spot, O ruler, will the right branch of the bo-tree of our (deity) the successor of former Buddhas be planted."

Thereafter the great théra repairing to the <sup>2</sup>*spot* called "Mahāmuchala," on that spot also he sprinkled the same quantity of flowers. There also the earth quaked. Being asked the cause thereof, he replied, "Ruler of men, this spot will become the upósatha hall of sacerdotal rites to the priesthood."

The monarch thence proceeded to the Pañhambamāla. The keeper of the royal garden produced to the king a superb full ripe mango of superlative excellence in colour, fragrance, and flavour. The king presented this delicious fruit to the théra. (As no priest can partake of food without being seated) the théra, who (at all times) was desirous of gratifying the wishes of the people, pointed out to the necessity of his being seated, and the rájā on that spot had a splendid carpet spread out. To the théra there seated the monarch presented the mango. The théra, having vouchsafed to eat the same, gave the stone to the king that it might be sown. The sovereign himself planted the stone on that spot. In order that it might sprout <sup>3</sup>*(instantly)* the théra washed his hands, pouring water (on them) over it. <sup>4</sup>*In the order of nature, (but) in that very instant, from that mango stone a sprout shooting forth became a stately tree, laden with leaves and fruit.*

Witnessing this miracle, the multitude, including the king, with their hair standing on end (with astonishment and delight), continued repeatedly bowing down to the théras.

At that moment the théra sprinkled on that spot eight handfuls of flowers. On that occasion also the earth quaked. Being asked the cause thereof, he replied, "Ruler of men, this will become the spot at which the various offerings made to the priesthood collectively will be divided by the assembled priests."

Proceeding thereafter to the site where the Catussálá (quadrangular hall was subsequently built), he there sprinkled the same quantity of flowers. In like manner the earth quaked. The sovereign inquiring the cause of this earthquake; the théra thus explained himself to the king: "(This is) the pleasure garden, which, by its having been accepted by the three preceding Buddhas, (became consecrated). On this spot the treasures of offerings brought from all quarters by the inhabitants having been collected, the three preceding deities of felicitous advent vouchsafed to partake thereof. In this instance, also, O ruler of men, on the very same site the Catussálá will be erected, which will be the refectory of the priesthood."

From thence, the chief théra Mahinda, the luminary of the land, who, by inspiration could distinguish the places consecrated (by the presence of

<sup>1</sup> "bath." *Jantāghara* or *aggisálá* is a house or hall intended for priests to take a hot bath, or to warm their bodies near a fire.

<sup>2</sup> "(tree)."

<sup>3</sup> *Dele.*

<sup>4</sup> "At that very instant a sprout sprang from the stone; and in due course it."

former Buddhas) from those which were not consecrated, repaired to the spot where the great *dágoba* (Ruvanveli was subsequently built). At that time the smaller *Kakudha* tank stood within the boundary of the royal pleasure garden. At the upper end of it, near the edge of the water, there was a spot of elevated ground adapted for the site of a *dágoba*. On the *high priest* reaching that spot (the keepers of the garden) presented to the king eight baskets of *champak* flowers. The king<sup>2</sup> sprinkled those *champak* flowers on the said elevated spot. In this instance also the earth quaked. The king inquired the cause of that earthquake, and the *théra* explained the cause in due order. "Maharájá, this place has been consecrated by the presence of four Buddhas; it is befitting for (the site of) a *dágoba* for the prosperity and comfort of living beings. At the commencement of this *kappa*, the first in order was the vanquisher *Kakusandha*, a divine sage, perfect master of all the doctrines of the faith and a comforter of the whole world. This *Mahámégha* pleasure garden was then called *Mahátittha*. The city, situated to the eastward on the farther side of the *Kadamba* river, was called 'Abhayapura.' The ruling sovereign there was 'Abhaya,' and at that time this island was called 'Ojadípa.' In this land, by the instrumentality of the *Rakkhasas* (especially *Punnakha*) a febrile epidemic afflicted its inhabitants. *Kakusandha*<sup>3</sup> impelled by motives of beneficence<sup>4</sup> for the purpose of<sup>5</sup> effecting the conversion of its inhabitants and the establishment of his faith, <sup>6</sup>(after) having subdued this calamity, accompanied by forty thousand of his sanctified disciples, repairing to this land through the air, stationed himself on the summit of *Dévakúta* (Adam's Peak). Instantly, by the supernatural power of that supreme Buddha, the febrile epidemic over the whole of this land was subdued. O ruler, the muni, lord of divine sages, remaining there (on *Dévakúta*) thus resolved within himself: 'Let all the inhabitants in this land *Ojadípa*, this very day see me manifested. Let also all persons, who are desirous of repairing to me, repair instantly (hither) without any exertion on their part. The king and inhabitants of the capital, observing this divine sage, effulgent by the rays of his halo, as well as the mountain illuminated by his presence, instantly repaired thither. The people, having hastened thither for the purpose of making 'bali' offerings to the *dévatás*, conceived that the ruler of the world and his sacerdotal retinue were *dévatás*. This king (*Abhaya*) exceedingly overjoyed, bowing down to this lord of munis, and inviting him to take refection, conducted him to the capital. The monarch, considering this celebrated and delightful spot both befitting and convenient for the muni and his fraternity, caused on this very site to be constructed, in a hall erected by him, splendid pulpits for the supreme Buddha and the (attendant) priests. The inhabitants of the island, seeing this lord of the universe seated here (where *Ruvanveli* *dágoba* was subsequently built), together with this sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from other quarters, presented refreshments to the lord of the universe and his disciples. In the afternoon that monarch bestowed on the vanquisher, who was thus seated on this very spot, the pleasure garden *Mahátittha*,—a worthy dedication. At the instant this *Mahátittha* garden, embellished with (even) unseasonable flowers, was accepted of by the Buddha, the earth quaked. The said (divine) ruler taking his seat here, <sup>7</sup>propounded his doctrines. Forty thousand inhabitants attained the <sup>8</sup>sanctification of '*maggaphalan*.' The vanquisher, having

<sup>1</sup> "théra."

<sup>2</sup> Insert "presented them to the théra, who."

<sup>3</sup> Insert "seeing this calamity was."

<sup>4</sup> Insert "and."

<sup>5</sup> Insert "averting it and."

<sup>6</sup> Dele.

<sup>7</sup> "expounded."

<sup>8</sup> "the stages of sanctification."

enjoyed his forenoon rest in the Mahátittha garden, in the afternoon repaired to <sup>1</sup>this spot worthy of the reception of his bo-tree. <sup>2</sup>Here seated, that supreme Buddha indulged in the samádhi meditation. Rising therefrom he thus resolved : 'For the spiritual welfare of the inhabitants of this land, let the chief théri <sup>3</sup>Rájanandá, together with her retinue of priestesses, repair hither, bringing with her the right branch of my sirisa bo-tree, (obtaining it from Khéma-rájá at Khémavatinagara in Jambudípa).' The théri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Khéma), approached that tree. That supernaturally gifted king with a vermillion pencil having made a streak on the right branch, she (the théri) taking possession of that bo branch, which had severed itself from the tree and planted itself in a golden vase, brought it hither, by miraculous means, attended by her retinue of<sup>4</sup> priestesses, and surrounded by dévatás, and placed the golden vase in the extended right hand of the supreme Buddha. This successor of former Buddhas receiving the same bestowed it on king Abhaya, for the purpose of being planted in the pleasure garden Mahátittha. The monarch planted it accordingly. This Buddha, a divine successor of former Buddhas, departing from thence to the northward thereof, and taking his seat in the court yard of 'Sirísa,' <sup>5</sup>propounded his doctrines to the populace. There (also), O king (continued Mahinda), twenty thousand persons obtained the blessings of the faith. Proceeding thence further northward, the vanquisher, taking his seat at (the site of the) Thupârâma dagoba, and having indulged in the 'samádhi' meditation there, rousing himself from that abstraction, the supreme Buddha <sup>6</sup>propounded his doctrines to the attendant congregation ; on that occasion also ten thousand human beings attained the <sup>7</sup>sanctification of 'maggaphalan.' Having bestowed his own 'dhammakaraka' (drinking vessel) as an object for worship on the people, and establishing the priestess with her retinue here ; leaving also here his disciple Mihádéva, together with his thousand sacerdotal brethren, (he repaired) to the south-east thereof ; and standing on the site of the Ratanamála<sup>8</sup> square, the said vanquisher, having preached to the people, together with his retinue, departed through the air to Jambudípa.

"The second divine teacher, the comforter of the whole world, the omniscient supreme deity in this kappa, was named Kóuágamana. The capital, then called Vaḍḍhamána, was situated to the southward, and this Mahámégha pleasure garden was called then Mahánáma. The reigning sovereign there, at that period, was known by the name of Samiddha, and this land was then designated Varadípa.

"Here, in this island, a calamity arising from a drought then prevailed. The said vanquisher Kóuágamana observing this visitation, impelled by motives of compassion, for the purpose of<sup>9</sup> effecting the conversion of its inhabitants and the establishment of his faith in this land <sup>10</sup>(after) having subdued this calamity, accompanied by thirty thousand of his sanctified disciples, having repaired hither, stationed himself on the summit of Sumanakúṭa (Adam's Peak).

"By the providence of that supreme Buddha that drought instantly ceased ; and during the whole period of the prevalence of his religion seasonable rains fell.

<sup>1</sup> "the."

<sup>2</sup> "Rájanandá."

<sup>3</sup> "expounded."

<sup>4</sup> "stages of sanctification."

<sup>5</sup> Insert "averting it and."

<sup>6</sup> "There."

<sup>7</sup> Insert "five hundred."

<sup>8</sup> "expounded."

<sup>9</sup> "Insert (Ruvanveli dagoba)."

<sup>10</sup> Delete.

"Ruler of men" (continued Mahinda addressing himself to Dévánampiya Tissa), "the lord of munis, himself the mahá-muni, stationing himself there, thus resolved: 'Let all the inhabitants of this land Varadipa this very day see me manifested. Let also all persons who are desirous of repairing to me repair instantly (hither) without encountering any impediment.' The sovereign and the inhabitants of the capital, observing this divine sage, resplendent by the rays of his halo, as well as the mountain illuminated (by his presence), instantly repaired thither. The people having resorted there for the purpose of making 'bali' offerings, they imagined that the ruler of the universe and his sacerdotal retinue were dévatás.

"The king (Samiddha) exceedingly rejoiced, bowing down to this lord of munis and inviting him to take (refreshment), conducted him to the capital; and the monarch, considering this celebrated spot both befitting as an offering and convenient as a residence for the muni and his fraternity, caused to be constructed, in a hall erected by him, superb pulpits for the supreme Buddha and his attendant priests.

"The inhabitants of the land, seeing this lord of the universe seated here with his sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from all quarters, presented refreshments to the lord of the universe and his disciples.

"In the afternoon he bestowed on the vanquisher, who was seated on this very spot, the pleasure garden (then called) Mahánáma,—a worthy dedication. At the instant that this Mahánáma garden, embellished by (even) flowers out of season, was accepted of, the earth quaked. Here, the said divine ruler taking his seat, expounded his doctrines; and thirty thousand inhabitants attained the 'sanctification of 'maggaphalan.'

"The vanquisher, having enjoyed his forenoon rest in the Mahánáma garden, in the afternoon repairing to this spot where the preceding bo-tree had been planted, indulged the 'samádhi' meditation. Rising therefrom, the supreme Buddha thus resolved: 'For the spiritual welfare of the inhabitants of this land let the chief théri Kanakadattá, together with her retinue of<sup>2</sup> priestesses, repair hither, bringing with her the right branch of the Udumbara bo-tree (obtaining it from king Sóbhavati, at Sóbhavinagara in Jambudípa).'

"The théri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Sóbhavati) approached that tree. That supernaturally gifted king, with a vermillion pencil having made a streak on the right branch, she (the théri) taking possession of that bo branch, which had separated itself (from the main tree) and planted itself in a golden vase, brought it hither by miraculous means, attended by her retinue of<sup>3</sup> priestesses, and surrounded by dévatás; and placed the golden vessel on the extended right hand of the supreme Buddha. This successor of former Buddhas receiving the same, bestowed it on king Samiddha, for the purpose of being planted there, in the pleasure garden Mahánáma. The monarch planted it there (accordingly).

"The supreme Buddha repairing thither, to the northward of the Sirísamájaka, and stationing himself at Nágamájaka (where subsequently Thúlathanaka, prior to his accession, built a dágoba, including the Silásobbhakaṇḍaka cétiya), expounded the doctrines of his faith to the people. Having heard that discourse, O king (continued Mahinda), twenty thousand living beings obtained the blessings of religion. Repairing to the northward thereof, to the place (Thuparáma) where the preceding Buddha had stationed himself,

<sup>1</sup> "stages of sanctification."

<sup>2</sup> Insert "five hundred."

<sup>3</sup> Insert "five hundred."

there seating himself, and having indulged in the 'samádhi' meditation, rising therefrom, the supreme Buddha expounded his doctrines. From the assembled congregation ten thousand living beings attained the 'bliss of *'maggaphalan.'* Bestowing his belt as a relic to be worshipped by the people, and leaving there the priestess with her retinue, and also leaving there his disciple Mahásumma, together with his thousand priests, the supreme Buddha tarrying for a while <sup>2</sup>at the Ratanamáḷaka, <sup>3</sup>thereafter at the Sudassanamáḷaka, and having preached to the people, together with his sacerdotal retinue, the vanquisher departed through the air for Jambudípa.

"The third divine teacher, the comforter of the whole world, the omniscient supreme deity in this kappa, was named 'Kassapa' from his descent. The capital then called Visálánagara was situated to the westward; and this Mahámégha pleasure garden was called then Mahásúgara. The reigning sovereign there, at that period was known by the name of 'Jayanta,' and this land was then designated 'Maṇḍadípa.'

"At that period, between the said king Jayanta and his younger brother (Samiddha) an awful conflict was on the eve of being waged, most terrifying to the inhabitants. The all-merciful 'muni' Kassapa, perceiving that in consequence of that civil war a dreadful sacrifice of lives would ensue, impelled by motives of compassion, *'as well as for the purpose of effecting the conversion of its inhabitants and the establishment of his faith in this land* <sup>4</sup>(after) *having averted this calamity,* accompanied by twenty thousand of his sanctified disciples, having repaired hither, stationed himself on the summit of Subhakúṭa.

"Ruler of men" (continued Mahinda addressing himself to Dévánampiya Tissa), "the lord of munis, himself the mahá-muni, stationing himself there thus resolved: 'Let all the inhabitants of this land Maṇḍadípa this very day see me manifested. Let also all persons who are desirous of repairing to me repair instantly (hither) without encountering any impediment.' The sovereign and the inhabitants of the capital observing this divine sage, effulgent by the rays of his halo, as well as the mountain illuminated (by his presence), instantly repaired thither. A great concourse of people of either party, in order that they might ensure victory to their cause, having proceeded to the mountain for the purpose of making offerings to the dévatás, imagined the ruler of the universe and his disciples were dévatás. The king and the prince astonished (at the presence of the Buddha Kassapa) relinquished their (impending) conflict.

"The king (Jayanta) exceedingly rejoiced, bowing down to this lord of munis, and inviting him to take refreshment, conducted him to the capital; and the monarch considering this celebrated spot both befitting as an offering and convenient as a residence for the muni and his fraternity, caused to be constructed, in a hall erected by him, superb pulpits for the supreme Buddha and his (attendant) priests.

"The inhabitants of the land, seeing this lord of the universe seated here with his sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from every direction, presented refreshments to the lord of the universe and his disciples.

"In the afternoon he bestowed on the vanquisher, who was seated on this very spot, the pleasure garden (then called) Mahásúgara,—a worthy dedication. At the instant that this Mahásúgara garden, embellished by (even) flowers

<sup>1</sup> "stages of sanctification."

<sup>2</sup> *Dele.*

<sup>3</sup> "on this side of,"

<sup>4</sup> "in order that he might avert it and effect,"

<sup>5</sup> *Dele.*

out of season, was accepted of, the earth quaked. Here the said divine ruler taking his seat, expounded his doctrines; and twenty thousand inhabitants attained the 'sanctification of the 'maggaphalan.'

"The vanquisher, having enjoyed his forenoon rest in the Maháságara garden, in the afternoon repaired to this spot, where the preceding bo-trees had been planted, and indulged the 'samádhi' meditation. Rising therefrom, the supreme Buddha thus resolved: 'For the spiritual welfare of the inhabitants of this land let the chief théri Sudhammá, together with her retinue of priestesses, repair hither; bringing with her the right branch of the nigródha bo-tree (obtaining it from king Kisa at Báránasinagara in Jambudípa).'

"The théri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Kisa), approached that tree. That supernaturally gifted king, with a vermilion pencil having made a streak on the right branch, she (the théri) taking possession of that bo branch, which had separated itself (from the main tree) and planted itself in a golden vase, brought it hither by miraculous means, attended by her retinue of priestesses and surrounded by dévatás; and placed the golden vessel on the extended right hand of the supreme Buddha. This successor of former Buddhas, receiving the same, bestowed it on king Jayanta, for the purpose of being planted there in the pleasure garden Maháságara. The monarch planted it there (accordingly).

"The supreme Buddha repairing thither, to the northward of the Nágamá-laka, and stationing himself at Asóka (where Asóka, one of the younger brothers of Dévánampiya Tissa, subsequently built a dágoba) expounded the doctrines of his faith to the people. Having heard that discourse," (continued Mahinda, addressing himself to Dévánampiya Tissa), "O king, to four thousand living beings the blessings of religion were insured. Repairing to the northward thereof, to the place (Thupáráma dágoba) where the preceding Buddhas had stationed themselves, there seating himself, and having indulged in the 'samádhi' meditation, rising therefrom, the supreme Buddha expounded his doctrines. From the assembled congregation ten thousand human beings attained the 'bliss of 'maggaphalan.' Bestowing his 'ablution robe' as a relic to be worshipped by the people, and leaving there the priestess with her retinue, and also leaving there his disciple Sabbanaudi together with his thousand priests, the supreme Buddha, at the Sómanamálaka (where Uttiya subsequently built a dágoba), previously called the Sudassanamálaka, having preached to the people, departed through the air for Jambudípa.

"The fourth divine sage, the comforter of the world, the omniscient doctrinal lord, the vanquisher of the five deadly sins, in this 'kappa' was GOTAMA.

"In his first advent to this land he reduced the yakkhas to subjection; and then, in his second advent, he established his power over the nágas. Again, upon the third occasion, at the entreaty of the nága king Mañiakkhi, repairing to Kalyáni, he there, together with his attendant disciples, partook of refreshment. Having tarried, and indulged in (the 'samápatti' meditation) at the spot where the former bo-trees had been placed; as well as on this very site of the (Ruvanveli) dágoba" (where Mahinda was making these revelations to Dévánampiya Tissa), "and having repaired to the spot where the relics used (by the Buddhas themselves, viz., the drinking vessel, the belt, and the ablution robe had been enshrined); as well as to the several places where preceding Buddhas had tarried, the vanquisher of the five deadly sins, the great muni, the luminary of Lakká, as at that period there were no

<sup>1</sup> "stages of sanctification."

<sup>2</sup> Insert "five hundred."

<sup>3</sup> "stages of sanctification."

human beings in the land, having expounded his doctrines to the congregated dévas and the nágas, departed through the air to Jambudípa.

"Thus, O king, this is a spot consecrated by the four preceding Buddhas. On this spot, mahárájá, there will hereafter stand a dágoba to serve as the shrine for a "doṇa" of sacred relics (obtained) from Buddha's body, in height one hundred and twenty cubits, renowned under the name of 'Hémamáli' (Ruvanveli)."

The ruler of the land thus replied: "I myself must erect it." "O king, unto thee there are many other acts to be performed, do thou execute them. A descendant of thine will accomplish this work. Yaśátatissa, the son of thy younger brother, the sub-king Mahánága, will hereafter become a ruling sovereign; his son named Goṭhábháya will also be a king. His son will be called Kákavappa. Mahárájá the son of that sovereign, named Abhaya, will be a great monarch, gifted with supernatural powers and wisdom,—a conqueror renowned under the title of 'Duṭṭha Gámani.' He will construct the dágoba here."

The théra thus prophesied; and the monarch having caused that prophecy to be engraven (on stone) *in the very words* of the théra, raised a stone monument (in commemoration thereof).

The sanctified and supernaturally gifted chief théra Mahá Mahinda accepted the dedication made to him of the delightful Mahámégha pleasure garden and Tissáráma (where the vihára of that name was subsequently built). This personage, who had thoroughly subdued his passions, after having caused the earth to quake at the eight sacred spots, entered, for the purpose of making his alms-pilgrimage, the city (in expanse) like unto the great ocean. Taking his repast at the king's palace, and departing from the royal residence, and seating himself in the Nandana garden, he expounded the "aggikkhandha" discourse (of Buddha) to the people; and procuring the *sanctification* of 'maggaphalan' for a thousand persons he tarried in the Mahámégha garden.

On the third day, the théra, after taking his repast at the king's palace, stationing himself in the Nandana pleasure garden, and having expounded the "ásvisópaṃa" discourse (of Buddha), and established a thousand persons in the superior grades of blessings of the faith; and thereafter the théra having at the Tissáráma expounded a discourse to the king, he (the monarch) approaching the théra, and seating himself near him, inquired: "Lord! is the religion of the vanquisher established or not?" "Ruler of men, no, not yet. O king! when, for the purpose of performing the upó-satha and other rites, ground has been duly consecrated here, according to the rules prescribed by the vanquisher, (then) religion will have been established."

Thus spoke the Maháthéra, and thus replied the monarch *to the chief of the victors over sin*: "I will steadfastly continue within the pale of the religion of Buddha: include therefore within it the capital itself: quickly define the boundaries of the consecrated ground." The mahárájá having thus spoken, the théra replied to him: "Ruler of the land, such being thy pleasure, do thou personally point out the direction the boundary line should take: we will consecrate (the ground)." The king replying "Most willingly," departing from his garden Mahámégha, like unto the king of the dévas sallying forth from his own garden Nandana, entered his royal residence.

On the fourth day, the théra having been entertained at the king's palace, and having taken his seat in the Nandana pleasure garden, expounded the

<sup>1</sup> "by the direction."

<sup>2</sup> "a tainment of the stages of sanctification."

<sup>3</sup> "Dele,

'anamatagga" discourse (of Buddha); and having poured out the sweet draught (of his discourse) to thousands of persons, this Maháthéra departed for the Mahámégha pleasure garden.

In the morning, notice having been (previously) given by beat of drums, the celebrated capital, the road to the théra's residence, and the residence itself on all sides, having been decorated, the lord of chariots, decked in all the insignia of royalty, seated in his chariot, attended by his ministers <sup>1</sup>mounted, and escorted by the martial array of his realm, repaired to the temple constructed by himself, accompanied by this great procession.

There having approached the théras worthy of veneration, and bowed down to them, proceeding together with the théras to the upper ferry of the river, he made his progress, ploughing the ground with a golden plough (to mark the limits for the consecration). The superb state elephants Mahápaduma and Kuñjara <sup>2</sup>having been harnessed to the golden plough, <sup>3</sup>commencing from the <sup>4</sup>Kuntamálaka, this monarch, sole ruler of the people, accompanied by the théras, and attended by the four constituent hosts of his military array, himself <sup>5</sup>holding the plough shaft, defined the line of boundary.

Surrounded by exquisitely painted vases (carried in procession), and gorgeous flags <sup>6</sup>tinkling with the bells attached to them; <sup>7</sup>(sprinkled) with red sandal dust; <sup>8</sup>(guarded) by gold and silver staves; (the procession decorated with) mirrors of glittering glass and festoons, and baskets borne down by the weight of flowers; <sup>9</sup>triumphal arches made of plantain trees, and females holding up umbrellas and other (decorations); excited by the symphony of every description of music; encompassed by the martial might of his empire; overwhelmed by the shouts of gratitude and festivity, which welcomed him from the four quarters of the earth;—this lord of the land made his progress, ploughing<sup>10</sup> amidst enthusiastic acclamations, hundreds of waving handkerchiefs, and the exultations produced by the presentation of superb offerings.

Having perambulated the vihára (precincts) as well as the city, and (again) reached the river, he completed the demarkation of the consecrated ground.

If ye be desirous of ascertaining by what particular marks the demarkation is traced, thus learn the boundary of the consecrated ground.

It went from the Pásána ferry of the river to the Pásánakuḍḍavátaka (lesser stone well); from thence to the Kumbalavátá; and from thence to the Mahádípa; from thence proceeding to the Kakudhapáli; from thence to the Maháaúgana; from thence to the Khujjamadhula; from thence to the Marutta reservoir, and skirting the northern gate of the Vijayáráma pleasure garden, to the Gajakumbhakapásána; then proceeding from the centre of Thusavaṭṭhi to the Abhayabalákapásána; hence through the centre of the Mahásusána (great cemetery) to the Dighapásána, and turning to the left of the <sup>11</sup>artificers' quarters, and proceeding to the square of the nigródha tree <sup>12</sup>near the Hiyagulla, turning to the south-east at the temple of the brahman Diyavása, <sup>13</sup>ran from thence to Telumapáli; from thence to the Tálacatuḅka and to the left of Assamaṇḍala to Sasavána; from thence to

<sup>1</sup> "and the women of the palace."

<sup>2</sup> *Insert* full stop for new sentence, "Commencing."

<sup>3</sup> "held the shaft of the plough."

<sup>4</sup> "trays containing."

<sup>5</sup> "mirrors with gold and silver handles."

<sup>6</sup> *Insert* "pendants of flowers;" *kusumagghāya*.

<sup>7</sup> *Insert* "and exhibiting the furrows."

<sup>8</sup> "pottery of Kammáradeva."

<sup>9</sup> "went by the south-east of Hiyagalla to."

<sup>10</sup> *Dele.*

<sup>11</sup> "were."

<sup>12</sup> *Insert* "first."

<sup>13</sup> *Dele.*

the Marumba ferry, and proceeding up the stream of the river ran to the south-east of the first *dāgoba* <sup>1</sup>(*Thupārāma*) to the two kadamba trees.

In the reign of<sup>9</sup> Senindagutta, the damilas (to ensure) the cleanliness which attends bathing, considering the river to be too remote for that purpose, forming an embankment across it, brought its stream near the town.

<sup>2</sup>Having brought the line of demarkation so as to include the living kadamba tree and exclude the dead kadamba tree on the bank, it proceeded up the river, reaching the *Sīhasāna* ferry; passing along the bank of the river and arriving again at the *Pāsāna* ferry, the "isi" united the two ends of the line of demarkation. At the instant of the junction of these two ends, *dēvas* and men shouted their "sīdhus" at the establishment of the religion (of Buddha).

The eminent saint, the Mahāthéra, distinctly fixed the points defining the boundary <sup>3</sup>prescribed by the king. Having fixed the position for the erection of the thirty-two <sup>4</sup>(future) sacred edifices, as well as of the *Thupārāma* *dāgoba*, and having, according to the forms already observed, defined <sup>5</sup>the outer boundary line also <sup>6</sup>(of the consecrated ground), this (sanctified) <sup>7</sup>sojourner on that same day completed the definition of all the boundary lines. At the completion of the junction of the sacred boundary line the earth quaked.

On the fifth day, the théra having been entertained at the king's palace, taking his seat in the Nandana pleasure garden, expounded the "khajjanīyaka" discourse (of Buddha) to the people; and having poured forth the delicious draught to thousands of persons, tarried in the Mahāmégga garden.

On the sixth day, the théra, the profound expounder of the doctrine having been entertained at the king's palace, taking his seat in the Nandana garden, and expounding the "gomayapiṇḍika" discourse (of Buddha), and procuring for a thousand persons who attended to the discourse the sanctification of the faith, tarried in the Mahāmégga garden.

On the seventh day, the théra having been entertained at the king's palace, taking his seat in the Nandana garden, and having expounded the "dhammscākka-p-pavattana" discourse (of Buddha), and procuring for a thousand persons the sanctification of the faith, tarried in the Mahāmégga pleasure garden.

The <sup>8</sup>supreme saint having thus, in the course of seven days, procured for <sup>9</sup>nine thousand <sup>10</sup>*munis*, and five hundred persons, the sanctification of the faith, sojourned in the Mahāmégga garden; and from the circumstance of its having been the place where religion had first <sup>11</sup>(*jōti*) shone forth, the Nandana pleasure garden also obtained the name of "Jōtivana."

The king caused in the first instance an edifice to be expeditiously constructed for the théra's accommodation, <sup>12</sup>on the site of the (future) *Thupārāma* *dāgoba*, <sup>13</sup>without using (wood), and by drying the mud (walls) with fire.

\* "The minister-protected sovereign." In Sinhalese "Mitta-sena" deposed in A.D. 433 by the Malabars, by whom this alteration was made in the course of the river, between that year and A.D. 459, when *Dāsenkeliya* succeeded in expelling the invaders. It was during his reign, which terminated in A.D. 477, that the first portion of the Mahāvāṇṣa was compiled.—[Note by Mr. Turnour.]

<sup>1</sup> "Paṭhama cetiya."

<sup>2</sup> "The living kadamba tree was included within the boundary which passed above the bank on which the dead kadamba tree stood. The théra then crossed the *Sīhasināna* ferry, and passing along the bank thereof arrived again at the *Pāsāna* ferry, and thus connected the two ends of the boundary line."

<sup>3</sup> "as marked by the furrows made by the king's plough."

<sup>4</sup> "Mālakas."

<sup>5</sup> "the inner boundaries thereof."

<sup>6</sup> "illustrious."

<sup>7</sup> "(*jōtitar*)."

<sup>8</sup> "Dele."

<sup>9</sup> "eight."

<sup>10</sup> "at *Tissārāma*."

<sup>11</sup> "person."

<sup>12</sup> "Dele."

<sup>13</sup> "Dele."

The edifice erected there, from the circumstance (of fire having been used to dry it expeditiously), was stained black (kála). That incident procured for it the appellation "Kálapásáda parivéna."

Thereafter, <sup>1</sup>*in due order*, he erected the edifice attached to the great bo-tree, the Lóhapásáda, the Salákagga, and Bhattasála halls. He constructed also many parivénas, excellent reservoirs, and appropriate buildings both for the night and for the day (for the priesthood). The parivéna, which was built for this sanctified (théra) in the bathing reservoir (by raising a bank of earth in the centre of it), obtained the name of "Sunháta" <sup>2</sup>*(earth embanked)* parivéna. The <sup>3</sup>*place at which* the peramhulatory meditations of this most excellent luminary of the land were performed obtained the name of Díghasandakamana parivéna. <sup>4</sup>*Wherever he may have indulged the inestimable bliss ("phalagga") of "samápatti" meditation, "from that circumstance that place obtained the name "Phalagga parivéna."* <sup>5</sup>*Wherever the théra may have (apassiya) appeared unto those who flocked to see him, that spot obtained the name of Thérápasiya parivéna.* <sup>7</sup>*Wherever many (maru) dévas may have approached him for the purpose of beholding him, that place from that circumstance obtained the name "Maruganá parivéna."*

Díghasandaka, the (sénápati) minister of this king, erected for the théra the Cúlapásáda on eight lofty pillars. <sup>8</sup>*Of all the parivénas, both in order of time and in excellence of workmanship, this parivéna called the "Díghasandakéndapati" was the first.*

Thus this king of superior wisdom, bearing the profoundly significant appellation of <sup>9</sup>*Dévánampiya Tissa, patronising the théra Mahá-Mahinda of profound wisdom, built for him here Mahávihára in the (Mahámégha pleasure garden), this first vihára (constructed) in Lanká.*

The fifteenth chapter in the Mahávaṅsa, entitled "The Acceptance of the Mahávihára," composed equally for the delight and affliction of righteous men.

## CHAPTER XVI.

HAVING made his alms-pilgrimage through the city, conferring the blessings of the faith on the inhabitants; and having been entertained at the palace, and bestowed benedictions on the king also; the théra, who had tarried twenty-six days in the Mahámégha pleasure garden, on the thirteenth day of the increasing moon of "ásáhi," having (again) taken his repast at the palace and expounded to the monarch the "maháppamáda" discourse (of Buddha); <sup>10</sup>*thereupon* being intent on the construction of the vihára at the Cétiya mountain—departing out of the eastern gate repaired to the said Cétiya mountain.

\*At which this history was compiled, by its incumbent Mahánama théra, between A.D. 459 and 477.—[Note by Mr. Turnour.]

<sup>1</sup> *Dele.*

<sup>2</sup> "well purified." <sup>3</sup> "parivéna built at the place where."

<sup>4</sup> "The parivéna built at the palace where he." <sup>5</sup> *Dele.*

<sup>6</sup> "Where the théra appeared." This passage is omitted in the Sumaṅgala-Baṭṭvantuḍáve Recension: no reason is given for the omission.

<sup>7</sup> "Where multitudes of dévas approached and ministered unto him, by reason thereof was that place called."

<sup>8</sup> "There (at the establishment of the Mahávihára) it was called Díghasanda-Senápati-parivéna ('the college of the chief captain Díghasanda'). It became a great seat of learning and the home of great men."

<sup>9</sup> "Dévánampiya ('beloved of the dévas'), patronised the great théra Mahinda of excellent wisdom and spotless mind, and built for him this first great vihára in Lanká (the 'Mahávihára')." <sup>10</sup> "and afterwards."

Hearing that the théra had departed thither, the sovereign, mounting his chariot, and taking the two princesses (Anulá and Síhali) with him, followed the track of the théra. The théras, after having bathed in the *Nágacatukka tank*, were standing in the order of their seniority on the bank of the pond preparatory to ascending the mountain. The king instantly alighted from his carriage and bowed down to the eight théras. They addressed him : "Rájá ! what has brought thee in this exhausting heat ?" On replying, "I came afflicted at your departure," they rejoined, "We came here to hold the 'vassa.'"

<sup>2</sup>The théra, perfect master of the "khandhas," expounded to the king the "vassúpanádyika" discourse (of Buddha). Having listened <sup>3</sup>to this discourse (on the observance of "vassa") the great statesman Mahárit̥ṭha, the maternal nephew of the sovereign, who was then standing near the king, together with his fifty-five elder and younger brothers, <sup>4</sup>(the said brothers only) having obtained his sanction, on that very day were <sup>5</sup>ordained priests by the théra. All these persons who were endowed with wisdom attained, in the apartment where they were shaved <sup>6</sup>(ordained), the sanctification of "arhat."

On that same day, the king, <sup>7</sup>enclosing the space which was to contain (the future) sacred edifices (at *Mihintalé*), and commenced the execution of his undertaking for the construction of sixty-eight rock cells, <sup>8</sup>returned to the capital.

These benevolent théras continued to reside there, visiting the city at the hours of alms-pilgrimage (instructing the populace).

On the completion of these cells, on the full moon day of the month "ásáḷhi" repairing thither, in due form, the king conferred the vihára on the priests. <sup>9</sup>The théra, versed in the consecration of boundaries, having defined the limits of the thirty-two sacred edifices, as well as of the vihára aforesaid, on that very day conferred the upasampadá ordination on all those (*sámaṇéra* priests) who were candidates for the same, at the edifice (called) *Baddhetumbaru*, which was the first occasion on which (it was so used). All these sixty-two <sup>10</sup>holy persons, holding their "vassa" at the *Cétiya* mountain, <sup>11</sup>invoked blessings on the king.

<sup>12</sup>The host of dévas and men, having with all the fervour of devotion flocked to this chief of saints, the joyful tidings of whose piety had spread far and wide, as well as to his fraternity, acquired for themselves pre-eminent rewards of piety.

The sixteenth chapter in the Mahávaṇsa, entitled "The Acceptance of the Dedication of the *Cétiya* Mountain Vihára," composed equally for the delight and affliction of righteous men.

<sup>1</sup> "tank at the *Nágacatukka*."

<sup>2</sup> "The théra, who was a perfect master of the *Khandhakas* ('sections of the *Vinaya*'), expounded to the king the section relating to the observance of the 'vassa.'"

<sup>3</sup> "thereto."

<sup>4</sup> "admitted to the priesthood."

<sup>4</sup> *Dele.*

<sup>5</sup> *Dele.*

<sup>7</sup> *Dele.*

<sup>8</sup> Insert "around the site of the (future) *Kaṇṭaka-cétiya* and."

<sup>9</sup> "The théra, who had crossed the boundary (of sinful desire), set up the boundary of that vihára and of the thirty-two *Málakas*, and on the selfsame day conferred the rite of ordination on all of them who were looking forward thereto, first of all at the *Tumbaru Málaka* which had been set up by himself,"

<sup>10</sup> "arhats."

<sup>11</sup> "conferred."

<sup>12</sup> "And hosts of dévas and men came unto this chief of théras and to his disciples, whose fame for piety had spread abroad, and ministered unto them ; and thus laid up for themselves heaps of merit."

## CHAPTER XVII.

<sup>1</sup>The "vassa" which had been held, having terminated on the full moon day of the month of "kattika," this great théra of profound wisdom thus spoke : "Maharájâ, our divine teacher, the supreme Buddha, has long been out of our sight : we are sojourning here <sup>2</sup>unblessed by his presence. In this land, O ruler of men ! we have no object to which offerings can be made." (The king) replied, "Lord, <sup>3</sup>most assuredly it has been stated to me, that our supreme Buddha had attained 'nibbuti,' <sup>4</sup>(and that a lock of his hair and the 'givaṭṭhi' relic have been enshrined at Mahiyangana)." <sup>5</sup>"Wherever his sacred relics are seen our vanquisher himself is seen," (rejoined Mahinda). "I understand your meaning" (said the monarch), "a thúpa is to be constructed by me. I will erect the thúpa : do ye <sup>6</sup>procure the relics." The théra replied to the king, "Consult with Sumana." The sovereign then addressed that sámāpéra : "From whence can we procure relics ?" "Ruler of men (said he), having decorated the city and the highway, <sup>7</sup>attended by <sup>8</sup>a retinue of devotees, mounted on thy state elephant, bearing the canopy of dominion, and <sup>9</sup>cheered by the music of the 'tálavacara' band, repair in the evening to the Mahánaga pleasure garden. There, O king ! wilt thou find <sup>10</sup>relics." Thus <sup>11</sup>to the piously devoted monarch spoke Sumana, who fully knew how the relics of Buddha had been distributed.

<sup>12</sup>The delighted théra proceeding from the palace to the Cétiya mountain, <sup>13</sup>consulted with <sup>14</sup>the equally delighted Sumana sámāpéra, <sup>15</sup>to whom this important mission was to be confided. <sup>16</sup>"Hither, thou piously virtuous Sumana proceeding to the celebrated city Pupphapura, <sup>17</sup>deliver unto the sovereign (Dhammāsóka), <sup>18</sup>the head of thy family, this my injunction. 'Maharájâ, thy ally the Maharájâ surnamed Maruppiya (<sup>19</sup>Tissa-the-delight-of the dévas), converted to the faith of Buddha, is anxious to build a dágoha. Thou possessest many corporeal relics of the 'muni' ; bestow some of those relics, and the dish used at his meals by the divine teacher.' 'Taking (continued Mahinda addressing himself to Sumana) that dish filled with relics, and repairing to the celebrated capital of the dévas, thus deliver my message to Sakka, the déva of dévas : 'King of dévas, thou possessest the <sup>o</sup>right canine-tooth relic, as well as the right collar-bone relic, of the deity worthily worshipped by the three worlds : continue to worship that tooth-relic, but bestow the collar-bone of the divine teacher. Lord of dévas ! demur not in matters (involving the salvation) of the land of Lapká.' "

Replying, "Lord, most willingly," this supernaturally gifted sámāpéra instantly departed to the court of Dhammāsóka. There he had his audience of (the king), who was in the midst of the celebration of the festival of

\* Transferred from Dantapura to Ceylon in A.D. 310 ; and now enshrined in the Daladá-máligáva temple in Kandy.—[Note by Mr. Turnour.]

<sup>1</sup> "Having observed the 'vassa,' and terminated it by holding the pavárapa."

<sup>2</sup> "without our master." <sup>3</sup> "didst not thou tell." <sup>4</sup> *Dele.*

<sup>5</sup> "Whenever." <sup>6</sup> "see to."

<sup>7</sup> *Insert* "and taken the vows of abstinence ('uposath')."

<sup>8</sup> "thy retinue."

<sup>9</sup> "accompanied by music and dancing."

<sup>10</sup> "the relics ('dhátu') of him ('Buddha') who knew how to distinguish the elements of things ('dhátu')."

<sup>11</sup> "spake the sámāpéra Sumana to the king, who was well pleased."

<sup>12</sup> "Then the théra proceeded." <sup>13</sup> *Insert* "and." <sup>14</sup> *Dele.*

<sup>15</sup> "whose mind was well disposed (to the work that was to be confided to him)."

<sup>16</sup> "Come hither, thou good Sumana ; proceed." <sup>17</sup> *Insert* "and."

<sup>18</sup> "thy grandsire." <sup>19</sup> *Dele.*

"kattika," after having effected the transfer of (the right branch of) the supreme bo-tree to the foot of the sal-tree. Delivering the message of the théra, and taking with him the relics and the sacred dish obtained from the king, (Sumaṇa) departed for (the mountain in the confines of Himavanta. Depositing the sacred dish together with the relics at the Himavanta (mountains), and repairing to the court of the déva of dévas, he delivered the message of the théra. Sakka, the ruler of dévas, taking the right collar-bone from the Cúlāmaṇi dāgoba, presented it to the sāmānera. The disciple Sumaṇa thereupon bringing that relic, as well as the sacred dish and (other) relics, and reaching the Cétiya mountain, presented them to the théra (Mahinda).

According to the injunction given (by Sumaṇa) before his departure, in the afternoon, the king, attended by his state retinue, repaired to the Mahánāga pleasure garden. The théra deposited all these <sup>1</sup>(*cétiya*) relics there, on that mountain: from that circumstance the "Missaka" mountain obtained the name of the "Cétiya." Leaving the sacred dish and the relics (it contained) at the sacred mountain, the théra attended by his disciples repaired to the appointed place, taking the collar-bone relic with them.

"If this be a relic of the divine sage, may my canopy of state of itself bow down—may my state elephant of his own accord (go down) on his own knees—may the relic casket, together with the relic, alight on my head." Thus inwardly the king wished: those wishes were accordingly fulfilled.

The monarch, as if he had been overpowered by the delicious draught (of nibbuti), exulting with joy and taking it from his head, placed it on the back of the state elephant. The delighted elephant roared, and the earth quaked. <sup>2</sup>*The elephant, as well as the théra, together with the state pageant, having halted awhile, the théra, entering the magnificent city by the eastern gate, and passing through it (in procession) by the southern gate; thereafter repairing in the direction of the Thupārāma Cétiya to an edifice of many apartments (built for the yakkha named Pamajjō), halted at the spot where the branch of the bo-tree (was afterwards planted).*

<sup>3</sup>*The multitude stationed themselves near the spot where the Thupārāma (was subsequently constructed); which at that period was overrun with the thorny creeper called kadamba.*

The déva of men (Dévānampiya Tissa) causing that spot, which was guarded by dévas, to be instantly cleared and decorated in the utmost perfection, prepared to take the relic down himself from the back of the elephant. The elephant (however) not consenting thereto, the monarch inquired the reason thereof from the théra. (Mahinda) replied, "(The elephant) is <sup>4</sup>delighted in having it exalted on the summit of his back: on that account he is unwilling that the relic should be taken down (and placed in a lower position)." The king causing to be brought instantly, from the dried up Abhaya tank, dried lumps of mud, had them heaped up to the elephant's own height; and having

<sup>1</sup> ("dhātus'." It is by reason of this collection of relics having been deposited in it that the mount obtained the name of "Cétiya." *Cétiya* from *oi*, to collect or heap up.

<sup>2</sup> "After that the elephant turned back with the théra and the military array, and entered the splendid city by the eastern gate; passing out again from the city by its southern gate he proceeded to the temple Pamoja-vatthu, which was built behind the site of the (future) Cétiya at the Thupārāma, and halted," &c.

<sup>3</sup> "Now at that time the site of that thūpa was overrun with the creepers of the *kadamba-pupphā* and *āddāri*; but the déva of men," &c.

<sup>4</sup> "desirous that it should be placed on a summit as high as his own back; he desires not," &c.

that *celebrated place* decorated in various ways, lifting the relic from the elephant's back, deposited it there.

<sup>1</sup>*Stationing the elephant there for the protection of the relic*, the monarch in his extreme anxiety to embark in the undertaking of constructing the *dágoba* for the relic, having engaged a great number of men to manufacture bricks, re-entered the town with his state retinue, <sup>2</sup>*to prepare* for the relic festival.

The chief *théra* Mahinda, repairing, together with his fraternity, to the delightful Mahámégha garden, tarried there.

This state elephant *during the night watched without intermission over this place, as well as over the relic. During the daytime he remained with the relic in the hall in which the ho branch was (subsequently) planted.*

The sovereign pursuing the directions of the *théra*, (incased it in a *dágoba*), on the summit of which (sacred edifice) having excavated (a receptacle) as deep as the knee, and having proclaimed that in a few days the relic would be enshrined there, he repaired thither. The populace, congregating from all quarters, assembled there. In that assemblage, the relic rising up from the back of the elephant, to the height of seven palmyra trees, and remaining self-poised in the air, displayed itself; and, like unto Buddha at the foot of the *gaṇḍamba* tree, astonished the populace, till their hair stood on end, by performing a *two-fold* miracle. From it proceeded, at one and the same time, flames of fire and streams of water. The whole of *Lapká* was illuminated by its effulgence, and was saturated by its moisture.

<sup>3</sup>*While seated on the throne on which he attained "parinibbána"* these five resolutions were formed by the vanquisher endowed with five means of perception.

"Let the right branch of the great ho-tree, when *Asóka* is in the act of removing it, severing itself from the main tree, become planted in the vase (prepared for it).

"Let the said branch so planted, delighting by its fruit and foliage, glitter with its six variegated colours in every direction.

"Let the enchanting branch, together with its golden vase, rising up in the air, remain invisible for seven days in the womb of the snowy region of the skies.

<sup>4</sup>*Let a two-fold miracle be performed at Thupáramaya (at which) my right collar-bone is to be enshrined.*

"In the *Hémamáliká dágoba* (*Ruvanveli*), the jewel which decorates *Lapká*, there will be enshrined a '*dóṇa*' full of my relics. Let them, assuming my form as Buddha, and rising up and remaining poised in the air, perform a *two-fold* miracle."

<sup>1</sup> "eminence."

<sup>2</sup> "Having made arrangements for the protection of the relic and stationed the elephant there."

<sup>3</sup> "pondering over the things necessary."

<sup>4</sup> "was wont during the night to walk round about the place in which the relic was placed, and during the day to remain," &c.

<sup>5</sup> "biform." The "miracle" said to have been performed by Buddha at the foot of the *gaṇḍamba*-tree is regarded as the greatest feat of supernatural phenomena he ever displayed before a multitude. It was a manifestation of a series of multiform phenomena in simultaneous pairs of opposite forms, such as streams of fire and water, &c.

"While he laid himself down on his bed of final emancipation."

<sup>7</sup> "Let my right collar-bone, while being enshrined at the *Thupáramaya*, rise up to the eky and display a biform miracle."

"biform."

The successor of former Buddhas (silently) willed these five resolves: on that account, in this instance, this relic performed this miracle of two opposite results.

Descending from the skies (the collar-bone relic) placed itself on the crown of the monarch's head. The delighted sovereign deposited it in the shrine. At the enshrining of the relic in the *dāgoba* (on the full moon day of the month of *kattika*) a terrific earthquake was produced making the hair (of the spectators) to stand on end.

\*“ Thus the Buddhas are incomprehensible ; their doctrines are incomprehensible; and <sup>1</sup>(*the magnitude of*) *the fruits of faith, to those who have faith* in these incomprehensibles, is also incomprehensible.”

Witnessing this miracle the people were converted to the faith of the vanquisher. The younger brother of the king, the royal prince *Mattābhaya*, <sup>2</sup>*being also* a convert to the faith of the lord of “munis”; <sup>3</sup>entreatng of the lord of men (the king) for permission, together with a thousand persons, was ordained a minister of that religion.

In like manner, five hundred youths from each of the villages *Cétāpi*, *Dvārsmaṇḍala*, *Vihirabīja*, *Gallakapīṭha*, and *Upatissa*, impelled by the fervour of their devotion and faith, entered into the priesthood of the religion of the successor of former Buddhas.

Thus the whole number of persons who entered into the ministry of the religion of the vanquisher at that period were thirty thousand priests.

The ruler of the land having completed the celebrated *dāgoba*, *Thupārāma*, constantly made many offerings in gold and other articles. The <sup>4</sup>*inferior consorts of the monarch*, the members of the royal family, the ministers of state and the inhabitants of the city, as well as of the provinces,—all these, separately, made offerings.

Having in the first instance completed the *dāgoba* (‘*Thūpa*’), the king erected a *vihāra* (*ārāma*) there. From this circumstance the *vihāra* was distinguished by the appellation *Thūpārāma*.

Thus, the saviour of the world, even after he had attained “*parinibbāna*,” by means of a corporeal relic, performed infinite acts to the utmost perfection, for the spiritual comfort and mundane prosperity of mankind. While the vanquisher yet lived, what must he not have done?

The seventeenth chapter in the *Mahāvāṇsa*, entitled “The Arrival of the Relics,” composed equally for the delight and affliction of righteous men.

## CHAPTER XVIII.

THE ruler of the land, meditating <sup>6</sup>*in his own palace*, on the proposition of the *théra*, of bringing over the great bo-tree as well as the *théri Saṅghamittā* ; on a certain day, within the term of that “*vassa*,” <sup>7</sup>*seated by the théra*, and having consulted his ministers, <sup>8</sup>*he* himself sent for and advised with his maternal nephew the minister *Ariṭṭha*. Having selected him for that mission, the king addressed this question to him, “My child, art thou

\* This is a quotation from a commentary on a passage of the “*pitakattaya*.”—  
[*Note by Mr. Turnour.*]

<sup>1</sup> “the reward of them that trust.”

<sup>2</sup> “also became.”

<sup>3</sup> “*dāgoba* at *Thupārāma*.”

<sup>4</sup> “women of the king’s palace.”

<sup>5</sup> “seated in his palace by the side of the *théra*.”

<sup>3</sup> Insert “and.”

<sup>6</sup> *Dele.*

<sup>8</sup> “and.”

<sup>1</sup>willing, repairing to the court of Dhammāsoka, to escort hither the great bo-tree and the théri Saṅghamittā? "Gracious lord, I am <sup>2</sup>willing to bring these from thence hither; provided, on my return to this land, I am permitted to enter into the priesthood." The monarch replying, "Be it so"—deputed him thither. He, <sup>3</sup>conforming to the injunction both of the théra and of the sovereign, respectfully took his leave. <sup>4</sup>The individual so delegated, departing on the second day of the increasing moon of the month "assayuja," embarked at Jambókola paṭṭana.

<sup>5</sup>Having departed, under the (divine) injunction of the thera, <sup>6</sup>traversing the ocean, he reached the delightful city of Pupphapura on the very day of his departure.<sup>7</sup>

<sup>8</sup>"The princess Anulá, together with five hundred virgins, and also with five hundred of the women of the palace, having conformed to the pious observances of the 'dasasila' order, clad in yellow garments, and strenuously endeavouring to attain the superior grades of sanctification, <sup>9</sup>is looking forward to the arrival of the théri to enter into the priesthood; <sup>10</sup>leading a devotional life of piety in a delightful sacerdotal residence provided (for them) by the king in a certain quarter of the city (which had previously been the domicile of the minister Dóṇa). The residence occupied by <sup>11</sup>such pious (upásiká) devotees <sup>12</sup>has become, from that circumstance, celebrated in Laṅká by the name of <sup>13</sup>"Upásiká." <sup>14</sup>Thus spoke Maháriṭṭha, the nephew (of Dévānampiya Tissa), announcing the message of the king as well as of the théra to Dhammāsoka; <sup>15</sup>and added, "Sovereign of elephants! the consort of the brother of thy ally, the king (of Laṅká), impelled by the desire of devoting herself to the ministry of Buddha, is unremittingly leading the life of a pious devotee. For the purpose of ordaining her a priestess, deputing thither the théri Saṅghamittā, send also with her the right branch of the great bo-tree."

He next explained to the théri herself the intent of the message of the théra (her brother Mahinda). The said théri obtaining an audience of her father (Dhammāsoka), communicated to him the message of the théra. The monarch replied (addressing her at once reverentially and affectionately): "My mother! bereaved of thee, and separated from my children and grandchildren, what consolation will there be left wherewith to alleviate my affliction." She rejoined, "Mahárájá, the injunction of my brother (Mahinda) is imperative; and those who are to be ordained are many; on that account it is meet that I should repair thither."

The king (thereupon) thus meditated: <sup>16</sup>"The great bo-tree is rooted to the earth: it cannot be meet to lop it with any weapon: by what means then can I obtain a branch thereof?" This lord of the land, by the advice of the minister Mahadéva, having invited the priesthood to a repast, thus inquired (of the high priest): "Lord! is it, or is it not, meet to transmit (a branch of) the great bó-tree to Laṅká?" The chief priest, the son of Moggali, replied, "It is fitting that it should be sent"; and expounded to the monarch the five important resolves of (Buddha) the deity gifted with five means of perception. The lord of the land, hearing this reply, rejoicing thereat, ordered the road to the bo-tree, distant (from Pátaliputta) seven yójanas, to be swept, and perfectly decorated, in every respect; and for the purpose of having the

<sup>1</sup> "able."

<sup>2</sup> "able."

<sup>3</sup> "taking charge of the message."

<sup>4</sup> "and."

<sup>5</sup> *Dele.*

<sup>6</sup> "and."

<sup>7</sup> *Add.*, "by the power of the théra's will."

<sup>8</sup> *Insert* "At that time."

<sup>9</sup> *Dele.*

<sup>10</sup> "lead."

<sup>11</sup> "these."

<sup>12</sup> "became."

<sup>13</sup> "Upásiká vihára."

<sup>14</sup> "And."

<sup>15</sup> "thus spoke:"

<sup>16</sup> "It is not meet to lop with any weapon the great bodhi tree."

vase made collected gold. Vissakamma himself, assuming the character of a jeweller and repairing thither, inquired "Of what size shall I construct the vase?" On being told "Make it, deciding on the size thyself," receiving the gold, he moulded it (exclusively) with his own hand, and instantly perfecting that vase, nine cubits in circumference, five cubits in depth, three cubits in diameter, eight inches in thickness, and in the rim of the mouth of the thickness of the trunk of a full-grown elephant, he departed.

The monarch causing that vase, resplendent like the meridian sun, to be brought; attended by the four constituent hosts of his military array, and by the great body of the priesthood, which extended over a space of seven yójanas in length and three in breadth, repaired to the great bo-tree; which was decorated with every variety of ornament; glittering with the variegated splendour of gems; decked with rows of streaming banners; laden with offerings of flowers of every hue; and surrounded by the sound of every description of music. Encircling it with this concourse of people, he screened (the bo-tree) with a curtain. <sup>1</sup>*A body of a thousand priests, with the chief théra (son of Moggali) at their head, and a body of a thousand inaugurated monarchs, with this emperor (Dhammāsóka) at their head, having (by forming an inner circle) enclosed the sovereign himself as well as the great bo-tree most completely, with uplifted clasped hands (Dhammāsóka) gazed on the great bo-tree.*

*While thus gazing (on the bo-tree) a portion thereof, being four cubits of the branch, remained visible, and the other branches vanished.* Seeing this miracle, the ruler of the world, overjoyed, exclaimed, "I make an offering of my empire to the great bo-tree." The lord of the land (thereupon) invested the great bo-tree with the empire. Making flower and other offerings to the great bo-tree, he walked round it. Having bowed down with uplifted hands at eight places, and placed that precious vase on a golden chair, studded with various gems, of such a height that the branch could be easily reached, he ascended it himself for the purpose of obtaining the supreme branch. Using vermilion in a golden pencil, and therewith making a streak on the branch, he <sup>2</sup>*pronounced this confession of his faith:* "If this supreme right bo-branch <sup>3</sup>*detached from this bo-tree is destined to depart from hence to the land of Lapká,*<sup>4</sup> let it, self-severed, instantly transplant itself into <sup>5</sup>*the vase; then indeed I shall have implicit faith in the religion of Buddha.*"

<sup>7</sup>*The bo-branch, severing itself at the place where the streak was made, hovered over the mouth of the vase (which was) filled with scented soil.*

The monarch then encircled the branch with <sup>9</sup>*(two) streaks above the original streak, at intervals of three inches: from the original streak the principal, and from the other streaks minor roots, ten from each, shooting forth*<sup>10</sup>*and brilliant from their freshness, descended (into the soil in the vase). The sovereign, on witnessing this miracle, (with uplifted hands) set up a shout, while yet standing on the golden chair, which was echoed by the*

<sup>1</sup> Lit. "Surrounding himself and the great bodhi tree most completely with a body of a thousand priests who were the heads of fraternities, and with more than a thousand of kings who had received anointment, he gazed on the great bodhi with clasped hands. Then the (small) branches of its right branch vanished, leaving only portions of about four cubits and the stem thereof (adhering to the main trunk)."

<sup>2</sup> "made this solemn declaration and invocation": the Buddhistic *Saacakiriyá* partakes of the nature of both. <sup>2</sup>*Dele.*

<sup>4</sup> Insert "and if my faith in the religion of Buddha be unshaken, then."

<sup>5</sup> "this golden vase."

<sup>6</sup>*Dele.*

<sup>7</sup> "(And lo!)"

<sup>8</sup> "rested on the top."

<sup>9</sup> "nine."

<sup>10</sup> "like a network."

surrounding spectators. The delighted priesthood expressed their joy by shouts of "sádhu," and the crowding multitude, waving thousands of cloths over their heads, cheered.

Thus this (branch of the) great bo-tree established itself in the fragrant soil (in the vase) with a hundred roots, filling with delight the whole attendant multitude. The stem thereof was ten cubits high: there were five branches, each four cubits long, adorned with five fruits each. From the (five main) branches many lateral branches, amounting to a thousand, were formed. <sup>1</sup>*Such was this miraculous and delight-creating bo-tree.*

The instant the great bo branch was planted in the vase, the earth quaked, and numerous miracles were <sup>2</sup>*performed*. By the din of the separately heard sound of various musical instruments—by the "sádhus" shouted, as well by dévas and men of the human world, as by the host of dévas and brahmas of the heavens—by the howling of the elements, the roar of animals, the screeches of birds, and the yells of the yakkhas as well as other fierce spirits, together with the crashing concussions of the earthquake, they constituted one universal chaotic uproar.<sup>3</sup>

From the fruit and leaves of the bo branch, brilliant rays of the six primitive colours issuing forth, illuminated the whole "*cakkavála*." Then the great bo branch, together with its vase springing up into the air (from the golden chair), remained invisible for seven days in the snowy regions of the skies.

The monarch, descending from the chair, and carrying on that spot for those seven days, unremittingly kept up, in <sup>4</sup>*the fullest formality*, a festival of offerings to the bo branch. <sup>5</sup>*At the termination of the seventh day, the spirits which preside over elements (dispelling the snowy clouds), the beams of the moon enveloped the great bo branch.*

*The enchanting great bo branch, together with the vase, remaining poised in the cloudless firmament, displayed itself to the whole multitude. Having astounded the congregation by the performance of many miracles, the great bo branch descended to the earth.*

This great monarch, overjoyed at these various miracles, a second time made an offering of the empire to the great 'bo. Having thus invested the great 'bo with the whole empire, making innumerable offerings, he tarried there for seven days longer.

On the fifteenth, being the full moon day of the bright half of the month "assayuja," (the king) took possession of the great bo branch. At the end of two weeks from that date, being the fourteenth day of the dark half of the month "assayuja," the lord of chariots, having had his capital fully ornamented, and a superb hall built, placing the great bo branch in a chariot, on that very day brought it in a procession of offerings (to the capital).

On the first day of the bright half of the month "kattika," having deposited the great bo branch under the great sal-tree in the <sup>6</sup>*south-east quarter* (of Páñaliputta), he daily made innumerable offerings thereto.

On the seventeenth day after he had received charge of it, its new leaves

<sup>1</sup> Lit. "Thus was this great bodhi tree endued with a fullness of beauty that entranced the mind." <sup>2</sup> "manifested."

<sup>3</sup> The rendering of this passage is rather highly ornamented.

<sup>4</sup> "universe."

<sup>5</sup> "divers ways."

<sup>6</sup> "At the end of the seven days all the snow-clouds, together with the six-coloured rays, were absorbed into the great bodhi branch, which, resting on the vase and poised in the cloudless firmament, displayed itself unto all the people; and while divers miracles were yet being manifested, the great bodhi branch descended to the earth, astonishing the people greatly."

<sup>7</sup> "bodhi."

<sup>8</sup> "eastern."

sprouted forth simultaneously. From that circumstance also the monarch, overjoyed, a third time dedicated the empire to the great bo-tree.

The ruler of men, having thus finally invested the great bo branch with the whole empire, made various offerings to the said tree.

(It was during the celebrations of these festivals that Sumaṇa entered Pátaliputta to apply to Dhammāsoka for the relics).<sup>1</sup>

<sup>1</sup>Thus was celebrated in the capital (appropriately called) "the city-of-the-lake of flowers," enchanting the minds of dévas as well as men, this superb, pre-eminent, grand, bo branch processional-festival, graced by innumerable superb streaming banners (of gold and silver, and other pageantry).

The eighteenth chapter in the Mahávaṇsa, entitled "The obtaining the great Bodhi Branch (by Dhammāsoka)," composed equally for the delight and affliction of righteous men.

### CHAPTER XIX.

THE lord of chariots assigned for the custody of the great bo branch eighteen personages of royal blood, eighteen members of noble families, eight of the brahman caste, and eight of the <sup>3</sup>setthi caste. In like manner, eight of each of 'the agricultural and domestic castes, as well as of weavers and potters; and of all other castes; as also nágas and yakkhas. This delighter in donations, bestowing vases of gold and silver, eight of each (to water the bo branch with), embarking the great bo branch in a superbly decorated vessel on the river (Ganges); and embarking likewise the high priestess Saṅghamittá with her eleven priestesses, and the ambassador Ariṭṭha at the head (of his mission); (the monarch), departing out of his capital, and preceding (the river procession with his army) through the wilderness of Viñhá, reached Támalitta on the seventh day. The dévas, nágas, and men (during his land progress) kept up splendid festivals of offerings (on the river), and they also reached (the port of embarkation) on the seventh day.

The sovereign, disembarking the great bo branch on the shore of the main ocean, again made an offering of his empire. This delighter in good works having thus finally invested the great bo branch with the whole empire on the first day of the bright half of the moon in the month of "maggasira," <sup>4</sup>thereupon he (gave direction), that the great bo branch, which was deposited (at the foot of the sal-tree), should be lifted up by the aforesaid four high caste tribes, (assisted) by the other eight persons of each of the other castes. The elevation of the bo branch having been effected by their means, (the monarch) himself descending there (into the sea) till the water reached his neck, most carefully deposited it in the vessel.

Having thus completed the embarkation of it, as well as of the chief théri with her priestesses, and the illustrious ambassador Maháriṭṭha, he made this

<sup>1</sup> This must have been meant for a note made by the learned translator.

<sup>2</sup> "Thus this excellent and pleasing (processional) festival of the great bodhi branch, radiant with the mingling of divers streaming banners, celebrated in Puppapura ('the city of flowers'), became the means of expanding the hearts of dévas and men (as the sun doth the lotuses)."

<sup>3</sup> Some MSS. read *vessa* = *vaṅṅa*.

<sup>4</sup> In the original, *gopaka*, 'herdsmen'; *taraooha*, 'workers in precious metals'; *kulíṅga*, doubtful.

<sup>5</sup> "in order that it might be removed from thence (to the ship), raised the great bodhi, assisted by the (companies of) eight persons from the high caste families assigned for its service at the foot of the sala-tree (in Pátaliputta), and himself going down."

address to them : " I have on three occasions dedicated my empire to this bo branch ; in like manner, let my ally, your sovereign, as fully make (to it) an investiture of his empire."

The Mahárájá having thus spoke, stood on the shore of the ocean with uplifted hands ; and, gazing on the departing bo branch, shed tears in the bitterness of his grief. In the agony of parting with the bo branch, the disconsolate Dhammásóka, weeping and lamenting in loud sobs, departed for his own capital.

The vessel in which the bo-tree was embarked briskly dashed through the water ; and in the great ocean, within the circumference of a yójana, the waves were stilled : flowers of the five different colours blossomed around it, and various melodies of music rung in the air. Innumerable offerings were kept up by innumerable dévas ; (but) the nágas had recourse to their magical arts to obtain possession of the bo-tree. The chief priestess Saúghamittá, who had attained the *sanctification* of " abhiññá," assuming the form of the " supanna," terrified those nágas (from their purpose). These subdued nágas, respectfully imploring of the chief priestess, (with her consent) conveyed the bo-tree to the settlement of the nágas : and for seven days innumerable offerings having been made by the nága king, they themselves, bringing it back, replaced it in the vessel. On the same day that the bo-tree reached this land at the port of Jambúkóla, the *universally beloved* monarch Dévánampiya Tissa<sup>4</sup> having, by his communications with Sumaṇá sámáṇéra, ascertained the (approaching) advent (of the bo branch) ; and from the first day of the month of " maggasira," in his anxiety to prepare for its reception, having, with the greatest zeal, applied himself to the decoration of the high road from the northern gate (of Anurádhapura) to Jambúkóla, had (already) repaired thither.

While seated in a hall <sup>5</sup>on the sea-beach, by the miraculous powers of the théra (Mahinda), he was enabled to discern (though still out of sight) the bo branch which was approaching over the great ocean. In order that the hall built on that spot might perpetuate the frame of that miracle, it became celebrated there by the name of the " Samuddásanna-sála.<sup>6</sup> Under the auspices of the chief théra, attended by the other théras, as well as the imperial array of his kingdom, on that very day, the nobly formed mahárájá, chanting forth in his zeal and fervour, " This is the bo from the bo-tree (at which Buddha attained buddhahood)," rushing into the waves up to his neck, and causing the great bo branch to be lifted up collectively by the sixteen castes of persons on their heads, and lowering it down, deposited it in the superb hall built on the beach. The sovereign of Laṅká invested it with the kingdom of Laṅká ; and unto these sixteen castes, surrendering his sovereign authority, this ruler of men, taking on himself the office of sentinel at the gate (of the hall) for three entire days, in the discharge of this duty, made innumerable offerings.

On the tenth day of the month, elevating and placing the bo branch in a superb car, this sovereign, who had by inquiry ascertained the consecrated places, escorting the monarch of the forest, deposited it at the<sup>7</sup> Páoína|vihára ; and entertained the priesthood, as well as the people, with their morning meal. There (at the spot visited at Buddha's second advent) the chief théra Mahinda narrated, without the slightest omission, to this monarch, the triumph obtained over the nágas (during the voyage of the bo branch) by the deity gifted with the ten powers. Having ascertained from the théra the particular

<sup>1</sup> Insert " lotus."

<sup>2</sup> " powers."

<sup>3</sup> Dele.

<sup>4</sup> Insert " whose heart was set on the welfare of his people."

<sup>5</sup> " near unto."

<sup>6</sup> Insert (' the seaside hall.')

<sup>7</sup> Insert " site of the."

spots on which the divine teacher had rested or taken refreshment, those several spots he marked with monuments.

The sovereign stopping the progress of the bo-branch at the entrance of the village of the brahman Tivakka, as well as at the several aforesaid places, <sup>1</sup>(each of which) was sprinkled with white sand, and decorated with every variety of flowers, <sup>2</sup>with the road (approaching to each) lined with banners and garlands of flowers;—and keeping up offerings, by night and by day uninterruptedly, on the fourteenth day he conducted it to the vicinity of Anurádhapura. At the hour that shadows are most extended, he entered the superbly decorated capital by the northern gate, <sup>3</sup>in the act of making offerings; and passing in procession out of the southern gate, and entering the Mahámégha garden hallowed by the presence of the four Buddhas (of this kappa); and arriving, under the directions of Sumaṇa himself, at the delightful and decorated spot at which the former bo-trees had been planted;—by means of the sixteen castes, who were adorned with all the insignia of royalty (which they assumed on the king surrendering the sovereignty to them), raising up the bo branch, he contributed his personal exertion to deposit it there.

The instant it extricated itself from the hand of man, springing eighty cubits up into the air, self-poised and resplendent, it cast forth a halo of rays of six colours. These enchanting rays illuminating the land, ascended to the brahma heavens, and continued (visible) till the setting of the sun. Ten thousand men, stimulated by the sight of these miracles, increasing in sanctification, and attaining the state of “arhat,” consequently entered into the priesthood.

Afterwards, at the setting of the sun, the bo branch descending, under the constellation “rohiṇi,” placed itself on the ground; and the earth thereupon quaked. Those roots (before described) rising up out of the mouth of the vase, and shooting downwards, descended (forcing down) the vase itself into the earth. The whole assembled populace made flower and other offerings to the planted bo. A heavy deluge of rain fell around, and dense cold clouds completely enveloped the great bo in its snowy womb. For seven days the bo-tree remained there, invisible in the snowy womb, occasioning (renewed) delight in the populace. At the termination of the seventh day all these clouds dispersed, and displayed the bo-tree and its halo of six-coloured rays.

The chief théra Mahinda and Saṅghamittá, each together with their retinue, as well as his majesty with his suite, assembled there. The princes from *Kacaraggáma*, the princes from Candanaggáma, the brahman Tivakka, as also the whole population of the land, by the interposition of the dévas, exerting themselves to perform a great festival of offerings (in honour) of the bo-tree, assembled there; and at this great congregation they were astounded at the miracles which were performed.

<sup>4</sup>On the south-eastern branch a fruit manifested itself, and ripened in the utmost perfection. The théra taking up that fruit as it fell, gave it to the king to plant it. The monarch planted it in a golden vase, filled with odoriferous soil, which was prepared at the Mahásana. While they were all still gazing at it, eight sprouting shoots were produced, and became vigorous plants, four cubits high each. The king, seeing these vigorous bo-trees, delighted with astonishment, made an offering of, and invested them with, his white canopy (of sovereignty).

<sup>1</sup> “he carried it along the road, which.”

<sup>2</sup> “and.”

<sup>3</sup> *Dele.*

<sup>4</sup> “*Kájaragáma*: Kataragama.”

<sup>5</sup> “While the people were looking on, a ripe fruit from the eastern branch fell, and the théra took it up and.”

Of these eight, he planted (one) at Jambukólapaṭṭana, on the spot where the bo-tree was deposited on its disembarkation ; one at the village of the brahman Tivakka ; at the Thúpárama ; at the Issarasamaṇaka vihára ; at the Paṭhama Cétiya ; likewise at the Cétiya mountain vihára ; and at Kájara-gáma, as also at Candana-gáma (both villages in the Róhaṇa division) ; one bo plant at each. <sup>1</sup>*These bearing four fruits, two each (produced) thirty bo plants, which planted themselves, at the several places, each distant a yójana in circumference from the sovereign bo-tree, by the providential interposition of the supreme Buddha, for the spiritual happiness of the inhabitants of the land.*

The aforesaid Anulá, together with her retinue (of five hundred virgins, and five hundred women of the palace), entering into the order of priesthood, in the community of the théri Saṅghamittá, attained the sanctification of "arhat." Ariṭṭha, together with a retinue of five hundred personages of royal extraction, obtaining priestly ordination in the fraternity of the théra, also attained "arhatship." Whoever the eight persons of the seṭṭhi caste were, who escorted the bo-tree hither, they, from that circumstance, obtained the name of bódháhara (bo-bearers).

The théri Saṅghamittá, together with her community of priestesses, sojourned in the quarters of the priestesses, which obtained the name of the "Upásiká vihára."

There (at the residence of Anulá, before she entered into the priesthood) (the king) formed twelve apartments, three of which were the principal ones. In one of these great apartments (called the Cúlaṅgana) he deposited the (kúpayaṭṭhika) mast of the vessel which transported the great bo ; in another (called Maháṅgana) an oar (piya) ; in the third (called the Sirivaḍḍha) the aritta rudder. From these (appurtenances of the ship) these (apartments) were known (as the Kúpayaṭṭhiṭhapanágára). Even during the various schisms (which prevailed at subsequent periods) the Hattháḷhaka priestesses uninterruptedly maintained their position at this establishment of twelve apartments.

The before-mentioned state elephant of the king, roaming at his will, placed himself at a cool stream in a certain quarter of the city, in a grove of kadamba trees, and remained browsing there ;—ascertaining the preference given by the elephant to the spot, <sup>2</sup>*they gave it this name of "Hattháḷhaka."*

On a certain day, this elephant refused his food : the king inquired the cause thereof of the théra, <sup>3</sup>*the dispenser of happiness in the land.* The chief théra, replying to the monarch, thus spoke : "(The elephant) is desirous that *the thúpa* should be built in the kadamba grove." The sovereign, who always gratified the desires of his subjects, without loss of time, built there a thúpa, enshrining a relic therein, and built an edifice over the thúpa.

The chief théri Saṅghamittá, being desirous of leading a life of devotional seclusion, and the situation of her sacerdotal residence not being sufficiently retired for the advancement of the cause of religion, and <sup>4</sup>*for the spiritual comfort of the priestesses, was seeking another nunnery.* Actuated by these pious motives, repairing to the aforesaid delightful and charmingly secluded thúpa edifice, this personage, sanctified in mind and exalted by her <sup>5</sup>*doctrinal knowledge*, enjoyed there the rest of noonday.

<sup>1</sup> "Thirty-two bodhi plants, produced from four other fruits, planted themselves in the several viháras throughout the island at a distance of a yójana each, by virtue of the glory of Buddha inherent in the bodhi tree."

<sup>2</sup> "they planted there a post ('álhaka') (to secure the elephant 'hatthi,' thereto at night)."

<sup>3</sup> "who had effected the conversion of the island."

<sup>4</sup> "a thúpa."

<sup>5</sup> Insert "purpose ; seeking also the."

<sup>6</sup> *Dele.*

<sup>7</sup> "anxious to obtain."

<sup>8</sup> "knowledge of the higher life."

The king repaired to the temple of the priestesses to pay his respects to the théri, and learning whither she had gone, he also proceeded thither, and reverentially bowed down to her. The mshárájá Dévánampiya Tissa, who could distinctly divine the thoughts of others, having graciously <sup>1</sup>consulted her, inquired the object of her coming there, and having fully ascertained her wishes, erected around the thúpa a charming residence for the priestesses. This nunnery being constructed near the Hattháhhaka hall, hence became known as the "Hattháhhaka vihára." The chief théri Saṅghamittá, surnamed Sumittá, from her being the benefactress of the world, endowed with <sup>2</sup>divine wisdom, sojourned there in that delightful residence of priestesses.

Thus this (bo-tree), monarch of the forest, endowed with many miraculous powers, has<sup>3</sup> stood for ages in the delightful Mshámégha garden in Laṅká, promoting the spiritual welfare of the inhabitants of Laṅka, and the propagation of the true religion.

The nineteenth chapter in the Mahávaṇṣa, entitled "The Arrival of the Bo-Tree," composed equally for the delight and affliction of righteous men.

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## CHAPTER XX.

IN the eighteenth year of the reign of Dhammásóka, the bo-tree was planted in the Maháméghavṣa pleasure garden. In the twelfth year from that period the beloved wife of that monarch, Asandhimittá, who had identified herself with the faith of Buddha, died. In the fourth year from (her demise) the rájá Dhammásóka, under the influence of carnal passions raised<sup>3</sup> to the dignity of queen-consort <sup>4</sup>an attendant of his (former wife). In the third year from the date this <sup>5</sup>malicious and vsin creature, who thought only of the charms of her own person, saying, "This king, neglecting me, lavishes his devotion exclusively on the bo-tree,"—in her rage (attempted to) destroy the grest bo with the <sup>6</sup>poisoned fang of a toad. In the fourth year from that occurrence, this highly gifted monarch Dhammásóka fulfilled the lot of mortality. These years collectively amount to thirty-seven.

The monarch Dévánampiya Tissa, impelled by his ardour in the cause of religion, having completed his undertaking at the Mahávihára, also at the Thúpárama, as well as at the Cétíya mountain, in the most perfect manner;—thus inquired of the théra, the dispenser of joy to the land, who was endowed with the faculty of answering all inquiries: "Lord, <sup>7</sup>I shall build many viháras in this land: <sup>8</sup>whence am I to obtain the relics to be deposited in the thúpas?" He was thus answered by the théra: "O king, the relics brought hither by Sumaṇa, filling the refection dish of the supreme Buddha, and deposited at the Cétíya mountain, are sufficient; transfer them hither on the back of a state elephant." Accordingly he brought the relics, and constructing viháras at the distance of one yójana from each other, at those places he enshrined the relics in thúpas, in due form; and depositing the refection dish of the supreme Buddha in a superb apartment of the royal residence, constantly presented every description of offerings (thereto).

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\* In reference to the period at which the first portion of the Mahávaṇṣa was composed, between A.D. 469 and 478.—[Note by Mr. Turnour.]

<sup>1</sup> "conversed with."

<sup>2</sup> "grest."

<sup>3</sup> Insert "the princess Tissárekkhá."

<sup>4</sup> Dole.

<sup>5</sup> "young."

<sup>6</sup> The original word *maṇḍu-kaṇṭhaka* may also mean the "thorn of the *maṇḍu* tree." There are several plants that bear the name of *maṇḍu* or *maṇḍuka*.

<sup>7</sup> "I am about to build."

<sup>8</sup> "how can I obtain."

The place at which the five hundred (Issaré) <sup>1</sup>*eminently pious persons*, who had been ordained by the chief théra, sojourned, obtained the name of "Issarasamapaka."

The place at which the five hundred (vessé) <sup>2</sup>*brahmins*, who had been ordained by the chief théra, sojourned, obtained the name of "Vessagiri."

Wherever were the rock cells, <sup>3</sup>*whether at the Cētiya mountain or elsewhere*, at which the théra Mahinda sojourned, those <sup>4</sup>obtained the name of "Mahindaguhá."

In the following order (he executed those works): in the first place, the Mahāvihāra; secondly, the one called Cētiya; thirdly, completing previously the splendid Thūpa, the Thūpārāma vihāra; fourthly, the planting of the great bo; fifthly, the designation of the sites of (future) dāgobas, by (an inscription on) a stone pillar erected on the site of the Maháthūpa (Ruvanveli), as well as (the identification) of the shrine of the "Gīvaṭṭhi" relic of the supreme Buddha (at Mahiyāgana); sixthly, the Issarasamapa; seventhly, the Tissa tank; eighthly, the Paṭhamathūpa; ninthly, Vessagiri vihāra; lastly, the delightful Upāsikā vihāra and the Hatthāḷhaka vihāra, both these at the quarters of the priestesses, for their accommodation.

<sup>5</sup>*As the priests who assembled at the Hatthāḷhaka establishment of the priestesses to partake of the royal alms (distributed at that place), acquired a habit of loitering there; (he constructed) a superb and completely furnished refectory hall, called the Mahāpāli, provided also with an establishment of servants; and there annually (he bestowed) on a thousand priests the sacerdotal requisites offered unto them at the termination of "pavāraṇa." (He erected also) a vihāra at the port of Jambukōḷa in Nāgadīpa; likewise the Tissamahā vihāra and the Pācīna vihāra (both at Amurādhapura).*

Thus this ruler of Laṅkā, Dēvánampiya Tissa, blessed for his piety in former existences, and wise (in the administration of human affairs), for the spiritual benefit of the people of Laṅkā executed these undertakings in the first year of his reign; and delighting in the exercise of his benevolence, during the whole of his life, <sup>6</sup>*realised for himself manifold blessings.*

<sup>7</sup>*This land became unto this monarch an establishment (perfect in every religious requisite). This sovereign reigned forty years.*

At the demise of this king, his younger brother, known by the name of prince Uttiya, righteously reigned over this monarchy, to which there was no filial successor.

The chief théra Mahinda, having propagated over Laṅkā the supreme religion of the vanquisher, his doctrines, his church discipline (as contained in the whole "piṭakattaya"), and especially the means by which the fruits of the state of sanctification are to be obtained in the most perfect manner, (which is the Navavidhalōkuttara dhamma;) moreover this lord of multitudinous disciples,—a luminary like unto the divine teacher himself, in dispelling the darkness of sin in Laṅkā,—having performed manifold acts for

<sup>1</sup> "lords."

<sup>2</sup> "vaishyas."

<sup>3</sup> *Dele.*

<sup>4</sup> *Insert, "cells in the rock vihāras."*

<sup>5</sup> The sense of this passage has been entirely misunderstood. It is a continuation of the preceding paragraph, and should be rendered thus:—"And so that the priestesses might assemble at the Hatthāḷhaka convent and go together with the priests for the partaking of food at the distribution of alms, he built the refectory hall called the Mahāpāli, well supplied with all things needful and with plenty of servitors."

<sup>6</sup> "Annually."

<sup>7</sup> "at the same port (of Jambukōḷa)."

<sup>8</sup> "performed many acts of merit."

<sup>9</sup> "The island was plenteous during this king's reign; and he governed it for forty years."

the spiritual welfare of Laṅkā; in the eighth year of the reign of Uttiya, while observing his sixtieth "vassa" since his ordination, and on the eighth day of the bright moiety of the month "assayuḅa," he attained "parinibbāna" at the Cētiya mountain. <sup>1</sup>*From that circumstance that day obtained that name,* (and was commemorated as the anniversary of the "thēraparinibbāna" day).

King Uttiya hearing of this event, overpowered with grief and irrepressible lamentation, repairing thither, and bowing down to the thēra, bitterly wept over the many virtues (of the deceased). Embalming the corpse of the thēra in scented oil, and expeditiously depositing it in a golden coffin (also filled with spices and scented oils), and placing this <sup>2</sup>*superb* coffin in a highly ornamented golden hearse, he removed the hearse in a magnificent procession. By the crowds of <sup>3</sup>*people* who were flocking in from all directions, <sup>4</sup>*he celebrated a festival of offerings, which was (in due form) kept up by that great assemblage of the nation.* Having brought (the corpse) through the decorated high way to the highly ornamented capital; and marching in procession through the principal streets of the city, having conveyed the coffin to the Mahāvihāra, this sovereign deposited it on the <sup>5</sup>*spot, which received the name of "Ambamālaka."*

By the commands of the king, the vihāra and the space for three yōjanas round it were ornamented with triumphal arches, banners, and flowers, (and perfumed) with vases of fragrant flowers. By the interposition of the dévas, the whole island was similarly decorated. For seven days this monarch kept up a festival of offerings. On the eastern side, at the <sup>6</sup>*Ambamālaka* of the thēras, having formed a funeral pile of odoriferous drugs, and marched in procession round the great thūpa; and the splendid coffin having been brought there, and placed on the funeral pile, he completed the performance of the last ceremony (by applying the torch to that pile). Collecting the relics of the thēra on that spot, the king built a dāgoba there.

The monarch, taking the half of those relics, at the 'Cētiya mountain, and at all the vihāras, built dāgobas. The spot at which the corpse of this sanctified personage was consumed, being held in great veneration, obtained the name of Isibhūmaṅgana.<sup>7</sup> From that time, the corpse of every <sup>8</sup>*"rahat"* priest (who died) within a distance of three yōjanas, being brought to that spot, is there consumed.

The chief thēri Saṅghamittā, who had attained the perfection of doctrinal knowledge, and was gifted with infinite wisdom, having fulfilled every object of her sacred mission, and performed manifold acts for the spiritual welfare of the land, while sojourning in the Hatthāhaka establishment; in the <sup>9</sup>*sixty-ninth* year of her ordination, and in the ninth year of the reign of king Uttiya, achieved "parinibbāna."

For her, in the same manner as for the thēra, the monarch caused offerings and funeral obsequies to be kept up with the utmost pomp for seven days. As in the case of the thēra, the whole of Laṅkā was decorated (in veneration of this event).

At the termination of the seventh day, removing the corpse of the thēri, which had been previously deposited in the funeral hall, out of the city, to the westward of the Thūpārāma dagoba, to the vicinity of the bo-tree near

<sup>1</sup> "From the circumstance that the thēra Mahinda attained 'nibbuti' on the eighth day (of the waxing moon), that day obtained the name of the (thēra's) eighth day."

<sup>2</sup> "well-closed."

<sup>3</sup> "the common people and men in arms."

<sup>4</sup> "he caused a festival of offerings to be celebrated (in due form)."

<sup>5</sup> "Pañhamamālaka."

<sup>6</sup> "Baddhamālaka."

<sup>7</sup> 'holy ground' 'or the Saints' ground.' <sup>8</sup> "saintly."

<sup>9</sup> "fifty."

the <sup>1</sup>*Cētiya* hall; <sup>2</sup>*on the spot designated by the thēri herself*, (the king) performed the funeral obsequies of consuming the body with fire. This monarch Uttiya erected a thūpa there also.

The five principal thēras (who had accompanied Mahinda from Jambudīpa), as well as those, of whom Ariṭṭha was the principal; and in like manner the thousands of sanctified priests (also natives of Laṅkā); and inclusive of Saṅghamittā, the twelve thēris (who came from Jambudīpa); and the many thousands of pious priestesses (natives of Laṅkā): all these profoundly learned, and infinitely wise personages, having spread abroad the light of the "vinaya" and other branches of the faith, in due course of nature, (at subsequent periods) submitted to the lot of mortality.

This monarch Uttiya reigned ten years. Thus this mortality subjects all mankind to death.

If mortal man would but comprehend the relentless, the all-powerful, irresistible principle of mortality; <sup>3</sup>*relinquishing (the hopeless pursuit of "saṁsāra" (eternity), he would, thus severed therefrom, neither adhere to a sinful course of life, nor abstain from leading a pious one. This (principle of mortality aforesaid) on finding his (man's) having attained this (state of sanctity) self-analysed, its power (over him) will become utterly extinguished.*

The twentieth chapter in the Mahāvap̄sa, entitled "The Attainment of Parinibbāna by the Thēras," composed equally for the delight and affliction of righteous men.

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## CHAPTER XXI.

On his demise, Mahāsiva, the patron of righteous men, the younger brother of Uttiya, reigned ten years. This monarch, <sup>4</sup>*complying with (the directions of) the thēra Bhaddasāla, constructed a vihāra in the eastern quarter of the city, which was itself beautiful as Aṅgana (the goddess of beauty).*

On his demise, Sūratissā, the delighter in acts of piety, the younger brother of Mahāsiva, reigned ten years. <sup>5</sup>*This monarch, laying up for himself an inestimable store of rewards, built superb vihāras at many places, (viz.)<sup>6</sup> to the eastward of the capital (near Dvāramaṅḍala), the Hatthikkhandha; and in the same direction, the Goppagiri vihāra: <sup>7</sup>(also vihāras) at the Vaṅguttara mountain; at the mountain called Pācīna; and at the Raḥēraka mountain;—in like manner at Kōlamba, the Kālaka vihāra; and at the foot of the Ariṭṭha mountain, the Laṅkā vihāra. (Still further) to the eastward of Anurādhapura, near Rahagallaka (different however from the vihāra of the same name*

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<sup>1</sup> "Citta."

<sup>2</sup> This may also be rendered "at the place where the thēri dwelt." It depends upon which of the two readings is correct, *vutla* or *vuttha*; the former would mean "designated," the latter "dwelt."

<sup>3</sup> "would he not be disgusted with the (wearying) course of renewed existence? Thus disgusted, would he not avoid that which is evil and cleave to that which is good? But even knowing (the truth), still would he be led astray. How exceeding great is the strength of his ignorance and delusion!"

<sup>4</sup> "being much pleased with the thēra of Bhaddasāla, built for him the beautiful vihāra, Nagarāṅgana, on the eastern side of the city."

<sup>5</sup> This passage is omitted in the text of the Sumāṅgala-Baṭuvantudāve Recension.

<sup>6</sup> "on the southern side the Nagarāṅgana vihāra." Omitted in Turnour's text. There appears to have been another vihāra of this name on the eastern side, built by Mahāsiva.

<sup>7</sup> "at the Vaṅguttara mountain, the Pācīna-pabbata vihāra; near the Raḥera dam, the Kōlamba-kālaka vihāra."

built by Dēvánampīya Tissa) the Aochaggallaka vihāra ; to the north of the city, the Ġirinēlapanakaṇḍa vihāra. This ruler of the land, a sincere worshipper of the "ratanattaya," during a period of sixty years, both before and after his accession, built in great perfection, and without committing any oppression, these, together with others, five hundred delightful vihāras, in various parts of the island, both on this and on the other side of the river (Mahavēliganga).

This king was formerly called Suvannapiṇḍa Tissa. From the time of his accession to the sovereignty, he acquired the appellation of Sūra Tissa.

Two damiḷa (malabar) youths, powerful in their cavalry and navy, named Sēna and Guttika, putting to death this protector of the land, righteously reigned for twenty-two years.

At the termination of that period, Asēla, son of Muṭasīya, and the ninth<sup>o</sup> of the (ten) brothers (born of the same mother) putting them (the usurpers) to death, reigned at Anurādhapura for ten years.

A damiḷa named Eḷāra <sup>1</sup>of the illustrious "Uḷu" tribe, invading this island from the Cōḷa country, for the purpose of usurping the sovereignty, and putting to death the reigning king Asēla, ruled the kingdom for forty-four years,—administering justice with impartiality to friends and to foes.

At the head of his bed, a bell, with a long rope, was suspended, in order that it might be rung by those who sought redress. The said monarch had a son and a daughter. This royal prince, on an excursion to the Tissa tank in his chariot, unintentionally killed a full-grown calf, which was on the road with its dam, by the wheel of the carriage passing over its neck. The cow<sup>2</sup> repairing to the said bell (rope), threw herself against it. The consequence of that peal of the bell was, that the king struck off the head of his son with that very wheel. A serpent devoured a young <sup>3</sup>crow on a palmyra tree. The mother of the young bird, repairing to the bell (rope), flew against it. The king causing the said (serpent) to be brought, had its entrails opened ; and extracting the young bird therefrom, hung the serpent up on the palmyra tree.

Although this king was ignorant of the "ratanattaya" as well as of its inestimable importance and immutable virtues, protecting the institutions (of the land), he repaired to the Cētiya mountain ; and <sup>4</sup>offered his protection to the priesthood. On his way back in his chariot, a corner of a buddhistical <sup>5</sup>edifice was fractured by the yoke bar of his carriage. The ministers (in attendance) thus <sup>6</sup>reproached him :—"Lord ! <sup>7</sup>is our thūpa to be demolished by thee ?" Although the act was unintentional, this monarch, descending from his carriage, and prostrating himself in the street, replied, "Do ye strike off my head with the wheel of my carriage ?" "Mahārājā," (responded the suite,) "our divine teacher delights not in torture : seek forgiveness by repairing the thūpa." For the purpose of replacing the fifteen stones which had been displaced, he bestowed fifteen thousand kaḷapaṇas.

A certain old woman had laid out some paddy to dry. <sup>8</sup>The dēva (who presides over elements) causing an unseasonable shower to fall, wetted her paddy. Taking the paddy with her, she went and rang the bell. Satisfying himself that the shower was unseasonable, sending the old woman away and

\* The names of nine of these brothers are given in the commentary: Abhaya, Dēvánampīya Tissa, Uttiya, Mahāsena, Mahānāga, Mattābhaya, Sūra Tissa, Kiranamaka, and Asēla ; omitting Uddhaḥcūlābhaya, who is mentioned in the first chapter.—[*Note by Mr. Turnour.*]

<sup>1</sup> "a man of upright character."

<sup>2</sup> Insert "wild with anger."

<sup>3</sup> *Dija* may mean any bird.

<sup>4</sup> "invited." <sup>5</sup> "thūpa,"

<sup>6</sup> "submitted to."

<sup>7</sup> "our thūpa has been,"

<sup>8</sup> "An unseasonable shower of rain fell and,"

saying to himself : " While a king rules righteously the rain ought to fall at seasonable periods " ; in order that he might be inspired with the means of giving judgment in the case, he consigned himself to the penance of abstinence. <sup>1</sup>By the supernatural merits of the king, the tutelar déva, who accepted of his hali offerings, <sup>2</sup>moved with compassion, repairing to the four kings of dévas (of the Cātummahārājā world) imparted this circumstance to them. They, taking him along with them, submitted the case to Sakka. Sakka (the supreme déva) sending for the <sup>3</sup>spirit who presides over the elements, enjoined the fall of showers at seasonable hours only.

The tutelar déva of the king imparted this (behest) to the monarch. From that period, during his reign, no shower fell in the daytime : it only rained, <sup>4</sup>at the termination of every week, in the middle of the night, and the ponds and wells were everywhere filled.

Thus, even he <sup>5</sup>who was a heretic, doomed by his creed to perdition, solely, from having <sup>6</sup>thoroughly eschewed the sins of an " agati " course of life (of impiety and injustice), attained this exalted extent of supernatural power. Under these circumstances, how much more should the true believer and wise man (exert himself to) eschew the <sup>7</sup>vices of an impious and iniquitous life.

The twenty-first chapter in the Mahāvāṅsa, entitled " The Five Kings," composed equally for the delight and affliction of righteous men.

## CHAPTER XXII.

DUTTHA GAṂANI putting him (Ejāra) to death, became king. To illustrate this (event), the following (is the account given) in <sup>8</sup>ancient history.

The next brother of king Dēvánampiya Tissa, named Mahánāga, had been appointed sub-king ; and <sup>9</sup>he was much attached to his brother.

The consort (of Dēvánampiya Tissa), ambitious of administering the government during the minority of her son, was incessantly plotting the destruction of the sub-king. She sent to him, while engaged in the formation of the Taraccha tank, <sup>10</sup>an amba fruit containing poison, which was placed the uppermost (in a jar) of ambas. Her infant son, who had accompanied the sub-king (to the tank), at the instant of opening the jar, eating that particular amba, died. From that very spot, for the preservation of his life, taking his family and his establishment with him, the sub-king escaped in the direction of the Róhāṇa division.

(In the flight), at the Yaṭṭhāla vihāra, his pregnant consort was delivered of a son ; to whom he gave the name of his (reigning) brother (and of the place of his nativity, Yaṭṭhāla).<sup>11</sup> Proceeding from thence to Róhāṇa, this illustrious prince ruled over the <sup>12</sup>fertile and productive Róhāṇa country, making Mahágāma his capital. He constructed a vihāra, bearing his own name, Mahánāga, as well as Uddhakandara and many other vihāras.

On his demise, his son, the aforesaid Yaṭṭhāla Tissa, ruled over the same country. In like manner his son Góṭhābhaya succeeded him. Similarly,

<sup>1</sup> Omit.

<sup>2</sup> "oppressed with the weight of the king's glory."

<sup>3</sup> "cloud-god."

<sup>4</sup> "once a week."

<sup>5</sup> "who had not discarded his false creed."

<sup>6</sup> "liberated himself from the sinful sources of injustice (love, fear, hate, and ignorance)."

<sup>7</sup> "evils that lead men to commit iniquity."

<sup>8</sup> "due order."

<sup>9</sup> "and was much beloved by his brother."

<sup>10</sup> "a mango."

<sup>11</sup> That is, Yaṭṭhāla Tissa.

<sup>12</sup> "whole."

on the demise of Góthābhaya, his son, the monarch celebrated under the name of Kákavaṇṇa Tissa, ruled there. The queen-consort of that sovereign of eminent faith was Vihāradévi, the equally pious daughter of the king of Kalyāṇi.

<sup>1</sup>*Tissa, the sovereign of Kalyāṇi, had a brother named Uttiya, who, terrified at the resentment borne to him on the king's detection of his criminal intercourse with the queen, fled from thence. This prince, called Uttiya, from his grandfather (king of Anurādhapura), established himself in another part of the country (near the sea). From that circumstance, that division was called by his name. The said prince, entrusting a secret letter to a man disguised in the garb of a priest, dispatched him to the queen. (The messenger) repairing thither, stationed himself at the palace gate; and as the sanctified chief théra daily attended the palace for his repast, he also unobserved entered (with that chief priest's retinue) the royal apartment. After having taken his repast with the théra, on the king's leaving the apartment in attendance (on the théra), this disguised messenger catching (at last) the eye of the queen, let the letter drop on the ground. By the noise (of its fall) the king's (attention) was arrested. Opening it and discovering the object of the communication, the monarch, misled (into the belief of the chief priest's participation in the intrigue), became enraged with the théra; and in his fury putting both the théra and the messenger to death, cast their bodies into the sea. The dévatās, <sup>2</sup>to expiate (this impiety), submerged that province by the overflow of the ocean. This ruler of the land (to appease the dévatās of the ocean) quickly placing <sup>3</sup>his own lovely daughter Suddhadévi in a golden vessel, and inscribing on it "a royal maiden," at that very place launched her forth into the ocean. The king (of Mahágāma) Kákavaṇṇa raised to the dignity of his queen-consort her who was thus cast on shore <sup>4</sup>on his dominions. Hence (from the circumstance of her being cast on shore near a vihāra), her appellation of Vihāra Dévi.*

Having caused to be constructed the Tissamahā, as well as the Cittalapahbata, Gamitthavāli, Kuṭāli, and other vihāras, (the king) zealously devoted to the "ratanattaya," constantly bestowed on the priesthood the four sacerdotal requisites.

<sup>5</sup>At that period there was a certain sāmaṇéra priest, a most holy character, and a practiser of manifold acts of charity, residing in the Kótipabbata vihāra. For the purpose of facilitating the ascent to the <sup>6</sup>Akāsécetiya vihāra (which was difficult of access) he placed, in the (intervals of) three rocks, some steps. He constantly provided for his fraternity the beverage used by priests, and performed the menial services due to the senior brotherhood. Unto this (sāmaṇéra), worn out by his devout assiduities, a severe visitation of illness befel. The priests who were <sup>7</sup>rendering assistance (to the patient) removing him in a <sup>8</sup>"sivikā" to the Tissārāma vihāra, were attending him in the Silāpassa parivēga. <sup>9</sup>The benevolent Vihāra Dévi constantly sent from the

<sup>1</sup> "Now there was a sovereign of Kalyāṇi called Tissa, a Kshatriya, whose brother Uttiya, terrified," &c.

<sup>2</sup> "incensed at."

<sup>3</sup> "his daughter Dévi, a princess of great beauty and purity."

<sup>4</sup> "near the Laṅkā vihāra."

<sup>5</sup> "Now."

<sup>6</sup> "terrace of the dāgoba aloft (on the top of the rock), he fixed three stone slabs on the flight of steps that led thereto."

<sup>7</sup> "grateful for his services,"

<sup>8</sup> "litter"

<sup>9</sup> "Now the gentle Vihāra Dévi was always wont to treat the priesthood with sumptuous food at the king's palace in the forenoon, and, after meal time, to take with her unguents, flowers, drugs, and clothes to the temple, and make offerings to the priests according to their wants."

well-provided palace the forenoon principal alms to the priesthood; and taking with her the evening meal, offerings of fragrant garlands, medicinal drugs, and clothing, she repaired to the temple and administered every comfort. While she was in the performance of this duty, she happened to be seated near the chief priest; and the said théra in expounding the doctrines of the faith, thus addressed her: "It is on account of thy pious benevolence that thou hast attained thy present exalted position of prosperity. Even now (however) in the performance of acts of benevolence there should (on thy part) be no relaxation." On his having delivered this exhortation, she replied, "Why? in what does this exalted prosperity consist? Up to this period we have no children; it follows, therefore, that ours is the prosperity of barrenness." The chief théra, master of the six branches of doctrinal knowledge,<sup>1</sup> foreseeing the prosperity which would attend her son, 'replied,' "Queen, look (for the realisation of thy wish) to the suffering sámañera." Repairing to the dying priest, she thus implored of him: "Become my son: it will be to us (a result) of the utmost importance." Finding that he was not consentient, still with the same object in view, having held a magnificent festival of flower offerings,<sup>2</sup> this <sup>3</sup>benefactress again renewed her petition. On<sup>4</sup> him who was thus unrelenting <sup>5</sup>and on the priesthood (generally) the queen, fruitful in expedients, having bestowed medicines and clothing,<sup>6</sup> again implored of him (the dying sámañera). He (at last) consented to become a member of the royal family. She, causing his residence to be ornamented with every description of decoration, and bowing down and taking leave of him, departed, seated in her carriage. The sámañera expiring immediately afterwards was conceived in the womb of the queen, who was still on her journey. Conscious of what had taken place, she stopped (her carriage); and having announced the event to the king, together with his majesty returned, and both performed the funeral obsequies of the sámañera; and for the priesthood, sanctified in mind, resident in that parivépa, they constantly provided alms.

Unto this pre-eminently pious queen the following longing of pregnancy was engendered.

First: that lying on her left side, on a magnificent bed, having for her head-pillow a honey-comb, <sup>7</sup>an "usabha" in size, and having given thereof to twelve thousand priests, she might eat the portion left by them.

Secondly: that she might <sup>8</sup>bathe in the (water) in which the sword which struck off the head of the chief warrior of king Ełára was washed, standing on the<sup>9</sup> head of that identical individual.

Thirdly: that she might wear unfaded <sup>10</sup>uppala flowers, brought from the <sup>11</sup>uppala marshes of Anurádhapura.

The queen mentioned these longings to the king; and the monarch consulted the fortune-tellers. The fortune-tellers, after inquiry into the particulars, thus predicted: "The queen's son, destroying the dámiłas, and reducing the country under one sovereignty, will make the religion of the land shine forth again." The sovereign caused to be proclaimed by beat of drums:—"Who-

<sup>1</sup> "What prosperity is this to us who have no children in this world: our prosperity, therefore, is indeed barren."

<sup>2</sup> "foreseeing that she would be blessed with a son."

<sup>3</sup> "Desire to become my son (in thy next reincarnation); for our estate indeed is great."

<sup>4</sup> Add, "(in his behalf)."

<sup>5</sup> "truly wise woman."

<sup>6</sup> Insert "behalf of."

<sup>7</sup> Dele.

<sup>8</sup> Add "on the priesthood."

<sup>9</sup> "of about the size of a bull."

<sup>10</sup> "drink of."

<sup>11</sup> Insert "(decapitated)"

<sup>12</sup> "a garland of water-lilies."

<sup>13</sup> "water-lily."

soever will discover a honey-comb of such a description, to him will the king give a proportionate reward." A native of that district seeing a canoe which was turned <sup>1</sup>up on the beach <sup>2</sup>near the waves, filled with honey, reported the same to the king. The rájá conducted the queen thither; and <sup>3</sup>in a commodious building erected there, she had the means of partaking of the honey-comb according to her longing.

For the purpose of gratifying her other longings, the ruler assigned the accomplishment of the task to the warrior named Vélusumapa. He, repairing to Anurádhapura, formed an intimacy with the groom of the king (Eḷára's) charger (named Sammata), and constantly assisted him in his work <sup>4</sup>Perceiving that the groom had relaxed in his vigilance, at the dawn of day, (previously) concealing some <sup>5</sup>uppala flowers and a sword on the bank of the Kadamba river, without creating the slightest suspicion, leading the state charger (to the river), mounting him, and seizing the <sup>6</sup>uppala flowers and the sword, and proclaiming who he was, darted off at the full speed of the horse.

The king (Eḷára), hearing of this event, dispatched his warrior (Nandisárathi) to seize him, mounted on the next best charger (Sirigutta). That warrior chased (the fugitive). (Vélusumapa) stationed himself in ambuscade in a forest (called the nigrodha forest in the Rohaṇa division), retaining his seat on his horse. On the approach from behind of his pursuer, he drew his sword, and held it out (neck high). From the impetus of the horse, the pursuer's head was struck off. Taking possession of the head and of both chargers on the same evening he entered Mahágama; and the queen, according to her desire, gratified her longing. The king conferred favours on the warrior proportionate to his great services.

This queen, in due course, gave birth to <sup>7</sup>a son endowed with marks predictive of the most propitious destiny. By the preternatural good fortune of the (infant prince), on the same day, seven ships laden with treasures arrived <sup>8</sup>in different (parts of the island). By the same good fortune, a state elephant of the "Chaddanta" breed, bringing a young elephant (of the same breed) and depositing it here, departed. On the same day, an angler named Kaṇḍula, finding this (young elephant) in a <sup>9</sup>marsh near the harbour, reported it to the king. The rájá sending elephant <sup>9</sup>keepers and having it brought, reared it. From its having been discovered by the fisherman Kaṇḍula, it was named Kaṇḍula. Report having been made to the king that ships had arrived laden with golden utensils and other goods, the monarch caused them to be brought (to Mahágama).

At the festival held on the day on which the king conferred a name on his son, he invited about twelve thousand priests, and thus meditated: "If my son be destined, after extending his rule over the whole of Laṅká, to cause the religion of Buddha to <sup>10</sup>show forth; let at least eight thousand priests, all provided with robes and with uncovered dishes, now enter (the palace). Let

<sup>1</sup> "upside down."

<sup>2</sup> "of the Goṭha sea." Goṭha is the name of the sea called by Sinhalese writers *Goṭṭunuhuda*, "the Dumb sea," most probably on account of its calmness.

<sup>3</sup> "in a well-furnished hall erected there, caused her to partake of the honey as she pleased."

<sup>4</sup> "Assuring himself of the groom's friendship."

<sup>5</sup> "water-lilies."

<sup>6</sup> "a noble son endowed with good fortune; and there was great joy in the king's household thereat."

<sup>7</sup> "from divers countries."

<sup>8</sup> "thicket on the border of a pond."

<sup>9</sup> "catchers."

<sup>10</sup> "shine."

them uncover with one hand their drinking basons, and let them cross the threshold with their right foot foremost. Let the théra Gótama undertake the office of naming my son, and let him <sup>1</sup> *inculcate on him the life of righteousness which leads to salvation.*" All (these silent supplications) were fulfilled accordingly.

Seeing every anticipation realised, the monarch exceedingly rejoiced, presenting the priesthood with rice dressed in milk, caused the ceremony to be performed of naming his child. Uniting in one the <sup>2</sup> *appellations* of "Mahágáma" the seat of his government, and ("Abhaya") the title of his own father, he called him "Gámani-Abhaya." On the ninth day (from that event), while residing at Mahágáma, (the king) renewed connubial intercourse with the queen, whereby she became pregnant. On a son being born, in due course, the rájá conferred on him the name of Tissa. Both these children were brought up in great state.

On the day of the festival of <sup>3</sup> *piercing the ears* of the two (princes), this affectionate (parent) again bestowed the alms of milk-rice on five hundred priests. The monarch, assisted by the queen, having collected into a golden dish a little from each of the partially consumed contents of the priests' dishes, and bringing (this collection to the princes) he put (a handful thereof in the mouth of each) and said: "My children, if ye ever become subverters of the true faith, may this food, when admitted into your stomachs, never be digested." Both the royal youths, fully understanding the imprecation addressed to them, accepting the milk-rice, as if it had been heavenly food, swallowed it.

When these two boys had respectively attained their tenth and twelfth years, the king, wishing to ascertain their sentiments, having as before entertained the priesthood, gathering the residue of their repast into a dish, and placing it near the youths, thus addressed them, dividing the contents of the dish into three portions: "My children, eat this portion, vowing ye will never do injury to the priests, who are the tutelar dévatás of our dynasty. Again vowing 'We two brothers will ever live in amity without becoming hostile, eat this portion.'" Both of them ate these two portions, as if they had consisted of celestial food. (The king then said,) "Eat this, vowing 'we will never make war with the dámiļas.'" On being called upon to make this vow, Tissa flung the portion from him with his hand. Gámani also spurned away his handful of rice, and retiring to his bed laid himself on it, with his hands and feet gathered up. The princes' mother following Gámani, and caressing him, inquired, "My boy, why not stretch thyself on thy bed and lie down comfortably?" "Confined (replied he) by the dámiļas beyond the river (Mahaveļigaṅga) and on the other side by the <sup>4</sup> *unyielding ocean*, how can I (in so confined a space) lie down with outstretched limbs?" The monarch on hearing the import of his reply, was speechless (from surprise).

The prince, in due course, increasing in piety, prosperity, wisdom, <sup>5</sup> *good fortune*, and martial accomplishments, attained his sixteenth year.

<sup>1</sup> This is rather a broad rendering. "Impart the confession of faith ('saraṇa') and the precepts of the law ('sikkhá')," would be literal. It must here be borne in mind that it is customary with the priesthood to administer the confession of faith ('saraṇa') and the five precepts ('pañca síla') to the assembly before the commencement of any ceremony: otherwise one would be led to suppose that these were administered to the child.

<sup>2</sup> "rule over."

<sup>3</sup> "giving rice to." Alluding to the ceremony of weaning and making the child swallow a few mouthfuls of boiled rice as solid food.

<sup>4</sup> "Goṭha sea."

<sup>5</sup> "strength."

<sup>1</sup>*The destination of every mortal creature being involved in uncertainty (from the frailties of mortality), it is only by a life of piety that the desired destination can be ensured. Bearing this truth constantly in mind, the wise man should indefatigably exert himself to earn the rewards of a pious life.*

The twenty-second chapter in the Mahāvapṣa, entitled "Origin of Gámani," composed equally for the delight and affliction of righteous men.

### CHAPTER XXIII.

<sup>2</sup>*The before-mentioned magnificent state elephant Kaṇḍula, supernaturally gifted with strength and symmetry of form, was invaluable from his speed and docility. (Gámani) had also ten powerful warriors, viz., Nandimitta, Súranimīla, Mahásóṇa, Góṭhaimbara, Théráputtābhaya, Bharāṇa, Vélusumana, as also Khañjadéva, Phussadéva, and Labhíyu Vasabha.*

King Elára had a minister named Mitta. In his *native village Kammanta-gáma*, situated in a division to the *south-east*, near the Citta mountain, lived his sister's son, *who had a peculiarity of formation in certain members, and bore the name of his maternal uncle.* (His parents) were compelled to tie a stone, with a band round his waist, to this infant son of theirs, who had acquired the habit of wandering far away. <sup>3</sup>*This thong (nandi) with which he was tied to the stone, by (the boy's) constantly rubbing it backward and forward against the ground at the threshold of the house, wearing through, was broken.* Hence he obtained the appellation of Nandimitta, and acquired the strength of ten elephants. On attaining manhood, repairing to the capital, he attached himself to his uncle.

At that time, on a *damiḷa* being detected in offering any indignity to the *dágobas* or other sacred edifices, this powerful (Nandimitta) was in the practice, after placing his feet on one of his (the offender's) thighs, seizing the other with his hand, and splitting him in two, of pitching the corpse beyond (the barrier of the town). The *dévas* rendered invisible the corpses thus thrown away by him. Reports were made to the king of the obvious diminution of the *damiḷas*; and on being answered, "Seize him with the aid of the warriors," they were not able to enforce that order. This Nandimitta

<sup>1</sup> I think this translation is rather too free. The following would accord better with the original:—"Even in this changeful life's journey men reach their desired destination by walking in the path of virtue. Remembering this let the wise man strive with great earnestness to acquire virtue."

<sup>2</sup> "The Birth."

<sup>3</sup> "The elephant Kaṇḍula grew and became a huge beast, excelling others in strength, beauty, and form; in majesty, speed, and other great qualities."

<sup>4</sup> "village of tenants." I think the word *kammanta-gáma*, "service village" is equivalent to the *nindagama* of the present day. It is a village, the tenants of which are liable to render services to the landlords.

<sup>5</sup> *Dele.*

<sup>6</sup> The original *kṣóhita-guyha* is too delicate to be literally translated.

<sup>7</sup> Insert "grinding."

<sup>8</sup> "But he would (nevertheless) crawl along the ground dragging the stone after him; and in crossing the threshold (one day) the thong ('nandi'), where-with he was tied to the stone, broke." The threshold of a native peasant's cottage generally forms part of the door frame, and projects a little above the level of the floor. What is meant here is, that the strength exerted by the child in hauling the rope, when the stone came in contact with the projecting threshold, was so great as to cause it to snap. So great was his natural strength even in childhood!

then thus meditated: "From my present proceedings there is only a diminution of the people. There is no revival of the glory of our religion. In Róhana there are sovereigns, believers in the 'ratanattaya.' Establishing myself in their courts, and capturing all the *damīlas*, and conferring the sovereignty on those royal personages, I will bring about the revival of the glory of the religion of Buddha." With this view he repaired to the court of Gámani and disclosed his project. The prince, having consulted his mother, received him into his service. The warrior Nandimitta, who was so befriended, established himself at the (prince's) court.

The monarch Kákavaṇṇa Tissa, for the purpose of keeping the *damīlas* in check, established guards at all the ferries of the principal river. This king had a son named Dīghābbaya by another wife (than Vihāra Dévi); by him the passage of the Kacchaka ferry was guarded. In order that he might protect the country within the circumference of two *yójanas*, he called out, to attend that duty, a man from each family.

In the village Kahaṇḍaviṭṭhika, in the Koṭṭhivāla division, there was 'an eminent *caravan* chief named Saṅgha; his seventh son Nimila had the strength of ten elephants, and the prince, desirous of enlisting him, sent a messenger for him. His six brothers derided his helplessness in every way, and his want of skillfulness; his parents therefore refused their consent to the invitation of the prince. Enraged with all his brothers, departing at dawn of day, before the rise of the sun, he reached that prince's post, a distance of three *yójana*. (The prince) to put his powers to the test, imposed upon him the task of performing distant journeys. "In the village Dvāramaṇḍala, near the Cētiya mountain (said he) my friend, the brahman named Kuṇḍala, resides. In his possession there are rich articles (such as frankincense, sandalwood, &c.) imported from beyond the ocean. Repairing to him, bring hither such articles as may be given by him." Having put this injunction on him, and given him refreshment, he despatched him giving him a letter.

Reaching this capital Anurādhapura in the forenoon, being a distance of nine *yójanas* from the (Kacchaka) ferry, he met that brahman. The brahman observed: "My child, come to me after thou hast bathed in the tank." As he had never visited (the capital) before, bathing in the Tissa tank, making offerings at the great bo-tree and the Thúpárama *dágoha*, and for the purpose of seeing the whole capital, entering the town and purchasing aromatic drugs from the bazaars, he departed out of the northern gate, and gathering <sup>2</sup>*uppala* flowers from the *uppala* planted-marshes, presented himself to that brahman. On being questioned by him, he gave an account of his previous journey (in the morning) and his present one. The brahman astonished, having listened to his statements, thus thought: "This is a supernaturally gifted man. Most assuredly if Eḷāra knew him, he would engage him in his service. It is therefore inexpedient that he should even lodge among the *damīlas*. It will be desirable that he should be established in the service of the father of prince (Gámani)." Embodying all this in a letter (the brahman) gave it to him; committing also to his charge some "puṇṇavaḍḍhana" cloths and many other presents; and having fed him, dispatched him to his <sup>3</sup>*prince* (Gámani). This (Nimila), reaching the prince's court at the hour at which shadows are most extended, delivered to the royal

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<sup>1</sup> "a chief named Saṅgha, who was the head of a family, and had seven sons. The prince, desirous of enlisting one of his sons, sent a messenger to him also. Now his seventh son, Nimila, although he had the strength of ten elephants, was naturally indolent; and on that account his six brothers despised him and wished that he should go; but his parents wished not. Being therefore enraged," &c.

<sup>2</sup> "blue lilies from the lily-marsh."

<sup>3</sup> "friend."

youth the despatch and the presents. Pleased (at his feat, the prince addressing himself to his courtiers), said, "Reward him with a thousand pieces." The prince's other courtiers <sup>1</sup>(*from jealousy*) irritated him (*by derision*). He (Gámaní) pacified the young man by giving him ten thousand (and issued these directions to these courtiers): "Let them reconduct him into my presence after having <sup>2</sup>*shaved his head* and bathed him in the river, decked in two of the 'punṇavaḍḍhana' cloths, in beautiful fragrant flowers, and in a rich silk turban." <sup>3</sup>(*These orders having been complied with,*) the king caused his repast to be served by his own retinue. This royal personage moreover bestowed on the warrior, to sleep on, his own state bed, which had cost ten thousand pieces.

Collecting all the presents together, and conveying them to the residence of his parents, he bestowed the ten thousand pieces on his mother and the state bed on his father. On the same night returning to his post, he stationed himself there: (from which circumstance he derived the appellation of Súra-nimila.)

In the morning, the prince hearing of this feat was exceedingly pleased, and bestowing <sup>4</sup>(*severally*) ten thousand pieces for himself and for the formation of his own suite, deputed him to the court of his father (Kákavaṇṇa). The warrior conveying <sup>5</sup>his ten thousand pieces to his parents and giving them to them, repaired to the court of Kákavaṇṇa Tissa. This monarch established him in the service of prince Gámaní, and the said warrior continued in his service.<sup>6</sup>

In a certain village, <sup>7</sup>Hunadari, which has a tank named Kannika, in the Kulumbari division (of Róhāṇa), lived one Sóna, the eighth son of a person called Tissa, who in the seventh year of his age could pull up young <sup>8</sup>cocoanut plants; and who in his tenth year, acquiring great bodily strength, tore up (full grown) <sup>9</sup>cocoanut trees. In due course he attained the physical power of ten elephants. The king hearing of his being such a person, taking him from his father, transferred him to prince Gámaní. The young hero who had been thus sent, protected by (the prince,) lived in his establishment.

In the village Niccelaviṭṭhika, in the Giri division (of Róhāṇa), one Mahánāga had a son possessing the strength of ten elephants. Being of low stature he obtained the name Góṭhaka, and <sup>10</sup>he was addicted to frivolous amusements. <sup>11</sup>He had six brothers senior to himself, who having undertaken the cultivation of a crop of mása, and felled the forest trees standing on the ground,—reserving his portion of the forest, returning home, told him of it. He starting instantly, rooting up the imbarā trees growing there, and leveling the ground, returning, reported the same. The brothers proceeding thither and beholding this wonderful feat, returned to his residence applauding his exploit. From that circumstance he acquired the name of Góṭhayimbara. As in the former instance, the king established him also in the service of the prince.

In the vicinity of the Kóṭi mountain, <sup>12</sup>at the village Kittigāma, there lived

<sup>1</sup> "became jealous (and vexed him)."

<sup>2</sup> "out his hair."

<sup>3</sup> "And when they brought him, thus arrayed, before the king, he caused food to be served to him from his own repast."

<sup>4</sup> "on him arms and attendants and ten thousand pieces, sent him on."

<sup>5</sup> "the."

<sup>6</sup> *Add*, "being treated well (by his master)."

<sup>7</sup> "the."

<sup>8</sup> "Hundari-vápi in the Kulumbari-kanniká."

<sup>9</sup> "palm trees."

<sup>10</sup> "palm."

<sup>11</sup> "his six elder brothers were wont to jest at him."

<sup>12</sup> "They."

<sup>13</sup> "there lived a landed proprietor named Róhāṇa, who was lord of the village Kittl. He conferred on the son born unto him the same name as that of king Goṭhakābhaya. The child grew exceeding strong. At the age of ten or twelve years," &c.

a wealthy landed proprietor named *Rôhaya*. The son of king *Gôthakâbhaya* conferred on his (*Rôhaya's*) son the same name (*Abhaya*). He, about his tenth or twelfth year, acquired great strength. At that age he could toss about stones which four and five men could not lift, as if he were playing at hand balls. His father had made for him, when he attained his sixteenth year, a staff thirty-eight inches in circumference and sixteen cubits long. Striking with this instrument the trunks of palmyra and cocconut trees, he levelled them to the ground: from this feat he became 'a celebrated hero. The king established him also, in like manner, in the service of prince *Gâmanî*. His (*Abhaya's*) father was the patron and supporter of the *théra Mahâsumma*. This wealthy person, having heard the doctrines of Buddhism preached by the *théra Mahâsumma* at the *vihâra* of the *Kôti* mountain, attained the sanctification of "sotâpatti." Thereafter being 'disgusted (with a lay life), announcing his intention to the king, and transferring his property to his son, he entered into the priesthood in the fraternity of that *théra*. Excelling in his calling, he attained the sanctification of "arhat." From this circumstance his son was known by the name of "Theraputtâbhaya."<sup>13</sup>

A certain chief of the village *Kappakandara* had a son named *Bharaṇa*. When he became ten or twelve years old, repairing to a 'wilderness with other boys, he chased many hares; and kicking them with his foot, brought them down cut in two. When he had attained his sixteenth year, 'the villagers revisited this wilderness: he in the same manner expeditiously brought down 'the *gôkannaka* elk and wild hogs. From this exploit 'this hero became celebrated. Him also, in the same manner, the king established in the service of prince *Gâmanî*.

In the district called *Giri*, in the village *Kuṭiyaṅgana*, there lived a wealthy chief named *Vasabha*. He had (two) attached friends, 'a native of the *Vélu* division and one *Sumaṇa* of (*Mahâgâma*) 'in the *Giri* division. At the birth of his (*Vasabha's*) son both these persons, preceded by presents, visited him, and gave their own name (*Vélu Sumaṇa*) to this child. The chief of *Giri* brought up this boy in his own house. He possessed a charger of the "sindhava" breed, which no man could mount. This (animal) on seeing *Vélu Sumaṇa*, thinking "This is a man worthy of backing me," delighted, neighed. The owner comprehending its meaning, said to the youth, "Mount the steed." He, leaping on the charger, pressed him into full speed in a ring. (The animal) presented the appearance of one continuous horse in every part of the circus. Poising himself by his own weight on the back of the flying steed, the fearless youth repeatedly untied and rebound his scarf. The multitude who witnessed this exploit gave him a simultaneous cheer. This wealthy proprietor of *Giri* bestowed ten thousand pieces on him, and (saying to himself): "This is a person worthy of being in the service of the king," rejoiced in presenting him to his majesty. The monarch established the said *Vélu Sumaṇa* in his personal service, conferring on him many honours and other favours.

<sup>11</sup> *In the Mahindadônika division, in the village Kannikâya, near the city Nakula*, the youngest son of one *Abhaya*, named *Déva*, was endowed with great bodily strength. Being (*khafja*) deformed in his foot, he became known by the name of *Khafjadéva*. At that period, this individual going out with

<sup>1</sup> "celebrated as a giant."

<sup>2</sup> "stricken with horror (at the evils incident to the life of a householder)."

<sup>3</sup> *Add.* "(*Abhaya*, the son of the *théra*)."

<sup>4</sup> "jungle (to hunt)."

<sup>5</sup> "he went with the villagers to hunt in the jungle, and."

<sup>6</sup> "elk, deer."

<sup>8</sup> "he became celebrated as a giant."

<sup>7</sup> "one *Veja*, a native of the province."

<sup>10</sup> "chief of."

<sup>6</sup> "In the *Nakula-naga* division, in the village *Mahinda-dopika*."

the villagers elk-hunting, <sup>1</sup>and chasing the cattle which came to him, scared them by his dreadful shouts. This person would also, seizing them by the leg and whirling them over his head, and dashing them on the ground, reduce their bones to powder. The king, hearing these particulars, sent for Khañjadéva and established him in the service of Gámani.

Near the vihára on the Cittala mountain, in the village Kapiṭṭha, lived the son of one Uppala named Phussadéva. This valiant youth repairing to that vihara, accompanied by other young men, <sup>2</sup>and making offerings to the bo-tree, taking up his chank, sounded it. His blast was like a loud peal of thunder. All these youths were terrified unto (Ummáda) stupefaction. From this exploit he acquired the name of Ummáda-phussadéva, and his father taught him <sup>3</sup>the bow exercise, which was the profession of their caste. He became a "sound archer," who shot guided by sound only (without seeing his object); a "lightning archer," <sup>4</sup>(who shot as quick as lightning); <sup>5</sup>a "sand archer," who could shoot through a sandbank. <sup>6</sup>(The arrow) shot by him transpierced through and through a cart filled with sand, as well as through hides a hundred-fold thick; through an Asóka (wood) eight inches, and an Udumbara plank sixteen inches thick, as well as a plate of iron too, and a plate of brass four inches thick. On land his arrow would fly the distance of eight usabhas, and through water one usabha. The Mahárájá hearing of <sup>7</sup>this dexterity, sending for him from his father's house, established him in the service of Gámani.

Near the Tuládhára <sup>8</sup>vihára, in the village <sup>9</sup>Vapigáma, lived one Vasabha, the son of Mattakūmbi. As he was endowed with great personal beauty, he acquired the appellation Labhíya Vasabha.<sup>10</sup> At twenty years of age he attained extraordinary physical power, and was held in great repute. This powerful and extensive landholder, assembling a few labourers, undertook the formation of the tank (near the Tuládhára vihára). He individually lifting up baskets of earth, which ten and twelve stout labourers could alone raise, expeditiously completed the formation of the embankment of the tank. From this feat he became celebrated. The king enlisting him also, and conferring favours on him, assigned him to Gámani. The field (irrigated by this tank) became celebrated under the name of <sup>11</sup>"Udakavára of Vasabha." Thus Labhíya Vasabha was established in the service of Gámani.

At that period the sovereign (Kákavappa) conferred <sup>12</sup>his royal protection on these ten eminent heroes, in the same degree that he protected his son. Assembling these warriors, that provincial monarch issued these commands: "Let the ten warriors each enlist ten men." They enlisted soldiers accordingly. To these hundred warriors similarly the ruler gave directions that each should enlist (ten men). They engaged troops accordingly. Then the king again directed these thousand soldiers to select in like manner (ten men each). They also enlisted soldiers accordingly. The whole number embodied were eleven thousand one hundred and ten.<sup>13</sup>

<sup>1</sup> "would give chase to big wild buffaloes as they were startled one after another, and seizing them by the leg whirl them round his head, and break their bones to pieces by dashing them against the ground."

<sup>2</sup> "took up a chank that was offered to the bodhi tree and blew."

<sup>3</sup> "archery."

<sup>4</sup> "(who shot by the flash of the lightning)."

<sup>5</sup> "A hair archer," (who could shoot through a horse-hair held as a target)."

<sup>6</sup> "With his arrow he would pierce." <sup>7</sup> "his."

<sup>8</sup> "mountain."

<sup>9</sup> "Vihára Vápigáma."

<sup>10</sup> *Add*, "(the constable Vasabha)."

<sup>11</sup> "Vasabha's anicut."

<sup>12</sup> "the same favours on these ten strong men as he did on his own son."

<sup>13</sup> *Add*, "All these persons always found favour in the sight of the ruler of the land, and were maintained on the establishment of his royal son Gámani"

Thus a truly wise man, delighting in having listened to a wonderful result righteously brought about, avoiding the ways of unrighteousness, should incessantly delight in pursuing the paths of righteousness.

The twenty-third chapter in the Mahāvaysa, entitled The " *Embodying of the Warriors,*" composed equally for the delight and affliction of righteous men.

## CHAPTER XXIV.

THIS prince Gámaní, who was skilled in the elephant, horse, and bow exercises, as well as in stratagems, was then residing at Mahágáma; and the king had stationed his (second) son Tissa, with a powerful and efficient force, at Dīghavápi, for the protection of his dominions (against the invasions of the *damīlas*).

After a certain period had elapsed, prince Gámaní, having held a review of his army, proposed to his royal father, " Let me wage war with the *damīlas*." The king, only looking to his (son's) personal safety, interdicted (the enterprise); replying, " Within this bank of the river is sufficient." He, however, renewed the proposition even to the third time; (which being still rejected) he sent to him a female trinket, *with this message*: " *It being said my father is not a man, let him therefore decorate himself with an ornament of this description.*" The monarch, enraged with him, thus spoke (to his courtiers): " Order a gold chain to be made, with which I shall fetter him; not being able to restrain him by any other means." He (the prince) indignant with his parent, retiring (from his court) fled to (Kóṭa in) the Malaya district. From this circumstance of his having become (" *duṭṭha* ") *inimical* to his father, he acquired from that day the appellation " *Duṭṭha Gámaní*."

Thereafter the king commenced the construction of the Mahánuggala *cétiya*. The ruler assembled the priesthood \* \* \* \* \* twelve thousand priests from the Cittala mountain; and from other places twelve thousand assembled there. <sup>5</sup>*When the great Cétiya vihāra was completed,* assembling all the warriors in the presence of the priesthood, <sup>6</sup>*the king made them take an oath. They thus swore:* " *We will not repair to the scene of conflict between thy sons.*" <sup>8</sup>*From this circumstance they (the princes) did not engage in that war.*

The monarch (Kákāvappa Tissa) having caused sixty-four *vihāras* to be constructed, and survived as many years, then demised. The queen placing the corpse of the king <sup>9</sup>*on a low hearse,* and removing it to the Tissamahāvihāra, <sup>10</sup>*introduced herself to the priesthood.* Prince Tissa hearing of this event, hastening thither from Dīghavápi, performed his father's funeral obsequies with great pomp. Taking charge of his mother and of the state elephant Kaṇḍala, this powerful prince, dreading the attack of his brother, quickly departed thence (from Tissavihāra) to Dīghavápi.

<sup>1</sup> "The Acquisition of Warriors."

<sup>2</sup> "remarking, ' Friends, my father, if he be a man, would not say so; let him, therefore, wear this.' " <sup>5</sup> "undutiful."

<sup>4</sup> The words left out are evidently *nīṭhite cétiya*, "when the *cétiya* was completed," which should precede *saṅghaṇṇa sannipātaya bhūpati*, "the ruler assembled the priesthood."

<sup>6</sup> "After he had held the *cétiya* festival, the king."

<sup>6</sup> *Dele.*

<sup>7</sup> "We will take no part in the impending conflict," &c.

<sup>8</sup> "Therefore they (the warriors) took no part in that war."

<sup>9</sup> "in a covered."

<sup>10</sup> "informed the priesthood thereof."

In order that this event might be made known at the court of Duṭṭha Gámaní, all (his father's) ministers having assembled and prepared a report, despatched (a messenger) to him. He (the prince) repairing to Guttahála, and having despatched emissaries thither, repairing thence himself to Mahágáma, effected the assumption of the sovereignty.

Having sent a despatch to his brother, on the subject of his mother and the state elephant Kaṇḍula, and his application having been refused even to the third time, he approached him in hostile array. A great battle was fought between these two princes at Cúlaṅganíyapiṭṭhí, and many thousands of the king's men fell there. The king, his minister Tissa, and his mare Díghathúliká all three fled; and the prince pursued them. The priests raised up a mountain between these two (combatants). He (Tissa) seeing this (miracle), desisted from his pursuit, declaring, "This is the act of the priesthood." The king on reaching the Jívamáli ferry of the Kappakandara river, addressing himself to his minister Tissa, said, "We are famished." The (minister) presented to the (monarch) some dressed rice, placed in a golden dish (which he had kept concealed under his mantle). In order that he might not break through a rule invariably observed by him, of presenting a portion to the priesthood before he himself partook of it, dividing the rice into four portions, he said, "Set up the call of refection." Tissa accordingly set forth the call. The théra (Gótama) resident in the isle of Piyaṅgu, who had been the preceptor in religion of the king, having heard this call by his supernatural gifts of hearing, directed a théra named Tissa, the son of a certain Kuṭimbika, to answer it; who accordingly repaired thither through the air. Tissa (the minister) receiving the refection dish from his hand, presented it to the king: the monarch deposited in the dish his own portion, as well as that reserved to the théra; Tissa (the minister) contributed his portion also: the mare likewise rejecting her portion, Tissa deposited that share also in the dish. The king presented this filled dish of dressed rice to the théra; who, departing through the air, gave it to Gótama théra. The said théra having bestowed <sup>1</sup>these portions of rice on five hundred priests who were willing to partake thereof, with the remnants left by them, at the place where the meal was served, filling the dish again, he remitted it back through the air to the king. Tissa (the minister) watching the progress of the approaching dish, and taking possession of it, served the monarch with his meal. The ruler having taken some refreshment himself, and fed the mare, the said rájá <sup>2</sup>gathering his royal insignia into a bundle, together with the dish, launched them into the air, <sup>3</sup>and they found their way to (Gótama).

Proceeding thence to Mahágáma, <sup>4</sup>and taking with him an army of sixty thousand men, and hastening to make war, engaged in a personal contest with his brother. In the field of battle, in the course of the conflict, the two brothers approached each other; the king mounted on his mare, and Tissa on the state-elephant Kaṇḍula. The king galloped his mare in a circle round the elephant; but even then detecting no unguarded point, he decided on leaping his charger (at the object of his attack). Accordingly springing his steed over the <sup>5</sup>head of his brother on the elephant, he launched his javelin at <sup>6</sup>him,

<sup>1</sup> "a ball of rice each."

<sup>2</sup> "having made a rest ('oumbaṭa') for the dish with his coat of mail, sent it back." The "oumbaṭa" is a circular rest for the round refection bowl of Buddhist monks. It is made in the form of a ring. The king twisted his coat into such a form, placed the bowl on it, and sent it back to the owner.

<sup>3</sup> *Dele.*

<sup>4</sup> "he gathered an army of sixty thousand men, and hastened to make war with his brother."

<sup>5</sup> "his brother."

so that it might 'pass crossways between the back and the skin armour of the elephant (in order that he might display his superiority without injuring the animal which was his own property). In that conflict many thousands of the prince's men fell in battle there; and his powerful army was routed. The elephant, indignant with his rider at the thought of having been mastered by <sup>2</sup>an opponent of the female sex (the mare), rushed at a tree, with the intention of shaking him (the prince) off. Tissa, however, scrambled up the tree; and the elephant joined his <sup>3</sup>(destined) master (Gámání), who, mounting him, pursued the retreating prince; who, in his dread of his brother, seeking refuge in a (neighbouring) vihára, entered the apartment of the chief théra there, and laid himself down under his bed. That priest <sup>4</sup>threw a robe on the bed (to screen him). The king arriving, tracing him by his footsteps, inquired, "Where is Tissa?" The théra replied to him, "Rájá, he is not on the bed." The monarch knowing from this reply that he was under the bed, at once left the premises, and planted guards round the vihára. (In order to prevent the violation of the sanctity of the temple) having placed him (Tissa) on a bed, and covered him with a robe, four young priests lifting up the bed by the four posts, carried the prince out, as if he were the corpse of a priest. The king at once, detecting who the person carried out was, thus addressed him: "Tissa, dost thou think it right to ride mounted on the heads of our tutelary gods? It is not my <sup>5</sup>intention to take from our tutelary saints that which they appropriate to themselves. However, never again forget the admonitions of those sanctified characters." From that very spot the monarch repaired to Mahágáma, and had his mother conveyed thither with all the honours due to a royal parent.

That sovereign, a devoted believer in the doctrines of Buddha, who lived (altogether) sixty-eight years, built in the Róhana division (alone) sixty-eight viháras.

This child of royalty, Tissa, who had been protected by the priests, departed at once for Dighavápi in the guise of a common person; and to the théra Tissa, who was afflicted with a cutaneous complaint, which made his skin scaly like that of <sup>6</sup>the "godha," he thus addressed himself: "Lord, I am a guilty, fallen man; obtain for me my brother's forgiveness." This théra, taking with him Tissa in the character of <sup>7</sup>a junior sámánéra, the servitor of five hundred priests, repaired to the king. Leaving the royal youth at the foot of the stairs, the théra entered the palace with his fraternity. The pious monarch, having offered them seats, presented them with rice-broth and other refreshments. The théra covered his dish (in token of declining the refreshment). On being asked, "Why?" he replied, <sup>8</sup>"I have come accompanied by Tissa." <sup>9</sup>The instant (the king) had said, "Where is that traitor?" (the théra) mentioned the place. <sup>10</sup>The queen Vihára Dévi rushing out, folded her son in her arms (to protect him from violence). The monarch thus addressed (the théra): "Is it now that ye have discovered <sup>11</sup>that we are in the condition of slaves to you? Had ye sent a sámánéra of seven years of age even, most assuredly, neither the sacrifice of the lives of my people, nor our deadly strife, would have taken place. The

<sup>1</sup> "out the armour on his back."

<sup>2</sup> "a female."

<sup>3</sup> *Dele.*

<sup>4</sup> "spread": *pasárayi* meaning that a robe was so spread as to fall down the sides of the bed and screen the prince from view.

<sup>5</sup> "custom to take aught by force from our tutelary saints; howbeit, thou shouldst always remember their kindness."

<sup>6</sup> "an iguana."

<sup>7</sup> "a servitor, and a company."

<sup>8</sup> "We."

<sup>9</sup> "Being asked (again)."

<sup>10</sup> *Insert* " (At that moment)."

<sup>11</sup> "our submissiveness."

fault (added the king) is that of the priesthood." <sup>1</sup>(*The thera pleading guilty thereto, rejoined*), "The priesthood will perform penance." "The impending penalty shall be inflicted on you at once: partake of rice-broth and other refreshments" (said the king), presenting them to the priests himself. <sup>2</sup>Calling out for his brother, in the midst of the assemblage of priests, and seated with his brother, he ate out of the same dish (in token of perfect reconciliation); and then allowed the priests to depart.

He immediately sent back Tissa (to Dīghavāpi) to superintend the agricultural works in progress. He similarly employed himself also, calling out the people by the beat of drums.

Thus good men being sensible that violent resentment, engendered hastily by many and various means, is pernicious; what wise man would fail to <sup>3</sup>entertain amicable sentiments towards others?

The twenty-fourth chapter in the Mahāvāṇsa, entitled, "The War between the Two Brothers," composed equally for the delight and affliction of righteous men.

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#### CHAPTER XXV.

THEREAFTER the rājā Duṭṭha Gāmani having made provision for the welfare of his people, and having enshrined in the point of his sceptre a sacred relic (of Buddha); accompanied by his military array, repairing to the Tissavihāra, and reverentially bowing down to the priesthood, thus delivered himself: "I am about to cross the river for the restoration of our religion. Allot some priests <sup>4</sup>for our spiritual protection. Their accompanying us will afford both protection and the presence of ministers of religion (which will be) equivalent to the observance of the services of our religion." The priesthood accordingly allotted five hundred ministers of the faith (to attend the king in his campaign) as a <sup>5</sup>self-imposed penance. The monarch, accompanied by the priesthood, departed.

Having had a road cleared through the "wilderness for his march thither, mounting his state elephant Kaṇḍula, and attended by his warriors and a powerful force, he took the field. His army formed one unbroken line from Mahāgāma to Guttahāla. Reaching Mahiyāṅgana, he made the damiḷa chief Chatta prisoner; and putting the damiḷas to death here, he moved on to the Amba ferry. For four months he contended with a most powerful <sup>6</sup>damiḷa chief at the post of the Amba ferry, which was almost surrounded by the river, without success. He then brought his mother forward (on the pretence of entering into a treaty of marriage), and by that stratagem made him prisoner. This powerful rājā thereupon <sup>7</sup>pouring down on the damiḷas <sup>8</sup>there, on the same day, took them prisoners. He conciliated the attachment (*khēmo*) of his great force; and distributed the riches (of the plunder among them). From this circumstance the place obtained the name of Khémārāma. He captured <sup>9</sup>at Dōṇa <sup>10</sup>among the marshes in the great division Koṭa, the chief Gavara; at

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<sup>1</sup> "They will therefore have to perform penance. But the business about which you have come will be successful. Partake now," &c. <sup>2</sup> Insert "Then."

<sup>3</sup> "cherish a spirit of forgiveness."

<sup>4</sup> "that we might render homage unto them: their presence (among us) will be even as a festival unto us, and afford us protection."

<sup>5</sup> "punishment for breaches of discipline."

<sup>6</sup> "Malaya country."

<sup>7</sup> "and experienced damiḷa chieftain named Titthamba, at that post."

<sup>8</sup> "making a descent."

<sup>9</sup> "from that post took seven of their chiefs prisoners in one day. Having ensured the security (*Khema*) of the place he distributed the riches (of the plunder) among his forces."

<sup>10</sup> Insert "at Antarāsoḃbha, the chief Mahākoṭṭha."

<sup>11</sup> *Dele.*

Hálakóla, the chief of that place ; at the Nálí marsh, the chief Nálíka ; at Díghábhayagallaka, the chief Díghábhaya ; and, after the lapse of four months, the chief Kapisísa, at the Kaccha ferry ; at the town Kóta, the chief of that name ; and subsequently, Hálavabhánaka ; at Vahiṭṭha, the damiḷa of that name ; and at Gámaní, the chief of that name ; at Kumbágáma, the chief Kumba ; at Nandigáma, the chief Nandika ; in like manner he took prisoner the chief Khápu at Khápugáma ; and at the town *Tumbuno*, two chiefs, an uncle and nephew named *Tumbo and Unno* ; as well as the chief Jambu. Each village gave its name to him (the Malabar chief in charge of it).

The king having heard this report, viz. : " His army is destroying his own 'subjects, without being able to distinguish them ;" made this solemn invocation : " This enterprise of mine is not for the purpose of acquiring the pomp and advantages of royalty. This undertaking has always had for its object the re-establishment of the religion of the supreme Buddha. By the truth of this declaration may the arms and equipments of my army (in the hour of battle, as a mark of distinction,) flash, as if emitting the rays of the sun." It came to pass accordingly.

All those damiḷas who had escaped the slaughter along the bank of the river threw themselves for protection into the (fortified) town called Vijita ; and he also threw up a (khandhávára) fortification in an open plain, on a spot well provided (with wood and water) ; and that place became celebrated by the name of Khandhávárapitṭhi. While this monarch was revolving in his mind the plan of attack on the town of Vijita, seeing Nandimitta passing by, he let loose the state elephant Kaṇḍula after him. Nandimitta, in order that he might arrest the charging elephant, seizing his two tusks in both his hands, planted him on his haunches. *Wherever the place, and whatever the circumstance under which the elephant and Nandimitta wrestled ; from that circumstance the village formed in that place obtained the name of Hatthipóra (the elephant's contest).*

The rájá, having satisfied himself (of the prowess) of both, commenced his assault on the town of Vijita. At the southern gate, there was a terrific conflict between the warriors (of the two armies). At the eastern gate, the warrior Vélusumana, mounted on the charger (carried away from the stables of Elára), slew innumerable damiḷas. The enemy then closed the gates ; and the king *sent the elephant Kaṇḍula and the warriors Nandimitta and Súranimila to the southern gate. The warriors Mahásóna, Góṭha, and Théraputta, these three were at that time assailing the other three gates. That city was protected by three lines of lofty battlements and an iron gate impenetrable by human efforts. The tusk-elephant, placing himself on his knees, and battering a stone wall which was cemented with fine lime, made his way to the iron gate. The damiḷas who defended (that gate) hurled upon him every kind of weapon, heated lumps of iron, and molten lead. Thereupon, on the molten lead falling on his back, the agonised Kaṇḍula rushing to water submerged himself therein. Góṭhaimbara thus addressed him : " This is no assuaging lotion for*

<sup>1</sup> " Issariya."

<sup>2</sup> " towns Tamba and Uppama."

<sup>3</sup> " Tambaka and Uppama."

<sup>4</sup> " men."

<sup>5</sup> " By reason whereof the village that was (afterwards) formed where Nandimitta wrestled with the elephant received the name of Hatthipóra ('elephant fight')."

<sup>6</sup> " advanced his warriors. Kaṇḍula (the elephant) and Nandimitta and Súranimila charged the southern gate ; Mahásóna, Góṭha, and Théraputta, these three, charged the other three gates."

<sup>7</sup> Insert " trenches and."

<sup>8</sup> Orig. " melted resin."

<sup>9</sup> Insert " and smoking."

<sup>10</sup> " soothing drink." Orig. strong drink.

thee : 'returning to the demolition of the iron portal' batter down that gate." This 'monarch of elephants' recovering his courage, and roaring defiance, emerging from the water, stood up with undaunted pride.

The king, 'appointing elephant medical practitioners for that purpose, caused remedies to be applied to the (wounds occasioned by the) 'molten lead; and mounting on his back and patting him on his head, said, "My favourite Kaṇḍula, I confer on thee the sovereignty over the whole of Laṅkā." Having thus gladdened him and fed him with choice food, he wrapped him with a linen cloth; and causing a leather covering to be made, formed of well softened buffalo hide seven-fold thick, and adjusting that leather cloak on his back, and over that again spreading an oiled skin, he sent him forth. Roaring like the thunder of heaven, and 'rushing into the sphere of peril, with his tusks he shivered the gate; with his foot battered the threshold; and the gate fell together with its 'arch and superstructure, with a tremendous crash. Nandimitta opposing his shoulder to the mass of 'superstructure, consisting of the watch tower and other materials of masonry, which was tottering over the elephant, hurled it inwards. The elephant witnessing this feat, overwhelmed with gratitude, 'for the first time forgave him for the mortification of having thrown him by his tusks.

This 'lord of elephants' Kaṇḍula, in order that he might enter the town close behind (Nandimitta), stopping there, looked around for the warrior. Nandimitta resolving within himself, "Let me not enter by the passage opened by the elephant," charged with his shoulder a rampart 'which was in height eighteen cubits and in breadth eight "usabhas." It fell, and he looked towards Súranimila; who, disdainingly to enter by that passage, leaped over the battlements into the heart of the town. Góṭha and Sôṇa, each battering down a gate, likewise entered. The elephant seized a cart wheel, Nandimitta 'also a cart wheel, Góṭha a 'palmyra tree, Nimīla an enormous sword Mahasoṇa a 'cocoanut tree, and Théraputta a great club; and severally slaughtered the damīlas, wherever they were met with scampering through the streets.

The king, demolishing (the fortifications of) Vijita in four months, and proceeding from thence to the attack of Girilaka, slew Giriya the damīla. Marching on the town of Mahéla, which was surrounded on all sides with the thorny kadamba creeper, within which was a great triple line of fortification, in which there was but one gate of difficult access; the king besieging it for four months, got possession of the person of the rájá of Mahéla by diplomatic stratagem.

The sovereign then, preparing to assail Anurádhapura, threw up a fortification at the foot of the Kása mountain, 'in the month "Jeṭṭhamúla," and made a reservoir of water. He held 'a festival there to celebrate the completion of the reservoir. The village formed there acquired the name of Posona.<sup>17</sup>

The reigning monarch Eḷára, hearing of the approach of the rájá Duṭṭha

<sup>1</sup> "return."

<sup>2</sup> "Insert "and."

<sup>3</sup> "noble elephant."

<sup>4</sup> "detailed an elephant doctor and."

<sup>5</sup> Orig. "melted resin."

<sup>6</sup> "daring all danger."

<sup>7</sup> "door and bolts."

<sup>8</sup> "materials falling from the watch tower."

<sup>9</sup> "put away from him the hatred he bore (to Nandimitta) for having hurt his tusks at first."

<sup>10</sup> "noble elephant."

<sup>11</sup> "It, (the rampart) eighteen cubits high and eight "usabhas" long, fell."

<sup>12</sup> "the body of a cart."

<sup>13</sup> "cocoanut tree."

<sup>14</sup> "palmyra."

<sup>15</sup> "and in the month 'Jeṭṭhamúla' (June-July) made there."

<sup>16</sup> "acquatic sports."

<sup>17</sup> Posona is the Sinhalese for "June,"

Gámani with hostile intent, assembled his ministers, and thus addressed these personages: "This rájá is himself a hero: he has also many valiant warriors (in his army): counsellors, what should be done: what do ye advise?" These warriors of king Ełára, commencing with Dighajantu, came to this resolution: "To-morrow we will attack him."

The rájá Duṭṭha Gámani also consulted with his mother. At her recommendation he formed thirty-two strong ramparts. The king displayed in each of these posts personifications of himself, with a royal standard-bearer attending on him; while the monarch himself remained in an inner fortification.

King Ełára, accoutred for battle and supported by his military array, mounted on his state elephant Mahápabbata, advanced on him. At the commencement of the onset the valiant Dighajantu, with sword and shield in hand, striking terror by the fury of his attack, springing up eighteen cubits into the air, and piercing the figure which represented the king, took the first rampart. In this manner, having carried all the other posts, he approached the fortification defended by Gámani, the rájá himself.

The powerful warrior Súranimila, shouting out his own name to him who was rushing at the king, taunted him. The one (Dighajantu) incensed, and replying, "Let me slay him first," made a leap at him. The other met the assailant with his shield. Saying to himself, "I will demolish him and his shield at once," (Dighajantu) slashed at the shield with his sword. The other cast the shield at him. Dighajantu plunging at that unresisting shield, fell with it; and Súranimila springing up, slew the prostrate (enemy) with his sword. Phussadéva sounded his chank, and the army of dāmiḷas gave way: Ełára rallied it, and many dāmiḷas were slain. The water of the tank at that place was discoloured by the blood of the slain; and from that circumstance the tank has been celebrated by the name of "Kulattha."

The monarch Duṭṭha Gámani then making this proclamation by beat of drums, "No other person but myself shall assail Ełára;" accoutred for combat, mounted on his well-appointed state elephant Kaṇḍula, in his pursuit of Ełára, reached the southern gate. These two monarchs entered into personal combat near the southern gate of the city. Ełára hurled his spear: Gámani evaded it; and making his own elephant charge with his tusks the other elephant, <sup>2</sup>and hurling at the same time his javelin at Ełára, <sup>3</sup>he and his elephant both fell together there.

There this conqueror, in the field of victory, surrounded by his martial might, reducing Lapká under (the shadow of) one canopy of dominion, entered the capital.

Summoning within the town the inhabitants of the neighbourhood, within the distance of a yójana, he held a festival in honour of king Ełára. Consuming the corpse in a funeral pile on the spot where he fell, he built a tomb there; and ordained that it should receive honours (like unto those conferred on a Cakkavatti). Even unto this day, the monarchs who have succeeded to the kingdom of Lapká, on reaching that quarter of the city, <sup>4</sup>whatever the procession may be, they silence their musical band.\*

In this manner, Duṭṭha Gámani, having made prisoners thirty-two dāmiḷa chieftains, ruled over Lapká sole sovereign.

\* These honours continued to be paid to the tomb of Ełára, up to the period of the British occupation of the Kandyan territory.—[Note by Mr. Tournour.]

<sup>1</sup> A kind of edible pulse which, when boiled, yields a soup of a blood-red colour."

<sup>2</sup> "hurled."

<sup>3</sup> Full stop: "He."

<sup>4</sup> "in procession, pay the same honour, and."

On being defeated at Vijita, the warrior Díghajantu reminding Eḷára that his nephew was a warrior of repute, sent a mission to the said nephew Bhalluka to hasten hither. Receiving this invitation, he landed on this island on the seventh day after Eḷára's cremation, at the head of sixty thousand men.

He who had thus debarked, though he heard of the death of his king, considering it a disgrace (to retreat), and deciding, "I will wage war;" advanced from Mahátittha hither (to Anurádhapura), and fortified himself at the village Kólabahálaka.

On receiving intimation of his landing, the rájá, who was fully equipped with an army of elephants, cavalry, chariots of war, and infantry, accoutring himself with his martial equipments, and mounting his elephant Kaṇḍula, set out to give him battle. The warrior Ummáda Phussadéva, the most expert archer in the land, equipped with his five weapons of war, and the rest of the warriors also set out.

When the conflict was on the point of taking place, Bhalluka, who was also accoutred for battle, charged immediately in front of the rájá. Kaṇḍula, the monarch of elephants, to break the shock of that attack, backed rapidly; and with him the whole army receded alertly. The king remarked to Phussadéva, "What does this mean? he has never before given ground in the previous twenty-eight battles he has been engaged in." "Victory (replied Phussadéva) is in the rear. This elephant, seeking that field of triumph, is receding. O king, he will make his stand on the spot where victory awaits us."

The elephant continued retreating in the direction of the temple of Puradéva (on the northern side of the great cemetery); and steadily planting himself there, took up his position within the consecrated boundary of the Mahávihára.

When the elephant thus made his stand, Bhalluka the *damila*, presenting himself before the protector of the land, ridiculed him on his retreat. The king guarding his mouth with (the handle of) his sword, reproached him in return. Retorting, "Let me strike the rájá's mouth"; (Bhalluka) hurled his spear at him. The said javelin striking the handle of the sword (which guarded the rájá's mouth) fell to the ground. Bhalluka having vauntingly announced his intention, "Let me hit him in the mouth," set up a shout (at the effect of this throw). The valiant warrior Phussadéva, who was seated behind the king (on the elephant), hurling his javelin at the mouth of this (boasting enemy), happened to graze the ear-ornament of the monarch. Throwing a second spear at him (Bhalluka) who was thus falling (backwards) with his feet towards the rájá, and hitting him on the knee, the *said expert elephant-rider quickly fell (respectfully)* with his head presented to the king. At the fall of the said Bhalluka the shout of victory was set up.

Phussadéva, to manifest his contrition on the spot (for having grazed the ear-ornament of the king with the spear), split his own ear at the part in which the ring is inserted; and himself exhibited to the monarch his streaming blood. Witnessing this exhibition, the king asked, "Why, what is this?" He replied to the monarch, "It is a punishment inflicted by myself for an offence committed against majesty." On inquiring, "What is the offence committed by thee?" he replied, "Grazing the ear-ornament." "My own brother! (exclaimed the king) what hast thou been doing; converting that into an offence which is the reverse of one!" Having made this ejaculation, the monarch, who knew how to appreciate merit, thus proceeded; *"A reward awaits thee from me, proportionate to the service rendered by the throw of the javelin."*

<sup>1</sup> "skilful archer felled him."

<sup>2</sup> Lit. "A great reward awaits thee, worthy of thy (unfailing) arrow."

After having subdued all the *damilas*, the victorious monarch (on a certain day) ascending the state apartment, and there approaching the royal throne in the midst of his officers of state; and while surrounded by the charms of music and revelry, caused Phussadéva's *javelin* to be brought, and <sup>2</sup>to be deposited formally on the royal throne by this assembly; and heaping (gold) over and over again above this *javelin*, and thereby concealing it with *kahapanas*, at once made a present thereof to Phussadéva.

On a subsequent occasion, while seated on this throne, which was covered with drapery of exquisite value and softness, in the state apartment lighted up with aromatic oils, and perfumed with every variety of incense, and spread with the richest carpets, attended by musicians and choristers decked (as if belonging to the court of the *déva Sakka*); this monarch was pondering over his exalted royal state, and calling to his recollection the sacrifice of countless lives he had occasioned; and peace of mind was denied to him.

The sanctified priests resident at *Piyaṅgudīpa*, being aware of this visitation of affliction, deputed eight "arhat" priests to administer spiritual comfort to the monarch. These personages, arriving in the night, descended at the palace gate; and with the view of manifesting that they had journeyed through the air, they rose (through the air) to the upstairs state apartment. The *Mahārāja* bowing down to them, and showing them every mark of attention (by washing their feet and anointing them with fragrant oil), caused them to be seated on the throne; and inquired the object of the visit. "O ruler of men! (said they), we have been deputed by the priesthood at *Piyaṅgudīpa* to administer spiritual comfort unto thee." Thereupon the *rāja* thus replied: "Lords! what peace of mind can there be left for me, when under some plea or other I have been the means of destroying great armies, an *akkhōhipī* in number?" "Supreme of men! from the commission of that act there will be no impediment in thy road to "sagga" (*salvation*): herein no more than two human beings have been sacrificed;—the one person had been admitted within the pale of the salvation of the faith; the other had attained the state of piety which enabled him to observe the five commandments. The rest *'being heretics are sinners, and on a par with wild beasts;*" and added: "As thou wilt cause the religion of Buddha to shine forth in great splendour; on that account, O ruler of men, subdue this mental affliction."

The *Mahārāja*, who had been so admonished, and who had been restored to peace of mind, having bowed down to, and allowed them to depart; thereafter, extended on his bed, thus meditated: "In my childhood, my father and mother administered an oath to me, that I should never take a meal without sharing it with the priesthood. Have I, or have I not, ever partaken of a meal without sharing it with the priesthood?" While pondering thus, he recollected that (he had ate) a round chilly at his morning meal, in a moment of abstraction, without reserving any part of it for the priesthood; and decided thereupon, "It is requisite that I should perform penance on that account."

*Reflecting on the numberless lōtis of human lives sacrificed by these persons (Duffha Gāmanī and his army); a truly wise man, influenced by his abhorrence of such indiscriminate slaughter, pondering on this calamity,*

<sup>1</sup> "arrow."

<sup>2</sup> "causing it to be placed upright on its feather end, heaped gold thereon so as to cover the top thereof, and presented them forthwith to Phussadéva."

<sup>3</sup> "heaven."

<sup>4</sup> "are heretics and sinners who are."

<sup>5</sup> "The good man should bear in mind the numberless crores of human beings sacrificed for the sake of ambition, and the evils attendant thereon. He should also steadfastly keep in mind the instability of all things, with a view to attain enduring happiness. Thus will he obtain before long a deliverance from sorrow or a happy departure (from this world)."

and steadfastly contemplating the principle of mortality; by these means the said pious man will speedily attain "mokkha" (the emancipation from all human affliction); or, at least, will be born in the world of the dévas (which leads to that final emancipation).

The twenty-fifth chapter in the Mahávaṇṣa, entitled "The Triumph of Duṭṭha Gámani," composed equally for the delight and affliction of righteous men.

#### CHAPTER XXVI.

THIS potent monarch, having reduced the dominions of Laṅká under one Government, according to their deserts conferred honorary distinctions on his warriors.

The hero Thérapputtábhaya rejected the reward offered to him: and being asked, "What does this mean?" replied, "The war is not over." (The king) again asked, "Having by war reduced this empire under one Government, what further war can there be?" He thus rejoined, "I will make war to gain the righteous victory over our insidious enemies, the sinful passions." Again and again the rájá attempted to dissuade him: but again and again Thérapputtábhaya, renewing his application, with the king's consent entered into the priesthood. Having been ordained, in due course he attained "arhat," and became the head of a fraternity of five hundred sanctified ministers of religion.

On the seventh day after the elevation of his canopy of dominion, this inaugurated, fearless monarch, (hence also called) Abhaya rájá, with a splendid state retinue, (proceeded to) the Tissa tank to celebrate an aquatic festival with every description of rejoicing; and to keep up a custom observed by his anointed predecessors.

The whole of the king's royal attire, as well as a hundred tributes (presented to him during that festival) were deposited on (a certain spot, which became) the site of the Maricavaṭṭi Vihára; and the royal suite, who were the sceptre-bearers, in like manner deposited in an erect position, on the site of the (future) dágoa of that name, the imperial sceptre.

The Maharájá, together with his suite (thus undressed), having sported about (in the Tissa tank); in the afternoon, he said, "Let us depart: my men, take up the sceptre." The royal suite, however, were not able to move the said sceptre. Attended by all the guards who accompanied the monarch, they made offerings thereto of garlands of fragrant flowers.

The rájá, witnessing this great miracle, delighted thereat, posting a guard round the spot (to which the sceptre was fixed), returned to the capital. Thereafter, he inclosed the sceptre in a cétiya, and encompassed that dágoa with a vihára.

In three years that vihára was completed, and the monarch invited the priesthood to a great festival. Those who assembled on that occasion, of priests, were in number one hundred thousand; and there were ninety thousand priestesses. In that assembly, the ruler of the land thus addressed the priesthood: "Lords! forgetting the priesthood, I have (in violation of a vow) ate a chilly: for that act, this infliction is visited on me. (In expiation thereof) I have constructed this delightful vihára, together with its cétiya: may the priesthood vouchsafe to accept the same." Having made this address, relieved in mind, pouring the water of donation on the hand of the priesthood,

<sup>1</sup> "I will wage war with enemies whom it is very hard to conquer."

<sup>2</sup> "became an."

<sup>3</sup> Dele.

<sup>4</sup> "in the water during the day."

<sup>5</sup> "in expiation of that act."

he bestowed this vihāra on them. <sup>1</sup>*Having caused a superb banqueting hall to be erected around that vihāra, he there celebrated a great festival of alms-offering to the priesthood.* <sup>2</sup>*The hall thus erected, on one side reached the Abhaya tank :—who will undertake to describe the (dimensions of the) other sides ?* For seven days having provided food and beverage, he then bestowed every description of sacerdotal equipments of the most costly kind. The first offering of sacerdotal equipments was worth one hundred thousand, and the last a thousand pieces. The priesthood exclusively obtained all these.

Independently of the incalculable amount of treasures expended, commencing with the construction of the thūpa, and terminating with the alms-festival, in making offerings to the "ratanattaya"; the rest of the wealth (laid out) on this spot, by this monarch,—who was as indefatigable in war as in acts of charity, sincerely attached to the "ratanattaya," endowed with purity of mind, (and wise in the application of his means,)—amounted to nineteen kōṭis.

If by men endowed with wisdom the five evils (loss by confiscation, by robbery, by water, by fire, and by the animal creation) attendant on the acquisition of wealth were thoroughly understood, they would thereby realise the five rewards of virtue (love of mankind, good-will of pious men, character for piety, lay-sanctity, and regeneration in the Dévalōka heavens). The wise man therefore ought to secure to himself the treasure of this knowledge.

The twenty-sixth chapter in the Mahāvap̄sa, entitled "The Festival of Offerings at the Maricavaṭṭi Vihāra," composed equally for the delight and affliction of righteous men.

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CHAPTER XXVII.

<sup>3</sup>*Subsequently (to the construction of the Maricavaṭṭi vihāra and cētiya) this monarch, who was endowed with superlative good fortune, and with wisdom as well as beneficence, was meditating on a tradition which originated (with Mahinda), and had been perpetuated to his time (from generation to generation) without interruption.*

The thera (Mahinda), who had shed the light of religion on this land, had thus prophesied (to Dévānampīya Tissa,) <sup>4</sup>*the ancestor of the king : "Thy descendant, Duṭṭha Gāmanī, a most fortunate prince, will hereafter build the great splendid thūpa Soṇṇamāli (Ruvanveli), in height one hundred and twenty cubits ; as well as the Lōhapāsāda, to serve as an "upōsatha hall," embellished in every possible manner, and having nine stories." The monarch (Duṭṭha Gāmanī) reflecting (on this tradition), and searching for a record thereof, <sup>5</sup>stated to have been deposited in the palace; and by that (search) finding in a vase an inscribed golden plate, he thereon read as follows : "Here-*

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<sup>1</sup> "In the vihāra itself and in a superb hall which he built around it, he."

<sup>2</sup> "That hall extended even over the waters of the Abhaya tank in which pillars were caused to be erected (for a platform). What need is there to speak of other open spaces (into which the hall was extended) ?"

<sup>3</sup> "After that the king deeply meditated on a tradition that was (then) well-established and wide-spread, in this wise, namely, "It is said that the thera (Mahinda)," &c.

<sup>4</sup> "my royal ancestor."

<sup>5</sup> "found in a vase deposited in the king's palace an inscribed golden plate, the writing whereof he read as follows."

after, at the termination of one hundred and <sup>1</sup>*fifty-six* years, the monarch Duṭṭha Gāmaṇi, son of Kākavaṇṇa, will construct such and such edifices in such and such manner." The delighted monarch, overjoyed at hearing this (inscription) read, clapped his hands; and early on the following morning repairing to the magnificent Mahāmégaha garden, and convening the priesthood, thus addressed them: "I will build for you a palace like unto that of the dévas: send to the world of the dévas, and procure for me a plan of their palace." Accordingly they despatched thither eight priests, all sanctified characters.

<sup>2</sup>In the time of the divine sage Kassapa, a certain brahman named Asōka <sup>3</sup>*had made a vow that he would give daily alms sufficient* for eight priests. He said to his slave-woman named Bharapī, "Provide them always." She, during the whole course of her life, zealously providing them; thereafter dying, was born again in a superb and delightful residence in the (Cātumahārājika) heavens, surrounded always by a heavenly host of a thousand attendants. Her enchanting golden palace was in length twelve yōjanas and in circumference forty-eight yōjanas; having nine stories, provided with a thousand apartments and a thousand dormitories. It had four faces, each having in number a thousand windows, like so many eyes; and the eaves of the roof were decorated with a fringe tinkling (with gems). In the centre of this palace was situated the Ambalaṭṭhika hall, decorated with a profusion of banners all around.

The aforesaid eight théras, in their way to the Tāvatiṇsa heavens, seeing this palace, immediately made a drawing of it on a <sup>4</sup>*leaf* with a vermilion pencil; and returning from thence, presented the drawing to the priesthood, who sent it to the court of the king. The monarch, on examining the same, delighted therewith, repairing to the celebrated garden (Mahāmégaha), according to the plan of that renowned palace, constructed the pre-eminent Lōhapāsāda.

The munificent rājā at the very commencement of the undertaking deposited at each of the four gates eight lacs (to remunerate the workmen). He deposited also at each gate, severally, a thousand suits of clothing, as well as vessels filled with sugar, buffalo butter, palm sugar, and honey; and announced that on this occasion it was not fitting to exact unpaid labour; placing therefore <sup>5</sup>*high* value on the work performed, he paid (the workmen) with money. This quadrangular palace was one hundred cubits long on each of its sides, and the same in height. In this supreme palace there were nine stories, and in each of them one hundred apartments. All these apartments were highly <sup>6</sup>*embellished*; they had festoons of beads, resplendent (like) gems. The flower-ornaments appertaining thereto were also set with gems, and the tinkling festoons were of <sup>7</sup>*gold*. In that palace there were a thousand dormitories having windows with ornaments <sup>8</sup>*(like unto)* jewels, which were bright as eyes.

Having heard of the heauty of the conveyance used by the females attached to the déva Vessavaṇa, he (Duṭṭha Gāmaṇi) caused a gilt hall to be constructed in the middle of the palace in the form (of that conveyance). The hall was supported on golden pillars, representing lions and other animals, as

<sup>1</sup> "forty."

<sup>2</sup> "Now."

<sup>3</sup> "was wont to give ticket-food."

<sup>4</sup> "cloth."

<sup>5</sup> "a (proper)."

<sup>6</sup> "finished with silver; and the cornices thereof were embellished with gems."

<sup>7</sup> "silver."

<sup>8</sup> *Dele*,

well as the *dévatás*. At the extremity of this hall, it was ornamented with *festoons of pearls, and all around with beads as before described.*

Exactly in the centre of this *palace*, which was adorned with (all) the seven treasures, there was a beautiful and enchanting ivory throne, floored with boards. On one side (of this throne formed) exclusively of ivory, there was the emblem of the sun in gold; on another, the moon in silver; and (on the third) the stars in pearls. From the golden corners or streaks, in various places as most suitable in that hall, bunches of flowers, made of various gems, were (suspended).<sup>3</sup> On this most enchanting throne, covered with a cloth of inestimable value, an ivory fan<sup>4</sup> of exquisite beauty was placed. On the footstool (of the throne), a pair of slippers ornamented with beads, and above the throne the white canopy or parasol of dominion, mounted with a silver handle, glittered. The eight "*maṅgalika*"<sup>5</sup> thereof (of the canopy) were *like unto the seven treasures*, and amidst the gems and pearls were rows of figures of quadrupeds; at the points of the canopy were suspended a row of silver bells. The edifice, the canopy, the throne, and the (inner) hall were all most superb.

The king caused it to be provided suitably with couches and chairs of great value; and in like manner with carpets of woollen fabric: *even the ladle (usually made of a coconut shell) of the rice boiler was of gold.* Who shall describe the other articles used in that palace? This edifice, surrounded with a highly polished wall, and having four embattled gates, shone forth like the (*Véjayanta*) palace in the *Távatiṣa* heavens. This building was covered with brazen tiles; hence it acquired the appellation of the "brazen palace."

At the completion of this palace the *rájá* assembled the priesthood. They attended accordingly, as in the instance of the *Maricavaṭṭi* festival. There, on the first floor, the "*puthujjana*" priests (who had not attained the state of sanctification) exclusively arranged themselves. On the second floor, the priests who had acquired the knowledge of the "*tépitaka*." On the three succeeding floors, commencing with the third, those arranged themselves who had acquired the several grades of sanctity, commencing with the "*soṭápatṭi*." On the four highest floors, the "*arhat*" priests stationed themselves.

The *rájá* having bestowed this palace on the priesthood, pouring the water of donation on their right hand; *and*, according to the former procedure, *having kept up an alms-festival of seven days.* Independent of the cost of the invaluable articles provided for this palace-festival, the expenditure incurred by this munificent monarch amounted to thirty *kóti*s.

Some truly wise men, even from perishable and unprofitable wealth derive (the rewards of) imperishable and profitable charity. By setting aside the pride of wealth, and seeking *their own spiritual welfare*, they bestow like unto him (*Duṭṭha Gámani*) largely in charity.

The twenty-seventh chapter in the *Mahávaṅsa*, entitled "The Festival of the *Lóhapásáda*," composed equally for the delight and affliction of righteous men.

\* The fan borne by the Buddhist priests; which, till very recently, has been bestowed in Ceylon on the appointments of a chief priest, as the official emblem of his office.—[*Note by Mr. Turnour.*]

<sup>1</sup> "festoons of pearls all around, and cornices." <sup>2</sup> "hall."

<sup>3</sup> *Add* "and between golden creepers there were representations of the *Játakas*."

<sup>4</sup> Eight objects considered as auspicious: namely, a lion, a bull, an elephant, a water-jar, a fan, a flag, a trumpet or chank, and a lamp.

<sup>5</sup> "made of the seven gems."

<sup>6</sup> "even the laver and its ladle (for washing the hands and feet of priests, kept at the door of the temple) were made of gold."

<sup>7</sup> *Dele.*

<sup>8</sup> *Dele.*

<sup>9</sup> "the welfare of others."

## CHAPTER XXVIII.

THEREAFTER, this monarch caused a splendid and magnificent festival of offerings to the bo-tree to be celebrated, expending a sum of one hundred thousand.

Subsequently, while *residing in this capital*, noticing the stone pillar planted on the (intended) site of the Ruvanveḷi thúpa, and recurring to the former tradition, delighted with the thought, he said : "I will construct the great thúpa." Reascending his upstairs palace, and having partaken his evening repast, reclining on his bed, he thus meditated : "The inhabitants of this land are still suffering from the war waged for the subjection of the damilas : it is not fitting <sup>1</sup>to exact compulsory labour ; but in abandoning the exercise of that power, how shall I, who am about to build the great thúpa, procure bricks without committing any such oppression ?" The tutelary deity who guarded the canopy of dominion knew the thought of the personage who was thus meditating. Thereupon a discussion arose among the dévas. Sakka, obtaining a knowledge thereof, thus addressed himself to Vissakamma : "The rájá Gámaní is meditating about the bricks for the cétiya. Repairing to the bank of the deep river (Kadamba), a yójana from the capital, there do thou cause bricks to be produced." Vissakamma, who had been thus enjoined by Sakka, proceeding thither caused bricks to be produced.

In the morning a huntsman repaired with his dogs to the wilderness in that neighbourhood. The dévata of that spot presented himself to the huntsman in the form of <sup>2</sup>a "gódha." The sportsman chasing the "gódha" came upon, and saw the bricks ; and from the circumstance of the "gódha" vanishing, he there thus thought : "Our sovereign is desirous of constructing the great thúpa, this is a (miraculous) offering to him." Hastening (to the king) he reported the same. Hearing this agreeable report of the huntsman, the overjoyed monarch, delighting in acts of benevolence towards his people, conferred on him great favours.

In a village named A'cáravittḥigáma, situated three yójanas to the north-east of the capital, on a space of ground sixteen karisa in extent, <sup>3</sup>golden sprouts of various descriptions sprung up, in height one span, (with a root) one inch under ground. The villagers discovering this ground covered with gold, taking a cupful of this gold and repairing to the king, reported (the circumstance).

At the distance of seven yójanas, <sup>4</sup>in the south-east direction from the capital, on the bank of the river (Mahaveḷigaṅga) in the Tambapittḥi division, a <sup>5</sup>brazen metal rose to the surface. The villagers taking a cupful of these <sup>6</sup>brazen sprouts, and repairing to the rája, reported the circumstance.

In the south-east direction from the capital, at the village Sumanavápi, distant four yójanas, a quantity of gems rose to the surface ; <sup>7</sup>among which there were intermingled the cinnamon stone and sapphire. The villagers taking the same in a cup, and repairing to the rájá, reported the circumstance.

Eight yójanas to the southward of the town, in a cave called Ambaṭṭhakóla,

<sup>1</sup> "entering the capital (one day)." but on remitting those revenues."

<sup>2</sup> "therefore that I should levy taxes,

<sup>3</sup> "an iguana."

<sup>4</sup> "iguana."

<sup>5</sup> "were found nuggets of gold of divers sizes, the largest about a span and the smallest an inch long. The inhabitants discovering that the ground was full of gold, took a plateful thereof to the king, and reported the matter to him."

<sup>6</sup> "to the east of the city, beyond," &c.

<sup>7</sup> "mine of copper."

<sup>8</sup> "nuggets of copper."

<sup>9</sup> "intermingled with."

silver was produced. A certain merchant of the capital, who was proceeding to the Malaya division to procure saffron and ginger in the said Malaya division, taking many carts with him, wishing to get a switch, stopping his carts in the neighbourhood of this cave, ascended a hill. Observing a fruit of the size of a <sup>1</sup>"câti" attached to a <sup>2</sup>branch of a jak tree, which <sup>3</sup>fruit was bending with its weight, and <sup>4</sup>resting on a rock : severing the same (from the branch) with <sup>5</sup>an adze, at the stalk of the fruit, and saying to himself, "This is precious : I must give it (to the priesthood) ;" in the fervour of his devotion, he set up the call of refection. Four sanctified priests presented themselves. This delighted and devoted person, bowing down to them and causing them to be seated, with his <sup>6</sup>adze paring all round the point at which the stalk adhered to the fruit (so that no skin was perceptible), and pulling out (that stalk) he poured into their dishes the juice with which (the cavity of) the stalk was filled. The four brimming dishes of jak fruit juice he presented to them. They accepting the same, departed. And (the merchant again) shouted out the call of refection ; and four other sanctified characters presented themselves there. Receiving their dishes also from them, he filled them with the pods of the jak fruit. Three of them departed : one remained. This particular (priest) in order that he might point out the silver to him, <sup>7</sup>seating himself at the mouth of the cave partook of the jak pods. The merchant having ate as much of the rest of the pods as he wished, taking the residue in a <sup>8</sup>jar, he followed the footsteps of the priest. Having reached this spot, he beheld the théra there, and showed him the usual attentions ; and the théra pointed out to him the path to the entrance of the cave. (The merchant,) bowing down to the théra and proceeding by that (path), discovered the cave. Stopping at the mouth of the cave, he perceived the silver. By chopping it with his <sup>9</sup>adze, he satisfied himself that it was silver. Taking a <sup>10</sup>handful of the silver and hastening to the carts, and leaving his carts there, this eminent merchant conveying this handful of silver, quickly repairing to Anurâdhapura, and exhibiting it to the rájá, explained the particulars.

To the westward of the capital, at the distance of five yójanas, at the Uruvélapattana, pearls of the size of <sup>11</sup>"nelli" fruit, together with coral beads, rose to the shores from the ocean. Some fishermen seeing these, gathering them into one heap, and taking (some of) the pearls and coral in a dish, and repairing to the king, reported the event to him.

To the northward of the capital, at the distance of seven yójanas, in the <sup>12</sup>stream flowing <sup>13</sup>through the broken embankment of the tank of Pélivápigâma, four superb gems, in size <sup>14</sup>a span and four inches, and of the colour of the ummâ flower, were produced. A huntsman discovering these, repairing to the court, reported, "Such and such gems have been discovered by me."

It was on the same day that this most fortunate monarch heard of the <sup>15</sup>manifestation of these bricks and other treasures, to be used in the construction of the Mahâthûpa. The overjoyed (king) conferred favours on those persons (who brought the news of these miraculous productions), <sup>16</sup>as in the

<sup>1</sup> "a large pot or pan."

<sup>2</sup> *Dele.*

<sup>3</sup> "knife."

<sup>4</sup> *Insert* "descended from the hill and."

<sup>5</sup> "bundle."

<sup>6</sup> "A'malaka (emblic myrobalan), interspersed with coral."

<sup>7</sup> *Insert* "sandbanks of the."

<sup>8</sup> "about a small grindstone."

<sup>9</sup> "discovery."

<sup>2</sup> "young."

<sup>3</sup> *Insert* "its fruit."

<sup>4</sup> "knife."

<sup>5</sup> "knife."

<sup>6</sup> "lump."

<sup>7</sup> "into."

<sup>8</sup> "and placing them as guards thereof."

former instance (to the huntsman); and maintaining them under the royal protection, caused all these things to be brought (to the capital).

Thus, he who delights in the accumulation of deeds of piety, not being deterred by the apprehension of its being attended by intolerable personal sacrifices, readily finds a hundred sources of wealth. From this (example) the really religious man should devote himself to (deeds of) piety.

The twenty-eighth chapter in the Mahávaṅsa, entitled "The Acquirement of the Materials for the construction of the Maháthúpa," composed equally for the delight and affliction of righteous men.

#### CHAPTER XXIX.

THUS the collection of the materials being completed, (Duṭṭha Gámani) on the full moon day of the month of "vesákha," and under the constellation "vesákha," commenced the Maháthúpa.

The protector of the land, removing the stone pillar<sup>1</sup> (which bore the inscription); and in order that <sup>2</sup>(the structure) might endure for ages, excavated by various expedients a foundation for the thúpa there, one hundred cubits deep.

This monarch, who could discriminate <sup>3</sup>possibilities from impossibilities, causing by means of his soldiers (literally giants) round stones to be brought, had them well beaten down with pounders; and on the said stones being pounded down accordingly, to ensure greater durability to the foundation, he caused (that layer of stones) to be trampled by enormous elephants, whose feet were protected in leathern cases.

At Satatatintaka,—the spot where the aerial river (flowing out of the Anótatta lake) descends, spreading the spray of its cataract over a space of thirty yójanas in extent,—there the clay is of the finest description: the same being thus exquisitely fine, it is called the "navaníta"<sup>4</sup> clay. This clay, sanctified sámánéras priests (by their supernatural powers) brought from thence. The monarch spread this clay there, on the layer of stones trod down (by elephants); and over this clay he laid the bricks; over them a coat of <sup>5</sup>astrigent cement: over that, a layer of "kuruvinda" stones; over that <sup>6</sup>a plate of iron; on the top of that, the ruler of the land spread <sup>7</sup>the incense of the dévas brought by the sámánéras from Himavanta; over that <sup>8</sup>layer of "phalika" stone, he laid a course of common stones. In every part of the work the clay used was that which is called the "navaníta." Above the layer of common stones he laid a plate of brass, eight inches thick, embedded in a cement made of the gum of the "kapittha" tree, diluted in the water of the small red cocoanut. Over that, the lord of chariots laid a plate of silver, seven inches thick, cemented in vermilion paint, mixed in the "tila" oil.

The monarch, in his zealous devotion to the cause of religion, having made these preparatory arrangements at the spot where the Maháthúpa was to be built; on the fourteenth day of the bright half of the month "ásáhi," causing the priesthood to be assembled, thus addressed them: "Revered lords! initiative of the construction of the great cétiya, I shall to-morrow lay

<sup>1</sup> Insert "that was there."

<sup>2</sup> "he might in every way make the thúpa firm and stable, digged a foundation for it seven cubits deep." Most MSS. have *satta*, "seven"; the Tíká has *sata*, "hundred."

<sup>3</sup> "the advantages and disadvantages of things."

<sup>4</sup> Insert "(butter)."

<sup>5</sup> "rough."

<sup>6</sup> "an iron network."

<sup>7</sup> Insert "marumba, a fragrant (substance) brought," &c.

<sup>8</sup> "a"

<sup>9</sup> "and over that."

the festival-brick of the edifice : let all our priesthood assemble there." This sovereign, ever mindful of the welfare of the people, further proclaimed : "Let all my pious subjects, provided with Buddhistical offerings, and bringing fragrant flowers and other oblations, repair to-morrow to the site of the Maháthúpa."

He ordered his ministers (Vésakha and Siridéva) to decorate the place at which the cétiya (was in progress of construction). Those who were thus enjoined by the monarch, in their devotion and veneration for the divine sage (Buddha), ornamented that place in every possible way. The ruler of the land (by instructions to other parties) had the whole capital, and the road leading hither, similarly decorated.

The ruler of the land, ever mindful of the welfare of the people, for the accommodation of the populace, provided, at the four gates of the city, numerous <sup>1</sup>baths, barbers, and dressers ; as well as clothing, garlands of fragrant flowers, and savoury provisions.<sup>2</sup> The inhabitants of the capital, as well as of the provinces, <sup>3</sup>preparing according to their respective means tributes of these kinds, repaired to the thúpa.

The <sup>4</sup>dispenser of state honours, guarded by his officers of state decked in all the insignia of their full dress, himself captivating by the splendour of his royal equipment, surrounded by a throng of dancing and singing women—rivalling in beauty the celestial virgins—decorated in their various embellishments ; attended by forty thousand men ; accompanied by a full band of all descriptions of musicians ; thus gratifying the populace, this monarch in the afternoon, as he knew the sacred that were not sacred, repaired to the site before-mentioned of the Maháthúpa, as if he had himself been (Sakka) the king of dévas. The king, moreover, deposited in the centre <sup>5</sup>and at the four corners (of the thúpa) a thousand, plus eight, bundles of <sup>6</sup>made-up clothing. The various descriptions of cloths (not made up) the sovereign deposited in a heap ; and for the celebration of the festival, he caused to be collected there honey, clarified butter, sugar, and the other requisites.

From various foreign countries many repaired hither. <sup>7</sup>Who will be able to render an account of the priests of the island who assembled here ? The profound teacher Indagutta, a sojourner in the vicinity of Rájagaha, attended, accompanied by <sup>8</sup>eight thousand théras. The Mahá théra Dhammaséna bringing with him twelve thousand from the fraternity of the Isipatana temple (near Bāránasi), repaired to the site of the thúpa. The Mahá théra Piyadassi from the Jéta vihára (near Sávatthipura) attended, bringing with him sixty thousand priests. The théra Buddharakkhita attended from the Mahávana vihára of Vesáli, bringing eighteen thousand priests. The chief théra Dhammarakkhita, attended from the Ghosita temple of Kósambiya, bringing thirty thousand priests with him. The chief théra Dhammarakkhita, bringing forty thousand disciples from Dakkhinágiri temple of Ujjéni, also attended. The théra named Mittiṇṇa, bringing <sup>9</sup>sixty thousand priests from his fraternity <sup>10</sup>of one hundred thousand at the Asóka temple at Pupphapura. The théra Uttiṇṇa, bringing from the Kasmíra country two hundred and eighty thousand priests. The great sage Mahadéva with <sup>11</sup>fourteen lacs and sixty thousand priests from Pallavabhogga ; and Mahá Dhammarakkhita, théra of

<sup>1</sup> "bath-attendants."

<sup>2</sup> Add "according as they were required."

<sup>3</sup> Dele.

<sup>4</sup> "lord of the land."

<sup>5</sup> Dele.

<sup>6</sup> "clothes, and caused divers (other) cloths to be collected on the four sides thereof."

<sup>7</sup> "What need of speaking then about."

<sup>8</sup> "eighty."

<sup>9</sup> Inert "one hundred and."

<sup>10</sup> Dele.

<sup>11</sup> "four."

Yóna, accompanied by thirty thousand priests <sup>1</sup>from the vicinity of *Alasadda*, the capital of the Yóna country, attended. The théra Uttara attended, accompanied by sixty thousand priests from <sup>2</sup>the *Uttania temple* in the wilderness of Vinjha. The Mahá théra Cittagutta repaired hither, attended by thirty thousand priests from the Bódhimaṇḍa. The Mahá théra Candagutta repaired hither, attended by eighty thousand priests from the Vanavása country. The Mahá théra Suriyagutta attended, accompanied by ninety-six thousand priests from the Kélása vihára. The number of the priests of this island who attended is not specifically stated by the ancient (historians). From all the priests who attended on that occasion, those who had overcome the dominion of sin alone are stated to be ninety-six kóṭis.

These priests, leaving a space in the centre for the king, encircling the site of the cétiya in due order, stood around. The rájá having entered that space, and seeing the priesthood who had thus arranged themselves, bowed down to them with profound veneration ; and overjoyed (at the spectacle), making offerings of fragrant garlands, and walking thrice round, he stationed himself in the centre, on the spot where the "punṇaghaṭa" (filled chalice) was deposited with all honours. This (monarch) superlatively compassionate, and regardful equally of the welfare of <sup>3</sup>the human race and of spirits, delighting in the task assigned to him <sup>4</sup>by means of a minister, illustrious in descent and fully decorated for the solemn occasion, to whom he assigned a highly polished pair of compasses made of silver, pointed with gold, having at the place before-mentioned prepared himself to describe the circle of the base of the great cétiya, by moving round (the leg of the compass ; at that instant) the inspired and profoundly prophetic great théra, named Siddhattha, arrested the monarch in the act of describing (the circle), saying, "The monarch is about to commence the construction of a stupendous thúpa: at the instant of its completion he is destined to die : the magnitude also of the thúpa makes the undertaking a most difficult one." For these reasons, looking into futurity, he prohibited its being formed of that magnitude. The rájá, although anxious to build it of that size, by the advice of the priesthood, and at the suggestion of the théras, adopting the proposal of the théra (Siddhattha), under the direction of that théra described, for the purpose of laying the foundation bricks thereon, a circle of moderate dimensions. The indefatigable monarch placed in the centre eight golden and eight silver vases, <sup>5</sup>and encircled them with eight (silver) and eight (golden) bricks. He also deposited one hundred and eight new (earthen) vases, and around each of the eight bricks he deposited one hundred and eight pieces of cloths.

*Thereupon by means of the especially selected minister, who was decorated with*

<sup>1</sup> "from Alasandá."      <sup>2</sup> "Vattaniya, their dwellings."      <sup>3</sup> "all beings."

<sup>4</sup> "caused a minister of noble descent, well attired, to hold the end of a fine rod of silver that was fitted into a gold pivot, and began to make him walk round therewith along the prepared ground, with the intent to describe a great circle to mark the base of the cétiya. Thereupon a great théra of great epiritual power, by name Siddhattha, who had an insight into the future, dissuaded the king, saying to himself, 'The king is about to build a great thúpa indeed ; so great that while yet it is incomplete he would die : moreover, if the thúpa be a very great one it would be exceedingly hard to repair.' "

<sup>5</sup> "and surrounded them with one thousand and eight fresh vases and with cloth in quantities of one hundred and eight pieces. He then caused eight excellent bricks to be placed separately (one in each of the eight quarters), and causing a minister, who was selected and arrayed in every manner for that purpose, to take up one that was marked with divers signs of prosperity, he laid the first auspicious stone in the fine fragrant cement on the eastern quarter ; and lo ! when jessamine flowers were offered thereunto, the earth quaked."

all the insignia of state, causing to be taken up one of those bricks, which was surrounded with all the pageantry of festivity, (the king) deposited it there on the eastern side, with the prescribed formalities, in the delicious fragrant cement formed out of the jessamine flowers which had been presented in offerings : and the earth quaked. The other seven bricks also he caused to be laid (severally) by seven state ministers, and 'celebrated great festivals. Thus those bricks were laid during the bright half of the month "ásáhi," on the fifteenth day, when the moon attains its utmost plenitude.

The overjoyed monarch having in due order bowed down and made offerings to these Mahá theras, victors over sin, at each of the four quarters at which they stood ; repairing to the north-east point and bowing down to the sanctified Mahá thera, Piyadassi, stationed himself by his side. The said (Mahá thera) on that spot raising the "jayamañgala" chant, expounded to him (the monarch) the doctrines of the faith. That discourse was <sup>2</sup>to that (assembled) multitude an elucidation (of those doctrines). Forty thousand lay persons attained <sup>3</sup>superior grades of sanctity ; forty thousand attained the state "sótápati"; a thousand "sakadágámi"; the same number "anágámi"; and a thousand also, in like manner, attained "arahatta." Eighteen thousand priests and fourteen thousand priestesses also attained the sanctification of "arahatta."

<sup>4</sup>From this example (of Duttá Gámani) by the truly wise man, whose mind, in his implicit faith in the "ratanattaya," is bent on the performance of charitable actions, and who is devoted to the welfare of the human race, the conviction being firmly entertained that the advancement of the spiritual salvation of the world is the highest attainable reward ; imbued by the spirit of faith and by other pious impulses, he ought zealously to seek that reward.

The twenty-ninth chapter in the Mahávamsa, entitled, <sup>5</sup>"The Preparation for the (construction of the) Thúpa," composed equally for the delight and affliction of righteous men.

## CHAPTER XXX.

THE Mahárájá reverentially bowing down to the whole priesthood, thus <sup>6</sup>addressed them : "Whatever the term of the period may be, during which the cétiya will be in process of completion, (for that period) accept your maintenance from me." The priesthood did not accede to this (proposition). He then by degrees (reducing the term of this invitation), solicited them to remain seven days. Having succeeded in gaining their acceptance of the seven days' invitation from one-half of the priesthood, the gratified monarch causing edifices to be erected on eight different spots round the site of the thúpa, for the priests who had accepted the invitation, there he maintained the priesthood by the assignment of alms for seven days. At the termination thereof he allowed the priesthood to depart.

Thereafter, by the beat of drums, he expeditiously assembled the bricklayers : they amounted to five hundred in number. One of them being asked

<sup>1</sup> "caused auspicious ceremonies to be performed over them."

<sup>2</sup> "attended with great benefit to the multitude."

<sup>3</sup> "the knowledge of the Law."

<sup>4</sup> "Seeing that the highest good of humanity is brought about by means of him whose mind delighteth in the Three Gems, and whose heart is inspired with a love of mankind and a spirit of self-sacrifice,—a man should cherish a love of faith and other virtuous impulses."

<sup>5</sup> "The Commencement (of the building) of the Thúpa."

<sup>6</sup> "invited them : 'Be pleased to accept my alms until the cétiya is completed.'"

by the king, "How much work canst thou perform?" he replied to the monarch, "I will in one day complete work sufficient to contain the earth drawn by a hundred men in carts." The rájá rejected him.<sup>2</sup> Thereafter (each of the five hundred bricklayers) decreasing the quantity of work by half, at last they stated two "ammanans" of sand. The four bricklayers (who gave this answer, also) the rájá dismissed. Thereupon an intelligent and expert bricklayer thus addressed the monarch: "I (will do the work of) one 'ammanan' of sand, having (first) pounded it in a mortar, sifted it in a sieve, and ground it on a grinding stone." On this offer being made, the ruler of the land, omnipotent as Sakka himself, being aware that on this thúpa no grass or other weed ought to be allowed to grow, inquired of him, "In what form dost thou propose to construct the cétiya?" At that instant Vissakamma<sup>3</sup> (*invisibly*) came to his aid. The bricklayer, filling a golden dish with water, and taking some water in the palm of his hand, dashed it against the water (in the dish); a great globule, *in the form of a coral bead*, rose to the surface; and he said, "I will construct it in this form." The monarch delighted, bestowed on him a suit of clothes worth a thousand, a splendid pair of slippers, and twelve thousand kahápaṇas.

In the night the rájá thus meditated: "How shall I transport the bricks without harassing labourers?" The dévas divining the meditation, night after night brought and deposited at the four gates of the cétiya bricks sufficient for each day's work. The delighted monarch being informed of this (miraculous proceeding), commenced upon the construction of the cétiya; and caused it to be proclaimed, "It is not fitting to exact unpaid labour for this work." At each of the gates he deposited sixteen lacs of kahápaṇas; a vast quantity of cloths; food together with beverage, served in the most sumptuous manner; garlands of fragrant flowers; sugar and other luxuries; and the five condiments used in mastication (and issued these directions:)" "Having performed work according to their inclination, let them take these things according to their desire." Pursuant to these directions the royal servants, permitting the workmen to make their selection, distributed these things.

A certain priest, desirous of contributing his personal aid in the erection of this thúpa, brought a handful of earth prepared by himself (in the manner before described). Repairing to the site of the cétiya, and eluding the king's overseers (who had been enjoined to employ paid labourers only) delivered that (handful of earth) to a bricklayer. He, the instant he received it, detected (the difference).<sup>5</sup> *This evasion of the king's order being made known, it led to a disturbance. The king hearing of the affair, repairing to the spot, interrogated the bricklayer. (He replied), "Lord! priests are in the habit, holding flower-offerings in one hand, of giving me a handful of earth with the other: I am only able, lord, to distinguish that such a priest is a stranger, and such a priest is a resident person here; (but I am not personally acquainted with them)."*

The rájá having heard this explanation, in order that (the bricklayer) might point out the priest who gave the handful of earth, sent with him a "balattha" (one of the messengers who enforce the authority of the king). He pointed

<sup>1</sup> "I will exhaust, in one day (in my work), the earth drawn in a cart by an hundred men."

<sup>2</sup> *Add* " (as so large a portion of earth mixed in the masonry would have the effect of producing trees in the edifice)."

<sup>3</sup> "inspired him."

<sup>4</sup> "like unto a ball of crystal."

<sup>5</sup> *Add* "and suspected the priest from his manner."

<sup>6</sup> "The rumour spread gradually, and reached the ears of the king, who."

<sup>7</sup> "not."

<sup>8</sup> "as."

out the (offending priest) to that enforcer of authority, who reported him to the rájá. The king (in order that he might fulfil his own vow of building the dágoa exclusively with paid labour, yet without compelling the priest to violate the rule that priests should never accept any reward or remuneration) had three jars filled with <sup>1</sup>*fragrant jessamine and mugreen flowers* deposited near the bó-tree; and by the management of his messenger he contrived that they should be accepted by the priest. To the said priest who was standing there (at the bó-tree) after having made an offering (of these flowers), without having discovered (the trick played), the messenger disclosed the same. It was then that the priest became conscious (that the merit of the act performed by him had been cancelled by the acceptance of these flowers).

A certain théra, the relation of the aforesaid bricklayer, resident at Piyá-galla in the Kéliváta division, impelled by the desire of contributing towards the construction of the cétiya, and having ascertained the size of the bricks used there, and manufactured such a brick, repaired thither; and deceiving the superintendents of the work, presented the brick to the bricklayer. He used the same, and a great uproar ensued. The instant the rájá was informed of it, he inquired of the bricklayer, "Canst thou identify that brick?" Though he knew it, he replied to the king, "I cannot identify it." (The monarch) again asking, "Dost thou know the théra?" thus urged, he said "I do." The monarch, that he might point him out, assigned to him a "balattha." The said messenger having identified (the priest) by means of him (the bricklayer); pursuant to the commands of the rájá, proceeded to the Kaṭṭhahála parivéna; and sought the society of, and entered into conversation with, this théra. Having ascertained the day of the théra's intended departure, as well as his destination, he said, "I will journey with thee to thy own village." All these particulars he reported to the rájá, and the king gave him a couple of <sup>2</sup>*most valuable woollen cloths, with a thousand pieces*; and having also provided many sacerdotal offerings, sugar, and a "náli" full of scented oil, despatched him on this mission. He departed with the théra; and on the following day, at the Piyá-gallaka vihára, having seated the priest at a cool, shady, and well-watered spot, presenting him with sugared water, and anointing his feet with the scented oil, and fitting them with the slippers, he bestowed on him the priestly offerings with which he was entrusted. <sup>3</sup>*This pair of cloths and other articles belonged to a certain théra who is attached to me as if he were a son: accepting them from him, I now give them all to thee.* Having thus spoke, and presented (the théra) with these things; <sup>4</sup>*to him who was departing, having accepted them, the "balattha" in the precise words of the king, delivered the royal message.*

<sup>5</sup>*Many asankiyas of paid labourers, in the course of the construction of the thúpa, becoming converts to the faith, went to "sugati."*<sup>6</sup> The wise man bearing in mind that by <sup>7</sup>*conversion alone to the faith* the supreme reward of being born in heaven is obtained, should make offerings also at the thúpa.<sup>8</sup>

Two women who had worked for hire at this place, <sup>9</sup>*after the completion of the great thúpa* were born in the Távatigsa heavens. <sup>10</sup>*Both* these (women), endowed with the merits resulting from their piety in their previous existence,

<sup>1</sup> "jessamine flower buds."

<sup>2</sup> "cloths worth."

<sup>3</sup> "These priestly articles were bought by me for a certain théra who is attached to me, and this couple of cloths for my son."

<sup>4</sup> "and having bowed unto him who had accepted them, and departed."

<sup>5</sup> "A great number."

<sup>6</sup> "heaven."

<sup>7</sup> "only taking a delight in Buddha."

<sup>8</sup> Add "(as the following story will illustrate)."

<sup>9</sup> "(died), and." <sup>10</sup> Insert "After the completion of the great thúpa both" &c.

calling to mind what the act of piety of that previous existence was, and preparing fragrant flowers and other offerings, descended <sup>1</sup>(at a subsequent period) to this thúpa to make oblations. Having made these flower and other offerings to the cétiya, they bowed down in worship.

At the same instant the théra Mahásiva, resident at the Bhátivaṅka vihára, who had come in the night time, <sup>2</sup>saying, "Let me pray at the great thúpa"; seeing these females, concealing himself behind a great "sattapaṇṇi" tree, and stationing himself unperceived, he gazed on their miraculous attributes. At the termination of their <sup>3</sup>prayers he addressed them thus: "By the effulgence of the light proceeding from your persons the whole island has been illuminated. By the performance of what act was it, that from hence ye were transferred to the world of the dévas?" These dévatás replied to him: "The work performed by us at the great thúpa." Such is the magnitude of the fruits derived from faith in the <sup>4</sup>successor of former Buddhas!

<sup>5</sup>As by the bricklayers the thúpa was successively raised three times to the height of the ledge on which the flower-offerings are deposited, (on each occasion) the inspired (théras) caused (the edifice) to sink to the level of the ground. In this manner they depressed (the structure) altogether nine times. Thereupon the king desired that the priesthood might be assembled. The priests who met there were eighty thousand. The rájá repairing to the assembled priesthood, and making the usual offerings, bowed down to them, and inquired regarding the sinking of the masonry. The priesthood replied, "That is brought about by the inspired priests, to prevent the sinking of the thúpa itself (when completed): but now, O Mahárájá! it will not occur again. Without entertaining any further apprehensions, proceed in the completion of this undertaking." Receiving this reply, the delighted monarch proceeded with the building of the thúpa. At the completion for the tenth time up to the ledge on which flower-offerings are deposited, ten kóṭis of bricks (had been consumed).

The priesthood, for the purpose of obtaining (méghavaṇṇa) cloud-coloured stones for the formation of the receptacle of the relic, assigned the task of procuring them to the sámāpéras Uttara and Sumaṇa, saying, "Bring ye them." They, repairing to Uttarakuru, brought six beautiful cloud-coloured stones, in length and breadth eighty cubits and eight inches in thickness, of the tint of the "gauṭhi" flower, without flaw, and resplendent like the sun. On the flower-offering ledge, in the centre, the inspired théras placed one (of the slabs), and on the four sides they arranged four of them in the form of a box. The other, to be used for the cover, they placed to the eastward, where it was not seen. For the centre of this relic receptacle, the rájá caused to be made an exquisitely beautiful bo-tree <sup>6</sup>in gold. The height of the stem, <sup>7</sup>including the five branches, was eighteen cubits: <sup>8</sup>the root was coral: <sup>9</sup>he planted (the tree) in an emerald. The stem was of pure silver; its leaves glittered with gems. The faded leaves were of gold; its fruit and tender leaves were of coral. On its stem, <sup>10</sup>eight inches in circumference, flower-creepers, representations of quadrupeds, and of the "haṇsa," and other birds, shone forth. Above this (receptacle of the relic), around the edges of a beautiful cloth canopy, there was a fringe with a golden border tinkling with pearls; and in various parts

<sup>1</sup> Dele.

<sup>2</sup> "to worship the great thúpa."

<sup>3</sup> "worship."

<sup>4</sup> "Tathágata ('the successor of former Buddhas')."

<sup>5</sup> "No sooner were the three ledges for laying offerings of flowers built up with bricks and raised, than the théras, who were endued with spiritual power."

<sup>6</sup> "made of precious things."

<sup>7</sup> Dele.

<sup>8</sup> Insert "it had five branches."

<sup>9</sup> "it was fixed on emerald ground."

<sup>10</sup> "there were representations of the eight auspicious objects (aṭṭha-maṅgaliká), flower-plants, and beautiful rows of quadrupeds and haṇsas."

garlands of flowers (were suspended). At the four corners of the canopy a bunch exclusively of pearls was suspended, each of them valued at nine lacs: emblems of the sun, moon, and stars, and the various species of <sup>1</sup>flowers, represented in gems, were appended to the canopy. In (the formation of) that canopy were spread out eight thousand pieces of valuable cloths of various description and of every hue. He surrounded the bo-tree with a low parapet, in different parts of which gems and pearls of the size of a "neli" were studded. At the foot of the bo-tree rows of vases filled with the various flowers represented in jewellery, and with the four kinds of perfumed waters, were arranged.

On an invaluable golden throne, erected on the eastern side of the bo-tree (which was deposited in the receptacle), the king placed a resplendent golden image of Buddha (in the attitude in which he achieved buddhahood at the foot of the bo-tree at Uruvéla in the kingdom of Magadha). The features and members of that image were represented in their several appropriate colours, in exquisitely resplendent gems. There (in that relic receptacle, near the image of Buddha), stood (the figure of) Mahábrahma, bearing the silver parasol of dominion; Sakka, the inaugurator, with his "vijayuttara" chank; Pañcasikha with his harp in his hand; Kálanága together with his band of singers and dancers; the hundred armed Mára (Death) mounted on his elephant (Girimékhalá), and surrounded by his host of attendants.

Corresponding with this altar on the eastern side, on the other three sides also (of the receptacle) altars were arranged, each being in value a "kóṭi." <sup>2</sup>In the north-eastern direction from the bo-tree there was an altar arranged, made of the various descriptions of gems, costing a "kóṭi" of treasure. The various acts performed at each of the places at which (Buddha had tarried) for the seven times seven days (before his public entry into Bārānaśi), he most fully represented (in this relic receptacle); as well as (all the subsequent important works of his mission, viz.): Brahmá in the act of supplicating Buddha to expound his doctrines; the proclamation of the sovereign supremacy of his faith (at Bārānaśi); the ordination of Yasa; the ordination of the Bhaddavaggiyá princes; the conversion of the Jaṭila sect; the advance of Bimbisára (to meet Buddha); his entrance into the city of Rájagaha; the acceptance of the Véluvana temple (at Rájagaha); his eighty principal disciples <sup>3</sup>there (resident); the journey to Kapilavattu, and the golden "chañkama" there; the ordination of (his son) Ráhula and of (his cousin) Nanda; the acceptance of the Jéta temple (at Sávatthi); the miracle of two opposite <sup>4</sup>results performed at the foot of the <sup>5</sup>amba tree (at the gates of Sávatthi); <sup>6</sup>his sermon delivered in the Távatiṣa heavens (to his mother Máyá and the other inhabitants of those heavens); the miracle performed unto the dévas at his descent (from the heavens, where he had tarried three months expounding the "abhidhamma"); the interrogation of the assembled théras (at the gates of Sañkapura, at which he alighted on his descent from the Távatiṣa heavens, and where he was received by Sáriputta at the head of the priesthood); the delivery of the "Mahásamaya" discourse (at Kapilavattu, pursuant to the example of all preceding Buddhas); the monitory discourse addressed to (his son) Ráhula (at Kapilavattu after he entered into priesthood); the delivery of the Mahámaggala discourse (at Sávatthi, also pursuant to the example of preceding Buddhas); the assembly (to

<sup>1</sup> "lotuses."

<sup>2</sup> "There was also a bed (representing that on which Buddha rested immediately after he had attained enlightenment) with its head towards the bodhi tree, adorned with," &c.

<sup>3</sup> *Dale.*

<sup>4</sup> "gaṇḍamba tree."

<sup>5</sup> "phenomena."

<sup>6</sup> "the discourses." The Abhidharma.

witness the attack on Buddha made at Rájagaha by the elephant) Dhanapála ; the discourse addressed to A'javaka (at A'javipura) ; the <sup>1</sup>discourse on the string of amputated fingers (at Sávatthi) ; the subjection of (the nága rájá Apalála <sup>2</sup>at \* \* \* \* \*); the (series of) discourses addressed to the Páráyana brahman tribe (at Rájagaha) ; as also the <sup>3</sup>revelation of (Buddha's) approaching demise (communicated to him by Mára three months before it took place at Pává) ; the acceptance of the alms-offering prepared of hog's flesh (presented by Cunda at Pává, which was the last substantial repast Buddha partook of) ; and of the couple of "siḡgivaṇṇa" cloths (presented to Buddha by the trader Pukkusa on his journey to Kusinára to fulfil his predicted destiny) ; the draught of water which became clear (on the disciple A'nanda's taking it for Buddha from the river Kukuta, the stream of which was muddy when he first approached it to draw the water) ; his "parinibbána" (at Kusinára) ; the lamentation of dévas and men (on the demise of Buddha) ; the prostration at the feet (of Buddha on the funeral pile) of the théra (Mahá Kassapa, who repaired to Kusinára by his miraculous powers from Himavanta to fulfil this predestined duty) ; the self-ignition of the pile (which would not take fire before Mahá Kassapa arrived) ; the extinction of the fire, as also the honours rendered there ; the partition of (Buddha's) relics by the (brahman) Dóṇa. By this (monarch) of illustrious descent, many of the "Játaka" (the former existences of Buddha), which were the best calculated to turn the hearts of his people, to conversion, were also represented. He caused Buddha's acts during his existence as Vessantara rájá to be depicted in detail ; as well as (his history) from the period of his descent from Tusitapura to his attaining buddhahood at the foot of the bo-tree. At the farthest point of the four sides (of the relic receptacle) the four great (mythological) kings (Dhataratṭha, Viruḷha, Virúpakka, and Vessavaṇa) were represented ; thirty-three dévas and thirty-two <sup>4</sup>princes ; twenty-eight chiefs of yakkhas ; above these again, dévas bowing down with clasped hands raised over their heads ; still higher others bearing vases of flowers ; dancing dévas and chanting dévas ; dévas holding up mirrors, as well as those bearing bouquets of flowers ; dévas carrying flowers, and other dévas under various forms ; dévas bearing rows of boughs made of jewels ; and among them (representations of) the "dhammacakka" ; rows of dévas carrying swords ; as also rows bearing refection dishes. On their heads, rows of lamps, in height five cubits, filled with aromatic oil and lighted with wicks made of fine cloth, blazed forth. In the four corners of the receptacle a bough made of coral, each surmounted with a gem. In the four corners also shone forth a cluster, each of gold, gems, and pearls, as well as of lapis lazuli. In that relic receptacle on the wall made of the cloud-coloured stone, streams of lightning were represented illuminating and setting off (the apartment). The monarch caused all the images in this relic receptacle to be made of pure<sup>5</sup> gold, costing a "kóṭi." The chief théra Indagutta, master of the six branches of doctrinal knowledge, and endowed with profound wisdom, who had commenced the undertaking, superintended the whole execution of it himself. By the supernatural agency of the king, by the supernatural agency of the dévatás, and by the supernatural agency of the arhat priests, all these (offerings) were arranged (in the receptacle) without crowding the space.

<sup>1</sup> "conversion of Aṅgulimála."

<sup>2</sup> There is no omission in the text here as the asterisks would indicate.

<sup>3</sup> "relinquishment of Buddha's full term of life (three months before his death)."

<sup>4</sup> "princesses."

<sup>5</sup> Insert "solid."

<sup>1</sup>*By the truly wise man, sincerely endowed with faith, the presentation of offerings unto the deity of propitious advent, the supreme of the universe, the dispeller of the darkness of sin, the object worthy of offerings when living, and unto his relics when reduced to atoms, and conducing to the spiritual welfare of mankind, being both duly weighed; each act of piety will appear of equal importance (with the other); and as if unto the living deity himself of felicitous advent, he would render offerings to the relics of the divine sage.*

The thirtieth chapter in the Mahāvayṣa, entitled "The Description of the Receptacle for the Relics," composed equally for the delight and affliction of righteous men.

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CHAPTER XXXI.

THE vanquisher of foes (Duṭṭha Gāmani) having perfected the works to be executed within the relic receptacle, convening an assembly of the priesthood, thus addressed them: "The works that were to be executed by me in the relic receptacle are completed; to-morrow I shall enshrine the relics. Lords, bear in mind the relics." The monarch having thus delivered himself, returned to the city. Thereupon the priesthood consulted together as to the priest to be selected to bring the relics; and they assigned the office of <sup>2</sup>escorting the relics to the disciple named Sóputtara, who resided in the Pújá parivēṇa, and was master of the six departments of doctrinal knowledge.

<sup>3</sup>*During the pilgrimage (on earth of Buddha), the compassionating saviour of the world, this personage had (in a former existence) been a youth of the name Nanduttara; who, having invited the supreme Buddha with his disciples, had entertained them on the banks of the river (Ganges). The divine teacher with his sacerdotal retinue embarked there at Payāga-ṣaṭṭana in a vessel; and the théra Bhaddaji (one of these disciples), master of the six branches of doctrinal knowledge, and endowed with supernatural powers, observing a great whirlpool (in the river), thus spoke to the fraternity: "Here is submerged the golden palace, twenty-five yójanas in extent, which had been occupied by me, in my existence as king Mahápanáda (at the commencement of the "kappa").<sup>4</sup> The incredulous among the priests (on board), <sup>5</sup>on approaching the whirlpool in the river, reported the circumstance to the divine teacher. The said divine teacher (addressing himself to Bhaddaji) said, "Remove this scepticism of the priesthood." Thereupon that individual, in order that he might manifest his power over the Brahmálóka heavens, by his supernatural gift springing up into the air to the height of seven palmyra trees, and stretching out his arm, brought to the spot (where he was poised) the Dussathúpa, (in which the dress laid aside by Buddha as prince Siddhattha, on his entering into priesthood was enshrined in the Brahmálóka heaven, for its spiritual welfare) and exhibited it to the people. Thereafter, having restored it to its former position, returning to the (vessel on the) river, by his*

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<sup>1</sup> "Offerings presented in (sincere faith) by a lover of mankind unto the blessed, the adorable, the supreme, and the enlightened Buddha while he yet lived, and those offered unto his relics which were dispersed (at his death),—are both equal in merit. Bearing this in mind, let the wise man, adorning himself with the ornaments of faith and virtue, make offerings unto the relics of the Sage as unto the living Lord himself."

<sup>2</sup> "procuring."

<sup>3</sup> "(Now at one time), during the pilgrimage of our Lord on earth for the benefit of mankind, a certain youth, by name Nanduttara, who dwelt on the banks of the Ganges, invited the supreme Buddha with his disciples and entertained them."

<sup>4</sup> *Insert* "The stream of the Ganges comes in contact therewith at this place, (and thus creates this whirlpool)."

<sup>5</sup> *Delete.*

supernatural powers he raised from the bed of the river the (submerged) palace, by laying hold of it, by a pinnacle, with his toes; and having exhibited it to the people he threw it back there. The youth Nanduttara, seeing the miracle, <sup>1</sup>*spontaneously (arrived at this conviction)*: "It will be permitted to me to bring away a relic appropriated by another."

On account of this occurrence (which had taken place in a former existence) the priesthood selected <sup>2</sup>*Sānuttara a (sāmaṇera) priest, sixteen years of age*, for the execution of this commission. He inquired of the priesthood "From whence can I bring relics?" The priesthood <sup>3</sup>*thus replied to this thera*: "The relic are these. The ruler of the universe, when seated on the throne on which he attained '*parinibbāna*,' in order that he might provide for the spiritual welfare of the world by means of relics, thus addressed himself to (Śakka) the supreme of dévas, regarding these relics: 'Lord of dévas, out of eight 'dōṇas' of my corporeal relics one 'dōṇa' will be preserved' as an object of worship by the people of Kōliya (in Jambudīpa): it will be transferred from thence to Nāgalōka, where it will be worshipped by the nāgas; and ultimately it will be enshrined in the Mahāthūpa, in the land Laṅkā.'

"The pre-eminant priest, the théra Mahā Kāssapa, being endowed with the foresight of divination, <sup>4</sup>*in order that he might be prepared for the extensive requisition which would be made (at a future period) by the monarch Dhammāsōka* <sup>5</sup>*for relics, (by application) to king Ajātasattu* caused a great enshrinement of relics to be celebrated with every sacred solemnity, in the neighbourhood of Rājagaha, and he transferred the other seven dōṇas of relics (thither); but being cognizant of the wish of the divine teacher (Buddha), he did not remove the 'dōṇa' deposited at Rāmāgāma.

"The monarch Dhammāsōka seeing this great <sup>6</sup>*shrine of relics*, resolved on <sup>7</sup>*the distribution of the eighth dōṇa* also. <sup>8</sup>*When the day had been fixed for enshrining these relics in the great thūpa at (Puppapāra, removing them from Rāmāgāma), on that occasion also the sanctified ministers of religion prohibited Dhammāsōka.* <sup>9</sup>*The said thūpa, which stood at Rāmāgāma on the bank of the Ganges, by the action of the current (in fulfilment of Buddha's prediction) was destroyed. The casket containing the relic being drifted into the ocean, <sup>10</sup>stationed itself at the point where the stream (of the Ganges) spreads in two opposite directions (on encountering the ocean), <sup>11</sup>on a bed of gems, dazzling by the brilliancy of their rays. Nāgas discovering this casket, repairing to the nāga land Mañjērīka, reported the circumstance to the nāga rājā Kāla. He proceeding thither attended by ten thousand kōṭis of nāgas, and making offerings to the said relics, with the utmost solemnity removed them to his own realm. Erecting there a thūpa of the most precious materials, as well as an edifice over it, with the most ardent devotion he with his nāgas incessantly made offerings to the same. It is guarded with the greatest vigilance; (nevertheless) repairing thither bring the relics hither:*

<sup>1</sup> "made this aspiration, namely, "May I (in a future existence) be endued with the power of bringing away a relic that is in the possession of another."

<sup>2</sup> "the monk Sānuttara, albeit he was only sixteen years old."

<sup>3</sup> "then described the relics to the théra in this wise: 'The Chief of the world while lying on his bed of final emancipation,' " &c.

<sup>4</sup> "at Rāmāgāma.

<sup>5</sup> "seeing that an extensive diffusion of relics.

<sup>6</sup> *Dolo.*

<sup>7</sup> "collection of relics for enshrinement.

<sup>8</sup> "proouring.

<sup>9</sup> "But the sanctified priests who were there dissuaded Dhammāsōka, saying, 'It has been reserved by the Conqueror (Buddha) for enshrinement in the great thūpa (Ruvanvēli).'"

<sup>10</sup> "Now the."

<sup>11</sup> "rested on a bed of gems."

<sup>12</sup> "and remained there covered with a halo of rays."

to-morrow the protector of the land will celebrate the enshrining of the relics."

Having attentively listened to the address thus made to him, and replying "Sādhu," he returned to his own parivēṇa, meditating as to the period at which he ought to depart on his mission.

The monarch (Duṭṭha Gāmanī), in order that all things might be prepared in due order, caused proclamation to be made by beat of drums : "To-morrow the enshrining of relics will take place," and enjoined that the whole town, as well as the roads leading (to the Mahāvihāra), should be decorated, and that the inhabitants of the capital should appear in their best attire. Sakka, the supreme of dévas, sending for Vissakamma, had the whole of Laṅkā decorated in every possible way. At the four gates of the city the ruler of men provided, for the accommodation of the people, clothing and food of every description. On the full moon day, in the evening, this popular (monarch), wise in the administration of regal affairs, adorned in all the insignia of majesty, and attended by bands of singers and dancers of every description ; by his guard of warriors fully caparisoned ; by his great military array, consisting of elephants, horses, and chariots, resplendent by the perfection of their equipment ; mounting his state carriage, (to which) four perfectly white steeds of the Sindhava breed (were harnessed), stood, bearing a golden casket for (the reception of) the relics, under the white canopy of dominion. Sending forward the superb state elephant Kaṇḍula fully caparisoned to lead the procession, men and women (carrying) one thousand and eight exquisitely resplendent "puṇṇaghaṭa" (replenished vases) encircled the state carriage. Females bearing the same number of baskets of flowers and of torches, and youths in their full dress bearing a thousand and eight superb banners of various colours, surrounded (the car). From the united crash of every description of instrumental and vocal music, and the sounds heard from different quarters, produced by the movements of elephants, horses, and carriages, the earth appeared to be rending asunder. This pre-eminently gifted sovereign, progressing in state to the Mahámégha garden, shone forth like the king of dévas in his progress to his own garden Nandana.

The priest Sónuttara, while yet at his parivēṇa, hearing for the first time the burst of the musical sounds which announced the procession to be in motion, instantly diving into the earth, and proceeding (subterraneously) to the land of nāgas, there presented himself to the nāga rājā. The nāga king rising from his throne, and reverentially bowing down to him, seated him (thereon) ; and having shown him every mark of respect, inquired from what land he had come. On his having explained himself, he then asked the théra for what purpose he had come ; who, after detailing all the principal objects, then delivered the message of the priesthood : "For the purpose of enshrining at the Mahāthúpa, pursuant to the predictive injunction of Buddha, do thou surrender to me the relics which have fallen into thy hands." On hearing this demand, the nāga rājā, plunged into the deepest consternation, thus thought : "Surely this sanctified character is endowed with power to obtain them by forcible means ; therefore it is expedient that the relics should be transferred to some other place"; and <sup>1</sup> (*secretly*) *signified* to his nephew, who was standing by, <sup>2</sup> "By some means or other (let this be done)." That individual, whose name was Vāsuladatta, understanding his uncle's intention, hastening to the relic apartment swallowed the relic casket ; and repairing to the foot of mount Méru (and by his supernatural powers extending his own dimensions) to three hundred yójanas, with a hood

<sup>1</sup> "intimated his purpose by a sign."

<sup>2</sup> *Dele.*

<sup>1</sup>forty *yōjanas* broad, coiling himself up, remained there. This preternaturally-gifted *nāga*, spreading out thousands of hoods and retaining his coiled-up position, emitted smoke and <sup>2</sup>lightning; and calling forth thousands of snakes similar to himself, and encircling himself with them, remained coiled there. On this occasion, innumerable *dévas* and *nāgas* assembled at this place, saying, "Let us witness the contest between these two <sup>3</sup>*parties*, the snakes (and the *théra*)."

The uncle, satisfying himself that the relics had been removed by his nephew, thus replied to the *théra*: "The relics are not in my possession." The said *théra*, revealing to the *nāga rājá* the travels of these relics from the commencement (to their arrival in the land of *nāgas*), said, "Give up those relics to me." The ophite king, in order that he might <sup>4</sup>indicate to the *théra* (that he must search) elsewhere, escorting and conducting him to the relic apartment, proved that (point) to him. The priest beholding the *cétiya* and the *cétiya* apartment, both exquisitely constructed, and superbly ornamented in various ways with every description of treasure, exclaimed, "All the accumulated treasures in *Lauká* would fall short of the value of the last step of the stair (of this apartment); who shall describe the rest!" <sup>5</sup>(The *nāga* king, forgetting his previous declaration that the relics were not there, retorted): "Priest, the removal of the relic from a place where it is preserved in so perfect a manner, to a place inferior in the means of doing honour to it, surely cannot be right?" (*Sónattara* replied): "Nāga, it is not vouchsafed unto you *nāgas* to attain <sup>6</sup>the four superior grades of sanctification: it is quite right, therefore, to remove the relics to a place where <sup>7</sup>the four superior grades of sanctification are attainable. *Tathāgatas* (*Buddhas*) are born to redeem beings endowed with existence from the miseries inseparable from *saṃsāra* (interminable transmigration). In the present case also there is an object of *Buddha's* (to be accomplished). In fulfilment thereof I remove these relics. On this very day the monarch (of *Lauká*) is to effect the enshrinement of the relics. Therefore, without causing unavailing delays, instantly surrender the relics."

The *nāga* <sup>8</sup>insidiously rejoined: "Lord, <sup>9</sup>as thou (of course) seest the relics, taking them begone." The *théra* made him repeat that declaration three times. Thereupon the *théra*, without moving from that spot, miraculously creating an invisibly attenuated arm, and thrusting its hand down the mouth of the nephew (at mount *Méru*) instantly possessed himself of the relic casket. Then saying (to *Kála*), "Nāga, rest thou here"; rending the earth, he reascended at his *parivépa* (at *Anurádhapura*).

The *nāga rājá* then sent a message to his nephew to bring back the relics, informing him at the same time, "The priest is gone, completely deceived by us." In the meantime, the nephew becoming conscious that the casket was no longer in his stomach, returning, imparted the same to his uncle with loud lamentations. Then it was that the *nāga rājá*, exclaiming, "It is we who are deceived," wept. The afflicted *nāgas* also all mourned (the loss of the relic). The *dévas* assembled (at *Méru* to witness the conflict), exulting

<sup>1</sup> "one *yōjana*."

<sup>2</sup> "fire."

<sup>3</sup> "nāgas." The word *nāga* means a serpent as well as a chief or magnate used here to apply to both the snake and the *théra*.

<sup>4</sup> "make an impression on the *théra* in another way, took him to the *cétiya* house and praised the beauty thereof, saying, 'Behold, O priest, this *cétiya* and the house which covers it, so exquisitely built and adorned with divers gems.' All the," &c.

<sup>5</sup> *Dele.*

<sup>6</sup> "to an understanding of the four Great Truths."

<sup>7</sup> "an understanding of the four Great Truths is."

<sup>8</sup> *Dele.*

<sup>9</sup> "if thou seest the relics, take them and depart."

at the priest's victory over the nága, and making offerings to the relics, accompanied him (hither).

The nágas, who were in the deepest affliction at the removal of the relics, also presenting themselves, full of lamentation, to the théras (at Anurádhapura), wept. The priesthood, out of compassion to them, bestowed on them 'a trifling relic. They delighted thereat, departing (to the land of nágas), brought back treasures worthy of being presented as offerings.

Sakka, with his host of dévas, repaired to this spot, taking with him a gem-set throne and a golden casket; and arranged that throne in a superb golden hall, constructed by Vissakamma himself, on the spot where the théra was to emerge from the earth. Receiving the casket of relics from the hands of the said théra (as he emerged), and encasing it in the casket (prepared by himself), deposited it on that superb throne. Brahma was in attendance bearing his parasol; Santusita with his "cámara"; Suyáma with his jewelled fan; and Sakka with his chank filled with consecrated water. The four great kings (of the Cátummahárájika heavens) stood there with drawn swords; and thirty-three supernaturally-gifted dévas bearing baskets of flowers.<sup>2</sup> There stood thirty-two princesses <sup>making offerings of</sup> "páricchatta" flowers; and twenty-eight yakkha chiefs, <sup>with lighted torches,</sup> ranged themselves as a guard of protection, driving away the fierce yakkhas. There stood Pañcasikha striking the harp; and Timbaru, with his stage arranged, dancing and singing; innumerable dévas singing melodious strains; and the nága rájá Mahákála rendering every mark of honour. The host of dévatás kept up their celestial music, poured forth their heavenly songs, and caused fragrant showers to descend.

The aforesaid théra Indagutta, in order that he might prevent the interference of Mára (Death), caused a metallic parasol to be produced which covered the whole "cakkavála." In the front of the relics, at five several places, all the priests kept up chants.

The delighted mahárájá Duṭṭha Gámaní repaired thither, and depositing the relics in the golden casket which he had brought in procession on the crown of his head, placed them on the throne; and having made offerings and bowed down in worship to the relics, there stationed himself, with clasped hands uplifted in adoration. Beholding these divine parasols and other paraphernalia, and heavenly fragrant (flowers and incense), and hearing all this celestial music, while at the same time Brahma and the dévas were invisible (to him), the monarch delighted and overcome by the wonders of these miracles dedicated his canopy of dominion to the relics, and invested them with the sovereignty of Lapká; exclaiming in the exuberance of his joy, "Thrice over do I dedicate my kingdom to the <sup>redeemer</sup> of the world, the divine teacher, the bearer of the triple canopy—the canopy of the heavenly host, the canopy of mortals, and the canopy of eternal emancipation"; and accordingly he dedicated the empire of Lapká three times successively to the relics.

The monarch attended by dévas and men, and bearing on his head the casket containing the relics, making presentations of offerings thereto, and surrounded by the priesthood, marched in procession round the thúpa; and then ascending it on the eastern side, he descended into the relic receptacle. Surrounding this supreme thúpa on all sides, stood ninety-six "kóṭis" of "arhat" priests with uplifted clasped hands. While the ruler of men, having descended to the relic receptacle, was in the act of deciding, "Let me deposit them on this invaluable splendid altar"; the relics, together with the casket

<sup>1</sup> "a few relics."      <sup>2</sup> *Add* "and making offerings of 'páricchatta flowers.'"      <sup>3</sup> "bearing lighted torches."      <sup>4</sup> *Dele.*      <sup>5</sup> "lord."

rising up from his head to the height of seven palmyra trees, remained poised in the air. The casket then opened spontaneously, and the relics disengaging themselves therefrom and assuming the form of Buddha, resplendent with his special attributes, according to the resolve made by the deity of felicitous advent while living, they worked a<sup>1</sup> miracle <sup>2</sup>of two opposite results, similar to the one performed by Buddha at the foot of the gaṇḍamba tree.

On witnessing this miracle, twelve kóṭis of dévas and men, impelled by the ardour of their devotion, attained the sanctification of "arhat." The rest who attained the other three stages of sanctification are innumerable.

These (relics) relinquishing the assumed personification of Buddha, reverted to the casket, and then the casket descended on the head of the rájá. This <sup>3</sup>chief of victors (Dutṭha Gámani), together with the théra Indagutta and the band of musicians and choristers, <sup>4</sup>entering the relic receptacle, and moving in procession round the <sup>5</sup>pre-eminent throne, deposited it on the golden altar. <sup>6</sup>Bathing his feet and hands with the fragrant water poured on them, and anointing them with the four aromatic unctions, the ruler of the land, the delight of the people, with the profoundest reverence opened the casket, and taking up the relics made this aspiration: "If it be destined that these relics should permanently repose <sup>7</sup>anywhere, and if it be destined that these relics should remain enshrined (here), providing a refuge of salvation to the people; may they, assuming the form of the divine teacher when <sup>8</sup>seated on the throne on which he attained 'parinibbána,' recline on the superb invaluable altar already prepared here." Having thus prayed, he deposited the relics on the supreme altar; and the relics assuming the desired form reposed themselves on that pre-eminent altar.

Thus the relics were enshrined on the fifteenth day of the bright half of the month "ásáḷhi," being the full moon, and under the constellation "uttarásáḷha." <sup>9</sup>From the enshrining of the relics the great earth quaked, and in various ways divers miracles were performed. The devoted monarch dedicated his imperial canopy to the relics, and for seven days invested them with the sovereignty over the whole of Laṅká; and while within the receptacle he made an offering of all the regal ornaments he had on his person. The band of musicians and choristers, the ministers of state, the people in attendance, and the dévatás did the same.

The monarch bestowing on the priesthood robes, cane sugar, buffalo butter, and other offerings, kept up throughout the night chants hymned by the priests. Next day this regardful monarch of the welfare of his people caused it to be proclaimed by beat of drums through the capital: "Let all my people during the ensuing seven days worship the relics."

The chief théra Indagutta, pre-eminently gifted with supernatural powers, formed this aspiration: "May the inhabitants of Laṅká, who are desirous of worshipping the relics, instantly repairing hither, worship the relics; and in like manner return to their respective homes!" His prayer came to pass accordingly.

This indefatigable great monarch having kept up alms-offerings for seven days, without interruption, to the great body of priests, thus addressed them: "The task assigned to me within the relic receptacle has been accomplished: let the priesthood who are acquainted therewith proceed to close the receptacle." The priesthood allotted the task to the two sámaṇéras (Uttara and Sumaṇa), who closed the relic receptacle with the stone brought by

<sup>1</sup> Insert "biform."

<sup>2</sup> *Dele.*

<sup>3</sup> "illustrious chief."

<sup>4</sup> *Dele.*

<sup>5</sup> "relic receptacle, entered it and deposited the casket."

<sup>6</sup> "Washing his hands."

<sup>7</sup> "undisturbed by any (enemies)."

<sup>8</sup> "lying on the bed,"

<sup>9</sup> "Simultaneously with."

them. The sanctified ministers of religion moreover formed these aspirations : "May the flowers offered here never perish! May these aromatic drugs never deteriorate! May these lamps never be extinguished! May no injury, from any circumstance whatever, be sustained by these! May these cloud-coloured stones (of the receptacle) for ever continue joined, without showing an interstice!" <sup>1</sup>*All this came to pass accordingly.*

This regardful sovereign then issued this order : "If the people at large are desirous of enshrining relics, let them do so." And the populace, according to their means, enshrined thousands of relics on the top of the shrine of the principal relics (before the masonry dome was closed).

Inclosing all these, the rájá completed (the dome of) the thúpa : at this point (on the crown of the dome) he formed on the cétiya its square capital, (on which the spire was to be based).

<sup>2</sup>*Thus (like unto Duffha Gámani, some) truly pious men, for the purpose of individually earning for themselves the supreme of all rewards (nibbuti), accumulate acts of the purest piety; and again (also like unto Duffha Gámani, other) men endowed with the purest spirit of piety, born in every grade in society (from the khattiya and the brahma to the lowest class), on account of the spiritual welfare of the human race at large perform (similar acts of pious merit).*

The thirty-first chapter in the Mahāvapasa, entitled "The Enshrining of the Relics," composed equally for the delight and affliction of righteous men.

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## CHAPTER XXXII.

WHEN the construction of the spire and the plastering of the cétiya alone remained to be completed, the rájá was afflicted with the disease which terminated his existence. Sending for his younger brother Tissa from Dighavápi, he said to him, "Perfect the work still left unfinished at the thúpa." As his brother was in the last stage of weakness (and as he was desirous of exhibiting the cétiya to him in its completed form) this prince caused a case, made of white cloths, to be sewed by seamsters, and enveloped the cétiya therewith. He also employed painters to paint the pannelled basement; and thereupon rows of filled vases, and ornaments radiating like the five fingers (were represented). He employed parasol-frame-weavers to form the frame of a temporary spire, made of bamboos; and in the same manner with "kharapatta" he formed a (temporary) parapet round the pinnacle, representing thereon the sun and the moon; and having painted the same most beautifully with red stick lac and "kujkuma," he made this announcement to the king : "The work which was to be performed at the thúpa is completed."

The ruler of the land repaired thither, carried extended on his "siviká"; and causing himself to be borne in the "siviká" round the cétiya, and having bowed down thereto in worship <sup>3</sup>*near its southern entrance*,—extending himself on a carpet spread on the ground,<sup>4</sup> and turning on his right side, he gazed on this pre-eminent Maháthúpa; and then turning on his left side, he fixed his eyes on the magnificent Lohapásáda; and finding himself at the same time encircled by the priesthood, he was filled with joy. The number of priests who congregated on that occasion to inquire after the patient were ninety-six

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<sup>1</sup> *Dele.*

<sup>2</sup> "So do good men, pure in heart, themselves perform, and also cause others to perform, pure actions, which are the means of securing the highest of all blessings as well as of obtaining a multitude of followers of divers kinds."

<sup>3</sup> Omit.

<sup>4</sup> *Insert* "near its southern entrance."

“kóṭis.” These ministers of religion, in their separate fraternities, hymned forth their prayers (for the royal patient’s spiritual consolation).

The monarch noticing that the théra Thérapputtábhaya was not present on this occasion, thus meditated : “There was a great warrior, who had fought twenty-eight pitched battles by my side, undaunted, and without retreating a step : but now that he is a théra, by the name of Thérapputtábhaya, though he sees me struggling with death, and on the eve of being vanquished, does not approach me.” The said théra, who was resident at the Pañjali mountain, at the source of the river Karinda, cognizant of his meditation, attended by a retinue of five hundred sanctified disciples, and, by their supernatural power, travelling through the air, descended, and arranged themselves around the monarch.

The rájá, overjoyed at beholding him, and causing him to be seated immediately in front of him, thus addressed him : “In times past, supported by thee, (one of) my ten warriors, I engaged in war : now-single handed I have commenced my conflict with Death. It will not be permitted to me to overcome this mortal antagonist.”

The théra replied : “Maharájá, ruler of men, compose thyself. Without subduing the dominion of the foe, Sin, the power of the foe, Death, is invincible. For by our divine teacher it has been announced, that all that is launched into this transitory world will most assuredly perish ; the whole creation, therefore, is perishable. This principle of dissolution (continued Thérapputtábhaya) uninfluenced by the impulses of shame or fear, exerts its power even over Buddha. From hence impress thyself with the conviction, that created things are subject to dissolution, afflicted with griefs, and destitute of immortality. In thy existence immediately preceding the present one (in the character of the sámánéra priest, resident at the Tissáráma vihára) <sup>1</sup>imbued with the purest of piety while on the eve of transmigration to the ‘Déaloka’ world, relinquishing that heavenly beatitude, and repairing thither, thou didst perform manifold acts of piety in various ways. <sup>2</sup>By thy having reduced this realm under one sovereignty, <sup>3</sup>and restored the glorification of the faith, <sup>4</sup>a great service has been rendered. Lord ! call to thy recollection the many acts of piety performed from that period to the present day, and consolation will be inevitably derived by thee.”

The rájá on hearing this exhortation of the théra, received the greatest relief ; and thus addressed him : “Thou supportest me <sup>5</sup>then even in my struggle with Death.” The consoled (monarch) instantly causing to be brought the “puññapathakaṅ” (register of deeds of piety), commanded his secretary to read (its contents), who accordingly read aloud the said record : “One hundred, minus one, vihāras have been constructed by the Maharájá. The Maricavattī vihāra cost nineteen kóṭis ; the pre-eminent Lohapásáda was built for thirty kóṭis ; in the construction of Maháthúpa twenty invaluable treasures were expended ; the rest of the works at the Maháthúpa, executed by this truly wise personage, cost a thousand kóṭis.” “O Maharájá (continued the secretary), during the prevalence in the Koṭṭhaka division of a famine, to such an extent that the inhabitants lived on the young sprouts of trees, and (therefore) called the ‘aggakkháyika’ famine, two invaluable ornaments were given away, in the fervour of thy devotion, in order that thou

<sup>1</sup> “thy ambition to do good was truly great ; for when the world of the gods was then even nigh unto thee (and thou couldst have been born therein) thou didst renounce.”

<sup>2</sup> “The object of thy.”

<sup>3</sup> “was that thou mightest restore the glory.”

<sup>4</sup> Omit.

<sup>5</sup> “Verily, thou.”

<sup>6</sup> Omit.

mightest become the eminent donor of a mess made of *ḷkangu seed*, which had already commenced to get sown, to five eminent théras, who had overcome the dominion of sin." On (the secretary) proceeding to read "On the defeat at the battle fought at Cūlaṅganiya, in his flight, the call of refection being set up, disregarding of himself, to a sanctified minister who approached travelling through the air, the repast contained in his golden dish was given,"—the monarch interrupting him (proceeded to narrate his acts after his accession) :<sup>1</sup> "The festivals of seven days at the great (Maricavaṭṭi) vihāra; in like manner<sup>2</sup> the festival at the (Lóha) pásāda; as also<sup>3</sup> the festival of seven days at the Maháthúpa; in like manner at the enshrining of the relics, to the priesthood of both sexes, who had come from the four quarters of the globe, a sumptuous alms-offering had been kept up, without the slightest omission, by me in great profusion. I have celebrated the great 'vesákha' festival four and twenty times. I have bestowed, on three separate occasions, on the whole priesthood in the island the three garments (which constitute the sacerdotal robes). On five several occasions I have conferred, with the most gratified feelings, on the national church, the sovereignty over this land, for a term of seven days in each instance. I have constantly celebrated, in offerings to the deity of felicitous advent, in twelve different places, an illumination of seven thousand lamps, lit with clarified butter and white wicks. I have daily maintained at eighteen different places (hospitals) provided with suitable diet, and medicines prepared by medical practitioners for the infirm. I have bestowed at four and forty places rice prepared with sugar and honey; and at the same number of places rice prepared with butter; at the same number of places confectionery dressed in clarified butter; at the same places, ordinary rice, constantly. I have provided monthly *'all the vihdras* in Laṅká with lamp oil, for the *'eight* 'upósatha' days in each month. Having learnt that the office of expounding the scriptures was an act of greater merit than the bestowal of offerings, 'I will to-morrow,' I exclaimed, 'in the midst of the priesthood, ascend the pulpit on the ground floor of the Lóhapásāda, and expound the 'maṅgala' discourse of Buddha to the priesthood'; but when I had taken my place, from reverential deference to the ministers of religion, I found myself incapable of uttering. From that period, I have caused the preaching of religious discourses to be kept up in the vihāras in various parts of Laṅká, supporting the ministers of religion who were gifted with the power of preaching. I have caused to be provided for each priest endowed with the gift of preaching, clarified butter, sugar, and honey, a 'náji' of each; I have provided a *'piece* of liquorice of the *'breadth* of the four fingers of the hand; *'I have provided also* two cloths for each. But all these offerings having been conferred in the days of my prosperity, do not afford me any mental relief. The two offerings made by me, disregarding of my own fate, when I was *'a pious character afflicted* in adversity, are those which alone administer comfort to my mind."

The aforesaid Abhayathéra, hearing this declaration of the rájā, explained <sup>10</sup>from various passages (of the "tepitaka") the causes which led to the monarch being especially comforted by the recollection of those two offerings; (and thus proceeded): "The chief théra Málíyadéva, one of the five priests who had accepted the kaṅgu mess, dividing the same among five hundred of the fraternity resident at the mountain Sumana, himself also partook of it,

<sup>1</sup> "kangu and acidulated sauce." *Kaṅgu* is a sort of millet, panick seed, which, when boiled, makes an excellent meal.

<sup>2</sup> "At the."

<sup>3</sup> Insert "at."

<sup>4</sup> "the eight vihāras."

<sup>5</sup> Omit.

<sup>6</sup> "handful."

<sup>7</sup> "length."

<sup>8</sup> "and."

<sup>9</sup> Omit.

<sup>10</sup> Omit.

(Another of these five) the théra Dhammagutta, the 'earthquake', partook of his portion with five hundred of the fraternity of Kalyáni vihára. (The third) the théra Dhammadinna, of Talaṅga, partook of his portion, dividing it with twelve thousand of the fraternity of Piyaṅgudípa. (The fourth) the théra Khuddatissa, endowed with miraculous powers, resident at Maṅgana, partook of his share, dividing it with sixty thousand of the fraternity of Kélása. (The fifth) the chief théra Mahábyaggha, partook of his portion, dividing it with five hundred of the fraternity of Ukkunaga vihára. The théra (Tissa, the son of a certain kuṭumbaka) who had accepted the rice offered in the golden dish (at the Kappakandara river) partook thereof, dividing it with twelve thousand of the fraternity of Piyaṅgudípa." The théra Abhaya having thus spoken, administered mental comfort to the king. The rájá having derived consolation, thereupon replied to the théra : "For four and twenty years have I been the patron of the priesthood : may even my corpse be rendered subservient to the protection of the ministers of the faith ! Do ye, therefore, consume the corpse of him who has been (as submissive as) a slave to the priesthood, in some conspicuous spot in the yard of the 'upósatha' hall 'at the Maháthúpa." Having expressed these wishes, he addressed his younger brother : "My beloved Tissa, do thou complete, in the most efficient and perfect manner, all that remains to be done at the Maháthúpa : present flower-offerings morning and evening at the Maháthúpa : keep up three times a day (the sacred service with) the full band of musicians at the Maháthúpa. Whatever may have been the offerings prescribed by me to be made to the religion of the deity of felicitous advent, do thou, my child, keep up, without any diminution. My beloved, in no respects, in the offices rendered to the priesthood, let there be any intermission." Having thus admonished him, the ruler of the land dropped into silence.

At that instant the assembled priesthood simultaneously chanted forth a hymn ; and from the six dévalókas dévatás presented themselves in six chariots. These dévas remaining in their cars, separately (implored) the monarch : "Rája, repair to our delightful dévalóka." The king hearing their (clamorous) entreaty, silenced them by a signal of his hand, which implied, "As long as I am listening to the doctrines of Buddha, so long must ye wait." The priests, imagining that he wished to arrest the progress of the hymn, (abruptly) ceased their chant. The rájá inquired the cause thereof. They answered, "Because by the signal made (we understood thee) to say 'stop.'" The king rejoining, "Lords, not so," explained what the signal meant. On hearing this explanation, some of the assembly (as the dévas and chariots were invisible to them) observed : "Surely this (monarch) is thus supplicating, overawed by the dread of death." For the purpose of removing this misconception, the théra Abhaya thus addressed the monarch : "What should be done to make manifest that they (the dévas and chariots) are in attendance?" The all-wise king <sup>3</sup>flung wreaths of flowers into the air. They, attaching themselves separately one to each chariot, remained pendent. The multitude witnessing these pendent wreaths were disabused of their misconception.

The rájá then thus addressed himself to the théra : "Lord ! which is the most delightful dévalóka ?" He replied, "It has been held by pious men, O rájá, that Tusitapura is a delightful dévalóka. The all-compassionate Bodhisatta, ΜΕΤΡΕΥΣ, tarries in Tusitapura, awaiting his advent to Buddhahood."

<sup>1</sup> The epithet used in the text is *pañhavi-pálaka*, which, even when applied to a holy monk, can only mean "the saviour or preserver of mankind."

<sup>2</sup> "within sight of."

<sup>3</sup> "caused to be flung."

Having received this explanation from the tbera, this pre-eminently wise Maharájá <sup>1</sup>*expired in the act of gazing on the Maháthúpa, stretched on his bed.*

Instantly (his spirit) disengaging itself (from his mortal remains), and being regenerated in the chariot which had been sent, his heavenly figure manifested itself standing up in the said car. In order that he might display the realised reward of his pious life, exhibiting his <sup>2</sup>(*regenerated*) person, adorned in the utmost perfection, to the multitude, and retaining his position in the chariot, he drove round the Maháthúpa three times; and then bowing down to the Maháthúpa as well as the priesthood, departed for Tusita.

<sup>3</sup>*From the circumstance of the women of the palace having assembled there, and wept with dishevelled (makuṣa) hair, the hall built on the spot (to commemorate where the monarch expired) was called Makuṣa-mutta-sála. At the instant that the corpse of the rájá was placed on the funeral pile, the multitude (arávi) set forth their clamorous lamentation. From that circumstance the edifice erected there obtained the name of Rávavaṭṭí sála. On the spot where they burnt the corpse of the rájá, in a yard without the consecrated ground (devoted for religious purposes), a Málaka square was formed, which obtained the name of the Rájá-málaka.*

This Duṭṭha Gámaní rájá, eminently worthy of his exalted state, will hereafter become the chief disciple of the sanctified METTEYYA Buddha. The father of the rájá will become the father, and his mother the mother, of the said METTEYYA (Buddha); and his younger brother Saddhá Tissa will become his second disciple. The son of this monarch, the prince royal Sáli, will become the son of the sanctified METTEYYA Buddha.

<sup>4</sup>*Thus (like unto Duṭṭha Gámaní) he who is intent on acts of piety, and leads a virtuous life, eschewing the innumerable sins which are undefinable, enters the heavenly mansions as if they were his own habitation. From this circumstance, the truly pious man will be incessantly devoted to the performance of acts of piety.*

The thirty-second chapter in the Mahávaṅsa, entitled, "The Departure for Tusitapura," composed equally for the delight and affliction of righteous men.

### CHAPTER XXXIII.

DURING the reign of the rájá Duṭṭha Gámaní the nation enjoyed great prosperity. He had a son renowned under the designation of the royal prince Sáli, gifted with good fortune in an eminent degree, and incessantly devoted to acts of piety. He became enamoured of a lovely female of the caṇḍála caste. Having been wedded in a former existence also to this maiden, whose name was Asókamálá, and who was endowed with exquisite beauty, fascinated therewith he relinquished his right to the sovereignty (to retain his low-born wife).

<sup>1</sup> "closed his eyes while yet."

<sup>2</sup> "divine re-embodied."

<sup>3</sup> The meaning of this passage is somewhat obscure. The Baṭuvantuḍave-Sumaṅgala version makes it, "The hall built at the spot where the dancing women came and took off the (dead king's) crown was called the Makuṣa-muttasála," ("the hall where the crown was taken off"). The word *naṭakhiṭṭhi* means, here as well as elsewhere in these Chapters, women of the palace, kept to amuse the king with singing, dancing, &c.—artistes. *Makuṣa* may mean a crown or a knot of dressed hair. Here it evidently means the latter.

<sup>4</sup> A more literal rendering would have been preferable:—"Thus he who is ever intent on good works and does them covers a multitude of venial sins, and enters into heaven as freely as he does into his own house. Therefore should the man of wisdom be constantly diligent in good works."

Saddhā Tissa, the brother of Duṭṭha Gāmanī, on his demise succeeding to the monarchy, <sup>1</sup>completed eighteen years during his reign.

This monarch, whose name implies the sincerity of his faith, completed the pinnacle, the plastering (of the dome), and the enclosing parapet wall, decorated with figures of elephants, of the Mahāthūpa. <sup>2</sup>The *Lōhapāsāda*, which had been constructed in this island (by the late king), did not endure: (the present monarch) subsequently built it seven stories high, and the edifice cost nine "kōṭis."

In the course of his reign he erected the Dakkiṇāgiri and the Kallakallena vihāras, as well as the Kulumbāla, the Petaṅgavāli, the Vēlangaviṭṭi, the Dubbalavāpitiṣṣa, the Dūratissakavāpi, as also his mother's vihāra, and <sup>3</sup>*Dīghavāpi vihāra*, distant each one yōjana from the other. <sup>4</sup>At the same time with *Dīghavāpi vihāra* he built the *cētiya* of that name; the pinnacle of that *cētiya* he decorated with every description of gems. Thereon, at appropriate places, he suspended exquisite flowers made in gold, of the size of a chariot wheel.

This most fortunate monarch made eighty-four thousand offerings to the eighty-four thousand "dhammakhandas," <sup>5</sup>of Buddha. Having performed these numberless acts of piety, this ruler of the land, on severing himself from his mortal frame, was regenerated in the Tusita heavens.

While the rājā Saddhā Tissa yet resided at *Dīghavāpi*, his eldest son Lajjitissa constructed the delightful *Ġirikumbhīla vihāra*. A younger (the second) son, Thullatthanaka, built the vihāra called *Kandara*.

At the time that his father repaired to the court of his brother Duṭṭha Gāmanī, Thullatthanaka accompanied him, <sup>6</sup>giving over the charge of his vihāra to the priesthood. On the demise of Saddhātissa, all the officers of state assembled, and having convened a meeting of priests at the Thūpārāma, <sup>7</sup>under the advice of the priesthood, for the purpose of providing for the administration of the country, they inaugurated Thullatthanaka. On hearing of this proceeding, Lajjitissa hastened hither (to Anurādhapura), and seizing (Thullatthanaka, put him to death), and assumed possession of his rightful sovereignty. The rājā Thullatthanaka reigned only one month and ten days.

This Lajjitissa continued for three years displeased with the priesthood, <sup>8</sup>as they had set aside his prior right of succession, and refused to patronise them. Subsequently the monarch <sup>9</sup>forgave the priesthood; and as a penance, contributing three lacs, caused three altars, formed entirely of stone, to be erected at the Mahāthūpa. The ruler of the land caused also, by expending a lac, the ground around the Mahāthūpa and the Thūpārāma to be levelled; and at the Thūpārāma establishment he enclosed the *cētiya* in a superb case of stone. In front of the Thūpārāma he built the thūpa of stone (therefore called) *Silāthūpa*, and the hall (called after the king) Lajjitissa, for the accommodation of the priesthood. Expending another lac, <sup>10</sup>he built a *cētiya* at the *Cētiyagiri*

<sup>1</sup> "reigned full eighteen years."

<sup>2</sup> The meaning of this passage has been entirely mis-apprehended. It should be rendered thus:—"(And it happened that in this king's reign) the stately *Lōhapāsāda* caught fire from a lamp and was burnt down. He (Saddhā Tissa) built it up again and formed a seven-storied building. It was then worth only ninety lacs (nine millions)." The original building, consisting of nine stories, cost *Dévānampiya Tissa* thirty *kōṭis*, or crores, equal to three hundred millions.

<sup>3</sup> "and also vihāras as far as *Dīghavāpi*."

<sup>4</sup> "He also built the *Dīghavāpi vihāra* together with a *cētiya*, and made for it a covering (of network) resplendent with divers gems. On the seams thereof," &c.

<sup>5</sup> "sections of the Law." <sup>6</sup> "in order that he might give." <sup>7</sup> "with the consent."

<sup>8</sup> "saying, 'They cared not even for the order of seniority,' and reviled them."

<sup>9</sup> "sought forgiveness from."

<sup>10</sup> "he encased with stone the *cētiya* at the *Cētiyagiri vihāra*."

*vihāra, and encased it with stone.* <sup>1</sup>Unto the sixty thousand priests resident at the *Girikumbhila vihāra* he made offerings of the garments composing the sacerdotal robes. He built also the *Ariṭṭha* and the *Kandarahinaka vihāras*, and for the itinerant priests he supplied medicinal drugs. Inquiring always of the priestesses, "What do ye need?" he provided<sup>2</sup> the rice requisite for their maintenance. He reigned in this land nine years and eight months;

On the demise of *Lajjitissa*, his younger brother *Khallātanāga* (succeeded, and) reigned for six years. For the embellishment of the *Lōhapāsāda* he constructed thirty-two edifices <sup>3</sup>*adjacent* to it. Enclosing the beautiful great *thūpa Hēmanālī*, he formed a square strewn with sand, with a wall built round it. This monarch also constructed the *Kurundapāsaka vihāra* and caused <sup>4</sup>*every observance of regal piety to be kept up*. The minister *Mahārattaka*, <sup>5</sup>*assuming the character of the ruler of the land*, seized the *rājā Khallātanāga* in the very capital (and put him to death).

The younger brother of that king, named *Vaṭṭa Gāmanī*, putting that perfidious minister to death, assumed the sovereignty. He adopted as his own son *Mahācūlika*, the son of his late elder brother *Khallātanāga*; and conferred on his mother *Anulā* the dignity of queen-consort. To him who thus assumed the character of a father, the people gave the appellation of "father-king."

In the fifth month of the reign of the monarch who had assumed the sovereignty under these circumstances, a certain brahman <sup>6</sup>*prince* of the city of *Nakula*, in *Rōhaṇa*, believing the prophecy of a certain<sup>7</sup> brahman <sup>8</sup>*Tissa* (who predicted that he would become a king), in his infatuation became a marauder; and his followers increased to great numbers.

<sup>9</sup>Seven *damiḷas* with a great army landed at *Mahātitttha*. <sup>10</sup>*The brahman* and the seven *damiḷas*<sup>11</sup> despatched a letter to the reigning monarch to demand the surrender of the sovereignty. The king, who was gifted with the power of divination, sent an answer to the brahman to this effect: "The kingdom is thine from this day: subdue the (invading) *damiḷas*." He replying, "Be it so," attacked the *damiḷas*, who made him prisoner. These *damiḷas* thereupon waged war against the king, and the sovereign being defeated in a battle fought at the outskirts of *Koḷambālaka*, mounting his chariot, fled through the *Titthārāmā* gate. This *Titthārāmā* had been built by *Paṇḍukābhaya*, and had always been assigned as a residence (to people of foreign religions) during the reign of twenty-one kings (including the *Rōhaṇa* sovereigns). A certain <sup>12</sup>*professor of a different religion*, named *Giri*, seeing him in his flight, shouted out in a loud voice, "The great black *Sīhaḷa* is flying." The *Mahārājā* hearing this thus resolved within himself: "Whenever my wishes are realised, I will build a *vihāra* here."

Deciding within himself, "I am bound to save the pregnant queen *Anulā*, as well as *Mahācūlika*, and my own child *Mahānāga*," the king retained them with him: and in order that the weight of the chariot might be diminished, with her entire consent he handed the (other) queen *Sōmadēvi* out of the carriage, bestowing on her <sup>13</sup>*a small beautiful jewel*.

<sup>1</sup> "At the feast of the *Girikumbhila vihāra* he made offerings unto sixty thousand priests."

<sup>2</sup> Insert "what they wanted and."      <sup>3</sup> "around."

<sup>4</sup> "other works of merit also to be performed."      <sup>5</sup> Omit.

<sup>6</sup> "youth," *ceṭaka*. This word is also used to signify a young servant,—a "boy."

<sup>7</sup> Insert "foolish."      <sup>8</sup> "Tīya."

<sup>9</sup> Insert "(About this time)."      <sup>10</sup> "Thereupon the brahman *Tīya*."

<sup>11</sup> Insert "also."

<sup>12</sup> "*Nigaṇṭha*" (one of a sect of Hindu anchorites).

<sup>13</sup> "his beautiful crest-gem."

When he set out to engage in battle, <sup>1</sup>he had taken the princes and the queens with him, but omitted to remove the refection dish of the vanquisher. <sup>2</sup>Perplexed by his anxiety (regarding the safety of these objects) he was defeated; and flying, concealed himself in the Vessagiri forest.

The théra Kutthikkula Mahátissa meeting him there, presented him with a meal, <sup>3</sup>without misappropriating his accepted alms-offerings. The ruler, gratified thereat, dedicated (certain lands) for the support of his fraternity, recording the grant on "a ketaka leaf," (no other writing materials being procurable). Departing from thence, he sojourned at Silá-sobhakaṇḍaka; and quitting that retreat also, he repaired to the <sup>4</sup>Vélanga forest in the neighbourhood of Sálagalla (since called Moragulla in Malaya). There the monarch again met the priest whom he had before seen (in the Vessagiri forest), who enjoined <sup>5</sup>a Tanasíva (a wild hunter), who was his own attendant, to serve (the fugitive monarch) most attentively. The rájá sojourned here, in the habitation of this <sup>6</sup>Ratteka-Tanasíva<sup>7</sup> fourteen years, dependent on him for support.

From amongst the seven (invading) damiḷas, one greatly enamoured of the queen Sómadévi, taking her prisoner, quickly recrossed the ocean: another of them appropriating the refection dish of the deity of ten powers, which had been left at Anurádhapura, and satisfied with that prize alone, also re-embarked without delay. The damiḷa Pulahattha, appointing the damiḷa named Báhiya his minister, reigned three years. Báhiya, putting the said Pulahattha to death, reigned two years. Paṇayamára was his minister. Paṇayamára, putting the said Báhiya to death, reigned seven years. Pilayamára was his minister. Putting that Paṇayamára to death, the said Pilayamára was king for seven months. Dáṭhiya was his minister. The said Dáṭhiya damiḷa, putting Pilayamára to death, reigned at Anurádhapura for two years. Thus the term (of the reigns) of these five damiḷa kings was fourteen years plus seven months.

<sup>8</sup>In this Malaya division the queen Anulá went (as usual to the house of the Tanasíva) to receive her daily supply of provisions; and the Tanasíva's wife (on this occasion) kicked her basket away. She, outraged at this treatment, weeping aloud, ran to the king. The Tanasíva, hearing what had occurred (and dreading the resentment of the king), sallied forth with his bow.

On receiving the queen's account (of this outrage), before he (the Tanasíva) could arrive, the king attempted to make his escape, taking his consort and two children with him: (at that instant, however, seeing) Síva (the hunter) rushing at him with his bent bow, the chief of Sívas (the king) shot him. Then proclaiming himself to be the Mahárájá, he rallied the population round him. He found himself at the head of eight officers of rank, <sup>9</sup>and a great array of warriors; both the army and the monarch's suite were very numerous. This most fortunate monarch making his appearance before Kumbhílaka Tissa théra, celebrated a festival of offerings unto Buddha at the Acchagalla vihára.

<sup>1</sup> "being doubtful of victory, he caused the princes and the queens to be taken with him, but could not have removed," &c.

<sup>2</sup> "Being defeated he fled, and."

<sup>3</sup> "which he had first partly partaken of." A priest cannot give away any food put into his bowl by the faithful without first partaking of a portion thereof, except in certain specified instances.

<sup>4</sup> "Mátu-velaṅga."

<sup>5</sup> "Tanasíva, (a chief) who ministered unto him."

<sup>6</sup> *Dele.* <sup>7</sup> Insert "the chief of the district."

<sup>8</sup> This story is somewhat loosely and obscurely related in the original. "Now the queen Anulá, who had gone to the Malaya country, (was ill-treated by) Tanasíva's wife, who kicked her basket away," &c.

<sup>9</sup> "who were reputed as great warriors,"

While the minister Kapisisa, who had ascended to the *oetiya*—which was constructed on an eminence—for the purpose of sweeping it, was descending, the monarch, who was accompanied by his queen, was ascending (for the purpose of making offerings), and noticed the said minister Kapisisa seated in their path. Exclaiming, “Will he not *rise*?” he slew him. On account of this deed, *perpetrated by the king, the other seven officers fled, terrified, and absconded as they best could. On their road, being completely stripped (even to their clothes) by robbers, seeking refuge in the Hambugallaka vihāra, they presented themselves to the learned thēra Tissa. The said thēra, who was profoundly versed in the four “nikāyas,” bestowed on them, from the alms made unto himself, clothes, beverage, oil, and rice, sufficient for their wants. When they had recovered from their tribulation, the thēra inquired, “Whither are ye going?” They, without concealing what regarded themselves, imparted to him what had occurred. Being asked, “With whom will it avail you most to co-operate for the cause of the religion of the vanquisher: with the rājā or with the damiḷas?” they replied, “It will avail most with the rājā. Having thus made this admission, the two thēras Tissa (of Kutthikkula) and Mahātissa (of Kumbhilaka), conducting these persons from thence to the king, reconciled them to each other. The king and these officers thus supplicated of the thēras: “When we send for you, after our enterprise has been achieved, ye must repair to us.” The thēras promising to comply with their invitation, returned to the places whence they had come.*

This fortunate monarch then marching to Anurādhapura, and putting the damiḷa Dāthhika to death, resumed his own sovereignty.

Thereafter this monarch demolished the aforesaid Nigaṇṭhārāma (at which he was reviled in his flight), and on the site thereof built a vihāra of twelve parivēṇas. This devoted sovereign completed the Abhayagiri vihāra in the two hundred and seventeenth year, tenth month, and tenth day after the foundation of the Mahāvihāra. Sending for the aforesaid thēras, the grateful monarch conferred the vihāra on the thēra Mahā Tissa, who was the first to befriend him of the two.

*From a certain circumstance (already explained) the temple had borne the name of Giri (the Nigaṇṭha); on that account this king, surnamed also Abhaya, who built the temple (on its site) called it the Abhayagiri vihāra.*

Sending for his queen Sōmadēvi, he restored her to her former dignity; and to commemorate that event he built the Sōmārāma, and called it by her name.

At the spot at which this female had descended from the chariot (in the king's flight) and concealed herself in the Kadambapuppha forest, she noticed a young sāmaṇera priest (who even in that seclusion) modestly covered himself with his hand, while he was in the act of ° ° ° The rājā, being told of this (act of delicacy) by her, constructed there also a vihāra.

\* The Mahāvihāra having been founded B.C. 306, according to this date the Abhayagiri was completed B.C. 89.—[*Note by Mr. Turnour.*]

1 “prostrate himself (before me) ?”

2 “the other seven officers were disgusted with the king and fled from his presence; and while they were journeying at leisure they were set upon by robbers on the road and stripped of all they had, so that they sought refuge in the Hambugallaka vihāra, and,” &c.

3 “offered.”

4 “made themselves known, and.”

5 “With whom is it possible for you to further.”

6 “With the rājā it is possible.”

7 “convinced them.”

8 “By reason of the Arāma having belonged to Giri (the Nigaṇṭha), and by reason of the vihāra having been made (on that site) by the king Abhaya (Vaṭṭa Gāmanī Abhaya), therefore was it called Abhaya-Giri vihāra.”

To the north of the great thūpa (Hémavāli) the monarch himself built <sup>1</sup> *a lofty cētiya*, which was named Sīlasobbhakaṇḍaka.

Of the (eight) warriors, the one named Uttiya built to the southward of the town the vihāra called Dakkhiṇa vihāra; in the same quarter, the minister Mūlava built <sup>2</sup> *the vihāra called Mūlava*, from whom it obtained that name; the minister Sāli built the Sāli vihāra; the minister Pabbata built the Pabbatārāma; the minister Tissa the Uttaratiṣṣārāma. On the completion of these splendid vihāras, they repairing to the théra Tissa, and addressing him: "In return for the protection received from thee, we confer on thee the vihāras built by us," they bestowed them on him. The théra, in due form, established priests at all those vihāras, and the ministers supplied the priesthood with every sacerdotal requisite. The king also provided the priests resident at his own vihāra (Abhayagiri) with every supply requisite for the priesthood. On that account they greatly increased in number.

This théra, renowned under the appellation of Mahātissa, <sup>3</sup> *thereafter devoting himself to the interest of the laity*, his fraternity, on account of this laical offence, expelled him from thence (the Mahāvihāra). A disciple of his, who became celebrated by the name of Bahālamassu Tissa, <sup>4</sup> *outraged at this proceeding of expulsion*, went over to the Abhayagiri establishment, and <sup>5</sup> *uniting himself with that fraternity*, sojourned there. From that time the priests of that establishment ceased to <sup>6</sup> *be admitted to the Mahāvihāra*. Thus the Abhayagiri fraternity <sup>7</sup> *in the théra controversy became seceders*.

<sup>8</sup> *Thus by the conduct of these seceding Abhayagiri vihāra priests, the Dakkiṇa vihāra fraternity, on account of these théra controversies, also became divided into two parties.*

The monarch Vaṭṭa Gāmanī, for the purpose of increasing the <sup>9</sup> *popularity of the principal priests of Abhayagiri, conferred blessings (through their instrumentality) on the people*. He built<sup>9</sup> vihāras and pivivēnas in unbroken ranges; conceiving that by so constructing them their (future) repairs would be easily effected.

The profoundly-wise (inspired) priests<sup>10</sup> had theretofore orally perpetuated the Pāli "Piṭakattaya" and its "Aṭṭhakathā" (commentaries). At this period these priests, foreseeing the perdition of the people (from the perversions of the true doctrines), assembled; and in order that the religion might endure for ages, recorded the same in books.

This Mahārājā Vaṭṭa Gāmanī Abhaya ruled the kingdom for twelve years. On the former occasion (before his deposition) for five months.

Thus a wise man, who has realised a great advantage, will apply it for the benefit of others as well as of himself. But the weak, avaricious man, having acquired a great advantage, does not benefit either.

The thirty-third chapter in the Mahāvāṇṣa, entitled<sup>11</sup> "Ten Kings," composed equally for the delight and affliction of righteous men.

<sup>1</sup> "a cētiya on an eminent place."

<sup>2</sup> "a vihāra; and the minister called Mūla, another."

<sup>3</sup> "having unduly associated himself with lay families." This is an offence against the code of monastic discipline.

<sup>4</sup> "enraged."

<sup>5</sup> "becoming the leader of a party."

<sup>6</sup> "commune with those of."

<sup>7</sup> "seceded from the Théravādas. The priests of the Dakkhiṇa vihāra (afterwards) broke off their connection with the Abhayagiri fraternity; and thus the priests who seceded from the Théravādas themselves became divided into two parties."

<sup>8</sup> "prosperity of the priests of the island who belonged to the great Abhayagiri fraternity, conferred the donation named 'patti' on them."

<sup>9</sup> Insert "for them."

<sup>10</sup> Insert "of old."

<sup>11</sup> Insert "The Reigns of."

## CHAPTER XXXIV.

ON his demise, Mahácúla Mahátissa (succeeded and) reigned fourteen years, righteously and equitably.

This monarch having learned that it was an act of great merit to confer an alms-offering earned by (the donor's) personal exertion, in the first year of his reign, setting out in a disguised character, and *'undertaking the cultivation of a crop of hill rice, from the <sup>2</sup>portion derived by him as the cultivator's share* bestowed an alms-offering on Mahásomma théra.

Subsequently, this king sojourned three years near the Soṇṇagiri mountain (in the Ambaṭṭhakóla division) working a sugar mill. Obtaining some sugar as the hire of his labour, and taking that sugar, the monarch repaired from thence to the capital, and bestowed it on the priesthood. This ruler also presented sacerdotal robes to thirty thousand priests as well as to twelve thousand priestesses. This <sup>3</sup>lord protector, building also a vihára, most advantageously situated, bestowed it, and the three garments constituting the sacerdotal robes, on sixty thousand priests. He also bestowed the Maṇḍavápi vihára on thirty thousand <sup>4</sup>priests, and <sup>5</sup>Abhayagallaka vihára on a similar number of priestesses. This rája constructed <sup>6</sup>likewise the Vaṅgu-paṭṭaṅkagalla, the Díghabhúgalla, and the Válagáma viháras.

Thus this king having, in the fervour of his devotion, performed, in various ways, many acts of piety, at the close of his reign of fourteen years passed to heaven.

During the reign of Mahácúla, Nága, surnamed Córa (the marauder), the son of Vaṭṭa Gámani, leading the life of a robber, wandered about the country. Returning after the demise of Mahácúla, he assumed the monarchy. From amongst those places at which he had been denied an asylum, during his marauding career, this impious person destroyed eighteen viháras. Córánága reigned twelve years. This wretch was regenerated in the Lókantarika hell.

On his demise, the son of Mahácúla, named Tissa, reigned three years. The queen Anulá, *'deadly as poison in her resentments*, inflamed with carnal passion for a balattha, had (previously) poisoned her own<sup>8</sup> husband Córánága. This Anulá poisoned (her son) king Tissa also, actuated by her criminal attachment to the same balattha, on whom she bestowed the sovereignty. This balattha, named Síva, who had been the senior gate-porter, conferring on Anulá the dignity of queen-consort, reigned at the capital one year and two months.

Anulá, then forming an attachment for a damiḷa named Vaṭuka, and putting (Síva) to death by means of poison, raised Vaṭuka to the throne. This Vaṭuka, who had formerly been a carpenter in the town, retaining Anulá in the station of queen-consort, reigned one year and two months in the capital. Thereafter Anulá, becoming acquainted with a firewood carrier, who served in the palace, and conceiving a passion for him, putting Vaṭuka to death by means of poison, bestowed the sovereignty on him. This firewood carrier, whose name was Tissa, made Anulá the queen-consort. He reigned in the capital one year and one month, and constructed, in that short interval, a reservoir in the Maháméggha garden (which was filled up in the reign of Dhátuséna). Anulá then fixed her affections on a damiḷa named Niliya, who held the office of puróhita brahman, and resolved on

<sup>1</sup> "reaping."

<sup>3</sup> "land."

<sup>4</sup> "also he."

<sup>7</sup> "a licentious woman."

<sup>2</sup> "hire that he received."

<sup>4</sup> "priestesses."

<sup>5</sup> the "Abhayagallaka."

<sup>8</sup> Insert "lawless."

gratifying her lust for him, by administering poison destroyed Tissa the firewood carrier, and conferred the kingdom on Niliya. The said brahman Niliya making her his queen-consort, and uninterruptedly patronised by her for a period of six months, reigned here, in this capital, Anurádhapura.

This royal personage, Anulá, then *'forming a promiscuous connection* with no less than thirty-two men, who were in her service as balatthas, despatched Niliya also by poison, and administered the government herself for a period of four months.

The second son of Mahácúla, named Kálakanni Tissa, who, from the dread of the resentment of Anulá, had absconded, and assumed the garb of a priest, in due course of time, assembling a powerful force, marched hither, and put to death the impious Anulá. This monarch reigned twenty-two years. He erected a great "upósatha" hall on the Cétiya mountain, and constructed in front of it a stone thúpa. On the same Cétiya mountain he himself planted a bo-tree, and built the Pélagáma vihára in the delta of the river; and there he also formed the great canal called Vaṇṇakaṇṇa, as well as the great A'madugga tank, as well as the Bhayóippals tank. He built also a rampart, seven cubits high, and dug a ditch round the capital.

Being averse to residing in the regal premises in which Anulá had been burnt, he constructed a royal residence, removed a short distance therefrom. Within the town he formed the Padumassara garden.

His mother having (there) cleansed her (danté) teeth, and entered the sacerdotal order of the religion of the vanquisher, he *'converted their family palace into a hall for the priestesses of his mother's sisterhood*. From the above circumstance, it obtained the appellation of Dantagéha.

On his demise, his son, the prince named Bhátikábhaya, reigned for twenty-eight years. This monarch being the (Bhátika) brother of the king Mahádáthika, became known in this island as Bhátika rájá. This righteous personage caused the Lóhapásáda to be repaired, and two basement cornices to be constructed at the Maháthúpa, and an "upósatha" hall at the Thúpáráma. This ruler of men, remitting the taxes due to himself, caused to be planted, within a space of one yójana environing the town, the small and large jessamine plants. <sup>8</sup>(With the flowers produced from this garden) the Maháthúpa was festooned, from the pedestal ledge to the top of the pinnacle, with fragrant <sup>4</sup>garlands, four inches thick; and <sup>5</sup>there (between these garlands) having studded flowers<sup>6</sup> by their stalks most completely, he made the thúpa represent a perfect bouquet. On a subsequent occasion he caused this cétiya to be plastered with a paste made of <sup>7</sup>red lead, an inch thick; and in the same manner made it represent a bouquet of flowers (by studding it with flowers). Upon another occasion he completely buried the cétiya, from the step at its enclosure to the top of the pinnacle, by heaping the space up with flowers; and then raising the water of the Abhaya tank by means of machinery, he celebrated a festival of water-offering, by pouring the water on (the flowers which were heaped over) the thúpa; and in the fervour of his devotion, having caused it to be whitewashed with lime made from pearl (oyster shells), brought in a hundred carts, he covered the cétiya with a drapery network studded with <sup>8</sup>"pávdá" stones. In the corners of this network he suspended flowers of gold of the size of a chariot wheel. From

<sup>1</sup> "desirous of living as it pleased her."

<sup>2</sup> "built a convent for the priestess, his mother, near the residence of her family."

<sup>3</sup> "The king having plastered the Muháthúpa."

<sup>4</sup> "paste."

<sup>5</sup> *Dele.*

<sup>6</sup> *Insert* "thereon."

"vermilion."

<sup>8</sup> "coral."

(these flowers of gold) to the very base, having suspended pearl <sup>1</sup> "*kalāpas*," and flowers, he made offerings to the Mahāthúpa.

<sup>2</sup> (*During the performance of these ceremonies*) he heard the chant of <sup>3</sup> *the priesthood* hymned in the relic receptacle (within the thúpa); and vowing, "I will not rise till I have witnessed it," he laid himself down, fasting, on the south-east side (of the dágoba). The théras, causing a passage to develop itself, conducted him to the relic receptacle. The monarch beheld the whole of the splendour of the relic receptacle. He who had thence returned caused <sup>4</sup> *an exact representation of what (he had seen there) to be painted*, and made <sup>5</sup> *offerings thereto*: first, of sweet spices, aromatic drugs, vases (filled with flowers), <sup>6</sup> *golden sandalwood, and orpiment*; secondly, having spread powdered red lead, ankle deep, in the square of the cétiya (he made offerings) of uppala flowers studded thereon; thirdly, having filled the whole cétiya square with a bed of aromatic soil, (he made offerings) of uppala flowers studded in holes <sup>7</sup> *regularly marked out in that bed*; fourthly, stopping up the drains of the cétiya square, and filling it with cows' milk butter, (he made an offering) of (an illumination) of innumerable lighted wicks made of silk; fifthly, a similar (offering) with <sup>8</sup> *buffalo milk butter*; sixthly, a similar (offering) of tila oil; seventhly, an offering of an incalculable number of <sup>9</sup> *lighted lamp wicks*.

Of the seven offerings to the Mahāthúpa above described, the monarch caused each to be celebrated seven times, on separate occasions.

<sup>10</sup> *In the same (splendid manner in which the water festival at the Mahāthúpa had been conducted), in honour of the pre-eminent bo-tree, also he celebrated annually, without intermission, the solemn festival of watering the bo-tree. This (monarch) invariably, actuated by pious impulses, celebrated the great vesākha (annual) festival twenty-eight times; and eighty-four thousand splendid offerings; and a great festival at the Mahāthúpa, with gymnastics of all descriptions, and every kind of instrumental and vocal music; and he repaired daily thrice to assist in the religious services rendered to Buddha. Without omission he made flower-offerings twice daily, (he gave) alms <sup>11</sup> to the distressed, as well as the pavāraṇa alms (to the priesthood); to the priests he presented sacerdotal offerings in great profusion, consisting of oil, beverage, and cloths. This king, for the preservation of the sacred edifices in repair, dedicated lands; and also provided constantly for the thousand priests resident at the Cétiya mountain, "salāka" provisions.<sup>12</sup> This monarch, in like manner, at the three apartments called "Citta," "Maṇi," and "Mucela" in the palace, and at the flower chamber (on the margin of the reservoir), as well as at the Chatta apartment, in these five places, constantly entertaining priests devoted to the acquirement of sacred learning, out of reverence to religion, maintained them with sacerdotal requisites. Whatever the rights*

<sup>1</sup> "festoons or strings."

<sup>2</sup> "One day."

<sup>3</sup> "arhats 'tādinaṃ'."

<sup>4</sup> "a model thereof to be made of clay."

<sup>5</sup> "an offering of it to the thúpa. He also made offerings."

<sup>6</sup> "red and yellow orpiment."

<sup>7</sup> "on the coloured matting spread."

<sup>8</sup> "*madhuka* oil." Oil extracted from the seed of the *Bassia latifolia*.

<sup>9</sup> "lamps lighted with silk wicks."

<sup>10</sup> "Moved thereto by faith, this king held great festivals at the whitewashing of the thúpa, which was done every year without omission, and likewise at the watering of the great bodhi tree. He held twenty-eight great Vesakha (May) festivals; eighty-four thousand lesser festivals, and divers exhibitions of music and dancing in honour of the Mahāthúpa. He repaired," &c.

<sup>11</sup> "at public processions."

<sup>12</sup> Provisions given to priests on tickets.

of religion were which preceding kings had kept up, all these acts of piety this monarch, Bhátiya, constantly observed.

On the demise of Bhátiya rájá, his younger brother Mahásdátika Mahánága reigned for twelve years. Devoted to acts of piety, he floored (the square) at the Maháthúpa with "kiñjakkha" stones; enlarged the square, which was strewed with sand; and made offerings of preaching pulpits to all the viháras in the island. He caused also a great thúpa to be built on Ambatthala. <sup>1</sup>*This monarch, being no longer in the prime of life, impelled by intense devotion to the divine sage (Buddha), and relinquishing all desire for his present existence, resigned himself to the undertaking; and having commenced the cétiya, he remained there till he completed it. He caused to be deposited at the four entrances (to the cétiya) the four descriptions of treasures, resplendent in various respects (as rewards). By means of the most skilful artificers he had the cétiya enveloped in a jewelled covering, and to suspend to that covering he supplied pearls. He caused decorations to be made for one yójana around the cétiya, and constructed four entrances, and a street all round it. He ranged shops in each of the streets, and in different parts thereof flags, festoons, and triumphal arches; and having illuminated <sup>2</sup>(the cétiya) all round with lamps hung in festoons, he caused to be kept up a festival, celebrated with dances, gymnastics, and music, instrumental and vocal.*

In order that (pilgrims) might proceed all the way from the Kadamba river with (unsoiled) washed feet, to the *mountain cétiya* he had a foot carpet spread. By the dancers and musicians, instrumental as well as vocal, choruses were kept up.<sup>5</sup> The king bestowed alms at the four gates of the capital,<sup>3</sup> throughout the island, and on the waters of the ocean, all round the island within the distance of one yójana. From the celebrity and splendour of the festival held at this cétiya,<sup>7</sup> it acquired in this land the appellation of the "Giribhaṇḍa" festival. Having prepared alms at eight different places for the priesthood who had assembled for that solemnity, and called them together by the beat of eight golden drums, there assembled twenty-four thousand, to whom he supplied alms-offerings, and presented six cloths (each) for robes; he released also the imprisoned convicts. By means of barbers stationed constantly at the four gates of the town, he provided the convenience of being shaved. This monarch, without neglecting any of the ordinances of piety kept up either by the former kings or his brother, maintained them all.

This ruler, although the proceeding was protested against by them, dedicated himself, his queen, his two sons (Gámani and Tissa) as well as his charger and state elephant, (as slaves) to the priesthood. The sovereign, profoundly versed in these rites, then made offerings worth six hundred thousand pieces to the priests and worth one hundred thousand to priestesses; and by having made these offerings, which were of descriptions acceptable to them, he emancipated himself and the others from the priesthood.

<sup>1</sup> " (At one time) when the superstructure (of this cétiya) was unstable, he, regardless of his own life, laid him down at the foot thereof meditating on the virtues of the great sage, and left not the place until he had set up the structure firmly and completed the cétiya. At the four entrances to the cétiya he caused four precious "agghikas" (artificial flower trees?) to be fixed, resplendent with divers gems, the workmanship whereof was executed by the most skilful artificers; and after that he had enveloped the cétiya with a jewelled covering, caused balls of gold and festoons of pearls to be suspended thereon."

<sup>2</sup> "Cétiya-Pabbata."

<sup>3</sup> *Dele.*

<sup>4</sup> "Cétiya-Pabbata" (Ségiriya).

<sup>5</sup> *Add*, "alongside thereof."

<sup>6</sup> *Insert* "and caused a continuous illumination to be kept up."

<sup>7</sup> Ségiriya at Mihintalé.

This supreme of men built also the Kalanda vihāra <sup>1</sup>*in the mountain named Mantrāga, at Kālāyanakaṇṇika*<sup>2</sup>; on the shore of Kububbandhana, the Samudda vihāra; and a vihāra <sup>3</sup>*at the Cūlanāga 'mountain in the Pāsāna isle, which is in the Huvāvakaṇṇika division (Rōhaṇa).* To a certain sāmaṇera priest, who presented some beverage while he was engaged in the construction of <sup>4</sup>*these vihāras, he dedicated (lands) within the circumference of half a yōjana, for the maintenance of 'his temple.* He bestowed <sup>5</sup>*on that sāmaṇera the Paṇḍa-vāpi vihāra*<sup>6</sup>; and in like manner the means of maintaining <sup>7</sup>*that vihāra.*

Thus truly wise men who have overcome pride and indolence, subdued selfish desires, become sincerely devoted to a life of piety, and acquired a benevolent frame of mind, having attained an unusual measure of (wordly) prosperity, without exerting it to the prejudice of mankind, perform great and various acts of piety.

The thirty-fourth chapter in the Mahāvayaṣa, entitled <sup>10</sup>*"The Eleven Kings,"* composed equally for the delight and affliction of righteous men.

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CHAPTER XXXV.

ON the demise of Mahādātṭhika, his son A'maṇḍa Gāmani<sup>11</sup> reigned eight years and nine months. He fixed a "chatta" <sup>12</sup>*on the spire of the Mahāthūpa, as well as cornices on the base and crown of that edifice.* He also made reparations at the Lōhapāsāda and at the "upōsātha" hall of the Thūpārāma, <sup>13</sup>*both internally and to the exteriors of those edifices.* With a two-fold object *this monarch constructed a superb gilt-hall, and he caused also to be built the Rajatalēna vihāra.* This munificent king having formed <sup>14</sup>*in the southward the Mahāgāṁḍi tank, dedicated it to the Dakkhiṇa vihāra.*

<sup>15</sup>*This ruler of men, having caused to be planted throughout the island every description of fruit-bearing creepers (which are of rapid growth), then interdicted the destruction of animal life in all parts thereof.* This monarch A'maṇḍi, in the delight of his heart, filling a dish with melons and covering it with a cloth, presented it to the whole priesthood, calling it "melon flesh." His having thus filled the dish procured for him the appellation of A'maṇḍa Gāmani (his individual name being "Gāmani," and "A'maṇḍa" being another term for melon).

His younger brother, <sup>16</sup>*the monarch named Kaṇṭjānu Tissa, putting him to death, reigned in the capital three years.* This rājā decided a controversy, which had for a long time suspended the performance of religious ceremonies

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<sup>1</sup> "and the Manināga-pabbata vihāra."

<sup>2</sup> In Rōhaṇa.

<sup>3</sup> "called."

<sup>4</sup> *Dele.*

<sup>5</sup> "the vihāra at the Pāsāna isle, and with whose deportment he was pleased."

<sup>6</sup> "the priesthood."

<sup>7</sup> *Dele.*

<sup>8</sup> *Add* "on a sāmaṇera of that vihāra."

<sup>9</sup> "the priesthood."

<sup>10</sup> "An Account of."

<sup>11</sup> *Add* "Abhaya."

<sup>12</sup> "over the chatta"—*chattāṭichattaṇ.*

<sup>13</sup> "he repaired the inner terrace and inner court, and in each place he built a superb gilt-hall and built the Rajata-lēna vihāra also."

<sup>14</sup> "a tank in the southern part of Mahāgāma."

<sup>15</sup> These sentences should run in the following order:—"This ruler of men prohibited the destruction of animal life throughout the island. Having caused every kind of fruit-bearing creepers to be planted in divers places, king A'maṇḍiya (gathering the fruits thereof), in the delight of his heart, filled the bowls of the priests with melons, calling it 'melon-flesh,' and setting the bowls on stands made of cloth ('vattha cumbaṭṭa') presented them to all the priesthood."

<sup>16</sup> "the prince."

in the "upósatha" hall of the Cētiya Giri vihāra, and forcibly seizing <sup>1</sup>the sixty priests who contumaciously resisted the royal authority, imprisoned <sup>2</sup>those impious persons in the Kaṇira cave, in the Cētiya mountain.

By the death of this Kaṇirájá, <sup>3</sup>the monarch Cúlābhaya, son of A'maṇḍa Gámani, reigned for one year. This ruler caused to be built the Cúlagallaka vihāra on the bank of the Gónaka river, to the southward of the capital.

By his demise, his younger sister Síváli, the daughter of A'maṇḍa, reigned for four months; when a nephew of A'maṇḍa, named Iṇanága, deposed her and raised the canopy of dominion in the capital. *On the occasion of this monarch visiting the Tissa tank, according to prescribed form, a great body of Lambakannaikas (a caste who wore ear ornaments), allowing him to depart thither, assembled in the capital. The rájá missing these men there (at the tank) enraged, exclaimed, "I will teach them subordination;" and in the neighbourhood of the tank, at the Maháthúpa, for the investigation of their conduct, appointed a court consisting exclusively of (low caste) caṇḍálas. By this act the Lambakanna race being incensed, rose in a body, and seizing and imprisoning the rájá in his own palace, administered the government themselves. In that crisis, the monarch's consort (Mahámattá), decking her infant son Candamuhka Síva (in his royal vestments), and consigning the prince to the charge of her <sup>4</sup>female slaves, and giving them their instructions, sent him to the state elephant. The <sup>5</sup>slaves conveying him thither thus delivered the whole of the queen's directions to the state elephant: "This is <sup>6</sup>the infant who stood in the relation of child to thy patron; it is preferable that he should be slain by thee than by his enemies—do thou' slay him: this is the queen's entreaty." Having thus spoke, they deposited the infant at the feet of the elephant. The said state elephant roaring with anguish, breaking <sup>7</sup>his chains, and rushing into the palace, burst open the door, although resisted (by the mob). Having broken open the door of the apartment in which the rájá was <sup>8</sup>concealed, placing him on his back, he hastened to Mahátittha. Having thus enabled the rájá to embark in a vessel <sup>9</sup>on the western coast, the elephant fled to the Malaya (mountain division of the island).<sup>11</sup>*

This monarch having remained three years beyond seas, enlisting a great force repaired in ships to the Róhaṇa division; and landing at the port of Sakkharasobbha, he there, in Róhaṇa, raised a powerful army. The rájá's state elephant hastened to the said Róhaṇa from the southern Malaya, and instantly resumed his former functions.

Having listened to the "kapijātaka" (or the discourse on the incarnation of Buddha in the form of a monkey) <sup>12</sup>in the fraternity of the thera named Mahápaduma, who was a <sup>13</sup>native of that division, resident at Túlādhára; and being delighted with his history of the Bódhisatta, he (this rájá) enlarged

<sup>1</sup> "sixty wicked priests who were engaged in a conspiracy against the king."

<sup>2</sup> "them."

<sup>3</sup> *Dele.*

<sup>4</sup> "In the first year of this king's reign he visited the Tissa tank, when a great number of Lambakannas (who had accompanied him as attendants) left him behind and returned to the city. The king, missing his men, was wroth; and (as a punishment) he laid on them the task of trampling down heaps of earth by the side of the tank to serve as a great thúpa which he intended to build; and he set overseers of the caṇḍála caste over them. This act of (indignity) incensed them; and they rose against the king in a body, seized and imprisoned him in his own palace, and themselves administered the government."

<sup>5</sup> "maid-servants."

<sup>6</sup> "thy master's son: he's now in prison: better;" &c.

<sup>7</sup> *Insert* "therefore."

<sup>8</sup> "through his stable."

<sup>9</sup> "confined."

<sup>10</sup> *Dele.*

<sup>11</sup> *Add* "by the western coast,"

<sup>12</sup> "explained by."

<sup>13</sup> *Dele.*

the Nágamahá vihára to the extent of a hundred lengths of his unstrung bow, and extended the thúpa also (of that vihára) beyond its former dimensions. In like manner he extended the Tissa as well as Dúra tanks.

This rájá, putting his army in motion, set out on his campaign. The Lambakannas hearing of this proceeding, prepared themselves for the attack. Near the Kapallakkhanḍa gate, on the plain of Ahañkáraṭṭhika, they maintained a conflict with various success. The king's troops being enfeebled by the sea voyage, were yielding ground, when the rájá shouting out his own name, threw himself (into the midst of the conflict). The Lambakannas, terrified by this act, prostrated themselves on their breasts. He having caused them to be decapitated (on the spot), their heads formed a heap as high as the spoke of his chariot. When this exhibition had been made three times, the monarch, relenting with compassion, called out "Capture them, without depriving them of life." The victorious monarch then entering the capital, and having raised the canopy of dominion, set out for the aquatic festival at the Tissa tank (which had been interrupted on the former occasion by the insurrection of Lambakannas).

At the close of the aquatic games, this monarch, having resumed his royal vestments, in the fulness of his joy, surveyed the splendour of his regal state. It then rose to his recollection that the Lambakannas had been the (former) destroyers of that prosperity. In the impulse of his wrath, he ordered them to be bound to <sup>1</sup>the yoke of his chariot<sup>2</sup> (with their noses pierced), and entered the city, preceding them. Standing on the threshold of<sup>3</sup> his palace, the rájá issued these orders: "Officers decapitate them on the threshold." His mother being informed thereof, prevented the decapitation by observing: "Lord of chariots, the creatures that are yoked to thy car are only oxen; chop off only their <sup>4</sup>noses and hoofs;" accordingly the king had their noses and the toes of their feet cut off.

The rájá gave unto his (hatthi) state elephant the province in which he had secreted himself. From that circumstance that district obtained the name of Hatthibhóga. In this manner the monarch Ijanága reigned in Anurádhapura full six years.

On the demise of Ijanága, his son, the rájá Candamukha Síva, reigned for eight years and seven months. This monarch, having caused the Mañikára-gáma tank to be formed, dedicated it to the vihára named Issarasamaṇa; and the consort of this rájá, celebrated under the appellation of Damiḷa Dévi, dedicated the <sup>5</sup>village which supplied her personal retinue to the same vihára. His younger brother, known by the name of the rájá Yasalálaka Tissa, putting the said Candamukha Síva to death at an aquatic festival at the Tissa tank, reigned in the delightful city of Anurádhapura, which is the lovely countenance of Laṅká, for seven years and eight months.

There was a young gate-porter, the son of the porter Datta, named Subha, who in a person strongly resembled the rájá. The monarch Yasalálaka, in a merry mood, having decked out the said Subha, the messenger, in the vestments of royalty, and seated him on the throne, putting the livery bonnet of the messenger on his own head, stationed himself at a palace gate, with the porter's staff in his hand. While the ministers of state were bowing down to him who was seated on the throne, the rájá was enjoying the deception. He was in the habit, from time to time, of indulging in these (scenes). On a certain occasion (when this farce was repeated), addressing himself to the merry monarch, the messenger exclaimed: "How does that

<sup>1</sup> *Delete.*

<sup>2</sup> *Insert "in pairs."*

<sup>3</sup> *Insert "the garden gate of." I think the word mahávattu, used several times in this part of the work, is meant for the palace garden.*

<sup>4</sup> "horns."

<sup>5</sup> "profits accruing to her from the village (Mañikára)."

balattha dare to laugh in my presence?" and succeeded in getting the king put to death. The porter Subha thus usurped the sovereignty, and administered it for six years, under the title of <sup>1</sup>*Subha*.

This Subha rájá constructed at the two viháras (Mahá and Abhaya) a delightful range of buildings (at each) to serve for parivépas, which were named Subharája parivépas. He also built Valli vihára near Uruvéla; to the eastward (of the capital) the Ekadvára vihára (near the mountain of that name); and the Nandigámaka vihára on the bank of the (Kacchá) river.

A certain Lambakanna youth named Vasabha, resident in the north of the island, was in the service of a maternal uncle of his, who was a chief in command of the troops.

It had been thus predicted (by the rájá Yasalálaka): "A person of the name of Vasabha will become king;" and the (reigning) king was consequently, at this period, extirpating throughout the island every person bearing the name of Vasabha. This officer of state, saying to himself, "I ought to give up this Vasabha to the king," and having consulted his wife also on the subject, early on a certain morning repaired to the palace. For him (the minister) who was going on the errand, she (his wife) placed in the hands of Vasabha the betel, &c. (required by him for mastication), omitting the chunam, as the means of completely rescuing (Vasabha) from his impending fate. On reaching the palace gate, the minister, discovering that the chunam for his betel had been forgotten, sent (the lad) back for the chunam. The wife of the commander revealing the secret to Vasabha, who had come for the chunam, and presenting him with a thousand pieces, enabled him to escape. The said Vasabha fled to the Mahávihára, and was provided by the théras there with rice, milk, and clothing. In a subsequent stage of his flight, having heard <sup>2</sup>*the rumour undisguisedly repeated*, "*The Kuffhi will become the king*," and publicly asserted "*he will turn traitor*"; elated thereat, enlisting enterprising men in his service, he reduced (the neighbouring) villages to subjection; and thence hastening to the Róhana division, progressively subdued the whole country, commencing from Kappalapúva. This rájá, at the head of an efficient force, in the course of ten years attacked the capital. This all-powerful Vasabha, putting the rájá Subha to death in his own palace, raised the canopy of dominion in the capital. His uncle fell in the conflict, and the rájá Vasabha raised <sup>3</sup>*Chethhá*, the wife of his uncle, who had formerly protected him, to the dignity of queen-consort.

Being desirous of ascertaining the term of his existence, he consulted <sup>4</sup>*a fortune-teller*, who replied, "It will last precisely twelve years." The monarch presented him with a thousand pieces to preserve that secret inviolate; and assembling the priesthood, and bowing down to them, he inquired: "Lords! is it, or is it not, practicable to extend the term of human existence?" The priesthood replied: "Supreme among men! it is practicable to preserve human life from the death which results from violence (or accident). It is requisite to make 'parissávana' offerings; to endow sacred edifices; and to provide institutions for the refuge of the distressed: it is also requisite to repair edifices that have fallen into dilapidation; and having undertaken the vows of the 'pansil' order, to preserve

<sup>1</sup> "Subha Rájá."

<sup>2</sup> "the words of a leper (who was a fortune-teller) to the effect that he would one day attain sovereignty, he was elated, and determined to become a marauder. Having secured enterprising men," &c.

<sup>3</sup> "Mettá."

<sup>4</sup> "horoscopist"—*horápáthaka*.

them inviolate : it is requisite on the 'upósatha' days that the prescribed 'uposatha' ceremonies should be observed." The rájá, responding "sádhu," went and did accordingly. Every third year he conferred on all priests throughout the island the three sacerdotal garments. To those priests who were unable to attend, he directed their robes to be sent : he provided also milk, sweet rice for twelve establishments, and the ordinary alms-offerings for sixty-four places. In four different places he kept up an illumination of a thousand lamps at each ; <sup>1</sup>and at the Cétiya mountain, at the Thúpáráma, at the Maháthúpa, at the <sup>2</sup>bo-tree, <sup>3</sup>and on the peak of Cettala mountain, at these several places he constructed ten thúpas ; and throughout the island he repaired dilapidated edifices. Delighted with the théra resident at Valliyéra vihára, he built for him the great Valligotta vihára. He built also the Anurá vihára near Mahágáma, on which he bestowed <sup>4</sup>Heligáma, in extent eight thousand karissa, as well as a thousand pieces. Having constructed the Mucela vihára <sup>5</sup>on that vihára he conferred the moiety of the abundant waters of the canal of irrigation supplied from the Tissavaddha mountain. <sup>6</sup>He encased the thúpa at Galambatittha in bricks ; and to supply oil and wicks for <sup>6</sup>its "upósatha" hall, he formed the Sahassakarisa tank, and dedicated it thereto. At the Kumbhigallaka vihára he built an "upósatha" hall ; as also at the Issarasamañaka vihára ; and this monarch constructed also the roof over the Thúpáráma here (at Anurádhapura). At the Mahávihára he built a <sup>9</sup>most perfect range of parivépas,<sup>10</sup> and repaired the Catusála hall which had become dilapidated. He caused also exquisite images to be formed of the four Buddhas <sup>11</sup>of their own exact stature, as well as an edifice (to contain them) near the delightful bo-tree.

The consort of this monarch constructed a beautiful thúpa, to which she gave <sup>12</sup>her own name, as well as an elegant roof, or house, over it. Having completed the roof over the Thúpáráma, this monarch, at the festival held on that occasion, distributed <sup>13</sup>the mahádána ; unto the bhikkús who were in progress of being instructed in the word of Buddha, the four sacerdotal requisites ; and to the bhikkús who expounded the scriptures, clarified butter and curds ; at the four gates of the city he distributed alms to mendicants, and medicinal drugs to priests afflicted with diseases. He formed also the following eleven tanks :—The Mayetti, Rájuppala, Kólambagáma, Mahánikaviññi, two called Mahágáma, Kéhála (near Mahátittha), Kelivása, Cambññhi, Vátamañgana, and Abhivaññhamána. For the extension of cultivation he formed twelve canals of irrigation ; and for the further protection of the capital, he raised the rampart round it (to eighteen cubits). He built also guard-houses at the four gates, and a great palace (for himself). <sup>14</sup>This monarch, having formed also ponds in different parts of the royal gardens within the capital, kept swans in them ; and by means of aqueducts conducted water to them.

Thus this sovereign Vasabha, incessantly devoted to acts of piety, having

<sup>1</sup> "namely."

<sup>2</sup> "Bodhi-house."

<sup>3</sup> Fresh sentence : "On the peak of the Cittalá mountain ('Situl-panwa') he built ten beautiful thúpas."

<sup>4</sup> "eight thousand karissas" extent of land in Heligáma."

<sup>5</sup> "at Tissavaññhamánaka, he conferred thereon the moiety of the waters of the Alisára canal."

<sup>6</sup> "He made a covering of tiles for the thúpa."

<sup>7</sup> "and the upsótha hall also."

<sup>8</sup> "it."

<sup>9</sup> *Dele.*

<sup>10</sup> *Add* "facing the west."

<sup>11</sup> *Dele.*

<sup>12</sup> "the name of Vutta."

<sup>13</sup> "great alms."

<sup>14</sup> "Having laid out the park he kept swans in it, and built many ponds for them in the city, into which he caused water to be conducted by means of aqueducts."

in various ways fulfilled a pious course of existence, and thereby escaped the death (predicted to occur in the twelfth year of his reign), ruled the kingdom, in the capital, for forty-four years ; and celebrated an equal number of *vésákha* festivals.

The (preceding) *rájá* Subha, under the apprehension produced by (the prediction connected with the usurpation of Vasabha, had consigned his only daughter to the charge of a brick mason, bestowing on her <sup>1</sup>*the vestments* and ornaments of royalty suited to her rank. On (her father) being put to death by Vasabha, <sup>2</sup>*she gave up these articles to the mason (to preserve her own disguise)*. Adopting her as his daughter, he brought her up in his own family. This girl was in the habit of carrying his meals to this artificer (wherever he might be employed). On one of these occasions, observing in the Kadamba forest (a *théra*)<sup>3</sup> absorbed for the seventh day in the " *niródha* " meditation, this gifted female presented him with the meal she was carrying. <sup>4</sup>*There dressing another meal, she carried it to her (adopted) father*. On being asked the cause of the delay, she explained to her parent what had taken place. Overjoyed, he directed that the presentation of this offering should be repeated again and again. The *théra*, who was gifted with the power of discerning coming events, thus addressed the maiden : " When thou attainest regal prosperity, recollect this particular spot ; " and on that very day he acquired " *parinibbuti* ."

The *rájá* Vasabha, when his son *Vaúkanásika* attained manhood, sought for a virgin <sup>5</sup>*endowed with the prescribed personal attributes*. Fortune-tellers, who were gifted with the knowledge of predicting the fortunes of females, discovering *suchu* damsel in the mason's village, made the circumstance known to the king. The *rájá* took steps to have her brought to him ; and the mason then disclosed that she was a daughter of royalty, and proved that she was the child of <sup>6</sup>*the rájá Subha* by the <sup>7</sup>*vestments* and other articles in his charge. The monarch, delighted, bestowed her on his son, at a splendid ceremonial of festivity.

On the death of Vasabha, his son *Vaúkanásika* Tissa reigned three years in the capital at *Anurádhapura*. This *rájá* *Vaúkanásika* Tissa built the *Mahámaṅgala* *vihára* on the banks of the *Góṇa* river.

The queen, *Mahámattá*, bearing in mind the injunction of the *théra*, commenced to collect the treasures requisite for constructing a *vihára*. (In the meanwhile) on the demise of *Vaúkanásika* Tissa, his son *Gajábáhuka* *Gámani* (succeeded, and) reigned twelve years. This *rájá*, in compliance with the solicitation of his mother, and according to her wishes, built the *Mátu* *vihára* in the Kadamba forest. This well-informed queen-mother, for the purpose of purchasing land for that great *vihára*, gave a thousand pieces, and built the *vihára*. He himself (the *rájá*) caused a *thúpa* to be constructed there entirely of stone ; and selecting lands from various parts of the country, dedicated them for the maintenance of the priesthood ; and raising the *Abhayuttara* *thúpa*, he constructed it of a greater elevation ; and <sup>8</sup>*at the four gates he restored the four entrances to their former condition*.

This monarch, forming the *Gámanitissa* tank, bestowed it on the *Abhaya-giri* *vihára*, for the maintenance of that establishment. He caused a new coating to be spread on the *Maricavaṭṭi* *vihára* ; he also made a dedication for the maintenance of its fraternity, obtained at a price of one hundred

<sup>1</sup> " his robe."

<sup>2</sup> " the mason took the child, and adopting her," &c.

<sup>3</sup> *Insert* " who had been."

<sup>4</sup> " Then."

<sup>5</sup> " that suited him. Judges of female beauty, discovering a (beauteous) maiden."

<sup>6</sup> " *Subha Rájá*."

<sup>7</sup> " robe."

<sup>8</sup> " caused arches ( " *ádimukhá* ") to be built at the four gates thereof."

thousand pieces. <sup>1</sup>*He built also Rámaka vihára* <sup>2</sup>*in the western division, and the Mahá-ásana hall in the capital.*

On the demise of Gajāhātu, that rájá's <sup>3</sup>*sasura* named Mahallaka Nága, reigned six years. This monarch, surnamed, from his advanced years, Mahallaka Nága, constructed the following seven viháras<sup>4</sup>: in the eastward, the Péalaka; in the southward, the Kótípabbata; in the westward, the Udakapásána; in the isle of Nágadīpa, the Sálipabbata; at Bījagāma, the Tena-*véli*; in the Róhana division, the Tobbalánágapabbata <sup>5</sup>*and Háli viháras at Antógiri.*

Thus wise men, by means of perishable riches, performing manifold acts of piety, realise imperishable rewards: on the other hand, those who are rendered weak by their sinful passions, for the gratification of those passions commit many transgressions.

The thirty-fifth chapter in the Mahāvamsa, entitled "The<sup>6</sup> Twelve Kings," composed equally for the delight and affliction of righteous men.

## CHAPTER XXXVI.

By the demise of Mahallanága, his son, named Bhátika Tissa (succeeded, and) reigned over the monarchy of Laṅká for twenty-four years. This ruler built a wall round the Mahávihára, and having constructed the Gavaratissa vihára, <sup>7</sup>*and formed the Mahágāmani tank, <sup>8</sup>dedicated it to that vihára*; he built also the vihára named Bhátiyatissa. This monarch constructed also an "npósatha" hall at the delightful Thúpárāma, as well as <sup>9</sup>*the Rattannanēka tank.* This sovereign, <sup>10</sup>*equally devoted to his people, and*<sup>11</sup> respectful to the ministers of religion, kept up <sup>12</sup>*the mahádānan offerings to the priesthood of both sexes.*

By the death of Bhátika Tissa (Tissa the elder brother), Kaniṭṭha Tissa (Tissa the younger brother) succeeded, and reigned <sup>13</sup>*eighteen years over the whole of Laṅká.*

Pleased with Mahánága théra of Bhútárāma, he constructed (for him)<sup>14</sup> at the Abhayagiri vihára <sup>15</sup>*a superb gilt edifice.* He built, also, a wall round, and a great parivēpa at Abhayagiri; a great parivēpa at Manisóma vihára also; and at the same place an edifice over the cétiya; and in like manner another at Ambatthala. He repaired the edifice (constructed over the cétiya) at Nágadīpa. Levelling a site within the consecrated limits of the Mahávihára, this monarch constructed the range of parivēpas called Kukkuṭagiri, in the most perfect manner. <sup>16</sup>*On the four sides of the square at the Mahávihára* this ruler constructed twelve spacious and delightful<sup>17</sup> edifices, splendid in their appearance.<sup>18</sup> He constructed a covering for the thúpa at the Dakkhiṇa vihára, and levelling a site within the limits of the Mahámégha garden, he constructed a refection-hall there. Taking down the wall of the Mahávihára on one side, he opened a road to Dakkhiṇa vihára. In like manner he built Bhútárāma vihára, the Rámagóṇaka, as also the vihára of Nánátissa. In the

<sup>1</sup> "In the latter part of his reign he built the,"

<sup>2</sup> *Dele.*

<sup>3</sup> "father-in-law."

<sup>4</sup> *Add* "during the short period of his reign."

<sup>5</sup> "and Girihálaka vihára in the interior country."

<sup>6</sup> "Reigns of."

<sup>7</sup> "dedicated."

<sup>8</sup> *Dele.*

<sup>9</sup> The correct reading is *ratthe vanñe ekavápi* = *ratthevannēkavápi*, "the Ekavápi tank in the Vanni country."

<sup>10</sup> "who was tender-hearted towards all beings."

<sup>11</sup> *Insert* "profoundly."

<sup>12</sup> "great."

<sup>13</sup> "twenty-eight."

<sup>14</sup> *Insert* "the Ratana-pásáda."

<sup>15</sup> "in a splendid manner."

<sup>16</sup> *Dele.*

<sup>17</sup> *Insert* "squares."

<sup>18</sup> *Add* "at the Mahávihára."

south-eastern direction, the Anuḷatissa-pabbata vihāra, <sup>1</sup>the Gangarājīya, the Niyēlatissārāma, and the Pilapiṭṭhi vihāra. This monarch also constructed the Rājamahā vihāra and upsōsatha halls at the following three places: viz., Kalyāṇi vihāra, Maṇḍalagiri, and at the vihāra called Dubbala-vāpītissa.

By the death of Kaṇiṭṭha Tissa, his son called Cūḷanāga (succeeded, and) reigned two years. The younger brother of Cūḷanāga, named Kuḍḍanāga, putting that rājā to death, reigned one year. This monarch during the "Ekanālika" famine kept up, without intermission, alms-offerings to the principal community, consisting of five hundred priests.

The brother of Kuḍḍanāga's queen, named Sirināga, who was the minister at the head of the military, turning traitor to the king, and supported by a powerful army, approached the capital. Giving battle to the royal army, and defeating the king, the victor reigned in the celebrated capital of Anurādhapura for nineteen years.

This monarch having caused a "chatta" to be made for the Mahāthūpa, had it gilt in a manner most beautiful to the sight; he also rebuilt the Lōhapāsāda five stories high, and <sup>2</sup>subsequently a flight of steps at each of the four entrances to the great bo-tree. <sup>3</sup>This personage, who was as regardful of the interests of others as he was indifferent to himself, having built a "chatta" hall at the isle of Kulambaṇa, celebrated a great festival of offerings.

On the demise of Sirināga, his son Tissa, who was thoroughly (vohāra) conversant with the principles of justice and equity, ruled for twenty-two years.<sup>4</sup> He abolished the (vohāra) practice of inflicting torture, which prevailed up to that period in this land, and thus acquired the appellation of Vohāraka Tissa rājā.

Having listened to the discourses of the thēra Déva, resident at Kambugāma, he repaired five edifices. Delighted, also, with the Mahātissa thēra resident at the Anura vihāra, he kept up daily alms for him at Mucēlapattana.

This rājā Tissa <sup>5</sup>having caused also to be formed two halls, <sup>6</sup>(one) at the Mahāvihāra and (another) on the south-east side of the bo-tree edifice, and two metallic images (for them), as well as a hall called the Sattapsannika, most conveniently situated (within his own palace),<sup>7</sup> bestowed offerings <sup>8</sup>(there) worth a thousand (pieces) monthly to the priesthood of the Mahāvihāra, At the Abhayagiri vihāra, the Dakkhiṇamūḷa, the Maricavaṭṭi vihāra, the one bearing the name of Kulatissa, at the Mahiyāṅgana vihāra, at the Mshāgāma, the Mahānāga vihāra, as well as at the Kalyāṇi, <sup>9</sup>and at the thūpas of these eight places, he caused <sup>10</sup>improvements to be made with paid labour. The minister Mūkanāga, in like manner, built walls round the following six vihāras: the Dakkhiṇa, the Maricavaṭṭi, the Puttabhāga, the Issarasamaṇa, and the Tissa, in the isle of Nāga. He built also an "upōsatha" hall at the Anurārāma vihāra.

This ruler of men expending three hundred thousand, out of reverential

<sup>0</sup> The Vétulya heresy originated in September, A.D. 209; A.B. 752; m. 4. d. 10—in the first year of the reign of Vohāraka Tissa.—[*Note by Mr. Turnour.*]

<sup>1</sup> "at."

<sup>2</sup> "rebuilt."

<sup>3</sup> "He built the Chatta Pāsāda and made offerings at the inauguration thereof. Moved by compassion he released persons of good families in the island (from royal services)." This translation is doubtfully rendered, as the meaning of the word *kulambaṇa* is obscure.

<sup>4</sup> *Dele.*

<sup>5</sup> "at the two great vihāras, and two metallic images on the eastern side of the bodhi tree."

<sup>6</sup> "he."

<sup>7</sup> *Dele.*

<sup>8</sup> *Dele.*

<sup>9</sup> "the 'chattas' (' parasols surmounting the spires ') to be repaired."

devotion to religion, provided for every place at which the *'sacred scriptures are expounded* the maintenance (for priests) bestowed by alms. This patron of religion relieved also the priests who were in debt from their *'pecuniary difficulties*. He celebrated the great *vésakha* festival, and distributed the three sacerdotal garments among all the priests resident in the island.

By the instrumentality of the minister *Kapila*, suppressing the *Vétulya* heresy, and punishing the impious members (connected therewith), he re-established the supremacy of the (true) doctrines.

This king had a younger brother named *Abhayanága*, who had formed an attachment for his queen. Being detected in his criminal intercourse, dreading his brother's resentment, he fled. Repairing to *Bhallatittha* with his confidential attendants, and pretending to be indignant with his (brother's) father-in-law (*Subhadéva*, the queen's father, with whom he was in league), he maimed him in his hand and feet. In order that he might produce a division in the *rájá's* kingdom (in his own favour), leaving the said (*Subhadéva*) here (in *Lapká*), and *'contemptuously comparing him to a dog (which he happened to kill when he was on the point of embarking)*, accompanied by his most attached followers, and at that place (*Bhallatittha*) throwing himself into a vessel, (*Abhayanága*) fled to the opposite coast.

The said father-in-law, *Subhadéva*, repaired to the king, and assuming the character of a person attached to him, brought about a revolt in the country, (while resident in his court) there. *Abhaya*, for the purpose of ascertaining the progress made in this plot, sent an emissary over here. (*Subhadéva*) on seeing this (emissary), removing (the earth) at the foot of an *areca* tree with his "*kuntánáli*," and thereby loosening its roots, pushed the tree down with his shoulder, (to indicate the instability of the *rájá's* government), and then reviling him (for a spy) drove him away. The emissary returning to *Abhaya* reported what had occurred.

Thus ascertaining the state of affairs, levying a large force of *damilas* for the purpose of attacking his brother, he advanced in person on the capital (*Anurádhapura*).

The *rájá* on discovering this (conspiracy), together with his queen, instantly mounting their horses, fled, and repaired to *Malaya*. His brother pursued the *rájá* and putting him to death in *Malaya*, and capturing the queen, returned to the capital. This monarch reigned for eight years.

This king built a stone ledge round the bo-tree, as well as a hall in the square of the *Lóhapásáda*; and buying cloths with two hundred thousand pieces, he bestowed robes on the whole priesthood in the island.

On the demise of *Abhaya*, *Sirinága*, the son of his brother (*Vóhára*) *Tissa*, reigned two years in *Lapká*. This monarch repaired the wall round the great bo-tree, and built near the hall of the great bo, in the yard strewed with sand, *'to the southward of the mucéla tree, the splendid and delightful Hapsavaṭṭa hall*.

The prince named *Vijaya*, the son of *Sirinága*, on the demise of his father, reigned one year.

<sup>5</sup>There were three persons of the *Lambakanna* race (who wear large ear

<sup>1</sup> "lives of the saints, or the 'history of great men,' were read." The original is *Ariyavaṇṣa-kathá*, which may be rendered either way. I find this term frequently mentioned in the *Arthakathá*. From the context in those places I gather that it was the practice in ancient times in this island to read in public the recorded lives of great men on stated occasions and fixed places.

<sup>2</sup> "indebtedness."

<sup>3</sup> "illustrating by the example of a dog the faithfulness he required of his followers, he embarked on board a vessel with his faithful friends and," &c.

<sup>4</sup> "beyond."

<sup>5</sup> "Now."

ornaments) intimately connected together, resident at Mahiyaggana, named Saṅghatissa, Saṅghabódhi, and the third Góthákábhaya. They were walking along the embankment of the Tissa tank in their way to present themselves at the king's court. A certain blind man, from the sound of their tread, thus predicted: "These three *persons* are destined to bear the weight of (governing) the land." Abhaya, who was in the rear, hearing this exclamation, thereupon thus fearlessly questioned him: "Which then of (our three) dynasties will endure the longest?" The person thus interrogated replied, "His who was in the rear." On receiving this answer, he joined the other two.

These three persons, on their reaching the capital, were most graciously received by the monarch Vijaya, in whose court they were established, and employed in offices of state. Conspiring together, they put to death the rájá Vijaya in his own palace; and two of them raised (the third) Saṅghatissa, who was at the head of the army, to the throne. The said Saṅghatissa, who had usurped the crown under these circumstances, reigned four years.

This monarch caused the "chatta" on the Maháthúpa to be gilt, and he set four gems in the centre of the four emblems of the sun, each of which cost a lac. He, in like manner, placed a<sup>1</sup> glass pinnacle on the spire (to serve as a protection against lightning).

This ruler of men, at the festival held in honour of this chatta, distributed six cloths, or two sets of sacerdotal garments, to forty thousand priests; and having attended to the (andhavindaka) discourse in the khandhaka, expounded by Mahádéva théra, of Dámahallaka, and ascertained the merits accruing from making offerings of rice broth, delighted thereat, he caused rice broth to be provided for the priesthood at the four gates of the capital, in the most convenient and appropriate manner.

This rájá was in the habit from time to time of visiting the isle of Pácína, attended by <sup>2</sup>his suite and ministers, for the purpose of eating jambus. The inhabitants of that eastern isle suffering from (the extortions of) these royal progresses, infused poison into the jambus intended for the rájá, (and placed them) among the rest of the fruit. Having eat those jambus, he died at that very place; and Abhaya caused to be installed in the monarchy, Saṅghabódhi, who had been raised to the command of the army. Renowned under the title of Sirisaṅghabódhi rájá, and a devotee of the <sup>3</sup>*pansil* order, <sup>4</sup>at least, he administered the sovereignty at Anurádhapura for two years. He built at the Mahávihára a "salákagga" hall.<sup>5</sup>

Having at that period learned that the people were suffering from the effects of a drought, this benevolent rájá,<sup>6</sup> throwing himself down on the ground in the square of the Maháthúpa, pronounced this vow: "Although I should sacrifice my life by it, I shall not rise from this spot until, <sup>7</sup>by the interposition of the déva, rain shall have fallen (sufficient) to raise me on its flood from the earth." Accordingly the ruler of the land remained prostrate on the ground; and the <sup>8</sup>déva instantly poured down his showers. Throughout the island the country was deluged. <sup>9</sup>Apprehending that even then he would not rise, <sup>10</sup>until he was completely buoyed up on the surface of the

<sup>1</sup> "lords of the land."

<sup>2</sup> Insert "valuable." *Anagghaṃ vajira cumbaṭṭaṃ* are the words in the original. There has been some discussion about the meaning of *cumbaṭṭaṃ*. I believe a ring or a set of rings in the form of a spire is what is meant here.

<sup>3</sup> "the women of the palace and his." <sup>4</sup> *Pañcasúla*, the five precepts or vows.

<sup>5</sup> *Dele*.

<sup>6</sup> rice-ticket hall.

<sup>7</sup> "whose heart was moved with compassion."

<sup>8</sup> *Dele*.

<sup>9</sup> "rain cloud."

<sup>10</sup> "But,"

<sup>11</sup> "as he was not,"

water,<sup>1</sup> the officers of the household stopt up the drains (of the square).<sup>2</sup> Being raised by the water, this righteous rájá got up. In this manner, this all-compassionate person dispelled the horrors of this drought.

Complaints having been preferred that robbers were infesting all parts of the country, this sovereign caused them to be apprehended, and then privately released them; and procuring the corpses of persons who had died natural deaths and casting them into flames, suppressed the affliction occasioned by the (ravages of the) robbers.

A certain yakkha, well known under the appellation of the "rattakkha" (red-eyed monster), visited this land, and afflicted its inhabitants in various parts thereof with ophthalmia. People meeting each other, would exclaim (to each other), "His eyes are also red!" and instantly drop down dead; and the monster would without hesitation devour their (corpses). The rájá having been informed of the affliction (of his people), in the depth of his wretchedness, took the vows of the *áttasil* order, in his cell of solitary devotion. The monarch vowed: "I will not rise till I have beheld that (demon)."<sup>4</sup> By the influence of his pious merits, the said monster repaired to him. Then rising, he inquired of him, "Who art thou?" (The demon) replied: "I am (the yakkha)." The (rájá) thus addressed him: "Why dost thou devour my subjects? Cease to destroy them." The demon then said, "Let me have the people of one district at least." On being told, "It is impossible"; lowering his demand by degrees, he asked, "Give me then one (village)." The rájá replied, "I can give thee nothing but myself, devour me." "That is not possible" (said the demon); and entreated that "bali"<sup>5</sup> offerings should be made to him in every village. The ruler of the land replying, "sádhú,"<sup>6</sup> and throughout the island *having provided accommodation for him*, at the entrance of every village caused "bali" to be offered to him. By this means the panic created by this epidemic was suppressed by the supreme of men, who was endowed with compassion *in the utmost perfection*, and was like unto the light which illuminated the land.

The minister of this rájá, named Goṭhákábhaya, who held the office of treasurer, turning traitor, *fled from the capital to the northward*. The king abhorring the idea of being the cause of the death of others, *also forsook the city*, wholly unattended, taking with him only his "parissávana" (water-strainer used by devotees to prevent the destruction, which might otherwise take place of animalculæ in the water they drank). A man who was travelling along the road carrying his meal of dressed rice with him, over and over again entreated of the rájá to partake of the rice. This benevolent character having strained the water he was to drink, and made his meal; in order that he might confer a reward on him (who had presented the repast), thus addressed him: "I am the rájá Sanghabódhi." Beloved! taking my head, present it to Goṭhákábhaya; he will bestow great wealth on thee." The peasant declined *accepting the present*. The monarch, for the purpose of benefiting that individual, bequeathing his head to him (by detaching it from his shoulder) expired without rising (from the spot on which he had taken his meal). He presented the head to Goṭhákábhaya. Astonished (at the statement made by the peasant) he conferred great wealth on him; and rendered him all the kind offices a monarch could bestow.

<sup>1</sup> Insert "so."

<sup>2</sup> Insert "Thereupon."

<sup>3</sup> "aṭṭhabg'uposatha."

<sup>4</sup> Add "and laid himself down (on the ground)."

<sup>5</sup> Rice, &c., offered to spirits.

<sup>6</sup> *Dele.*

<sup>7</sup> "towards all beings."

<sup>8</sup> "marched against the city from the north."

<sup>9</sup> "left the city by the southern gate." <sup>10</sup> "to do so."

This Góṭhābhaya, known by the title of Méghavaṇṇābhaya, reigned in Laṅká thirteen years.

He <sup>1</sup>*built a great palace*, and at the gate of that <sup>2</sup>*palace a hall*; and having decorated that hall, from among the <sup>3</sup>*priests there assembled*, he entertained<sup>4</sup> daily one thousand plus eight priests with rice broth, confectionery, and <sup>5</sup>*every other sacerdotal requisite*. *Causing robes to be made, he kept up the mahādānan offering*. He uninterruptedly maintained this <sup>6</sup>*observance on every twenty-first day*. In the Mahāvihāra he constructed a superb hall of stone, and the pillars of the Lóhapāsāda he rearranged in a different order. At the great bo-tree he added a stone ledge or cornice (to its parapet wall), a porch at its <sup>7</sup>*southern entrance*, and at the four corners he placed hexagonal stone pillars. Having had three stone images of Buddha made, he placed them at the three entrances, as well as stone altars at the southern entrance. On the western side of the Mahāvihāra he formed a padhāna square (for peripatetic meditation); and throughout the island he repaired dilapidated edifices. In this manner he repaired the edifice built over the Thúpārāma, as well as the one over Ambatthala, <sup>8</sup>*in which the théra (Mahinda had dwelt)*, and made improvements at the Maṇisóma edifice. He repaired also the <sup>9</sup>*"upósatha"* halls at the Thúpārāma, Maṇisóma, Maricavaṭṭi, and Dakkhina vihāras. He constructed nine vihāras, which he called after himself, Méghavaṇṇābhaya. Assembling the population of the country, <sup>10</sup>*he celebrated a great festival of offerings*.<sup>11</sup> <sup>11</sup>*To thirty thousand priests* <sup>12</sup>*he presented the three sacerdotal garments*; at the same time he celebrated the great <sup>13</sup>*"vesákha"* festival. He bestowed also two sets of sacerdotal garments annually on the priesthood.

This purifier of the true religion degraded its impious (impugners); and seizing sixty of the fraternity of Abhayagiri, who had adopted the Vétulya tenets, and were like thorns unto the religion of the vanquisher, and having excommunicated them, banished them to the opposite coast.

There was a certain priest, the disciple of the chief théra of the banished (sect), a native of Cōla, by name Saṅghamitta, who was profoundly versed in the rites of the <sup>14</sup>*"bhúta"* (demon faith). For the gratification of his enmity against the priests of the Mahāvihāra (by whose advice the Abhayagiri priests were banished) he came over to this land.

This <sup>15</sup>*impious person*, entering the hall in which the priests were assembled at the Thúpārāma, <sup>16</sup>*addressed himself* to the théra of the Saṅghapāla parivēya, who was the maternal uncle of the rájá Góṭhābhaya, and <sup>17</sup>*invoking him in the terms in which the king himself would use*, succeeded in <sup>18</sup>*overcoming his tenets*. (*Saṅghamitta*) completely <sup>19</sup>*gained the confidence of the rájá*. The monarch becoming greatly attached to him, placed under that priest's tuition his eldest son Jetṭhatissa, as well as his younger son Maháséna. He evinced a preference for the second son, and prince Jetṭhatissa from that circumstance entertained a hatred against that priest.

On the demise of his father, Jetṭhatissa succeeded to the monarchy. For the purpose of punishing the ministers who showed a reluctance to attend the funeral obsequies of his father, repairing himself (to the place where the corpse was deposited), and making his brother lead the procession, he sent the

<sup>1</sup> "formed a park."

<sup>2</sup> "priesthood."

<sup>3</sup> "and all sorts of sweet things, together with robes; and thus," &c.

<sup>4</sup> "great alms-giving for twenty-one days."

<sup>5</sup> *Dele.*

<sup>10</sup> *Add* "he presented to."

<sup>11</sup> "disregarding the words (remonstrances) of,"

<sup>14</sup> "who spoke in the name of the king."

<sup>2</sup> "park."

<sup>3</sup> *Insert* "there."

<sup>7</sup> "northern."

<sup>9</sup> "at the."

<sup>11</sup> *Dele.*

<sup>15</sup> *Dele.*

<sup>12</sup> "rude."

<sup>16</sup> "gaining."

corpse immediately behind him ; and then placing these (disaffected ministers) next in the procession, he himself stayed to the last. The instant that his younger brother and the corpse had passed out, closing the city gates he seized these disloyal nobles, and transfixed them on impaling poles around his father's funeral pile. On account of this deed, he acquired an appellation significant of the ferocity of his nature (<sup>1</sup>*Duttha*)—and the priest Saṅghamitta, from the terror he entertained of the said monarch, immediately after his inauguration fled from hence to the opposite coast ; and in communication with <sup>2</sup>*Séna*, was anxiously looking forward for his accession to the throne.

This (monarch) completed the construction of the *Lóhapásáda*, which had been left unfinished by his father, building it seven stories high, by expending a “*koṭi*” of treasure on it. Having made there (to that edifice) an offering of a (“*maṇi*”) gem, worth sixty lacs, the said *Jeṭṭhatissa* built the superb *Maṇi* hall. He made offerings likewise of two very valuable jewels to the *Mahásthúpa*, and built three portal arches at the great bo. Constructing a *vihára* at the *Pácinatissa* mountain, this ruler of the land dedicated it to the priesthood resident at the five establishments.

This monarch *Jeṭṭhatissa*, removing from the *Thúpáráma* the colossal and beautiful stone statue (of Buddha), which *Dévánampiya Tissa* had set up at the *Thúpáráma*, <sup>3</sup>*enshrined* it in the *vihára* of the *Pácinatissa* mountain. *This rájá* having celebrated the festival of dedication, as well as the “*vesáka*” festival at the *Cétiya* mountain, made an offering thereto of the *Kálamantika* tank ; he bestowed also alms and sacerdotal garments on a thousand priests. The said *Jeṭṭhatissa* formed likewise the *Alambagámi* tank.

Thus this *rájá* reigned twelve years, performing various acts of piety <sup>5</sup>*conducive to his own popularity*.

Thus the regal state, like unto a vessel which is filled with the most delicious sweets mixed with the deadliest poison, is destined to be productive of acts of the purest charity, as well as deeds of the greatest atrocity. On no account should a righteous man be covetous of attaining that state.

The thirty-sixth chapter in the *Mahávamsa*, entitled “The Thirteen Kings,” composed equally for the delight and affliction of righteous men.

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## CHAPTER XXXVII.

ON the death of *Jeṭṭhatissa*, his younger brother, the *rájá Maháséna*, reigned twenty-seven years.

The impious *théra Saṅghamitta* aforesaid, having ascertained the time appointed for the inauguration of the king, repaired hither<sup>6</sup> from the opposite coast. Having celebrated the installation, and in every respect attended to the other prescribed observances, bent on the destruction of the *Mahávihára*, he thus misled (the king) : “*Rájá*, these priests of the *Mahávihára* uphold an heterodox *vinaya* : we observe the (orthodox) *vinaya*.” The monarch thereupon ordained, that whoever should give any alms to a priest of the *Mahávihára* would incur a fine of a hundred (pieces). The *Mahávihára* fraternity, plunged into the greatest distress by these proceedings, abandoning the *Mahávihára*, repaired to *Malaya* in the *Róhana* division. From this circumstance, the *Mahávihára* having been left unoccupied by the priests of the *Mahávihára* fraternity, it remained deserted for a period of nine years.

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<sup>1</sup> “*Kakkhala*.”

<sup>2</sup> “*Mahá Sena*.”

<sup>3</sup> “*placed*.”

<sup>4</sup> “He gave the *Kálamantika* tank to the *Cétiya* mountain *vihára*. Having celebrated the festival of *vesakha* and the dedication of the *vihára*, this king gave six robes each to a thousand priests.”

<sup>5</sup> “such as the building of temples,” &c.

<sup>6</sup> *Insert* “for that purpose.”

This impiously ignorant théra (Saṅghamitta) having persuaded the weak king that "unclaimed property became the droits of the ruler of the land;" and obtained the sanction of the rájá to destroy the Mahāvihára, carried into effect the demolition of the Mahāvihára. A certain minister named Sôṇa, the partisan of the théra Saṅghamitta, and the confidant of the rájá, and certain shameless and wicked priests, pulling down the pre-eminent Lóhapá-sáda, which was seven stories high, as well as various other edifices, removed (the materials) from those places to Abhayagiri. <sup>1</sup>*The king having thus caused all the materials of the Mahāvihára to be transported, used them at the Abhayagiri, and built a hall for the reception of an image of Buddha; another at the bo-tree, and a delightful edifice for relics, as well as a quadrangular hall; and repaired the Kukkuṭaparivéṇa (erected in the reign of Kaniṭṭhātissa). By this impious proceeding, adopted by the théra Saṅghamitta, at this period the Abhayagiri vihára attained great splendour.*

The minister named Méghavaṇṇábhaya, profoundly versed in all affairs of state, and who had enjoyed the confidence of the king, incensed at the destruction of the Mahāvihára, throwing off his allegiance, fled to Malaya; and raising a large force there, fortified himself at the Dúratissa tank. The king having ascertained <sup>2</sup>*this circumstance from a confidential person who had come from thence, repairing to the seat of war, also fortified himself.*

(Méghavaṇṇábhaya) having received a present of some delicious beverage and meat, brought from the Malaya division, he thus resolved: "Let me not partake of these, excepting with the king, who (once) confided in me." He himself taking this present, and proceeding quite alone, in the night, to the king's encampment, on reaching it made known the object of his errand. The rájá having partaken, in his company, of what he had brought with him, thus inquired of him: "What made thee turn traitor against me?" He replied, "On account of <sup>3</sup>*the destruction of the Mahāvihára.*" The rájá thus rejoined: "I will re-establish the Mahāvihára: forgive me my offence." He thereupon forgave the king. The monarch, acting on his advice, returned to the capital. The said Méghavaṇṇábhaya, explaining to the rájá that he ought to remain in the province, to collect the materials (requisite for the reconstruction of the Mahāvihára), did not accompany him to the capital.

There was a certain female, the daughter of a secretary, who was tenderly attached to the rájá. Afflicted at the destruction of the Mahāvihára, and, in her anger, resolved on the assassination of the théra who had occasioned that demolition, she formed a plot with a certain artificer; and having caused <sup>4</sup>*the said reckless, impious, and savage théra, Saṅghamitta, to be put to death, when he was on his way to the Thúpárama for the purpose of pulling it down; they also murdered the wicked minister Sôṇa.*

The aforesaid Méghavaṇṇábhaya collecting the requisite timber, constructed numerous parivéṇas at the Mahāvihára. When this panic had subsided, the priests who had returned from the various parts (to which they had fled) were re-established at the Mahāvihára by (Méghavaṇṇa) Abhaya.

<sup>1</sup> "By means of the materials of the many buildings thus removed from the Mahāvihára, the Abhayagiri vihára soon flourished, and abounded with numerous edifices. The ruler of the land having joined this evil companion, Saṅghamitta théra, and his fellow-helper Sôṇa, committed many evil deeds. He removed the great stone statue of Buddha from the Pácfna Tissa-pabbata and set it up at Abhayagiri. He built there an image-house, a bodhi-house," &c.

<sup>2</sup> "that his (former) friend was come there."

<sup>3</sup> "thy having destroyed."

<sup>4</sup> "the author of all this horrible mischief, Saṅghamitta théra, to be put to death when, with evil intent, he was at the point to destroy the Thúpárama; they slew the horrible and savage minister Sôṇa also."

The rájá having had two brazen images or statues cast, placed them <sup>1</sup>*in the hall of the great bo-tree*; and though remonstrated against, in his infatuated partiality for the théra Tissa of the Dakkhináráma fraternity,—<sup>2</sup>*who systematically violated the sacerdotal rules, protected immoral characters, and was himself an impious person*,—constructed the Jetavana vihára for him, within the consecrated limits of the garden called Jóti, belonging to the Mahávihára. He then applied to the priests (of the Mahávihára) to abandon their consecrated boundaries (in order that ground might be consecrated for the new temple). The priests rejecting the application, abandoned their (the Mahá) vihára. In order, however, to prevent the consecration attempted by the interlopers being rendered valid, some of the priests (of the Mahávihára establishment) still concealed themselves in different parts of the premises. Under these circumstances, the Mahávihára was again deserted by the priesthood for a period of nine months, during which the interloping priests, not unmindful of their object, perseveringly said, “Let us violate the consecration.” Thereafter, when their endeavour to invalidate the consecration was discontinued, the priests of the Mahávihára, returning, re-established themselves there.

<sup>3</sup>*An accusation was brought against a certain théra named Tissa, of having illegally seized possession of this vihára; which is (one of the four) extreme sacerdotal crimes. The (charge) being well founded, he presented himself at an assemblage of priests (for the purpose of undergoing his trial). Accordingly, the chief ministers of justice, in conformity to the prescribed laws, although the rájá was averse thereto, righteously adjudged that he should be expelled from the priesthood.*

This monarch built the Mañihíra vihára; and demolishing a déváyala (at each of those places) built three viháras: viz., the Gókappa, the Ekakávilla, and the Kalanda, at the brahmin village (of that name); as well as the Migagáma vihára and Gaṭṭásénapabbata. The rájá also constructed in the westward the Dhatusénapabbata, as well as a great vihára in the Kókaváta division; the Rúpáramma and the Cúlaviṭṭhi. He constructed also two nunneries, <sup>4</sup>*called the southern and western nipassayas*. At the temple of the yakha Kálavéja he built a thúpa. Throughout the island he repaired numerous dilapidated edifices. <sup>5</sup>*He made offerings to a thousand priests of a thousand pieces; and to all théras, the recorders of disputation, robes annually*. There is no defining the extent of his charity in food and beverage.

To extend cultivation, he formed sixteen tanks: the Mañihíra at Mahágáma, Jallúra, Khápú, Mahámani, Kókaváta, Móraka, Paraka, Kumbálaka, Váhata, Rattamálakaṇḍaka, Tissava, Velaṅgaviṭṭhi, Mahágallaka, Círavápi, Mahádáragalla, and Kálapásánavápi: these were the sixteen tanks. He formed also the great canal called Pabbata, which was fed from the river.

He thus performed <sup>6</sup>*acts both of piety and impiety*.

*The conclusion of the Mahávaṅsa.*

<sup>1</sup> “on the eastern side.”

<sup>2</sup> “a hypocrite, a dissembler, a companion of sinners, and a vulgar man,” would be literal.

<sup>3</sup> “A charge, involving excommunication, was brought against the priest who accepted the vihára (built by the king within the limits of the Mahávihára). The charge being well founded, it was duly investigated by a certain minister surnamed the Just, who caused him to be expelled and disrobed albeit against the wishes of the king.”

<sup>4</sup> “in the Uttarábhaya-sobbha division.”

<sup>5</sup> “To a thousand chief priests he made offerings suited to elders at a cost of a thousand pieces; and unto all of them he distributed robes annually.”

<sup>6</sup> “many worke.”

ADORATION to him, who is the deified, the sanctified, the omniscient, supreme BUDDHA !

Thus this monarch Maháséna, by his connection with ill-disposed persons, having performed, during the whole course of his existence, acts both of piety and impiety, his destiny (after his death) was according to his merits. From this example, a wise man should avoid intercourse with impious persons, as if he were guarding his life from the deadly venom of a serpent.

His son Siriméghavaṇṇa, who was like unto the rájá Mandhátá, <sup>1</sup>*endowed with all prosperity*, then became king. Assembling all the priests of the Mahávihára, who had been scattered abroad by the measures of Maháséna, under the persuasion of his impious advisers, and reverentially approaching, and hewing down to them, he thus benevolently inquired : "What are these disastrous acts committed by my father, misguided by Saṅghamitta?" The priests thus replied to the monarch : "Thy sire endeavoured to violate the consecration (of the Mahávihára), which he failed in accomplishing, by priests remaining within the consecrated limits ; here <sup>2</sup>*a hundred* priests established themselves, subterraneously, in the womb of the earth. Those impious characters, the minister named Sóṇa, and Saṅghamitta, misguided the king, caused this profanation to be done by him. Pulling down the superb Lóhapásáda, consisting of seven stories, and <sup>3</sup>*having apartments* of various descriptions, he removed (the materials) thence to the Abhayagiri. These sacrilegious characters sowed the site of these sacred edifices, on which the four Buddhas had vouchsafed to tarry, with the másaka seed. Ponder" (continued the priests addressing themselves to the rájá) "on the consequences of unworthy associations." On hearing this account of his parent's misconduct, appalled at the results of evil communications, he restored all that had been destroyed by his father there (in that capital).

In the first place, he rebuilt the Lóhapásáda, exhibiting in Síhala, the model of the superb palace of the rájá Mahápanáda. He rebuilt also the pariveṇas which had been demolished, and restored to the servants of those religious establishments the lands they had held for their services. <sup>4</sup>*The residence (of the priests) which had been destroyed by his father and the ill-judging minister, because they were separately built, he reconstructed in a row in restoring the vihára.*

This ruler of men completed all <sup>5</sup>*that remained imperfect* of the Jotivana vihára which had been <sup>6</sup>*founded* by his father. Subsequently, this monarch having made himself fully acquainted with the particulars connected with the théra Mahinda, the son of the <sup>7</sup>*Muni* of saints (Buddha) ; and the rájá glorying in the merits of him who had been the means of converting this island, thus meditated : "Most assuredly the théra has been a supreme (benefactor) of the land ;" and causing a golden image of <sup>8</sup>*him* to be made, and rendering it every honour,—on the seventh day of the first quarter of the month of kattika, he removed it to the edifice called the Théraimba at Ambatthala ; and leaving (there the image of) the théra during the eighth day, then on the ninth day assembling a great concourse of people, like unto the heavenly host, composed of the royal retinue and of the inhabitants of the capital, leaving at home those alone requisite for guarding their own houses ; and having, <sup>9</sup>*by despatching messengers throughout Laṅká*, called together all the

<sup>1</sup> "in conferring."

<sup>2</sup> "seven."

<sup>3</sup> "other houses."

<sup>4</sup> Lit. "The viháras which had been but sparsely inhabited by reason of his misguided father having stopped the supplies, he caused to be densely occupied."

<sup>5</sup> "the work in."

<sup>6</sup> "left imperfect."

<sup>7</sup> "lord,"

<sup>8</sup> "his stature."

<sup>9</sup> *Delc.*

priests, <sup>1</sup>and keeping up during the period of their detention there the mahādānan, he celebrated a festival by the collective aid of all these people, never surpassed before. He himself led the procession<sup>2</sup> of this (inspired) teacher of the island, the illustrious son of the divine teacher (Buddha), in the same manner that the king of dévas (Sakka) <sup>3</sup>preceded the divine teacher in his <sup>4</sup>progress to the Dévalóka. He had the city and the road to the oétiya at Ambatthala decorated, in the same manner that the road from Vésáli to Sávatti was ornamented <sup>5</sup>(in the above-mentioned progress of Buddha); and <sup>6</sup>in order that he might exhibit to the people the procession of this théra,—in the same manner that Asóka, the théra's father, sending a mission to the Ahogangu mountain, had conducted the théra Moggaliputtatissa to (Pupphapura) distributing alms in the way to the afflicted, to vagrants, and mendicants, and <sup>7</sup>celebrated for the accommodation of the priests the four sacerdotal requisites,—this gifted (monarch) also, in the presence of this immense congregation of people, lifting up the golden image of the théra, descended from the rocky peak (of Ambatthala); he himself leading the procession surrounded by a number of priests, and dazzling like the golden mountain Méru, enveloped in the brilliant fleecy clouds of a bright season, in the midst of the <sup>8</sup>Khiraságara ocean. Such as was the entrance of the supreme of the universe (Buddha) into Vésálinagara, to expound the (<sup>9</sup>Ruvan) sutta; this rájá made a similar exhibition to the people in the present instance.

This monarch, thus rendering every mark of reverence to the festival, approached in the evening the Sotthiyákara vihára, which had been built by himself near the eastern gate. He there detained for three days the image of the son of the vanquisher. Having then ordered the city to be decorated, on the twelfth day, <sup>10</sup>in the same manner that in aforetime the divine teacher entered the city of Rájagaha, bringing this image out of the Sotthiyákara vihára, he conveyed it in a solemn procession through the city, which was like unto a great ocean, to the Mahávihára; and kept it for three months in the precincts of the bo-tree. With the same ceremonials <sup>11</sup>(the multitude) conducted it to the city, and there, near the royal residence, in the south-east direction, he built an edifice for that image. This fearless and profoundly wise monarch, having caused images to be made of Iṭṭhiya and the other (théras who had accompanied Mahinda), placed them also there. He<sup>12</sup> made provision for the maintenance of this establishment, and commanded that a splendid festival should be celebrated annually in a manner similar to the present one. <sup>13</sup>The rájá, as he had

<sup>1</sup> "throughout Lapká, and relieved the prisoners from the jails of the city, he gave a great almsgiving to all the people, and celebrated a festival with a pomp of power that was never surpassed before."

<sup>2</sup> Insert "to meet (the image)."

<sup>3</sup> "proceeded to meet."

<sup>4</sup> "visit."

<sup>5</sup> *Dele.*

<sup>6</sup> "like unto the théra's father, Asóka, in welcoming there the théra Moggaliputta, the king distributed."

<sup>7</sup> "provided."

<sup>8</sup> "milky."

<sup>9</sup> "Ratana."

<sup>10</sup> "like unto the city of Rájagaha on the occasion of the Master's first entry thereto."

<sup>11</sup> "he."

<sup>12</sup> Insert "placed guards over it, and."

<sup>13</sup> "And the kings of his house do up to this day maintain that festival in obedience to his command, without omitting anght of the ceremonial. He ordained that the image (of Mahinda) should be taken from the city into the Mahávihára on the Pavárapa day (the conclusion of the Vassa), and offerings made thereto on the 13th day of the moon every year. And he built stone cornices and beautiful walls also at the Abhaya and Tissa-Vasabha viháras as well as at the bodhi tree."

made this provision for the perpetuation of the festival, even unto this day\* it is kept up without omission. He instituted a festival to be held at the "pavdraṇa" (conclusion) of "vassa" annually, on which occasion (these images) were carried from the city to the Mahāvihāra. He built a protecting wall round the vihāra called Abhayatissa, and added a stone cornice to the flight of steps at the bo-tree.

In the ninth year of his reign, a certain brahman princess brought the Dāthādhātu, or tooth-relic† of Buddha, hither from Kāliṅga, under the circumstances set forth in the Dāthādhātuvaṅsa.‡ The monarch receiving charge of it himself, and rendering thereto, in the most reverential manner, the highest honours, deposited it in a casket of great purity made of "phalika" stone, and lodged it in the edifice called the Dhammacakka, built by Dēvānampiya Tissa.<sup>1</sup>

In the first place, the rājā, expending <sup>2</sup>a lac, in the height of his felicity, celebrated a Dāthādhātu festival, and then he ordained that <sup>3</sup>a similar festival should be annually celebrated, transferring the relic in procession to the Abhaya-giri vihāra.

This monarch constructed eighteen vihāras; and formed, out of compassion for living creatures, tanks also, which should perpetually contain water; and having celebrated a festival at the bo-tree, and performed other equally eminent acts of piety, in the twenty-eighth year of his reign fulfilled the destiny prescribed by his deserts.

His younger brother, prince Jeṭṭhatissa, then raised the chatta in Laṅkā. He was a skilful carver. This monarch having executed several arduous undertakings in painting and carving, himself taught the art to many of his subjects.<sup>4</sup> <sup>5</sup>Pursuant to the direction of his father, he sculptured a statue of Buddha, in a manner so exquisite that it might be inferred that he was inspired for the task. For that statue, having also made a beautiful altar and a gilt edifice, he surmounted it with a chatta, and inlaid it with ivory in various ways; and having administered the government of Laṅkā for nine years, and performed many acts of piety, he also fulfilled the destiny due to him.

His son Buddhādāsa then became king: he was a mine of virtue and an ocean of riches. <sup>6</sup>By the perfection of his policy he rendered this (capital) to the inhabitants of this land, like unto the heavenly A'lakamandā, the city of Vessavaṇa. Endowed with wisdom, piety, and virtue, and imbued with boundless benevolence; and thereby attaining the ten virtues of royalty, and escaping from the four "agati," he administered justice, and protected the people by the four means that that protection ought to be extended. This

\* The period Mahānāma flourished. This festival is not observed now.

† The relic now deposited in the Māligāva temple at Kandy; and at present in my official custody.

‡ This work is extant, to which two sections have been subsequently added, bringing the history of the tooth-relic down to the middle of the last century.— [Notes by Mr. Turnour.]

<sup>1</sup> Add "in the royal park. Thenceforward that house received the name of Dāthādhātu-ghara." <sup>2</sup> "nine lacs."

<sup>3</sup> "it should be taken every year to the Abhayagiri vihāra and a similar festival celebrated in honour thereof."

<sup>4</sup> Add "who, under his directions, did likewise."

<sup>5</sup> "He sculptured a beautiful likeness of the Bodhisatta, so perfect that it seemed as if it had been executed by supernatural power; and also a throne, a parasol, and a state-room with some beautiful works in ivory made therefor."

<sup>6</sup> "By every means in his power he ensured the happiness of the inhabitants of the island, and took as great care of the city as Vessavaṇa, the god of wealth, took of his city, A'lakamandā."

monarch exemplified to the people, in his own person, the conduct of the Bódbhisattas; and he entertained for mankind at large the compassion that a parent feels for his children. The indigent he rendered happy by distribution of riches among them; and he protected the rich in their property and life. This wise (ruler) patronised the virtuous, discountenanced the wicked, and comforted the diseased by providing medical relief.

On a certain day, the rájá, while proceeding along the high road, mounted on his elephant to bathe at the Tissa tank, saw in the neighbourhood of the Puttabhága vihára a *mahánága*, on a white ant's hill, *stretched out straight as a pole, and extended on his back, suffering from some internal complaint. Thereupon, on perceiving this, the monarch thought, "Surely this nága is suffering from some disease;"* and descending from his state elephant, and approaching the distressed mahánága, thus addressed him: "Mahánága, *it is only on the road that I became aware of thy case. Thou art unquestionably highly gifted; but as thou art also addicted to fits of rage, on sudden impulses, on that account it is impossible for me to approach thee and treat thy complaint. Yet without approaching thee, I can effect nothing. What is to be done?"* On being thus addressed, the hooded monarch (cobra de capello) thoroughly pacified, inserting his head alone into a hole in the anthill, extended himself. Then approaching him, and drawing his instrument from its case, he opened the nága's stomach; and extracting the diseased part, and applying an efficacious remedy, he instantly cured the snake. (The rájá) then thus meditated: "My administration must be most excellent; even the animal creation recognises that I am a most compassionating person." The snake finding himself cured, presented a superlatively valuable gem of his, as an offering to the king, and the rájá set that gem in the eye of the stone image (of Buddha) in the Abhayagiri vihára.

A certain priest, *who had constantly subsisted as a mendicant, in the course of his alms pilgrimage through the village Thusavaṭṭika, received some boiled rice which had become dry. Procuring also milk which had already engendered worms, he ate his meal. Innumerable worms being produced thereby, they gnawed his entrails. Thereupon repairing to the rájá he stated his complaint to him. The king inquired of him, "What are thy symptoms; and where didst thou take food?" He replied, "I took my meal at the village Thusavaṭṭika, mixed with milk." The rájá observed, "There must have been worms in the milk." On the same day a horse was brought, afflicted with a complaint, which required his blood vessels to be opened. The rájá performed that operation, and taking blood from him administered it to the priest. After waiting awhile he observed, "That was horse's blood." On hearing this, the priest threw it up. The worms were got rid of with the blood, and he recovered. The rájá then thus addressed the *delighted priest*:<sup>9</sup> "By one puncture of my own surgical instrument, both the priest afflicted with worms and the horse have been cured; surely this medical science is a wonderful one!"*

A certain person, while drinking some water, swallowed the spawn of a

<sup>1</sup> "a great cobra."

<sup>2</sup> "lying on his back (as if) to expose his ailment, which was a tumour on the belly. The great and good king concluded that the nága was suffering from some disease," &c. This verse (65) contains a play on the word *mahánága*, which is applied to the elephant, the king, and the cobra. *Andgavá mahánága*, here means a harmless and excellent person, and are epithets applied to the king.

<sup>3</sup> "I know the reason of thy coming."

<sup>4</sup> "touch."

<sup>5</sup> "touching."

<sup>6</sup> *Dele.*

<sup>7</sup> "then knew that."

<sup>8</sup> *Dele.*

<sup>9</sup> *Add* "in the impulse of his joy."

water serpent, whence a water serpent was engendered, which gnawed his entrails. This individual, tortured by this visitation, had recourse to the rájá ; and the monarch inquired into the particulars of his case. Ascertaining that it was a serpent in his stomach,<sup>1</sup> causing him to be bathed and well rubbed, <sup>2</sup>and providing him with a well-furnished bed, <sup>3</sup>he kept him in it awake for seven days. Thereupon overcome (by his <sup>4</sup>previous sufferings) he fell sound asleep with his mouth open. (The rájá) placed on his mouth a piece of meat with a string tied to it. In consequence of the savour which exhaled therefrom, the serpent rising up, bit it, and attempted to pull it into (the patient's) stomach. <sup>5</sup>Instantly drawing him out by the string, <sup>6</sup>and carefully disengaging (the serpent) therefrom, and placing it in water, contained in a vessel, (the rájá) made the following remark: "Jívaka was the physician of the supreme Buddha, and he knew the science. But <sup>7</sup>what wonderful service did he ever render to the world? He performed no cure equal to this. In my case, as I devote myself without scruple with equal zeal for the benefit of all, my merit is pre-eminent."

<sup>8</sup>Similarly (by his medical skill) he rendered a Chaṇḍála woman of Helloligama, who was born barren, pregnant seven times, without submitting her to any personal inconvenience. There was a certain priest <sup>9</sup>so severely afflicted with rheumatic affections, that whenever he stood he was as crooked as a "gopánasi" rafter. This gifted (king) relieved him from his affliction. In another case, of a man who had<sup>10</sup> drank some water which had the spawn of frogs in it, an egg, entering the nostril, ascended into the head, and being hatched became a frog. There it attained its full growth, and in rainy weather it croaked, and gnawed the head of the priest. The rájá, splitting open the head and extracting the frog, and reuniting the severed parts, quickly cured the wound.

Out of benevolence entertained towards the inhabitants of the island, the sovereign provided hospitals, and appointed medical practitioners thereto, for all villages. The rájá having composed the work "Sáratthasaṅgaha,"<sup>11</sup> containing the <sup>12</sup>whole medical science,<sup>13</sup> ordained that there should be a physician for every twice five (ten) villages. <sup>14</sup>He set aside twenty royal villages for the maintenance of these physicians; <sup>15</sup>and appointed medical practitioners to attend <sup>16</sup>his elephants, <sup>17</sup>his horses, and <sup>18</sup>his army. On the main road, for the reception of the <sup>19</sup>crippled, deformed, and destitute, he built asylums in various places, provided with the means of subsisting (those objects). Patronising the ministers who could expound the doctrines of the faith, he devotedly

\* This work, which is composed in the Sanskrit language, is still extant. Native medical practitioners profess to consult it.—[*Note by Mr. Turnour.*]

<sup>1</sup> "he caused him to fast for seven days; and," <sup>2</sup> "provided."

<sup>3</sup> *Dele.* <sup>4</sup> "exhaustion."

<sup>5</sup> "Then dexterously," <sup>6</sup> *Dele.*

<sup>7</sup> "what greater skill than this did he exhibit to the world although he also, in all loving-kindness, performed similar acts. Oh, how great is my good fortune!"

<sup>8</sup> "Likewise he attended on a Chaṇḍála woman of Helloligama, who, for the seventh time, was in great travail, and saved her together with the child that was in the womb." The original word *mulhagabbha* means a bad presentation of the fetus causing difficult delivery.

<sup>9</sup> "whose limbs were stiffened with a rheumatic affection, and while he was laid up as straight as a rafter, this gifted king," &c.

<sup>10</sup> *Insert* "hurriedly." <sup>11</sup> "substance of all."

<sup>12</sup> *Insert* "circulated it among the physicians of the island for their future guidance. He," &c.

<sup>13</sup> "and set apart one-twentieth of the produce of fields."

<sup>14</sup> "he." <sup>15</sup> "on." <sup>16</sup> *Dele.*

<sup>17</sup> "on the." <sup>18</sup> "lame and the blind."

attended to their doctrines, and, in various parts, provided the maintenances required by the expounders of the faith. <sup>1</sup>*Earnestly devoted to the welfare of mankind, disguising himself by gathering his cloth up between (his legs), he afforded relief to every afflicted person he met.*

Subsequently, on a certain occasion, the rájá was moving in a procession, arrayed in royal state, and escorted by his army, like unto Vāsava surrounded by his heavenly host; when a certain <sup>2</sup>*person afflicted with a cutaneous complaint*, who had formed an enmity against the rájá in a former existence, beholding him thus endowed with regal prosperity, and resplendent with the pomp of royalty, enraged, struck the earth with his hand, and loudly venting opprobrious language kept striking the ground with his staff. This superlatively wise (ruler) noticing this improper proceeding from afar, thus (mediated): <sup>3</sup>*I resent not the hatred borne me by any person.* This is an animosity engendered in a former existence; I will extinguish it:” and gave these directions to one of his attendants: “Go to that leper, and <sup>4</sup>*thoroughly inform thyself what his wishes be.*” He went accordingly, and seating himself near the leper, as if he were a friend of his, inquired of him what had enraged him so much. He disclosed all. “This Buddhadása (in a former existence) was my slave; by the merit of his piety he is now born a king. To insult me, he is parading before me in state on an elephant. <sup>5</sup>*Within a few days he will be in my power.* I will then make him sensible of his real position, by subjecting him to every degradation that slaves are exposed to. Even if he should not fall into my hands, I will cause him to be put to death, and will <sup>6</sup>*suck his blood.* This imprecation will be brought about at no remote period.”

(The messenger) returning reported these particulars to the monarch. That wise personage, being then quite convinced, remarked, “It is the enmity engendered in a former existence; it is proper to allay the animosity of an exasperated person”;<sup>7</sup> and gave <sup>8</sup>*these* instructions to the said attendant: <sup>9</sup>“Do thou take especial care of him.” Returning to the leper again, in the character of a friend, he said: “All this time I have been thinking of the means of putting the rájá to death, which I have been prevented effecting from the want of an accomplice. By securing your assistance in his assassination, I shall be able to accomplish this much-desired wish: come away; residing in my house, render me thy aid. Within a few days I will myself take his life.” After having thus explained himself, he conducted the leper to his own house, and provided him with the most luxurious means of bathing and anointing his body; fine cloths for raiment; savoury food for his subsistence;<sup>10</sup> and on a delighted bed,<sup>11</sup>*beautifully decorated, he arranged that a lovely female of fascinating charms should recline.*

After he had been entertained in this manner for some days, (the messenger) having satisfied himself that this happy (leper), restored to the enjoyment of health, was brought to a tractable frame of mind; <sup>12</sup>*still, however, withholding the information for two or three days; (at last) he presented him*

<sup>1</sup> “This man of great compassion was wont to carry his case of (surgical) instruments within the folds of his cloth (in his waist), and afford relief,” &c.

<sup>2</sup> “leper.”

<sup>3</sup> “I do not remember having done harm to any being. Surely this,” &c.

<sup>4</sup> “ascertain the state of his mind.”

<sup>5</sup> “if he should fall into my hand, I will make him know himself.”

<sup>6</sup> “certainly suck up his blood. Thou shalt see it in a few days.”

<sup>7</sup> Add “by some device.”

<sup>8</sup> *Delete.*

<sup>9</sup> Add “saying.”

<sup>10</sup> *Insert* “charming females to attend on him.”

<sup>11</sup> “well prepared with comfortable bedding and linen, he caused him to lie down.”

<sup>12</sup> “he set before him food and other dainty things.”

his meals, saying that they were provided by the rājā. <sup>1</sup>By this means the (messenger), who rendered him these acts of kindness, succeeded in pacifying him; and by degrees he became a most devoted subject to the rājā. On a certain occasion, on hearing (a false rumour) that the king was put to death, his heart rent in twain.

<sup>2</sup>Thus the rājā, for the future medical treatment of the diseases with which the bodies of the people of this land might be afflicted, provided physicians.

He built at the Mahāvihāra the parivēṇa called Mōra,<sup>3</sup> in height twenty-five cubits, and conspicuous from its upper story; and <sup>4</sup>to the priests resident there, who could propound the doctrines, he provided<sup>5</sup> servants to attend on them<sup>6</sup> and dedicated to them the two villages Samaṇa and Golapānu, as well as vihāras, parivēṇas, the four sacerdotal requisites most fully, and tanks, refectory halls, and images.

In the reign of this rājā, a certain priest, <sup>7</sup>profoundly versed in the doctrines, translated the Suttas (of the Piṭakattaya) into the Sīhala<sup>8</sup> language.

He had eighty sons, valiant, energetic, well-formed, and of engaging appearance, to whom he gave the names of the eighty (contemporary) disciples of Buddha. The rājā, Buddhadhāsa, surrounded by his sons, who were called Sāriputta, and so on (after those eighty disciples), was as conspicuous as the supreme, royal, Buddha (attended by his disciples).

Thus this ruler of men, Buddhadhāsa, having provided for the welfare of the inhabitants of the island, passed <sup>9</sup>to the Dēvalōka in the twenty-ninth year of his reign.

His eldest son, Upatissa,<sup>†</sup> who was endowed with every royal virtue, constantly devoted to acts of piety, and pre-eminently benevolent, became king. Avoiding the ten impious courses, the rājā conformed to the ten pious courses; and fulfilled both his duties as a monarch, and the ten probationary courses of religion. To all the four quarters (of his dominions) the rājā extended his protection, according to the four protective rules; and provided the <sup>10</sup>principal alms-offerings from the royal stores. He built extensive stores and alms-houses for the crippled, for pregnant women, for the blind, and the diseased.

In the northern direction from the Maṅgala cētiya, he constructed a thūpa, <sup>10</sup>image apartments, and an image. <sup>11</sup>This rājā adopted this course, in the

\* Several portions of the other two divisions also of the Piṭakattaya have been translated into the Sīhalese language, which alone are consulted by the priests who are unacquainted with Pāli.

† The individual name of Sāriputta before he became one of Buddha's disciples.—[Notes by Mr. Turnour.]

<sup>1</sup> "He refused them two or three times, but being entreated by the messenger partook of them at last."

<sup>2</sup> "In this manner it was that the king treated the diseases pertaining to the body and to the mind."

<sup>3</sup> Generally called the Mayūra Parivēṇa, or Monara Pirivēṇa, the remains of which still exist.

<sup>4</sup> Insert "dedicated to it the two villages Samaṇa and Golapānu. To" &c.

<sup>5</sup> Insert "food and."

<sup>6</sup> "He also built vihāras and parivēṇas abounding with the four monastic requisites."

<sup>7</sup> "by name Mahā Dhammakathī."

<sup>8</sup> "into paradise" or heaven. *Tīdiva*, S. *Tīdiva*.

<sup>9</sup> "Mahāpāli alms-hall with food." <sup>10</sup> "an image-house."

<sup>11</sup> Lit. "This king constructed them, moreover, by (the labour of) boys, to whom he gave confectiery (as wages), saying, 'Let not men be unnecessarily harassed.'"

expectation of securing the attachment of his subjects. He had confectionery also prepared, which he caused to be distributed by the youths in his suite.

In various parts of his kingdom he executed the following unexampled works of piety: the Rájuppala, Gijjhahuṭa, Pokkharapásaya, Válahassa, Ambuṭṭhi, and the Goṇḍigáma tanks; as well as the Khaṇḍaráji vihára and tank, which should constantly contain water.

<sup>1</sup>This individual (before he ascended the throne), while it was pouring with rain, passed a whole night in solitude, seated on his bed. The minister having ascertained that this proceeding was intended for the injury of the people, caused him to be brought to the royal garden, and imprisoned him. In resentment of this proceeding he did not (on his accession) inflict any penalty on his subjects.

In his reign the island was afflicted with drought, disease, and distress. This benevolent person, who was like unto a luminary which expels the darkness of sin, thus inquired of the priests: "Lords! when the world was overwhelmed with the misery and horrors of a drought, was then nothing done by Buddha (in his time) for the alleviation of the world?" They then expounded the "Gaṅgárohāṇa sutta" (<sup>2</sup>of Buddha). Having listened thereto, causing a perfect image (of Buddha) to be made of gold, for the tooth-relic, and placing the stone refectory dish of the divine teacher filled with water on the joined hands of that (image), and raising that image into his state car, he went through the ceremony of receiving "śīla," <sup>3</sup>which confers consolation on all living beings; and made the multitude also submit to the same ceremony, and distributed alms. Having decorated the capital like unto a heavenly city, surrounded by all the priests resident in the island, he descended into the main street. There the assembled priests chaunting forth the "Ratanasutta," and at the same time sprinkling water, <sup>4</sup>arranged themselves in the street at the end of which the palace was situated; and continued throughout the three divisions of the night to perambulate round its enclosing wall.

<sup>5</sup>At the rising of the sun a torrent of rain descended as if it would cleave the earth. All the sick and crippled sported about with joy. The king then issued the following command: "Should there at any time be another affliction of drought and sickness in this island, do ye observe the like ceremonies."

<sup>6</sup>On visiting the cétiya<sup>6</sup> (in the midst of the inundation), observing ants and other insects struggling on the flood with the feathers of a peacock's tail, sweeping them towards the margin (of the cétiya), he enabled these (insects) to rescue

\* Supposed to be the Ruvanveli.—[Note by Mr. Turnour.]

<sup>1</sup> "(On one occasion) when, (in consequence of a leak) his bed was wetting while the rain was pouring down, he passed the whole night thereon (without causing the leak to be stopped) lest the workmen be put into trouble. The minister (of the king's household) having come to know thereof conducted (enticed) him to the royal park, and (in his absence from the palace) covered the house (stopping the leak in the roof). Thus this king inflicted not on other beings any suffering on account of himself (for the sake of his own comfort)." The original is very obscure from its exceeding brevity, as the parentheses in this rendering will show.

<sup>2</sup> "set forth the circumstance that gave rise to the preaching of."

<sup>3</sup> "by."

<sup>4</sup> Dele.

<sup>5</sup> "marched in procession in the neighbourhood of the palace, along the street and near the walls, and continued walking round (the city) throughout the three divisions of the night."

<sup>6</sup> "At the break of day the great clouds poured down rain upon the earth."

<sup>7</sup> "He was wont to visit the cétiya and, with a (broom made of the) peacock's tail, sweep away ants and other insects from the sides thereof, saying, 'Let them get down to the ground gently'; and then taking a chank filled with water he would walk about and wash (the stains left by them on the white plaster of the cétiya)."

themselves; and continuing his procession he sprinkled water, as he proceeded, from his chank.

He constructed to the south-west of his palace an upósatha hall, a hall for the image of Buddha<sup>1</sup> surrounded by an enclosing wall, <sup>2</sup>and formed a garden. On the fourteenth and fifteenth days of each half month, <sup>3</sup>as well as on the eighth and first days of each quarter, renewing the vows of the "atasil" order, and undergoing the ceremonies of the upósatha, he tarried there on those occasions; and during the whole of his life he subsisted on the alms prepared for the priesthood (without indulging in more luxurious food); he had been also in the habit of setting aside rice, formed into lumps, for the squirrels which frequented his garden; which is continued unto this day.

<sup>4</sup>This benevolent (monarch) on seeing a culprit carried away to undergo his sentence, procuring a corpse from the cemetery, and throwing it into a cauldron, and bestowing money on the offender, allowed him to escape in the night; and at the rising of the sun, as if incensed against the criminal, boiled the corpse.

He celebrated <sup>5</sup>a great festival for all the cétiyas in the island; and made a <sup>6</sup>metal covering, ornamented with gold, for the thúpa at the Thúpárama. Having completed a reign of forty-two years, without having <sup>7</sup>in a single instance indulged in a fête of festivity, confining himself to <sup>8</sup>ceremonies of piety, he departed to be associated with the chief of the dévas.

His consort, who <sup>9</sup>ought to have cherished him, caused him to be put to death by means of his younger brother Mahánáma, by plunging a weapon into him, in an unfrequented spot. During the lifetime of the late king this younger brother had been a priest. On the assassination of the rájá, throwing off his robes, he became the sovereign; and made the queen, who had put his elder brother to death, his own consort.

He founded <sup>10</sup>an asylum for the diseased, and kept up the alms-offerings for the priesthood. In the division of the Koti mountains, at the Lohadváralagáma, he built three viháras, and conferred them on the priests of the Abhayagiri establishment. <sup>11</sup>By the aforesaid queen a vihára was built at the Dhúmarakkha mountain for the schismatic priests.

This (monarch), devoted to deeds of charity and piety, repaired dilapidated viháras; and was a constant contributor towards the maintenance of religion.

<sup>12</sup>A brahman youth, born in the neighbourhood of the terrace of the great bo-tree (in Magadha), accomplished in the "vijjá" and "sippa"; <sup>13</sup>who had achieved the knowledge of the three "védas," and possessed <sup>14</sup>great aptitude in

<sup>1</sup> Insert "and a beautiful park."

<sup>2</sup> Dele.

<sup>3</sup> "and the eighth days thereof, as well as on the extraordinary season (páti-háriya pakkha) he would strictly conform himself to the eight precepts, and tarry there, behaving himself holily."

<sup>4</sup> "This king, whose mind shrunk with horror at the sight of a culprit brought."

<sup>5</sup> "great festivals."

<sup>6</sup> "golden pinnacle and covering."

<sup>7</sup> "spent one moment in vain."

<sup>8</sup> "works."

<sup>9</sup> "was intimate with his younger brother Mahánáma, caused him to be slain by plunging a weapon into him."

<sup>10</sup> "hospitals for the sick and supported the Mahápáli alms-hall. He built the three viháras, Lohadvára, Ralagáma, and Koṭipassávana."

<sup>11</sup> "He built a vihára at the Dhúmarakka mountain and gave it to the Théravádi (Mahávihára) brotherhood by means of his queen."

<sup>12</sup> Insert "(In those days)."

<sup>13</sup> Insert "and 'kála.'"

<sup>14</sup> "a perfect knowledge of philosophy and religion, and was well versed in all the controversies of the day, wandered over Jambudípa as a disputant anxious for controversy. Having arrived at a certain vihára (and taken lodgings) he was rehearsing at night the aphorisms of Patañjali in all their perfection and completeness."

attaining acquirements; indefatigable as a schismatic disputant, and himself a schismatic wanderer over Jambudīpa, established himself, in the character of a disputant, in a certain vihāra, and was in the habit of rehearsing, by night and by day, with clasped hands, a discourse which he had learned, perfect in all its component parts, and sustained throughout in the same lofty strain. A certain mahā théra, Révata, becoming acquainted with him there, and (saying to himself), "This individual is a person of profound knowledge; it will be worthy (of me) to convert him;" inquired, "Who is this who is braying like an ass?" (The brahman) replied to him, "*Thou canst define*, then, the meaning conveyed in the bray of asses." On (the théra) rejoining, "*I can define it*;" he (the brahman) <sup>3</sup>exhibited the extent of the knowledge he possessed. (The théra) criticised each of his propositions, and pointed out in what respect they were fallacious. He who had been thus refuted said, "Well then, descend to thy own creed;" and he propounded to him a passage from the "Abhidhamma" (of the Piṭakattaya). He (the brahman) could not divine the signification of that (passage); and inquired, "Whose 'manta is this?" "It is Buddha's manta." On his exclaiming, "Impart it to me;" (the théra) replied, "Enter the sacerdotal order." He who was desirous of acquiring the knowledge of the Piṭakattaya,<sup>5</sup> subsequently coming to this conviction: "This is the sole road (to salvation);" became a convert to that faith. As he was as profound in his (ghósa) eloquence as Buddha himself, they conferred on him the appellation of Buddhaghósa (the voice of Buddha); and throughout the world he became as renowned as Buddha. Having there (in Jambudípá) composed an original work called "Ñānódaya;" he, at the same time, wrote the chapter called "Atthasālini" on the Dhammasaṅgani (one of the commentaries on the Abhidhamma).

Révata théra then observing that he was desirous of undertaking the compilation of a "Parittatṭhakathá" (a *general* commentary on the Piṭakattaya), thus addressed him: "The text alone (of the Piṭakattaya) has been preserved in this land: the Atṭhakathá are not extant here; nor is there any version to be found of the *vádá* (schisms) complete. The Sighalese Atṭhakathá are genuine. They are composed in the Sighalese language by the inspired and profoundly wise Mahinda, who had previously consulted the discourses of Buddha, authenticated at the three convocations, and the dissertations and arguments of Sāriputta and others; and they are extant among the Sighalese. Repairing thither, and studying the same, translate (them) according to the rules of the grammar of the Mágadhas. It will be an act conducive to the welfare of the whole world."

Having been thus advised, this eminently wise personage rejoicing therein, departed from thence, and visited this island in the reign of this monarch (Mahánáma). On reaching the Mahāvihāra (at Anurádhapura)<sup>8</sup> he entered the Mahápadhāna hall, <sup>9</sup>the most splendid of the apartments in the vihāra, and listened to the Sighalese Atṭhakathá, and the Théraváda, from the beginning to the end, expounded by the théra Saṅghapála; and <sup>10</sup>became thoroughly convinced that they conveyed the true meaning of the doctrines of the lord of dhamma. Thereupon, paying reverential respect to the priesthood, he thus petitioned: "I am desirous of translating the Atṭhakathá; give me access to

<sup>1</sup> "What, knowest thou."

<sup>2</sup> "I do know."

<sup>3</sup> "laid down his propositions."

<sup>4</sup> Manta = Mantra, a division of the védas.

<sup>5</sup> *Insert* "entered the order, and."

<sup>6</sup> "concise."

<sup>7</sup> "various expositions of the teachers."

<sup>8</sup> *Insert* "the home of all good men."

<sup>9</sup> *Dele.*

<sup>10</sup> "having decided on the true meaning of the doctrines of the lord of Dhamma, he caused the priesthood to assemble there, and."

all your books." The priesthood, for the purpose of testing his qualifications, gave only two gáthá, saying: "Hence prove thy qualification; having satisfied ourselves on this point, we will then let thee have all our books." From these (taking two gáthá for his text), and consulting the Piṭakattaya together with the Aṭṭhakathá, and condensing them into an abridged form, he composed the *commentary* called the "Visuddhimagga." Thereupon, having assembled the priesthood who had acquired a thorough knowledge of the doctrines of Buddha at the bo-tree, he commenced to read out (the work he had composed). The dévatás, in order that they might make his (Buddhaghósa's) gifts of wisdom celebrated among men, rendered that book invisible. He, however, for a second and third time recomposed it. When he was in the act of producing his book for the third time, for the purpose of *propounding* it, the dévatás restored the other two copies also. The (assembled) priests then read out the three books simultaneously. In those three versions, neither in a signification nor in a single misplacement by transposition—nay, even in the théra *controversies* and in the text (of the Piṭakattaya)—was there in the measure of a verse, or in the letter of a word, the slightest variation. Thereupon the priesthood rejoicing, again and again fervently shouted forth, saying, "Most assuredly this is Metteyya (Buddha) himself;" and made over to him the books in which the Piṭakattaya were recorded, together with the Aṭṭhakathá. Taking up his residence in the secluded Ganṭhákara vihára at Anurádhapura, he translated, according to the grammatical rules of the Mágadhas, which is the root of all languages, the whole of the Sighalese Aṭṭhakathá (into Páli). This proved an achievement of the utmost consequence to all languages spoken by the human race.

All the *théras* and *acáryas* held this compilation<sup>o</sup> in the same estimation as the text (of the Piṭakattaya). Thereafter, the objects of his mission having been fulfilled, he returned to Jambudípa, to worship at the bo-tree (at Uruvela in Magadha).

Mahánáma having performed various acts of piety, and enjoyed (his royal state) for twenty-two years, departed according to his deserts.

All these rulers, though all-powerful and endowed with the utmost prosperity, failed in ultimately overcoming the power of death. Let wise men therefore, bearing in mind that all mankind are subject to death, overcome their desire for riches and life.

The thirty-seventh chapter in the Mahávaṇsa, entitled "The<sup>s</sup> Seven Kings," composed equally for the delight and affliction of righteous men.

### CHAPTER XXXVIII.

MAHÁNÁMA had a son named Sothhiséna, born of a damiḷa *consort*; *by the same queen he had also a daughter called Saṅghá*. This Sothhiséna, who then succeeded to the monarchy, was put to death on the very day (of his accession) by the said princess Saṅghá; who immediately, by beat of drums, conferred it on her own husband, Jantu, who held the office of chattagáhaka. He formed the Ohattagáshaka tank, and died within that year.

His confidential minister<sup>r</sup> then privately burning his corpse within the precincts of the palace, and deciding that a certain powerful individual, who

\* This is the Páli version of the Aṭṭhakathá now used by the Buddhists of Ceylon.—[Note by Mr. Turnour.]

<sup>1</sup> "work."

<sup>2</sup> "rehearsing."

<sup>3</sup> "expositions."

<sup>4</sup> "Thériyá teachers." The teachers or doctors of the Mahávihára fraternity.

<sup>5</sup> Insert "Reigns of,"

<sup>6</sup> "woman; and also a daughter named Saṅghá horn of his queen."

<sup>r</sup> Insert "a man of great cunning."

had been a plunderer of crops, was worthy of being raised to the monarchy, placed him on the throne ; but kept him also confined within the palace, and giving it out that the rájá was suffering from sickness, himself administered the government.

At a certain festival the populace clamorously called out, "If we have a king, let him *'show himself.'*" On hearing this call, the monarch arrayed himself in regal attire ; *'but finding that no state elephant was forthcoming for him (to carry him in procession), mentioning, "Such an elephant will suit me," sent for the white elephant kept at the tooth-relic temple. On the messenger delivering the king's order, the elephant obeyed. (The rájá) mounting him moved in procession through the capital, and passing out of the eastern gate, ordered an encampment to be formed at the first cétiya ; and he built a triumphal arch within the square of the Mahá cétiya, formed by the wall ornamented with figures of elephants. Mittaséna having performed many acts of piety died within the year.*

A certain damiḷa, named Paṇḍu, landing from the opposite coast, put Mittaséna to death in the field of battle, and usurped the kingdom of Laṅká. All the principal natives fled to Róhaga ; and the damiḷas established their power on this (the Anurádhapura) side of the river (Mahávaluká).

Certain members of the Móriyan dynasty dreading the power of the (usurper) Subha, the balattha, had settled in various parts of the country, concealing themselves. Among them, there was a certain landed proprietor named Dhátuséna, who had established himself at Nandivápi. His son named Dáṭhá, who lived at the village Ambiliyága, had two sons, Dhátuséna and Silátissabódhi, of unexceptionable descent. Their mother's brother (Mahánáma), devoted to the cause of religion, continued to reside (at Anurádhapura) in his sacerdotal character, at the edifice built by the minister Díghasandana.\* The youth Dhátuséna became a priest in his fraternity, and on a certain day while he was chaunting at the foot of a tree a shower of rain fell, and a nága seeing him there encircled him in his folds and covered him and his book with his hood. His uncle observed this ; *'and a certain priest, jealous thereof, contemptuously heaped some rubbish on his head, but he was not disconcerted thereby. His uncle noticing this circumstance also, 'came to this conclusion : "This is an illustrious (youth) destined to be a king ;" 'and saying to himself, "I must watch over him," 'conducted him to the vihára ; 'and thus addressing him : "Beloved, do not omit, night or day, to improve thyself in what thou shouldst acquire," rendered him accomplished.*

\* Minister of Dévánampiya Tissa : vide p. 65.—[Note by Mr. Turnour.]

<sup>1</sup> "come forth and show himself to us."

<sup>2</sup> "and when the elephant was brought to him (to ride on, he would not have him, but) said 'This elephant befits me not,' and sent for the white elephant kept at the tooth-relic temple. On being told that it was the king's command the elephant came (was brought up?). And he (the king) mounted him and rode through the city in procession, and commanded that he should (in future) be stationed at the Paṭhama Cétiya outside the eastern gate. He built triumphal arches in the elephant ramparts of the three great cétiyas."—The Pújváli, a later Siphalese history, gives a different version of this incident. It states that the king went to the tooth-relic temple to worship, and ordered that the state elephant should be brought up for him to return. Seeing that there was some delay in doing so he was angry, and in his wrath called on the effigy of an elephant, made of brick and mortar, that was kept in the court of the temple, to carry him. It obeyed, and took the king on its back to his palace !

<sup>3</sup> "On another occasion a certain priest who was angry with him flung."

<sup>4</sup> "said to himself."

<sup>5</sup> *Dele.*

<sup>6</sup> "Insert "and."

<sup>7</sup> "saying, 'I must render this youth accomplished at the Gopisáda vihára ;' and so instructed him."

Pañdu having heard of this, sent his messengers in the night, commanding, "Seize him." The théra, foreseeing in a dream (what was to happen), sent him away. While they were in the act of departing, the messenger surrounded the parivéna, but could not find them. These two escaping, reached the great river Góna in the southward, which was flooded; and, although anxious to cross,<sup>1</sup> they were stopped (by the rapidity of the stream). <sup>2</sup>(*Mahānāma*) thus apostrophising the river: "O river, as thou hast arrested our progress, do thou, spreading out into a lake, equally delay him here;" thereupon, together with the prince, descended into the stream. A nága rájá, observing these two persons, presented them his back to cross upon. Having got across, and conducted the prince to a secluded residence, and having made his repast on some milk-rice which had been offered to him, he presented the residue, with the refection dish, to the prince. Out of respect for the théra he turned the rice out on the ground (in order that he might not eat out of the same dish with him) and ate it. The théra then foresaw that this individual would possess himself of the land.

The rájá Pañdu died after a reign of five years. His son Párinḍa, <sup>3</sup>and thirdly his younger brother Khudda Párinḍa, administered the government; <sup>4</sup>but a constant warfare was kept up by Dhátuséna, harassing the whole population which had not attached itself (to him).

Dhátuséna protected (his own) people, and waged war against (the usurper) rájá. That <sup>5</sup>impious character dying in the sixteenth year of his reign, <sup>6</sup>the other third individual became king. Dhátuséna, carrying on an active warfare against him also, succeeded in putting him to death, likewise, within two months.

After the demise of this king, the damaḷa Dáthiya was rájá for three years, when he also was put to death by Dhátuséna. The damaḷa Píṭhiya then (succeeded), and in the course of his warfare with Dhátuséna was killed in seven months. The damaḷa dynasty then became extinct.

Thereupon the monarch Dhátuséna became the rájá of Laṅká. With the co-operation of his brother, he<sup>7</sup> entirely extirpated the damaḷas, who had been the devastators of the island <sup>8</sup>by their various stratagems—by having erected twenty-one forts, and incessantly waged war in the land; and re-established peace in the country, and happiness among its inhabitants. He restored the religion also, which had been set aside by the foreigners, to its former ascendancy.

<sup>9</sup>Some of the natives of rank, male as well as female, had formed connections with the damaḷas. Indignant at this defection, and saying, "These persons neither protected me nor our religion, (the rájá) confiscating their estates, bestowed them on those who adhered to him. All the nobility who had fled to Róhapa rallied round him; on whom he conferred, with due discrimination, every protection and honour; but more especially gratified those devoted officers who had personally shared his own adversities.

<sup>1</sup> Insert "quickly."

<sup>2</sup> "The théra observing (to the prince) 'As this river has arrested our progress do thou likewise arrest its course by forming a tank here.'"

<sup>3</sup> "died in the third year of his reign, and."

<sup>4</sup> "and oppressed all the people who were on the side of Dhátuséna."

<sup>5</sup> "king, having done both good and evil, died."

<sup>6</sup> "then Tiritara."

<sup>7</sup> Insert "after having erected twenty-one forts and carried on a warfare by various stratagems."

<sup>8</sup> *Dele.*

<sup>9</sup> "And the king was wroth with those nobles and landlords who joined the damaḷas, saying, 'They neither cared for me nor for their religion;' and he took their lands from them and made them keepers thereof." That is, made them serfs of the land over which they were lords before.

Damming up the great river (Mahāvālukā), 'and thereby forming fields possessed of unfailing irrigation, he bestowed them on the priests entitled to the great alms, for the purpose of supplying them with "sālī" rice. This wise ruler founded also hospitals for cripples and for the sick. He formed<sup>3</sup> an embankment across the Gōṅga river 'including the Kālavāpi tank. <sup>5</sup>Employing his army therein, he restored the Mahāvihāra, as well as the edifice of the bo-tree, <sup>6</sup>rendering it most beautiful to behold. Like unto Dharmāsōka, having thoroughly gratified the priests by fully providing them with the four sacerdotal requisites, he held a convocation on the Piṭakkattaya. He built eighteen vihāras for the <sup>7</sup>fraternities who had composed the "thēravāddā; and to ensure full crops in the island, he formed also eighteen tanks at (those places): viz., at the Kālavāpi <sup>8</sup>tank, a vihāra of that name, also the Kōṭipassa, the Dakkhināgiri, the Vaḍḍhamāna, Pannāvallaka, the Bhallātaka <sup>9</sup>Pasanasinna; in the mountain division, the Dhātusēna, the <sup>10</sup>Manganēthūpavittī; to the northward, the Dhātusēna; to the eastward, the Kambavittī; in the same direction the Antaramēgiri <sup>11</sup> at Attāḷhi the Dhātusēna; the Kassapittikō, at the mountain of that name; in Rōhaṇa, the Dāyagāma, the Sālavāṇa, and Vibhāsana vihāras, as well as the Bhillivāṇa vihāras. These, be it known, are the eighteen. In the same manner, this ruler of men having constructed also eighteen small tanks and vihāras, viz., the Pādulaka, Hambalattḥi, the Mahādatta, &c., bestowed on the same parties. Pulling down the Mayūraparivēṇa which was twenty-five cubits high, he reconstructed an edifice <sup>12</sup>twenty cubits high. <sup>13</sup>Assigning the task to prince Sēna he caused the fourth of the fields at Kālavāpi, two hundred in number, which were formerly productive, to be restored to cultivation. He made improvements at the Lōhapāsāda, which was in a dilapidated state. <sup>14</sup>At the three principal thūpas he erected chattas. He celebrated a festival for the purpose of watering the supreme bo-tree, like unto the <sup>15</sup>sināna festival of the bo-tree held by Dēvánampitiya Tissa. He there made an offering of sixteen <sup>16</sup>brazen statues of virgins having the power of locomotion; <sup>17</sup>he held also a festival of inauguration in honour of the divine sage. From the period that the bo-tree had been planted, the rulers in Lanḳā have held such a bo-festival every twelfth year.†

\* The word is literally rendered. It is possibly a clerical error.

† This festival is no longer celebrated, and has probably been discontinued from the period that Anurādhapura ceased to be the seat of government.—[Notes by Mr. Turnour.] <sup>1</sup> "he formed."

<sup>2</sup> "and bestowed on the priesthood alms of 'sālī' rice at the Mahāpālī (almonry)."

<sup>3</sup> "the Kālavāpi (Kālavēva) tank by putting up." <sup>4</sup> Dele.

<sup>5</sup> "He improved the Mahāvihāra by adding regular walks thereto, and rendered." <sup>6</sup> Dele.

<sup>7</sup> "Theriya priests, and endowed them with lands, and also formed eighteen tanks in the island. These are the vihāras, namely."

<sup>8</sup> "vihāra." <sup>9</sup> "Dhātusēna-pabbata in the Pāsānasinna division."

<sup>10</sup> "Mayhaṅgana; the Thūpavittīhi; the northern Dhātusēna; the eastern Kambavittīhi."

<sup>11</sup> "the Attāḷhi; the Kassapittīhi Dhātusēna." <sup>12</sup> "twenty-one."

<sup>13</sup> "He made over to Kumārasena a portion of the half (of his own interest) in the Kālavāpi (tank) and two hundred fields, and restored the former productiveness (of the lands situate there)."

<sup>14</sup> "and repaired the decayed chattas of the three great thūpas." <sup>15</sup> Dele.

<sup>16</sup> "metal troughs (for holding water, to water the bōdhi tree)." Turnour's Pāli text has *kaṇṇāyo* instead of *nāvāyo*, which accounts for his wrong translation. The words in the original are *dhāvanā-loha-nāvāyo*. *Nāvā* here means a cistern, in the shape of the hull of a ship, I presume.

<sup>17</sup> "He also caused the image of the great sage (there) to be adorned and inaugurated."

Causing an image of Mahá Mahinda to be made, and conveying it to the edifice (*Ambamálaka*), in which the théra's body had been burnt, in order that he might celebrate a great festival there; and that he might also promulgate the contents of the ° *Dípavaṇṣa*, distributing a thousand pieces, he caused it to be read aloud thoroughly. He ordered also sugar to be distributed among the priests assembled there. (On this occasion) calling to his recollection the priest <sup>1</sup>(formerly) resident in the same *vihára* with himself, who had heaped dirt on his head, he did not permit him to participate in these benefits. He made many repairs at the *Abhayagiri vihára*, and for the stone statue of Buddha an edifice with an <sup>2</sup>apartment (for the image). On the gem set in the eye of the image of the divine teacher by *Buddhadása* being lost, this (*rájá*), <sup>3</sup>in a similar manner, formed the eye with the "*chálamani*" jewel (a part of his regal head dress). The supreme curly locks (of that image he represented) by a profusion of sapphires; in the same manner the "*unnan*" lock of hair (in the forehead between the eyes) by (a thread of) gold; and he made offerings (thereto) of golden robes; and also, composed of gold, a foot cloth, a flower and a splendid lamp, as well as innumerable cloths of various colours. In the image apartment he constructed many splendid *cétiyas*, where there also were (images of *Bodhisattas*).

For the granite statue of Buddha, as well as for the statue of the saviour of the world, called the "*Upasambhava*," he converted his "*chálamani*" head ornament (into the ornament placed on the head of Buddha's statue, representing the rays of glory); and in the manner before described (at the festival of inauguration) in regard to the image named the *Abhiséka*, he invested these (images also) with their equipments. To the *Bóddhisatta* † *Metteyya*, he built an edifice to the southward of the bo-tree, and invested (his image) with every regal ornament; and directed that guards should be stationed at the distance of one *yójana* all round it. He caused the *viháras* to be <sup>4</sup>painted with ornamental borders of the paint called the "*dhátu*," as well as the superb edifice of the great bo, expending a lac thereon. At the *Thúpárama* he repaired the *thúpa* and held a festival; he also repaired the dilapidations of the temple of the tooth-relic. He made an offering to the "*Dájhádhátu*" <sup>5</sup>(tooth-relic) of a casket thickly studded with radiant gems and <sup>6</sup>flowers of gold; and held a festival of offerings in honour of the tooth-relic. He bestowed also innumerable robes and other offerings on all the priests resident in the island. He made improvements at the several *viháras*. At each of those places he caused

\* The *Mahávasaṇṣa*; whether brought down to this period, or only to the end of the reign of *Mabáséna*, to which alone the *Tiká* extends, there is no means of ascertaining.

† The Buddha who is to appear next, to complete the five Buddhas of the present "*Mahábhaddakappa*."—[Notes by Mr. Turnour.]

<sup>1</sup> *Dele.*

<sup>2</sup> *Add* "although he was a resident of his (the king's) *vihára*."

<sup>3</sup> "open hall."

<sup>4</sup> "caused the eyes to be set with two excellent jewels; also the halo, the orest, and the curled hair to be thickly studded with blue sapphires. He made offerings also of an excellent band of gold, an '*uppaloma*' ornament (representing the curled hair on the forehead of Buddha), a golden robe, a net-work for the feet, a lotus, an excellent lamp, and cloths of divers colours without number. At the *Bahumaṅgala cétiya* he built image-houses, and added images of the *Bodhisattas* to the *Kálasela* ('Black stone') statue of the Master. To the statue of the Lord of the world, called *Upasambha*, he made a halo and orest, and also to the statue of Buddha called *Abhiséka* the ornaments aforementioned."

<sup>5</sup> "surrounded with walks called the *Dhaturáji*, and built."

<sup>6</sup> "of a tooth-relic casket and a halo (circlet)."

<sup>7</sup> "golden lotuses set with a profusion of precious stones."

the enclosing wall of the edifice to be beautifully plastered. At the three principal cétiyas, having had the white plastering renewed, he made a golden "chatta" for each, as well as a "cumbaṭa" of glass.

On the Mahāvihāra being destroyed by the impious Mahāsena, the priests of the Dhammaruci sect<sup>1</sup> had settled at the cétiya mountain. <sup>2</sup>Being desirous of rebuilding, and conferring on the Théravāda priests (the opponents of the schismatics), the Ambatthala vihāra (at the Cétiya mountain), and being also solicited by them to that effect, the monarch bestowed it on them.

<sup>3</sup>Having celebrated a festival in honour of the "Dūthādātu" relic at the dedication of a metal dish, he kept up offerings (of rice), prepared from ten amunams of grain; and, like unto the unsurpassed Dhammasōka's, constructing image houses both within and without the capital, he made offerings to those images of Buddha also. Who is there, who is able, by a verbal description alone, to set forth in due order all his pious deeds!

NOTE.—For the remainder of this Chapter see Part II., pages xxix—xxxii.

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<sup>1</sup> Abhayagiri fraternity.

<sup>2</sup> "Having repaired the Ambatthala vihāra (at the Cétiya mountain) the king was desirous of conferring it on the Théravāda brethren (the Mahāvihāra fraternity), but being entreated by them (the Dhammarucis) he gave it to them (allowed them to retain it.)"

<sup>3</sup> "He caused an oval cistern of bronze to be made for the service of the relics; and made provision for the giving of alms out of twenty amunams of fields. This king, with whom none but Dhammasōka could compare, built and dedicated temples and images both inside and outside the city. Who can describe in detail all the good deeds that he had done? It is only a mere outline that has been set forth here."



THE  
TRANSLATION OF THE SECOND PART

BY

L. C. WIJESINHA, MUDALIYAR.

ADDENDA ET CORRIGENDA.

<i>Page.</i>	<i>Chapter.</i>	<i>Verse.</i>	<i>For</i>	<i>Read</i>
5 ...	XXXIX...	59 ...	by the reason	... by reason
61 ...	XLIX. ...	81 ...	Kachchavála	... Kachchavála
69 ...	LI. ...	25 ...	uncle, king Paṇḍu,	... uncle king Paṇḍu
85 ...	LIV. ...	12 ...	Now, Vallabha, the king of Cola, sent forth	Now, Vallabha sent forth
87 ...	„	44 ...	Pada-lañchana	... Pada-lañchana
108 ...	LX. ...	5 ...	king of Anuruddha	... king Anuruddha
109 ...	„	34 ...	Maháhittha	... Mahátittha
114 ...	LXI. ...	18 ...	was buried	... was cremated
115 ...	„	40 ...	Aṇikaṅga	... Anikagga
125 ...	LXIV. ...	13 ...	“ My son has	... “ My son hath
131 ...	LXVI. ...	2 ...	has fled	... hath fled
140 ...	„	157 ...	But for this purpose	... For this purpose
150 ...	LXIX. ...	1 ...	thought with himself	... thought within himself
173 ...	LXXI. ...	25 ...	has thy race	... hath thy race
188 ...	LXXII. ...	288 ...	kings	... king
196 ...	LXXIII. ...	74 ...	Dhammágáraṇ	... Dhammágára
202 ...	„	164 ...	exceeding small	... exceeding small and fallen into decay
216 ...	LXXIV. ...	250 ...	a feast	... a great feast
226 ...	LXXV. ...	169 ...	village	... place
238 ...	LXXVI. ...	163 ...	arrows that flew	... arrows flew
247 ...	„	338 ...	awful glory	... glory that inspires awe
263 ...	LXXIX. ...	39 ...	four hundred and sixty- four	four hundred and sixty- seven
287 ...	LXXXV. ...	17 ...	waves, rising and falling	waves that rise and fall
291 ...	„	82 ...	Paṇsukúla	... Paṇsukúla
291 ...	„	86 ...	And, he went	... And he went
294 ...	LXXXVI. ...	12 ...	Hatthavanagalla	... Hatthavanagalla
307 ...	LXXXVIII. ...	101 ...	distinguished	... distinguished
336 ...	XCVII. ...	44 ...	Dhummedha	... Dummedha
345 ...	XCIX. ...	20 ...	and gave ear	... and himself gave ear
345 ...	„	25 ...	Rakkaṅga	... Rakkhaṅga

## PREFACE.

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THE importance of the "Mahāvāṅsa" as an historical work, which has helped to settle the conflicting and confusing dates of Indian history, is so well established, that a dissertation on the subject would seem superfluous. The reader who wishes to acquaint himself with the subject is referred to the learned and elaborate Introduction prefixed by Mr. Turnour to his translation of the First Part of the "Mahāvāṅsa."

In translating the Second, and by far the larger portion of this work, I have endeavoured to meet the requirements of the general reader as well as of the student of Pāli literature. Some foot-notes, which would seem unnecessary to the latter, will, I hope, help the former to the better understanding of the history.

The 40th Chapter appears missing; but the narrative, nevertheless, is unbroken. Turnour thinks the apparent omission is due to a mistake in the numbering of the chapters: the learned editors of the printed text, on which I have based my translation, seem to think otherwise. A few verses in some other Chapters are also missing: these have been noted in their proper places.

Besides the few discursive notes appended to one or two Chapters, and the foot-notes added throughout the work, I have included herein a Table of Kings whose reigns are recorded in these pages; an Analytical Summary of all the Chapters, beginning from the 39th; the Context of the 39th Chapter, with a view to make the story of the parricide Kāśyapa complete; an Appendix, containing such previous translations of the second portion of the "Mahāvāṅsa" as I could find, and also extracts from Bishop Caldwell's valuable History of Tinnevely, which I thought might help to throw considerable light on some obscure points of interest; and, lastly, an Index of the principal names that occur in the work.

In the first place, my best thanks are due to Mr. A. VAN CÜYLENBURG, Inspector of Schools, for the valuable help that he has rendered to me throughout the work. I have also to thank Messrs. DONALD FERGUSON, S. M. BURROWS, F. H. M. CORBET, J. B. SIEBEL, B. GUNASÉKARA, Mudaliyár, the High Priest H. SUMAṄGALA, and one or two other friends, for the loan of books and similar kind offices. Nor should I omit to thank Mr. SKEEN, the Government Printer, for the careful and discriminating manner in which he has carried this work through the press, and the readiness with which he has obliged me in many matters while the proofs were being corrected and revised.

*Mátalé, February, 1889.*

L. C. W.

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## ANALYTICAL SUMMARY OF THE CHAPTERS.

*(The figures refer to the numbers of the verses marked on the margin of each Chapter.)*

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(Compiled from the Mahāvamsa.)

(Abbreviations: Sk. = Sanskrit; S. = Sinhalese.)

No.	Name of Sovereign.	Relationship of each succeeding Sovereign.	Date of Accession.		Length of Reign.	Seat of Government.	Remarks.
			A.B.	A.D.			
65	Kassapa I. ... Sk. Kāsyaapa. S. Sīgiri Kasub or Kasup.	...	1022	479	18 0 0	Anurádhapura and Sīgiriya.	He put his father (Dhātusena) to death and usurped the throne, and, finally, committed suicide.
66	Moggallána I. ... S. Mūgalan.	Brother ...	1040	497	18 0 0	Anurádhapura	—
67	Kumára Dhātusena ... S. Kumáradása.	Son ...	1058	515	9 0 0	do.	Immolated himself.
68	Kittisena ... Sk. Kirtisena. S. Kīisen.	Son ...	1067	524	0 9 0	do.	Murdered.
69	Síva ... S. Mēdi Sivu.	Maternal uncle ...	1067	524	0 0 25	do.	do.
70	Upatissa III. ... S. Lemēni Upatissa.	Brother-in-law ...	1068	525	1 6 0	do.	—
71	Amba Sámánera Silákála ... S. Ambaherana Salamevan.	Son-in-law ...	1069	526	13 0 0	do.	—

No.	Name of Sovereign.	Relationship of each succeeding Sovereign.	Date of Accession.		Length of Reign.	Seat of Government.	Remarks.
72	Dāthāpabbhuti... S. Dāpulu Sen I.	... Second son ...	A.B. 1082	A.D. 539	Y. M. D. 0 6 6	Anurādhapura	Committed suicide.
73	(Cūla) Moggallāna II. S. Sulu Mugaḷan.	... Elder brother	1083	540	20 0 0	do.	—
74	Kittisiri Meghavanna Sk. Kirti Sri Meghavanna. S. Kuḍā Kītsiri Mevan.	... Son ...	1103	560	0 0 19	do.	Put to death.
75	Mahānāga ... S. Senevi.	... A descendant of the Okkāka race.	1104	561	3 0 0	do.	—
76	Aggabodhi I. ... Sk. Agrabodhi. S. Agḡo or Akbo.	... Maternal nephew	1107	564	34 0 0	do.	—
77	Aggabodhi II. ... S. Kuḍā Akbo.	... Son-in-law and nephew	1141	598	10 0 0	do.	—
78	Saṅghatissa or Asiggāha Saṅgha- tissa.	... Brother (according to the Rājāvali).	1151	608	0 2 0	do.	Decollated. Duration of reign not stated in the Mahāvamsa. The Sinhalese "Vapsa-pot" give two months.
79	Dalla Moggallāna ... S. Dala Mugaḷan or Lemēni Bónā or Lemēni Siṅgā.	... General of Aggabodhi II.	1151	608	6 0 0	do	Killed, after defeat in battle.

80	Silámeghavanña or Asiggráhaka... Sk. Asiggráhaka Śilámegha. S. Salamevan.	Son of Dalla Moggallána's general.	1157	614	9 0 0	Anurádhapura	—
81	Aggabodhi III. or Sirisanghabodhi II. Sk. Agrabodhi. S. Akbo or Sirisaṅgabo.	Son	1166	623	0 6 0	do.	Defeated in battle and deposed.
82	Jetthatisa ... S. Lemēni Kaṭusara or Deputissa.	Son of Sagghatisa (No. 78) ...	1166	623	0 6 0	do.	Committed suicide in the field of battle.
81	Aggabodhi III. or Sirisanghabodhi II. S. Sirisaṅgabo.	No. 81 ...	1167	624	16 0 0	do.	Recovered the kingdom, and resumed possession of the crown.
83	Dāthopatissa I ... S. Dālapatissa.	Of the Lemēni family ...	1183	640	12 0 0	do.	Killed in battle.
84	Kassapa II. ... Sk. Kāsyapa. S. Peṣulu Kasub or Kasubu, or Kasup.	Brother of Sirisaṅghabodhi (Nos. 81, 83).	1195	652	9 0 0	do.	—
85	Dappula I. ... S. Dāpulu.	Brother-in-law of No. 85 ...	1204	661	3 0 0	Anurádhapura and Rohana.	Fled from Anurádhapura through fear of Hatthadāṭha, who succeeded him, and reigned at Rohana.
86	Hatthadāṭha or Dāthōpatissa II. S. Lemēni Dālapatissa.	Nephew of Dāthōpatissa I. (No. 83).	1207	664	9 0 0	Anurádhapura	—

No.	Name of Sovereign.	Relationship of each succeeding Sovereign.	Date of Accession.		Length of Reign.	Seat of Government.	Remarks.
			A.B.	A.D.			
87	Aggabodhi IV, surnamed Siri-sagghabodhi Sk. Aggabodhi. S. Akbo or Sirisaṅgabo.	... Younger brother	1216	673	Y. M. D. 16 0 0	Anurádhapura	—
88	Datta ... S. Valpiṭi Datta	... A member of the Royal family	1232	689	2 0 0	do.	—
89	Unhanágarā Haṭṭhadáṭha S. Hunannaru Rhyandala.	... Not stated	1234	691	0 6 0	do.	Decollated.
90	Máparamma ...	... Son of Kassapa II. (No. 84)	1234	691	35 0 0	do.	Duration of reign not given in the Mahāvapsa. The Pújavalí gives 35 years.
91	Aggabodhi V. ... Sk. Aggabodhi. S. Akbo.	... Son (?)	1269	726	6 0 0	do.	—
92	Kassapa III. ... Sk. Kásyapa. S. Kasub or Sulu Kasubu.	... Brother	1275	732	6 0 0	do.	—
93	Mahinda I. ... S. Mihifidu.	... Son	1281	738	3 0 0	do.	—
94	Aggabodhi VI, surnamed Sīla-megha. Sk. Aggabodhi. S. Akbo Salamevan.	... Son	1284	741	40 0 0	do.	—

95	Aggabodhi VII. Sk. Aggabodhi. S. Kuḍā Akbo or Deveni Kuḍā Akbo.	... Brother ...	1324	781	6 0 0	Polonnaruwa	—
96	Mahinda II., surnamed Śiśāmegha. S. Salamevan Mīhiñḍa.	... Nephew ...	1330	787	20 0 0	Anurādhapura	—
97	Dappula II. ... S. Dēpulu.	... Son ...	1350	807	5 0 0	do.	—
98	Mahinda III. or Dharmika Śiśāmegha. Sk. Dhārmika Śiśāmegha. S. Akbo Salamevan Mīhiñḍa.	... Son ...	1355	812	4 0 0	do.	—
99	Aggabodhi VIII. S. Mēḍi Akbo.	... Cousin ...	1359	816	11 0 0	do.	—
100	Dappula III. ... S. Dēpulu or Kuḍā Dēpulu.	... Younger brother ...	1370	827	16 0 0	Berāmini-pāya, according to the Rājāvali.	—
101	Aggabodhi IX. ...	... Son ...	1386	843	3 0 0	Anurādhapura	—
102	Sena I. or Śiśāmegha Sena Sk. Śiśāmeghavarṇa. S. Salamevan Sen.	... Younger brother ...	1389	846	20 0 0	Polonnaruwa	1362 A.B. according to the Śāśānāvātara.
103	Sena II. ...	... Grandson ...	1409	866	35 0 0	do.	—
104	Udaya I. ...	... Youngest brother ...	1444	901	11 0 0	do.	—

No.	Name of Sovereign.	Relationship of each succeeding Sovereign.	Date of Accession.		Length of Reign.	Seat of Government.	Remarks.
			A. B.	A. D.			
105	Kassapa IV. ... Sk. Kásyapa. S. Kasap.	Nephew and son-in-law ...	1455	912	Y. M. D. 17 0 0	Polonnaruwa	—
106	Kassapa V. ...	Son-in-law ...	1472	929	10 0 0	do.	—
107	Dappula IV. ... S. Dápula.	Son ...	1482	939	0 7 0	do.	—
108	Dappula V. ... S. Kuṇḍá Dápula.	Brother ...	1483	940	12 0 0	do.	—
109	Udaya II. ... S. Udá.	Not stated ...	1495	952	3 0 0	do.	—
110	Sena III. ...	Brother ...	1498	955	9 0 0	do.	—
111	Udaya III. ...	Not stated ...	1507	964	8 0 0	do.	—
112	Sena IV. ...	Not stated ...	1515	972	3 0 0	do.	—
113	Mahinda IV. ...	Not stated ...	1518	975	16 0 0	do.	—
114	Sena V. ...	Son ...	1534	991	10 0 0	do.	—
115	Mahinda V. ...	Brother ...	1544	1001	36 0 0	Anurádhapura	—

		1580	1037	12	0	0	Polonnaruwa and Rohaṇa.	
116	Interregnum : while the heir to the throne, Prince Kāsyapa, or Vikrama Báhu, was alive.	—	—	—	—	—	—	—
117	Kitti, the General Sk. Kirti.	...	1592	0	0	8	Rohaṇa	—
118	Maháána Kitti Sk. Maháána Kirti.	...	1592	3	0	0	do.	—
119	Vikkama Paṇḍu Sk. Vikrama Paṇḍu.	...	1595	1	0	0	Kalutara	A Pandiyan prince.
120	Jagatipála ... S. Jagat Paṇḍi.	...	1596	4	0	0	Rohaṇa	An A'ryan of the race of Rámá.
121	Parakkama ... Sk. Parákrama.	...	1600	2	0	0	ḍo.	A son of the King of Paṇḍu.
122	Loka or Lokissara Sk. Lokesvara.	...	1602	6	0	0	Kataragama	—
123	Vijaya Báhu I., surnamed Sīri-saṅghabodhi. S. Sīrisaṅgabo Vijaya Bá or Mahatu Vijaya Bá.	Grandson of Mahinda V.	1608	55	0	0	Polonnaruwa and Anurádhapura.	Not exactly grandson by lineal descent from Mahinda V., but related to him as such collaterally.
124	Jaya Báhu ...	Brother	1663	1	0	0	Polonnaruwa	—
125	Vikkama Báhu I. Sk. Vikrama Báhu.	Son of Vijaya Báhu I.	1664	21	0	0	do.	Máṇábharaṇa, Kittissirimēgha, and Sīrivallabha, three brothers, cousins of Vikrama Báhu, held Rohaṇa and the Southern country.
126	Gaja Báhu II. ...	Son	1685	22	0	0	do.	—

No.	Name of Sovereign.	Relationship of each succeeding Sovereign.		Date of Accession.		Length of Reign.	Seat of Government.	Remarks.
		A.B.	A.D.	A.B.	A.D.			
127	Parakkama Báhu I., surnamed "The Great," Sk. Parákrama Báhu.	...	Cousin	1707	1164	33 0 0	Polonnaruwa	Son of prince Mánábarāṇa senior, who married Vijaya Báhu's daughter, Ratanávali.
128	Vijaya Báhu II.	...	Nephew	1740	1197	1 0 0	do.	Murdered.
129	Mahinda VI. ... S. Mihīṇḍu.	...	Usurper	1741	1198	0 0 5	do.	Called Kijin Kisdá in the Śāsaná-vaṭāra, Rájávali, and other "Vapa-pot." Put to death.
130	Kitti Niṣṣanka ... Sk. Kírṭi Niṣṣanka Malla.	...	A prince of the Kálinga Ca-kravartī race.	1741	1198	9 0 0	do.	He was sub-king of Vijaya Báhu II.
131	Vīra Báhu I. ...	...	Son	1750	1207	0 0 1	do.	Most probably assassinated, although the Mahāvamsa does not say so.
132	Vīkkama Báhu II. Sk. Vikrama Báhu.	...	Brother of Kírṭi Niṣṣanka	1750	1207	0 3 0	do.	Put to death.
133	Coḍagaṅga ...	...	Nephew of Kírṭi Niṣṣanka	1750	1207	0 9 0	do.	Deposed and mutilated.
134	Līlavatī ...	...	Widow of Parákrama Báhu I.	1751	1208	3 0 0	do.	Governed through her prime minister, Kírṭi Saṅgapatī. De-posed.
135	Sáhasa Malla ...	...	Half brother of Kírṭi Niṣṣanka Malla.	1743	1200	2 0 0	do.	The Sáhasa Malla Inscription gives 1743 A.B. as his date of accession; error 11 years; ad-justed accordingly.

136	Kalyānavatī ...	...	Chief queen of Kīrti Nīṣānka	1745	1202	6 0 0	Polonnaruwa	Governed through her prime minister, A'yasmanta or A'bo-nāvan. Deposed.
137	Dhammāsoka ... Sk. Dharmāsoka.	...	Not stated (a minor)	1751	1208	1 0 0	do.	Regent, A'yasmanta.
138	Apikāṅga ... S. Aniyāṅga.	...	Chief governor	1752	1209	0 0 17	do.	Put to death.
134	Līlāvati ...	...	Widow of Parākrama Bāhu ...	1752	1209	1 0 0	do.	Restored by the minister Camū-nakka. Deposed.
139	Lokissara ... Sk. Lokēṣvara.	...	Usurper ...	1753	1210	0 9 0	do.	—
134	Līlāvati ...	...	Widow of Parākrama Bāhu ...	1754	1211	0 7 0	do.	Restored by the minister Parākrama. Deposed.
140	Parakkama Paṇḍu ... S. Perakum Paṇḍi.	...	Usurper ...	1755	1212	3 0 0	do.	Deposed.
141	Māgha or Kāliṅga Vijaya Bāhu	Bāhu	Usurper ...	1758	1215	21 0 0	do.	Took the title of Kāliṅga Vijaya Bāhu after he had ascended the throne. (Śāsanāvātāra.)
142	Vijaya Bāhu III.	...	Descendant of the Sirisaṅgha-bodhi family.	1779	1236	4 0 0	Jambudōpi or Dambadeniya	Turnour gives 24 years for this king! This king reigned at Dambadeniya while Māgha yet held Polonnaruwa.
143	Parakkama Bāhu II. Sk. Kalikāla Śāhitya Sarvajña Paṇḍita Parākrama Bāhu.	...	Son ...	1783	1240	35 0 0	do.	According to the Atanagaluvaṣa, 1779 A.B., and Turnour, 1809.

No.	Name of Sovereign.	Relationship of each succeeding Sovereign.	Date of Accession.		Length of Reign.	Seat of Government.	Remarks.
			A.B.	A.D.	Y. M. D.		
144	Vijaya Báhu IV. S. Bosat Vijaya Báhu.	... Son	1818	1275	2 0 0	Polonnaruwa	—
145	Bhuvaneka Báhu I.	... Brother	1820	1277	11 0 0	Polonnaruwa and Yápuwa	—
146	Parákrama Báhu III.	... Son of Bosat Vijaya Báhu	1831	1288	5 0 0	Polonnaruwa	—
147	Bhuvaneka Báhu II.	... Son of Bhuvaneka Báhu I.	1836	1293	2 0 0	Kurunégala	—
148	Parákrama Báhu IV. S. Paṇḍita Parákrama Báhu.	... Son	1838	1295	—	do.	Length of reign not stated.
149	Bhuvaneka Báhu III. S. Vanni Bhuvaneka Báhu.	... Not specified...	—	—	—	—	do.
150	Jaya Báhu I. ...	... do.	—	—	—	—	—
151	Bhuvaneka Báhu IV.	... do.	1890	1347	4 0 0	Gampola	The fourth year of this king's reign is given as 1894 A.B.
152	Parakkama Báhu V.	... do.	1894	1351	—	do.	Length of reign not stated.
153	Vikkama Báhu III.	... do.	—	—	—	do.	do.
154	Bhuvaneka Báhu V. S. Alagakónára, or Alakeṣvara	... A descendant of the Girivaṣa family.	—	—	20 0 0	Kótté	Beginning of reign not stated.



No.	• Name of Sovereign.	Relationship of each succeeding Sovereign.	Date of Accession.		Length of Reign.	Seat of Government.	Remarks.
			A.B.	A.D.			
166	Vimala Dharmma Suriya I. Sk. Vimala Dharmma Sūriya. S. Vimala Dabam Sūriya	...	...	...	Y. M. D. 28 0 0	Kandy	The two preceding reigns seem to have occupied a period of 50 years. Turnour gives a period of 36 years for this king.
167	Senāratna ... S. Senerat.	Brother ...	2163	1620	7 0 0	Kandy	—
168	Rāja Sīha II. ... Sk. S. Rāja Sīgha II.	Son ...	2170	1627	52 0 0	do.	Turnour's Epitome, 50 years.
169	Vimala Dharmma Suriya II. Sk. Vimala Dharmma Sūriya. S. Vimala Dabam Sūriya.	Son ...	2222	1679	22 0 0	do.	—
170	Siri Vira Paraktama Narinda Sīha. Sk. Śri Vira Parākrāma Nārendra Sīgha.	Son ...	2244	1701	33 0 0	do.	—
171	Siri Vijaya Rāja Sīha Sk. Śri Vijaya Rāja Sīgha. S. Haṅguranketa Rāja Sīgha.	Brother-in-law ...	2277	1734	8 0 0	do.	—
172	Kitti Siri Rāja Sīha Sk. S. Kirti Śri Rāja Sīgha.	do. ...	2290	1747	33 0 0	do.	The date of this king's accession is distinctly stated as 2290 A.B.; error 5 years adjusted.
173	Siri Rājādhi Rāja Sīha Sk. S. Śri Rājādhi Rāja Sīgha.	Younger brother ...	2323	1780	18 0 0	do.	—
174	Siri Vikrama Rāja Sīha Sk. S. Śri Vikrama Rāja Sīgha.	Nephew ...	2341	1798	17 0 0	do.	He was captured by the English in the eighteenth year of his accession.

## CONTEXT OF CHAPTER XXXIX.

TRANSLATION OF CHAPTER XXXVIII., vv. 80 TO 114.

AND he (Dhátusena) had two sons,—Kassapa, whose mother was 80  
unequal in rank (to his father), and Moggallána, a mighty man, whose  
mother was of equal rank (with his father). Likewise also he had a 81  
beautiful daughter, who was as dear unto him as his own life. And he  
gave her (to wife) unto his sister's son, to whom also he gave the office  
of chief of the army. And he (the nephew) scourged her on the thighs, 82  
albeit there was no fault in her. And when the king saw that his  
daughter's cloth was stained with blood, he learned the truth and was 83  
wroth, and caused his nephew's mother to be burnt naked. From that  
time forth he (the nephew) bare malice against the king; and he joined  
himself unto Kassapa, and tempted him to seize the kingdom and betray 84  
his father. And then he gained over the people, and caused the king his  
father to be taken alive. And Kassapa raised the canopy of dominion 85  
after that he had destroyed the men of the king's party and received the  
support of the wicked men in the kingdom. Thereupon Moggallána 86  
endeavoured to make war against him. But he could not obtain a  
sufficient force, and proceeded to the Continent of India with the intent  
to raise an army there.

And that he might the more vex the king, who was now sorely 87  
afflicted because that he had lost the kingdom, and that his son 88  
(Moggallána) had abandoned him, and he himself was imprisoned, this  
wicked general spake to Kassapa the king, saying, "O king, the  
treasures of the royal house are hidden by thy father." And when  
the king said unto him, "Nay," he answered saying, "Knowest 89  
thou not, O lord of the land, the purpose of this thy father? He  
treasurcth up the riches for Moggallána." And when the base man 90  
heard these words he was wroth, and sent messengers unto his father,  
saying, "Reveal the place where thou hast hid the treasure."  
Thereupon the king thought to himself, saying: "This is a device 91  
whereby the wretch seeketh to destroy us"; and he remained silent.  
And they (the messengers) went and informed the king thereof. And 92  
his anger was yet more greatly increased, and he sent the messengers 93  
back unto him again and again. Then the king (Dhátusena) thought  
to himself, saying, "It is well that I should die after that I have seen my  
friend and washed myself in the Kálavápi." So he told the messengers  
saying, "Now, if he will cause me to be taken to Kálavápi, then shall  
I be able to find out (the treasure)." And when they went and told 94  
the king thereof he was exceeding glad, because that he desired  
greatly to obtain the treasure, and he sent the messengers back (to his  
father) with a chariot. And while the king, with his eyes sunk in  
grief, proceeded (on the journey to Kálavápi), the charioteer who drove 95  
the chariot gave him some of the roasted rice that he ate. And the 96  
king ate thereof and was pleased with him, and gave him a letter for  
Moggallána that he might befriend him and bestow on him the office  
of doorkeeper. Such, alas, is the nature of prosperity! It fleeth like 97  
the lightning. What prudent man will be beguiled thereby!

- 98 And when his friend, the Elder, heard that the king was coming, he  
 99 preserved and set apart a rich meal of beans with the flesh of water-  
 fowls, that he had obtained, saying, "The king loveth this (sort of  
 meat)." And the king went up and made obeisance unto him and sat  
 100 beside him. And when they had thus seated themselves, it seemed to  
 them both as if they enjoyed the pleasures of a kingdom. And they  
 held much discourse with each other, and quenched the great sorrow  
 101 (that burned within them). And after that the Elder had prevailed on  
 the king to eat of the meal (which was ready), he exhorted him in diverse  
 ways, and expounded to him the nature of this world, and persuaded him  
 that he should be diligent (in working out his salvation).
- 102 Then the king went up to the tank, and after that he had plunged  
 therein and bathed and drank of its water as it pleased him, he turned  
 103 to the king's servants and said, "O friends, this is all the treasure that  
 I possess!" And when the king's servants heard these words they  
 104 took him back to the city and informed the king. Then the chief of  
 men was exceeding wroth and said, "This man boardeth up riches for  
 his son; and so long as he liveth will he estrange the people of the  
 island (from me)." And he commanded the chief of the army, saying,  
 105 "Kill my father." Thereupon he (the general), who hated him exceed-  
 ingly, was greatly delighted and said, "Now have I seen the last of my  
 106 enemy." And he arrayed himself in all his apparel, and went up to the  
 107 king, and walked to and fro before him. And when the king saw this  
 he said to himself, "This wretch would fain send me to hell by afflict-  
 ing my mind as he hath afflicted my body. What shall it profit me  
 108 then to provoke my anger against him?" So the lord of the land  
 extended his goodwill towards him, and said, "I have the same feeling  
 109 towards thee as I have towards Moggallána." But he (the general)  
 shook his head and laughed him to scorn. And when the king saw it  
 he knew that he would surely be put to death on that day. Then this  
 110 violent man stripped the king naked, and bound him with chains inside  
 111 the wall (of his prison) with his face to the east, and caused it to be  
 plastered up with clay. What wise man, therefore, after that he hath  
 seen such things, will covet riches, or life, or glory!
- 112 Thus this chief of men, Dhátusena, whom his son had put to death,  
 went to the abode of the chief of the gods after he had reigned eighteen  
 years.
- 113 Now this king, while he yet built the bank of the Kálavápi, saw a  
 114 certain priest meditating and in a trance; and because that he could not  
 rouse him therefrom he caused the priest to be covered over with earth  
 (and so buried him). And they say that this was the reward, in this  
 life, of that act.

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Mr. Turnour has translated this Chapter; but it contains so many  
 material errors that I thought it best to translate the above portion of  
 it from the original Páli. I annex, however, his translation of this  
 portion, italicising such passages as are *materially* incorrect:—

TURNOUR'S TRANSLATION. Page 259, vv. 80 to 114.

He had two sons *born of different, but equally illustrious, mothers*

named Kassapo and the powerful Moggalláno. He had also a daughter as dear to him as his own life. He bestowed her, as well as the office of chief commander, on his nephew. This individual caused her to be flogged on her thighs with a whip, although she had committed no offence. The rája, on seeing his daughter's vestments *trickling* with blood, and learning the particulars, furiously indignant, caused his (nephew's) mother to be burnt naked. From that period (the nephew), inflamed with rage against him, uniting himself with Kassapo, infused into his mind the ambition to usurp the kingdom; and *kindling at the same time an animosity in his breast against his parent*, and gaining over the people, succeeded in capturing the king alive. Thereupon Kassapo, supported by all the unworthy portion of the nation, and annihilating the party who adhered to his father, raised the chhatta. Moggalláno then endeavoured to wage war against him, but being destitute of forces, with the view of raising an army, repaired to Jambudipo.

In order that he might aggravate the misery of the monarch, already wretched by the loss of his empire as well as *the disaffection of his son*, and his own imprisonment, this wicked person (the nephew) thus inquired of the rája Kassapo: "Rája, hast thou been told by thy father where the royal treasures are concealed?" On being answered "No," "Ruler of the land, (observed the nephew,) dost thou not see that he is concealing the treasures for Moggalláno?" This worst of men, on hearing this remark, incensed, despatched messengers to his father with this command: "Point out where the treasures are." Considering that this was a plot of that malicious character to cause him to be put to death, (the deposed king) remained silent; and they (the messengers) returning, reported accordingly. Thereupon, exceedingly enraged, he sent messengers over and over again (to put the same question). (The imprisoned monarch) thus thought: "Well, let them put me to death after having seen my friend and bathed in the Kálawápi tank," and made the following answer to the messenger: "If ye will take me to the Kálawápi tank, I shall be able to ascertain (where the treasures are)." They, returning, reported the same to the rája. That avaricious monarch, rejoicing (at the prospect of getting possession of the treasures), and *assigning a carriage with broken wheels*, sent back the messengers.

While the sovereign was proceeding along in it, the charioteer who was driving the carriage, eating some parched rice, gave a little thereof to him. Having ate it, pleased with him, the rája gave him a letter for Moggalláno, in order that he might (hereafter) patronise him and confer on him the office of "Dwáranáyako" (chief warden).

Thus, worldly prosperity is like unto the glimmering of lightning. What reflecting person, then, would devote himself (to the acquisition) thereof!

His friend, the thero, having heard (the rumour) "The rája is coming," and bearing his illustrious character in mind, laid aside for him some rice cooked of the "masa" grain, mixed with meat, which he had received as a pilgrim; and saying to himself, "The king would like it," he carefully preserved it. The rája, approaching and bowing down

to him, respectfully took his station on one side of him. *From the manner in which these two persons discoursed, seated by the side of each other, mutually quenching the fire of their afflictions, they appeared like unto two characters endowed with the prosperity of royalty.* Having allowed (the rája) to take his meal, the thero in various ways administered consolation to him; and *illustrating the destiny of the world, he abstracted his mind from the desire to protract his existence.*

Then, repairing to the tank, diving into and bathing delightfully in it and drinking also of its water, he thus addressed the royal attendants: "My friends, these alone are the riches I possess." The messengers, on hearing this, conducting him to the rája's capital, reported the same to the monarch. The sovereign, enraged, replied: "As long as this man lives, *he will treasure his riches for his (other) son, and will estrange the people in this land (from me)*"; and gave the order, "Put my father to death." *Those who were delighted (with this decision) exclaimed, "We have seen the back (the last) of our enemy."* The *enraged monarch*, adorned in all the insignia of royalty, repaired to the (imprisoned) rája, and kept walking to and fro in his presence. The (deposed) king, observing him, thus meditated: "This wretch wishes to destroy my mind in the same manner that he afflicts my body; he longs to send me to hell: what is the use of my getting indignant about him? what can I accomplish?" and then benevolently remarked, "*Lord of statesmen! I bear the same affection towards thee as towards Mog-galláno?*" He (*the usurper*) smiling, shook his head. The monarch then came to this conclusion: "This wicked man will most assuredly put me to death this very day." (*The usurper*) then stripping the king naked, *and casting him into iron chains, built up a wall, embedding him in it, exposing his face only to the east, and plastered that wall over with clay.*

What wise man, after being informed of this, would covet riches, life, or prosperity!

Thus the monarch Dhátuseno, who was murdered by his son in the eighteenth year of his reign, united himself with (Sakko) the ruler of devas.

This rája, at the time he was *improving* the Kálavápi tank, observed a certain priest *absorbed in the "Samadhi" meditation*; and not being able to rouse him from that abstraction, *had him buried under the embankment (he was raising) by heaping earth over him.* This was the retribution manifested in this life, for that impious act.

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# THE MAHÁVANSA.

## CHAPTER XXXIX.



AND after that, that wicked ruler of men 1  
(Kásyapa) sent his groom and his cook to his 2  
brother (Moggallána) to kill him. And finding 3  
that he could not (fulfil his purpose), he feared 4  
danger, and took himself to the Sihagiri rock, 5  
that was hard for men to climb. He cleared it 6  
round about and surrounded it by a rampart, 7  
and built galleries in it (ornamented) with figures of lions ; where-  
fore it took its name of Sihagiri (' the Lion's Rock '). Having 8  
gathered together all his wealth, he buried it there carefully,  
and set guards over the treasures he had buried in divers 5  
places. He built there a lovely palace, splendid to behold, like  
unto a second A'lakamandá, and lived there like (its lord)  
Kuvera. And Migára, the chief of the army, built a Pariveṇa 6  
after his own name, and a house also for the Abhiseka-jina.\* And 7  
for the dedication thereof† he besought the king that he might (be  
allowed to) display ceremonies of greater splendour than were  
permitted to the Silá Sambuddha.‡ And because his request  
was not granted unto him, he thought within himself, " In the  
reign of the rightful heir to the throne shall I know how to  
obtain it."

But it repented him (Kásyapa) afterwards of what he had 8  
done ; so he did many acts of merit, saying, " How shall I

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\* One of the great statues of Buddha restored and adorned by Dhátusena. See chap. XXXVIII., vv. 66, 67.

† The *abhiseka* of an image is the setting or painting of its eyes, a ceremony generally performed with great splendour. It is the *Netrá-pinkama* of the Siphalese Buddhists.

‡ Another famous stone statue of Buddha which stood in the precincts of the Abhayagiri Vihára. Its eyes were adorned by Buddhadása with " the cobra's gem," and when it was lost during the Tamil occupation previous to Dhátusena's accession, that monarch reset the eyes with two valuable sapphires, and renewed it otherwise. See chap. XXXVII., v. 37 ; chap. XXXVIII., vv. 61, 32.

- 9 escape (punishment)?" He planted gardens at the gates of the city, and groves of mango trees also throughout the island, at a  
 10 yójana's\* distance from each other. He repaired the Issara-samanârâma (Vihâra), and by buying and making gifts of more lands for its support, he gave unto it more substance than it had possessed at any former time.
- 11 And he had two daughters, the one named Bodhi and the other Uppalavannâ. And he called this vihâra after their  
 12 names and his own. And when it was dedicated the Theravâdîḥ brethren (to whom it was offered) wished not to accept it, because they feared that the people would blame them in that they accepted an offering which was the work of a parricide.
- 13 But the king being desirous that these selfsame brethren should possess the vihâra dedicated it to the image of the Supreme Buddha; whereupon they consented, saying, "It is the property  
 14 of our Teacher." In like manner, he caused a vihâra to be built in the garden that he had offered near the rock (Sîhagiri),  
 15 whence it also took the names of his two daughters. And this vihâra, abounding with the four things necessary for monks, he gave unto the Dhammaruci brethren, together with a garden that  
 16 stood in the north side of the country. And having eaten once of a meal of rice that a woman had prepared for him in the milk of the king-cocoanut and ghee, flavoured highly with sweet condiments, he exclaimed, "This is delicious! Such rice must I give  
 17 unto the venerable ones." He then caused rice to be prepared after this manner, and made an offering of it to all the brethren,  
 18 with gifts of robes. He observed the sacred days and practised the Appamaññâ† and Dhutañga‡ discipline, and caused books to  
 19 be written. He made many images, alms-houses, and the like; but he lived on in fear of the world to come and of Moggallâna.
- 20 At length, in the eighteenth year of his reign, the great warrior Moggallâna, being advised thereto by the Niganṭhas,|| came

\* Supposed to be equal to twelve English miles.

† The Mahâ Vihâra Fraternity.

‡ Four subjects of meditation prescribed for a recluse who wishes to attain entire sanctification. They are, friendliness, compassion, goodwill, and equanimity. (*Vide* Childers' Dictionary for explanation, and Visuddhi-Magga, chap. IV., Samâdhi-Bhâvanâdhikâra, for directions.)

§ Certain austere practices (thirteen in number) prescribed for ascetics who desire to prepare themselves for the attainment of the highest stages of sanctification. (See Childers' Dictionary for enumeration, and Visuddhi-Magga, chap. II., for details and mode of practice.)

|| A set of Hindu ascetics. Sanskrit, *Nirgvantha*.

hither from Jambudípa attended by twelve noble friends, and 21  
encamped with his forces near the Kuṭhári Vihára in the country  
of Ambaṭṭha-kola.

And when the king heard thereof, he exclaimed, "I will catch 22  
him and eat him." And though the soothsayers prophesied that  
he could not (be victorious), he went up with a large army (to  
meet his adversary). And Moggallána also advanced with his 23  
army well equipped, and with his valiant companions, like unto  
the god Sujampati\* in the battle of the Asurs. And the two 24  
armies encountered each other like two seas that had burst their  
bounds ; and a great battle ensued. And Kassapa, seeing a great 25  
marsh before him, caused his elephant to turn back, that so he  
might advance by another direction. And his men seeing this, 26  
shouted, " Friends, our lord here fleeth," and broke the ranks ;  
whereupon Moggallána's army cried out, " The back (of the  
enemy) is seen."† And the king (in great despair) raised his 27  
head up and cut (his throat) with a knife and returned the knife  
to its sheath.‡ And Moggallána was well pleased with this deed 28  
(of boldness) of his brother, and performed the rite of cremation  
over his dead body ; and having gathered together all his spoils,  
went up to the royal city. And when the brethren heard this 29  
news they put on their garments and robed themselves decently  
and swept the vihára, and ranged themselves in a line (according  
to seniority). And Moggallána having halted his army outside 30  
the elephant-rampart of the city, entered the (royal garden called)  
Mahámeghavana, like unto the king of the gods entering his  
garden Nandana, and being well pleased with the priesthood he 31  
approached and made obeisance unto them, and offered unto the  
Order his royal parasol.§ And they returned it to him. Where- 32  
fore the people called that place Chattavaḍḍhi ('gift of the royal  
parasol'), and the Pariveṇa that was (afterwards) built there was  
called by the same name. And when the king reached the city 33  
he proceeded to the two viháras,|| and having saluted the  
brethren there he took the government of the great kingdom  
into his hands, and ruled his people with justice.

But his wrath was kindled against the chief men of the State 34  
for having attached themselves to him who had slain his father,

\* Śakra.

† Meaning, 'The enemy fleeth.'

‡ See note A at the end of this chapter.

§ In token of submission to the Church.

|| Abhayagiri and Jetavana.

and he gnashed his teeth so that he protruded one, and hence he  
 35 acquired the name of Rakkhasa.\* And he put to death more  
 than a thousand of them who held offices, and caused the ears and  
 noses of some to be cut off, and also banished many from the land.  
 36 But when he had afterwards hearkened to the sacred discourses  
 (of Buddha), he was greatly calmed in spirit, and his temper be-  
 came serene, and then he gave alms in great plenty like unto the  
 cloud that poureth forth its waters over the surface of the earth.  
 37 Every year he gave alms on the full-moon day of the month  
 Phussa,† and henceforth the custom of giving alms on that day  
 38 has prevailed over the island even up to this day. And the  
 driver of the chariot who had fed the king his father with fried  
 rice (as he drove him to Kálavápi) took the king's letter (that  
 39 was given to him) and showed it to Moggallána. And he wept  
 and sorely bewailed himself when he saw it. And after he had  
 spoken of the great love his father had always unto him, he  
 appointed the driver of the chariot to the office of chief of the  
 40 king's gate. And Migára also, the captain of the army, brought  
 to the king's notice the request that had aforetime been denied  
 unto him, and having obtained the king's leave thereunto, held the  
 feast of the dedication of the Abhiseka-jina, according to his desire.  
 41 Moreover, Moggallána gave the Dalha and the Dáthá-Koṇḍañña  
 Viháras at the Sihagiri rock to the Ságalya and Dhammaruci  
 42 brethren, and having converted the fortress itself into a vihára,  
 he gave it to Mahánáma,‡ the elder of the Díghasanda Vihára.  
 43 And being a man of great wisdom, he likewise built a convent  
 called Rájini, and gave it to the Ságalya sisterhood.  
 44 Moreover, a certain Dáthá Pabhuti of the Lambakaṇṇa race,  
 who had been in the service of Kassapa, left it in disgust, and  
 45 went up to the Mereliya country and settled there. And he had  
 a son, Silákála by name, who, fearing that danger would befall  
 him from Kassapa, accompanied his kinsman Moggallána to  
 46 Jambudípa, and lived the life of a recluse at the Bodhimanda  
 47 Vihára and tarried there, serving the Order (as a novice). And  
 48 he was a man of cheerful disposition and of great skill. And  
 he presented a mango (one day) to the chapter of elders, and  
 they were so pleased with him that they called him (in sport)

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\* See Note B attached to this chapter.

† January—February.

‡ Dhátusena's uncle, the author of the first thirty-six chapters of the  
 "Mahāvapsa."

Amba-Sámanera ('mango-novice'). Wherefore he was known unto all men by that name.

And he afterwards obtained the Kesadhátu,\* as it is written in 49 the "Kesadhátuvansa," and brought it hither in the reign of Moggallána. And Moggallána gratified him with many favours, 50 and took possession of the Hair-relic, and having placed it in a casket of crystal of great value, he bore it in procession to the beautiful image-house of the Lord Dípañkara. And he kept it 51 there and made great offerings to it. He made statues of 52 gold of his uncle and of his consort, and other images also, and a beautiful figure of a horse,† and placed them there. He caused 53 a casket for the Hair-relic to be made, and a parasol and a (small) pavilion studded with gems, and (the statues) of the two chief disciples‡ (of Buddha), and a chowrie. (Yea) the king did honour 54 to it greater even than he cared to give to himself. And the charge thereof he gave unto Silákála, whom he appointed sword-bearer. Wherefore he came to be known afterwards as Asiggáha 55 Silákála.§ And, over and above, the king gave unto him his own sister in marriage with a portion. But this is a very brief 56 account. The details in full are to be found in the "Kesadhátuvansa," from which those who desire more knowledge may gather information. And (the king) set a guard along the sea coast, 57 and thus freed the island from fear (of invasion). And he purged the religion of the conqueror as well as his doctrines by enforcing the observance of discipline among the priesthood.||

And it was in this king's reign that Uttara, the captain of the 58 army, built a house of meditation¶ for the brethren, and called it after his own name. And the king having performed these acts of merit, expired in the eighteenth year (of his reign).

Even so he who was so exceedingly powerful, and had snatched 59 victory from Kassapa, was not able to conquer death by the reason of his merits being exhausted, but was like unto a slave before him. Wherefore wise men will seek to loose death of its

\* Hair-relic.

† The expression *cárukaṃ assa bimbāñ ca* may mean either that he got made a beautiful image of his (own) or that of a horse.

‡ Śáriputra and Moggallána.

§ *Silákála*, the swordbearer.

¶ See Note 2, chap. XLIV.

¶ *Padhána-gharaṇa*, a house or structure intended for the exercise of monastic austerities, which are supposed to lead to the attainment of supernatural powers and the subjugation of the passions.

terrors and be happy. Let him therefore who knoweth himself strive to attain Nirváṇa, the real state of happiness and the highest immortality.

Thus endeth the thirty-ninth chapter, entitled "An Account of two Kings," in the Mahávaṇṣa, composed equally for the delight and amazement of good men.

#### NOTE A.

THERE CAN be no doubt that Kásyapa committed suicide in the field of battle, for the text is very clear on the point, and admits of no dispute whatever; but there is some obscurity as to the manner in which he did it. The words of the text run as follows:—

..... *Rájá chetvá nikaraṇena so*

*Sisaṇ ukkhipiyákásaṇ churikaṇ hosiyaṇ khipi.* (Chap. XXXIX., v. 27.)

The order of the words in Páli prose would be—

*So rájá nikaraṇena sisaṇ chetvá ákásaṇ ukkhipiya churikaṇ hosiyaṇ khipi;*

the literal translation of which would be, "The king having cut off (his) head with (his) knife, threw it (the head) into the air, and put the knife into its sheath." This is clearly absurd, at least the throwing by him of his head into the air *after* it had been cut off, and the sheathing of the knife subsequently. The only way of avoiding this ridiculous supposition is to construe the passage in the way I have translated it, viz. :—

*So rájá sisaṇ ákásaṇ ukkhipiya, nikaraṇena chetvá, churikaṇ hosiyaṇ khipi;*

which would be, "The king having raised his head towards the sky (*i.e.* raised his head up), cut it (the neck) with a knife, and put the knife into the sheath." As no grammatical difficulty stands in the way of such a construction, I have, after much consideration, and with due deference to the opinions of others who hold otherwise, adopted this rendering.

It would appear that the commission of suicide by kings and princes in despair after defeat, or at the prospect of defeat, in the field of battle, was common at this period, and that it was generally regarded as an act of chivalry.

When Prince Kásyapa, the noble son of the old blind King Upatissa, made his last gallant and desperate stand in defence of his father, seeing that the elephant he rode on was giving way through sheer fatigue, and that there was no hope of escape, it is said that he killed himself by cutting his own neck. Here, too, a construction that would appear

plausible at first sight would launch us into a sea of absurdity. The incident is narrated in the 24th and 25th verses of chapter XLI., thus—

*Hatthārohassa datvāna, chinditvā sīsam attano  
Puñchitvā lohitaṇ katvā kosiyaṇ asiputtakaṇ  
Hatthi-kumbhe ubho hatthe ṭhapetvāna avatthari.*

A strictly literal translation of this passage would run thus :—

“ Having cut off his own head and given it to the elephant-driver, he wiped off the blood from the sword, and after putting it into the scabbard rested both hands on the head of the elephant and extended himself.”

In order to avoid the absurdity which such a rendering would involve, we are bound to put a somewhat forced but very reasonable and natural construction on this passage, viz., “ Having given the elephant in charge of its rider, he cut his neck, and wiped off the blood from the sword,” &c. Such a rendering requires only the supply of an ellipsis to make the construction grammatically and strictly accurate, viz., *Hatthārohassa (hatthiṇ) datvāna*.

A third instance of suicide on the field of battle occurs later on in chapter XLIV. Jetṭhatissa defeated and dethroned Aggabodhi III. surnamed Siri Saṅghabodhi, who fled to India and returned five years afterwards with a Tamil army to recover his throne. A pitched battle was fought between these two rivale near the great tank Kālāveva. Jetṭhatissa's army was worsted, and although he displayed marvellous feats of valour to retrieve the day, fighting single-handed with many a Tamil warrior, yet all his heroic efforts were of no avail; and at last, seeing a warrior by the name of Veluppa advance to fight him, Jetṭhatissa, who was quite exhausted, took out the knife which he had kept carefully hidden in his betel-purse, and cut his own throat. The incident is thus described in verses 111 and 112 of chapter XLIV. :—

*Veluppa Damilaṇ nāma disvā yujjhitum āgataṇ  
Tambūlatthaviyaṇ hatthe rakkhanto churikaṇ tadā  
Tato nikkaraṇiṇ sammā gahetvā sīsam attano  
Chetva hatthinhi appetvā churikaṇ kosiyaṇ khipi.*

“ Seeing a Tamil named Veluppa coming forward (to the combat), he drew out a knife which he carried carefully in his betel-purse, and cut his neck, and having laid himself down on the back of the elephant, returned the knife into its sheath.”

Here, too, it is quite possible, and even correct, to translate, “ He cut off his head, and having laid it on the back of the elephant, returned the knife into its sheath.” But I do not think that any person, having a due regard to the possible and the impossible, will venture on such a translation.

The next instance of an act of suicide in the field of battle is that of Prince Mahinda, related in chapter L. The prince did his best to stem

the torrent of the wild horde of Tamils that was advancing against the capital, but, finding himself overpowered, and being unwilling to fall into the hands of the enemy, he cut his own neck ; and his immediate retinue followed his example :—

*Tasmá varaṇ me maraṇaṇ mayá ev'eti cintiya*  
*Hatthikkhandha-gato yeva chindi so sisam attano*  
*Taṇ disvá bahavo sise tattha chindiṇsu sevaká. (Verses 23, 24.)*

“ Better is it, therefore, that I should die by my own hand.’ So saying, he cut off his head (cut his neck) even as he sat upon his elephant, and many of his faithful followers seeing this cut off their heads also.”

This is clear enough, and presents no difficulty whatever.

The last instance which I shall quote is the famous single combat between the two brothers, Dáṭhápabhuti and Moggallána II., wherein the former was defeated and cut his own neck. This passage is important, as it gives us a clue to understand the usual expression *Attano sísaṇ chindi*, ‘ he cut off his own head.’

*Rájá árabhi taṇ disvá chinditun sísam attano*  
*Moggalláno'tha vandanto yáci m'evaṇ karí iti*  
*Yácamáne pi so mánaṇ mámento chindi kandharaṇ.*

(Chap. XLI., vv. 52, 53.)

“ And when the king saw this he proceeded to cut off his own head. Whereupon Moggallána raised his hands in supplication and besought him saying, ‘ Do not so’ ; but he gave no heed to the prayer, and, caring rather to obey the promptings of his pride, cut his neck.” Here the expression *Sísaṇ chinditun*, ‘ to cut off the head,’ is used in the same sense as *kandharaṇ chindi*, ‘ cut the neck.’

I have entered into some detail in this matter, as I am aware that the learned editors of the “ Mahávaṇsa ” differ from me in their rendering of the Sinhalese version.

It might perhaps be objected that my construction of the three first passages is somewhat forced. Granting this for the sake of argument, I think it better to put even a forced construction on an obscure passage, and elicit sense out of it, wherever it is practicable, than to translate it in such a manner as to obtain, what might rightly be called, incredible nonsense.

#### NOTE B.

THIS as well as the two chapters immediately preceding, and a few that follow, are couched in language so brief and terse as to be almost oracular in some passages ; and the one we are about to consider is not the least among them. The difficulty of attaching a definite meaning to it is rendered still greater by there being a variant reading of an

important word therein. The 34th verse, in which this occurs, is as follows :—

*Kuddho nihari* {  $\frac{dāṭhaṇ}{dāyaṇ}$  } so “*ghātakaṇ pituno mama*  
*Anuvattiṇsvamaccāti*”; *tena rakkhasa nāmavā*.

Literally—“He was furious with anger, saying, ‘These ministers attached themselves to him who had slain my father,’ and he protruded his tooth (*dāṭhaṇ*). Hence he was called Rakkhasa.”

The learned Sinhalese translators have, however, adopted the reading *dāyaṇ*, and rendered the phrase by “He took away from them their inheritance.” But it may be asked, why the confiscation of the inheritance or property of the evil-doers (which, under the circumstances, was a very proper thing to do) should render him liable to opprobrium, and procure him the undignified title of Rakkhasa; or “The demon”? Rather should not the barbarous action that followed the so-called confiscation of property—namely, the putting to death of one thousand officers, the cutting off the ears and noses of many, the banishment of a great number of them—justify the people in calling him a demon? The verse is complete in itself, and has no connection with the succeeding lines that describe the punishment and tortures inflicted on the followers of the parricide. I therefore prefer to adopt the reading *dāṭhaṇ* followed by Professor Rhys Davids in his text and translation of this chapter, published in the Royal Asiatic Society’s Journal of 1872; but I do not adopt his translation, because it is inconsistent with the context, and for other reasons which I shall presently explain. He renders the passage thus :—

“Being angry with the priests, saying, ‘They assisted at the death of my father, these baldheads,’ he took away the tooth (relic), and thence acquired the name of ‘devil.’”

Now, Moggallāna had no cause whatever for dissatisfaction with the priests; for, apart from the fact that they received him into the capital with due honour and respect, he must have known how they had refused to accept the gift of even a vihāra offered to them by Kāsyapa, on the ground that it was the gift of a parricide. (See verses 11 and 12.) Besides, it is evident that the learned Professor has based his translation here on a wrong reading of the word *umaccā* (ministers), which he reads *muṇḍā* (baldheads). Moreover, no correct writer would use *dāṭhā* for the Tooth-relic, although one or two instances of such use do occur in the admittedly faulty and ill-written portion of the Mahāvamsa, namely chapters 91–100. But no such use can be found in any other author, or in any other portion of the Mahāvamsa, although this word *Tooth-relic* occurs a great many times in the course of the work. I am therefore of opinion that what the writer means to convey by this expression is that Moggallāna was so exasperated against these men

that he gnashed his teeth violently, so as to protrude one, and that he was therefore nick-named Rakkhasa, inasmuch as those beings are generally supposed to have two curved upper teeth protruding from the corners of their mouths; and they are, indeed, so depicted up to this day in the fresco-paintings and *bali* images of Ceylon. I have therefore adopted my translation in this sense.

I may add that the similarity of the old Sighalese characters *tha* and *ya*, especially when written by a careless copyist, will easily account for the origin of the variant *dāyaṇ*.

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## CHAPTER XLI.

- 1  N his (Moggallána's) death his son, the famous Kumára  
 2 Dhátuséna, became king. His form was like unto a  
 3 god, and he was a man of great strength. He made  
 4 improvements to the vihára that his father had built, and caused  
 5 an assembly of monks to be held in order to revise the  
 6 sacred canon. He purged also the religion of Buddha. To the  
 7 great body of monks he gave the four monastic requisites, and  
 8 satisfied them, and died in the ninth year of his reign after he  
 9 had performed many and divers acts of merit. Kittisena, his  
 10 son, then became king. He also, after he had performed divers  
 11 acts of merit, lost the kingdom in the ninth month of his reign,  
 for Síva, his mother's brother, killed him and became king.  
 Síva began to perform many acts of merit, when he was killed  
 on the twenty-fifth day of his reign by Upatissa, who, when he  
 had killed Síva, became king. And he made Moggallána's  
 sister's husband, Silákála, his general. This king bestowed offices  
 on the people, and thereby gained their goodwill. And he gave  
 his daughter in marriage to Silákála with a great dowry.  
 King Upatissa had a son called Kassapa, a mighty man of  
 valour. And he took unto himself sixteen other valiant youths  
 for his companions. To give freely, and from the fulness of his  
 heart, was his great wealth, and with his companions, who were  
 like-minded with himself, he held fast to the principles of justice  
 and lived a life of much action, and honoured his parents greatly.  
 In process of time, Silákála's mind being led astray by the lust  
 of dominion, he went to the southern Malaya country and  
 collected a large army there, and, laying waste the outlying  
 districts, came near to the capital. When Kassapa, the king's

eldest son, heard this, he comforted his father, who was sore troubled; and when he had mounted his great stately elephant, 12 he took with him his friends and went forth from the city to meet Silákála. Seven times and eight times did he set out from 13 the city, but the enemy retreated from him on every occasion. 14 But Silákála kept himself at a distance, that so he might not encounter him, and when he had by stratagem gained over the eastern and western districts, he returned to the eastern Tissa rock, there to give battle.

On this Kassapa again mounted his tusker, and when he had 15 gathered his friends together he sallied forth and drove the enemy; and in order to display his own skill, he made the huge elephant to ascend to the top of the rock, whereupon he was called Giri-Kassapa ('Rock-Kassapa'). But Silákála's spirit was 16 not subdued by his defeat, and, being puffed up with pride, he stirred up the country yet the more, and when he had brought the whole of it under his control, he went up again with a great 17 host that could not be resisted, and with much material of war laid siege to the capital. And the king's men fought hard against the enemy for seven days, but they were routed, and put to flight. And Kassapa then communed thus within 18 himself: "All the people of the city are suffering from the siege: the defenders have been reduced, and the king is blind and aged; wherefore it is meet for me that I should convey 19 my father and mother to a place of safety at Merukandaraka, and afterwards raise an army wherewith to fight the enemy." Accord- 20 ingly Kassapa took his parents and the king's treasure at night, and, accompanied by his friends, began his journey to the Malaya country; but his guides, not knowing the way, were perplexed, 21 and wandered hither and thither about the capital. And when 22 Silákála heard thereof, he made haste after them and surrounded them. And a terrible battle ensued between them; and when 23 the battle was raging most fiercely, like unto a battle between the gods and the Asurs, and when his friends were falling thick around him, and his noble tusker was giving way, he gave (the elephant) in charge of its rider, and cut his own neck. And when 24 he had wiped the blood from off the blade of his sword, and put 25 it into the sheath, he laid both his hands on the head of the elephant, and extended himself. And when Upatissa heard this, he was struck down with grief as if shot by an arrow, and he died.

Thus, in the space of two years and a half, Upatissa departed 26 this life, and Silákála became king. Adding his former nickname

- 27 thereto, the people called him Ambaśámanéra Silákála. And he lived thirteen years, and ruled the island with justice.
- 28 He caused food from the king's kitchen to be given fresh at the Mahápáli alms-hall, and having at heart the well-being of the people, he increased the emoluments of the hospitals. He made
- 29 offerings daily to the Bodhi-tree, and caused images also to be made.
- 30 He gave to all the monks in the island the three robes, and sent forth a decree that there should be no manner of life taken away
- 31 in the island. He gave offerings daily to the Hair-relic that he had himself brought, and gave the Raheṛa anicut to the Abhayagiri
- 32 brethren. He brought away also the throne, *kunta*, from the eastern vihára of the Theriya monks, and placed it at the foot of the Bodhi-tree. Thus did he, till the end of his life, perform innumerable acts of merit.
- 33 This Silákála had three sons, Moggallána, Dáthápabhuti, and
- 34 Upatissa. To the eldest he gave the eastern country with the office of A'dipáda, and sent him thither desiring him to dwell
- 35 there, which he did accordingly. To the second he gave the
- 36 southern country and the high office of Malaya Rájá, and appointed him to guard the sea-coast. Upatissa, the youngest, of whom the king was exceedingly fond, he kept near him, for he was the fairest to look upon.
- 37 Now, in the twelfth year of this king's reign, a young merchant went up from this island to the city of Kási (Benares), and
- 38 brought with him the Dhamma-dhátu from that country. And the king saw it, and being unable to discern between the true and the false doctrine, he regarded it in the light of the doctrine of Buddha, like to the grasshopper that dashes against the burning
- 39 lamp thinking that it is gold. And he received the Dhamma-
- 40 dhátu joyfully, and paid great respect and reverence to it. And after he had placed it in a house hard by the king's palace, he was wont to take it yearly to Jétavana, and hold a festival in connection therewith, thinking that the act would benefit his
- 41 people greatly. Silákála, having in this manner performed many acts of merit, passed away according to his deeds in the thirteenth year of his reign.
- 42 On the death of Silákála, Dáthápabhuti, his second son, seized the kingdom. This foolish man caused his own brother (Upatissa) to be put to death, because he spoke against the
- 43 usurpation, saying it was contrary to the law of succession. And when Moggallána heard of the deed he was very wroth, and said, " He has seized a kingdom that descended not rightfully to him ;

he has without cause put my younger brother to death, who spake the truth fearing nothing. Now shall I make him to govern a kingdom in very deed." He then gathered together a large army and went against the Raheera mountain. And when the king heard of Moggallána's approach, he prepared to meet him with an army that was ready to battle, and encamped near the Karindaka mountain. And when Moggallána was informed thereof, he sent messengers to the king, saying, "The inhabitants of this island have sinned neither against you nor against me. If one of us die, then will there be no occasion for the kingdom to be divided in twain; wherefore, let not others fight, but let the combat be between us, each on his elephant (before all the army. And it shall be that he who shall be victorious shall be king)." And the king having agreed thereto, armed himself with the five weapons of war, and mounting the elephant went down to the place of battle, like unto Mara as he went against the Sage. Moggallána also having armed himself, and having mounted a splendid elephant, went forth (to battle) in like manner. The huge beasts encountered each other in the fight, and lo! the sound of their heads as they beat against each other was heard like the roaring of the thunder, while flames of fire, like unto lightning, went forth from their tusks as they dashed against each other. And with their bodies covered over with blood they seemed like two clouds in the face of the evening sky. At length the king's elephant was pierced by the tusker of Moggallána, and he began to give way. And when the king saw this he proceeded to cut off his own head: whereupon Moggallána raised his hands in supplication and besought him, saying, "Do not so." But he gave no heed to the prayer (of Moggallána), and caring rather to obey the promptings of his pride, the king cut his own neck. So this king relinquished the kingdom six months and six days after he had begun to reign. And the powerful Moggallána became king over all the island, and because of his mother's brother, who also bore the same name, the people, to distinguish him, called him Cula Moggallána ('Moggallána the younger').

There was no one like to him as a poet, and he was greatly devoted to the three sacred objects (Buddha, the Dharma, and Saṅgha), a habitation wherein dwelt charity, sobriety, purity, tenderness, and the other virtues. By making gifts and by kind words, by seeking after the welfare of the people and by feeling for others as he did for himself, this king won over his subjects. By giving alms and dwelling-places, food and raiment to the

- sick, and by giving lawful protection, he won over the priesthood.
- 58 He made unusual offerings to them that preach the doctrine, and caused them to read the three Piṭakas with their commentaries.
- 59 This high-minded man, himself a lamp of the law, used to coax his children by giving to them dainty food, such as they loved,
- 60 and made them to learn the law daily. He was also a man of great talent, and composed many sacred songs, which he caused to be recited by men seated on eleplants, at the end of discourses
- 61 at the services of the church. He threw a dam over the Kadamba river from the middle of the mountain, thinking that
- 62 such works tended to long life. And from the great love that he bore to his subjects, he built the tanks Pattapásāṇa, Dhana-vāpi, and Garítara. He also caused sacred books to be written, and made offerings to the sacred objects (Buddha, Dharma, and
- 63 Saṅgha). He loved his subjects with the love of a mother for the child of her bosom. He gave with a free hand, and himself took his pleasures heartily, and died in the twentieth year of his reign.
- 64 On the death of Moggallāna, his queen caused poison to be given to the king's relatives, and thus put them to death, and, placing her son on the throne, conducted the affairs of the
- 65 kingdom with her own hand. The king whom she had thus set on the throne, Kittī-Sirimegha by name, commenced his reign
- 66 by covering the Bodhi-house with sheets of lead. He gave alms also to the beggars, wayfaring men, and mendicant minstrels. Yea, he was like unto a public hall of charity wherein all men were able to partake freely of according to their necessities.
- 67 But the queen, his mother, took the reins of government into
- 68 her hands, and the kingdom was turned upside down. The great officers of state were enslaved by bribery and corrupt acts of a like manner; and the wealthy and powerful became the oppressors of the weak and needy in all the realm.
- 69 Now, in the days of Silákāla, there dwelt in the village Saṅgilla a certain person called Abhayasīva, who was descended from the Moriya race. And he had a son whom he called Aggabodhi.
- 70 He had also a nephew known to all the country as Mahánāga,
- 71 and this nephew was even as fair as Aggabodhi. But being a
- 72 powerful man, and ambitious withal, he abandoned the pursuits of the field, and lived the life of a robber in the forests. One day, this Mahánāga sent unto his aunt an iguana that he had
- 73 caught in the forest, and she, perceiving thereby what it was that he stood in need of, sent unto him a basket of grain.

Likewise he sent a hare to the village blacksmith, who also made to him the same return (as his aunt had done). And he sent word unto his sister also, and asked some grain of her. She 74 gave him the grain and a slave also (who might take him his food when it was necessary). And she furthermore gave him in secret meat and drink, and whatsoever else was necessary for his support.

In those days there was a famine in the land, and a certain 75 man skilled in necromancy went about the country asking alms in the disguise of a Buddhist mendicant, that so he might meet with favour in the eyes of the faithful. And having entered that 76 village, and receiving alms of no man therein, he went by the wayside trembling and sore stricken with hunger. And when 77 Mahánága saw him, his heart was filled with compassion for him, and taking the alms-bowl into his own hands, went about the village to get food for him. But no man gave aught unto him— 78 no, not so much even as a little gruel. He then took his own upper-garment, and gave it in exchange for some food, which he gave unto the mendicant, who ate it; and being pleased with 79 Mahánága he thought thus within himself: "This youth must I make worthy of a throne in the island." And in a moment (by the divine power that he had) he conveyed him to the great sea at Gokaṇṇaka. And he set him down there, and when, 80 according to rule, he had conjured up the Nága chief by the power of his spell on the night of the month Phussa, when the moon was in her full, he bade Mahánága to touch the great Nága. But Mahánága feared to do this, and touched not the 81 Nága, who appeared to him in the first watch of the night, and also in the middle watch. But when the last watch came, and 82 the Nága appeared unto him again, he raised it by the tail with three of his fingers, and dropped it. And when his friend the 83 mendicant saw that, he made this prophecy, and said: "My labour has been rewarded. Thou wilt make war with three kings, and the fourth will be killed by thee, and after that 84 wilt thou become king in thy old age, and live for three years. Three of thy descendants also will likewise become kings. Go thy way now and serve thy king. Hereafter shalt thou 85 see my power (when my prophecy comes to pass)." Having spoken these words he dismissed Mahánága, who went on his way and made his appearance before the king, and entered his 86 service. And the king made him his collector of revenue in the Rohaṇa country. And he raised much revenue from

87 that country. Thereupon the king was well pleased, and  
 conferred on him the office of Andha Senápati, and sent  
 88 him thither again. And he took with him this time Abhaya-  
 síva's son (Aggabodhi) and his own sister's son, and departed  
 89 thence. And when he had taken up his dwelling there he  
 stirred up the people against the king, and took to himself the  
 possession of the whole Rohaṇa country, and collecting a  
 large army he went forth thinking to make war against  
 90 Dáthápabhuti. But fearing Moggallána, he went back to  
 Rohaṇa, and dwelt there. But when he heard afterwards that  
 Kitti-Sirimegha was king, and that it was a good opportunity  
 for him to take possession of the throne, he thought to himself:  
 91 "The time is now come for me to take the kingdom." So saying,  
 he departed forthwith from the Rohaṇa country, and putting  
 the king to death on the nineteenth day, ascended the throne.  
 92 And when he had restored order in the kingdom, he wrote letters  
 93 to his nephew inviting him to the capital, who, when coming,  
 met with an ill-omen on the way, and returned to his country  
 and died there. Whereupon Mahánága, remembering the  
 kindness that had been shown to him, appointed his uncle's son  
 94 Aggabodhi to the office of sub-king. This king built a basin  
 of water wherewith to water the Bodhi-tree, and covered the  
 golden house, and placed images of Buddha around the Bodhi.  
 95 He renewed the plaster work of the great Cetiya (the Rataná-  
 vali, the Jetavana, and the Abhayagiri), and constructed new  
 circlets for them. He put up also the elephant-rampart, and  
 96 built many works for ornament. He made a grant to the Mahá  
 Vihára of the weavers' village called Jambela, in the north, and  
 97 the village Tintiṇíka. To the establishment at the Jétavana  
 he gave the village Vasabha in the Uddhagáma, and to all the  
 98 three other establishments he made offerings of cloth. He  
 bestowed three hundred fields on the Jetavana Vihára, and  
 ordained that alms also of gruel should be given daily for  
 99 ever to the monks of that monastery. And to the dwellers  
 at the Mahá Vihára he gave one thousand fields from the  
 Dúra Tissa tank, and ordained an alms of gruel to them for  
 100 ever. And being greatly minded to do good works, he gave  
 them the Círamátika water-course, and repaired (for their use)  
 101 the Mayúra Parivena. He repaired also the Mahá-déva-rattañ-  
 kurava Vihára in the district of Kásikhaṇḍa, and the Anurá-  
 ráma Vihára.

102 And having in this manner performed many and divers works

that tended to heaven, he departed from this world in the third year of his reign to join the company of the king of the gods.

And these eight kings, cheerful in disposition, and possessing boundless wealth, like unto Kuvera, the king of kings, with their gorgeous array of men, and horses, and elephants, and chariots, and brave hosts, left all these splendours at last behind them, and ascended the funeral pile alone and unattended. Let him who is wise, and who seeks his own welfare, ponder this, and be as one who is anxious to vomit out the pleasures of existence. 103

Thus endeth the forty-first chapter, entitled "The Reigns of Eight Kings," in the Mahāvāṇsa, composed equally for the delight and amazement of good men.

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CHAPTER XLII.

**A**GGABODHI, the son of Mahánāga's mother's brother, 1  
 then became king. He was a man highly favoured by  
 fortune, and he aimed steadfastly at the attainment of  
 the highest knowledge. Surpassing the sun in glory, the full- 2  
 orbed moon in gentleness, the mount Meru in firmness, the  
 great ocean in depth, the earth in stability, the breeze in 3  
 serenity, the teacher of the immortals in knowledge, the autumn  
 sky in spotless purity, the chief of the gods in the enjoyment of 4  
 pleasure, the lord of wealth in riches, the holy Vasiṭṭha in  
 righteousness, the king of beasts in courage, Vessantara in 5  
 generosity, an universal monarch in the justice of his rule and  
 the extent of his dominions,—this king soon became very  
 famous among his people. He made his mother's brother 6  
 viceroy, his brother king with him, and his uncle's son the Rájá  
 of the Malaya country. Rich men and nobles also he appointed 7  
 to high offices according to their deserts, and by his great  
 liberality and other kingly virtues, and the right exercise of the  
 duties of the kingly office, he won the love and goodwill of his  
 people. He made over the southern country and all the men 8  
 thereof who owed service in time of war, to the young king, his  
 brother, who thereupon took up his abode there, and built the  
 Sirivadḍhamána tank. This great king also caused the Sañ- 9  
 ghikagiri Vihára to be built, and granted it with two hundred  
 fields to be enjoyed by the Order in common. To his nephew, 10  
 the Rájá of the Malaya country, he gave his own daughter,

Dáṭhā, in marriage, and built the Pariveṇa called Siri Saṅgha-  
 11 bodhi. He also erected the Pariveṇa called after his own name  
 for the use of the great elder Mahásíva. Those also who were  
 in attendance on him were, like him, given up to works of merit.  
 12 Thus, by continually keeping the company of good men, he was  
 able to restore the wholesome customs of their ancestors ; and  
 so that all dangers might be avoided, he repaired everything  
 13 that had fallen into decay. Poets also, who composed many  
 elegant and beautiful verses in the Singhalese language, lived in  
 14 his reign. To the Southern Vihára he made an addition of an  
 edifice of great and surpassing beauty, and in the ninth year of  
 15 his reign he freed the island from all the thorns of strife. He  
 built also the Kurunda Vihára, and dedicated it to the monks of  
 all the fraternities. And to it he added a tank of the same  
 16 name, and a plantation of cocoanuts three yójanas in extent, and  
 also two large tracts of defined land to be turned into rice fields.  
 He attached to it payments, and honours, and privileges, and  
 17 appointed one hundred keepers to watch over it. And in the  
 vicinity thereof he built the Ambilapassava Vihára, and gave it  
 to the Theriya brotherhood of hermits with the village of the  
 18 same name. To the Unnavalli Vihára he granted the village  
 Ratana of great and long-standing fame, and he placed there  
 19 a solid stone statue of the Teacher. In the Keḷiváta country he  
 built a hill, to which he gave the name Sumana, and also a basin  
 at the Bodhi-house for holding oil. He built also a terrace there  
 20 supported with stones. He repaired the Lohapásáda, and at the  
 feast that was held he made offerings of the three robes to  
 21 six and thirty thousand monks. He gave also for the use of this  
 vihára a village that was held in the name of his daughter, and  
 appointed guards for the protection of the building. This wise  
 and learned king built, moreover, another edifice at the Hat-  
 thikucchi Vihára.

22 And he took counsel at all times of the good priest Dáṭhásíva  
 and ruled his conduct according to the precepts of religion, and  
 23 ministered unto that priest as became him. Furthermore, he  
 built the great vihára Múgasenápati, and gave the village  
 Lajjika to a certain priest, that he might get the services from  
 24 the tenants thereof. And so that merit might attach to the  
 spirit of the deceased King Mahánága, he built a Pariveṇa after  
 his name, and bestowed it on the great elder who was versed in  
 25 the Three Piṭakas. But the elder being now free from all  
 earthly desires, gave that vihára to sixty-four mendicant brethren,

who also, like him, were striving after the attainment of spiritual gifts. Thereupon the king granted unto this same elder who dwelt in the Mahá Pariveṇa a spot named Bhinnorudīpa from the village Vattakákárapitṭhi. For the Dakkhinagiri-dalḥa Vihára, the Mahánága-pabbata Vihára, the Kálavápi Vihára, he built Uposatha halls also.

In like manner, he built a bath at the Abhayagiri Vihára another at the Cetiyaḡiri, which he called Nágasonḡi ('the Elephant's Pool'), and supplied it with a continual stream of water, and in due course he built the tank Mahindataṡavápi,\* and ordained that the statue of the Thera (Mahinda) should be carried in procession from the bund thereof. And he made an order that when (the statue of) the great Mahinda Thera was brought to that place, it should be carried thence along the usual road.† To all the three establishments, the Mahá Vihára, the Jetavana, and the Abhayagiri, he, seven times and eight times, and even nine times, made presents of golden parasols set with gems of great value ; and to the great Thúpa he made an offering of a golden canopy that was equal to twenty-four bháras ‡ in weight. To divers other shrines also he gave jewels of great value.

And when he had repaired the temple of the Tooth-relic, he caused to be wrought for it a casket of gold glittering with gems and jewels of divers colours. And for the Mahápáli alms-hall he built a boat of metal to contain the gruel.

This king also constructed the bund of the tank Maṡimekhalá § and opened a great channel into the Maṡihíra|| tank.

\* Mihintaláveṇa.

† There is a little obscurity in the text here, caused by the use of the expression *taṡ racchá eva* or the variant reading given in the foot-note of the text *taracchá eva*. The Sinhalese translators use the same word, and construe it to mean "that it should be carried by taracchá's," which they interpret as "goldsmiths" in their Glossary. But it is not clearly evident that the word *taracchá* means a goldsmith : neither is there any reason why goldsmiths should have been made to carry the statue of the great Mahinda. The only meaning of *taracchá* is a hyena ; but it is ridiculous to suppose that hyenas were made to draw the statue. I have therefore regarded this word here as a clerical error, and taken the correct reading of the passage to be *taṡ racchá'y' eva nentu*, which would convey the meaning of "let it be carried on or along the road." I fancy what is meant is that the statue was to be brought to the bund or brink of the tank first, and after this had been done it was thence to be carried along the usual road.

‡ *Bhára* is a weight of gold equal to two thousand *palas*, and a *pala* is equal to a little over three *tolas*.

§ S. Minimevulá.

|| Minneriya.

35 Now, about this time, a certain great elder, Jotipála by name,  
 carried on a controversy with the Vetulla heretics in the island,  
 36 and defeated them. And when Dáthá Pabhuti, the governor of  
 the province, who had joined himself unto the heretics, had heard  
 thereof, he was so overcome with rage and shame that he raised  
 his hand to strike the victorious elder, and lo! an abscess broke  
 37 out at that instant. And the king was so pleased with the elder,  
 that he prevailed on him to dwell at the vihára. And Dáthá  
 Pabhuti, by reason of his pride, would not go up to the elder  
 (and beg that he would forgive him), and they say he died of the  
 38 malady wherewith he was afflicted, whereupon the king gave the  
 province to Aggabodhi, his sister's son, and made him governor  
 thereof, and commanded him to protect the elder, which he did  
 39 accordingly. And last of all the king built the Nílagehaparic-  
 cheda monastery and gave it also to the same elder. And when  
 he had performed many and various good deeds he died in the  
 thirty-fourth year of his reign.

40 Aggabodhi then became king. And they called him the  
 "Younger," because of the great age of the king who had preceded  
 41 him. And this king being well acquainted with the customs of  
 the olden times, was enabled to govern the island well. He took  
 to wife the daughter of his mother's brother, and gave her the  
 42 rank of queen, and made Sañghabhadda, a kinsman of his queen-  
 consort, his swordbearer. And as he envied not to give power  
 into the hands of others, he bestowed high offices on his subjects  
 43 according to their deserts. He built the Veluvana Vihára and  
 dedicated it to the Ságali Order of monks (the Jetavana brother-  
 hood), and built the Jamburantaragalla and Mátika-piṭṭhi  
 Viháras also.

44 During this king's reign the king of Kálińga, being much  
 moved with horror at the destruction of the lives of men in war-  
 45 fare, and resolving to lead the life of a recluse, came to this island  
 and joined himself to the brotherhood under the great elder  
 46 Jotipála. The king also ministered unto him for a long time,  
 and built for him a cloister for performing austerities at the  
 47 Matta-pabbata Vihára. And the queen and the minister also  
 of this royal monk came likewise and received ordination. And  
 when King Aggabodhi's queen heard how she had taken orders,  
 she went up and ministered unto her with great affection, and  
 48 built for her the convent Rataná. And to the minister, who also  
 had become a monk, the king gave the Vettavása Vihára situated  
 at Kaṇḍaráji in the east. But he cared not to accept it, and

gave it away to the Order to be possessed by them in common. And when, in process of time, he died, the king wept sore and lamented for him ; and (so that merit might attach) to his spirit, he built a cloister for the services of religion at Cúlagalla Vihára and another at Palanagaraga. Thus did the king perform acts of merit in the name of the deceased elder.

One day, when the elder Jotipála was worshipping at the Thúpáráma Cetiya, a portion of it broke off and fell before him. And this grieved that elder greatly, and he sent for and informed the king of the damage that had been done. Whereupon the king, being much astonished at the sight, set workmen forthwith to repair the breach. (And when this had been done) he removed the right collar-bone that had been deposited there into a recess in the Lohapásáda, and set guards to watch over it, and made offerings to it both day and night. And as the work of repairing the edifice was making but slow progress, the guardian deities of the Thúpáráma appeared to the king in a dream by night, and taking unto themselves the shape of overseers of temple lands, spake angrily to him, saying, "If, O king, there be any longer delay in finishing the repairs to the relic-house, the relics shall we remove, and carry off to some other place." And the king instantly awoke in great fear, and, setting himself to the task at once, made an end of all the work that remained to be done at the relic-house, including the painting and the ornaments thereof.

And he arranged four images throughout the relic-room, also a throne made of solid stone, and a golden canopy, and other works of art inlaid with stone and ivory. His ministers and the other nobles also made one hundred reliquaries at their own expense, and repaired many of the works that had been built by the King Devánampiyatissa. Thus did this king, by every means in his power, cause suitable offerings to be made on a great scale to the sacred receptacle. And with a mind full of devotion he brought out the relic from the Lohapásáda, accompanied by the priesthood, with the great elder Jotipála at their head, and carried the relic in procession in its casket to the relic-house, and solemnly deposited it there. And he placed himself and the whole island of Lanhá at its service, and granted to the warders of that house the village, the profits of which had (up to that time) been enjoyed by the queen. He also built the relic-house Rájáyatana in the Nágadípa, and the house Uṇṇaloma, and caused a parasol to be made for the A'mala Cetiya. To this

vihára he made a grant of the village Tattagáma, that they might obtain their gruel from thence, and to the Abhayagiri Vihára he  
 64 gave the village Aṅgaṇa Sálaka; and he added a dormitory thereto, and called it Dáṭhaggabodhi, after his queen Dáṭhá and him-  
 65 self. The queen also built an excellent vihára, which she called Kapálanága, and having endowed it with the means of obtaining the four monastic requisites, she made a gift thereof to the priests  
 66 of the same brotherhood. Moreover, the king built another house surmounted by a silver spire at the Jetavana establishment, and himself took the oversight of the digging of a well near the Bodhi-tree.

67 He built also the tanks Gaṅgátata Valáhassa and Giritata, and improved the Mahápáli alms-hall, after making a receptacle,  
 68 shaped like a boat, to hold boiled rice. And the queen caused boiled rice to be issued regularly to the order of nuns.

Having thus performed these works of merit, the king went to heaven in the tenth year of his reign.

69 Even so, rulers, though they abound in wealth, and are diligent in good works, yield at last to death. The thoughtful man should therefore ponder well over the ways of this world, and, freeing himself of the thought of an all-controlling fate, wean his mind from the love of earthly things. And taking to himself the robe of the recluse he should go forward without fear on the road to Nirvána (the great goal of salvation).

Thus endeth the Forty-second Chapter, entitled "The Reigns of Two Kings," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

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## CHAPTER XLIV.

- 1 **T**HEN Saṅghatissa, the swordbearer, became king. He was a great lover of justice, and gave himself up much to promote religion and the welfare of his country.
- 2 He conciliated the people also by bestowing offices of state on such as were deserving of them.

3 And Moggallána, the general of Aggabodhi the Younger, who then dwelt at Rohaṇa, having heard that Saṅghatissa had taken the reins of government into his hands, went up with a great host to make war against him, and pitched his camp at Mahágalla.

4 And Saṅghatissa also, when he heard of this, sent forth an army

to give him battle. But Moggallána, who commanded the greater force, compelled the king's troops to fall back, and, pushing forward with his elephants and horses, took up his position at Rattiviháraka, where he fortified himself and began to add greatly to his forces. And when these things came to the ears of the king, he set out for Kadalládi-Niváta, and having sent his army before him, encountered and defeated them, and returned to his capital. But Moggallána restored his army again to its former strength, and advanced to Karehera. And the king's general sent out his own son in command of the king's forces to meet the enemy, and craftily feigned himself to be ill and dispirited, and moved not from his bed as if he were nigh unto death. And when the news of the general's sickness reached the king, he set out at once and visited him, and spake cheerfully unto him, saying, "Grieve not because you are too ill to go with me to the field of battle. But remain here and guard the city, and give counsel to the young prince how he should manage the kingdom." And when all the men who could carry arms had been sent out to the field of battle, and the king's provisions failing him, his attendants served him with food prepared at the Mahápáli alms-hall, which, when the king perceived, he was greatly disgusted, and communed with himself, saying, "It cannot be that I have come to such a pass." Thereupon he mounted his elephant and made haste with his son and a small force of men, and proceeded to the Eastern Tissa mountain, where he met the enemy and engaged them, and was attacked on both flanks by them. The crafty general (whom the king had left in the capital to take care of the kingdom), seeing this went up and attacked the king's army in the rear. And the king's son, when he saw this deed of the traitor, asked the king's leave to turn and crush him. But the king prevented him, saying, "Think not of that: our army is not equal, by reason of its weakness, for such a work, and it will certainly perish in the end." The king was now hemmed in by two armies, and his forces were divided, in that they had to contend against the rebel as well as his own general; and as the battle was proceeding the king's elephant took shelter in the shade of a Madhuka-tree,\* and the king's parasol was caught among the branches, and it fell to the ground. The Rebel's men, seeing this, caught it up and gave it to their lord, who raised it and displayed it to all the host from the top of the rock.

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\* *Bassia latifolia*.

20 And the king's forces, who had now been scattered on all sides,  
 seeing this, mistook the rebel chief for their king, and rallied  
 21 round him. The king being now left alone, dismounted from  
 his elephant, and with his son and his faithful minister fled to  
 the Meru-majjara forest, which was hard by.

22 Moggallána being now victorious, took his army together with  
 the treacherous general and his wicked son, and arrived at the  
 23 capital and made himself the lord of the island. But thinking  
 that he was not safe on the throne as long as any rival lived,  
 24 and having heard that the late king had left a son in the city,  
 he became greatly enraged, and ordered that the hands and feet  
 25 of the young prince should be forthwith cut off. And the  
 officer to whom he had given the command proceeded at once to  
 fulfil it. But the young prince, when he was told thereof, was  
 26 greatly distressed, and wept sore, saying, "Wherewith shall I eat  
 my cakes if thou cuttest off these hands of mine, which are wont  
 27 to serve me with cakes?" The king's servant hearing the lamen-  
 tation of the prince was exceedingly sorry at the order of the king,  
 but fearing to disobey it, the base man, with tears and sobs, cut  
 28 off the left hand and the left foot of the prince. Jeṭṭhatissa,  
 another son of the dethroned king, heard of this, and escaped in  
 disguise, and went to a place called Merukandaraka, in the  
 Malaya country.

29 In the meantime the king, his father, with his son and his  
 minister (left the forest of Merumajjara and) secretly made their  
 way to the Veluvana Vihára, where, being advised thereto by  
 30 the priests, they put on the yellow robe. And being desirous of  
 reaching the province of Rohaṇa in the disguise of a priest, he  
 arrived at Maṇihíra on his journey thither. But the men of the  
 king who was then reigning, and who had been placed there,  
 31 recognised the three fugitives, and seized them and bound them  
 32 with fetters, and sent word thereof to their master. The king  
 was very much delighted therewith, and gave orders, saying,  
 "Take the captives forthwith to Sfhagiri, and there behead the  
 33 king and his son without any fear or scruple, but bring me the  
 34 minister alive." And the king's servants who had been so  
 ordered took the three prisoners to Sfhagiri, and prepared to do  
 35 as they had been commanded. Then the young prince obser-  
 ving it, spake unto the executioner, and said, "I pray thee cut  
 36 off my head first as that would be better for me." And the  
 king's servants did as they had been asked, and afterwards  
 beheaded the captive king. Oh, ye who care to take heed of

human actions, behold the deeds of wicked men! So unbid- 37  
 ing is prosperity ; it endureth not, and neither is it within one's  
 own control. Ye who put your trust therein, wherefore then do  
 ye not strive after that happiness which is everlasting ?

The executioner then spake unto the faithful minister and told 38  
 him all the king's orders. And when he heard it he smiled, and  
 spake thus unto them, " Has it been left to me to see the head- 39  
 less body of my master, and think ye that I shall serve another  
 after that I had served him ? Ye have slain him here, and will ye 40  
 now carry away his spirit ? Alas ! what fools are ye ? Verily I  
 believe that ye are madmen and insane." Saying these words, 41  
 he fell at his master's lifeless feet and clung unto them, so that  
 the king's servants were not able to remove him from the dead  
 body of the monarch. And so they cut off his head also and bore 42  
 all the three together, and showed them to the king, who openly  
 displayed his joy to all the people at what had happened. And 43  
 soon after he bestowed on the traitorous general the office of  
 Malaya Rájá, and his son he made the king's swordbearer.

This king also caused the three Thúpas to be covered with new 44  
 cloth, and festivals also to be held at all the Thúpas in Lanḡá.  
 The Hair-relic of the lord, the Tooth-relic, and the great Bodhi 45  
 he honoured also with many presents. He held the May festivals 46  
 and others according to the rites that were in custom, and purged  
 the whole religion of Buddha by means of a disciplinary act.\*  
 He caused the three Piṭakas also to be rehearsed with great 47  
 pomp, and rewarded the learned monks with exceeding great  
 presents. He gave robes to all the monks that dwelt in the 48  
 island, and made a present of the Kaṭhina robes to all the  
 monasteries, and gave orders that new images should be made 49  
 and that old buildings should be repaired. To the Order he gave  
 three hundred salt-pans also. At Kárapitṭhi he built the 50  
 Moggallána Vihára, and likewise viháras at Piṭṭhigáma, Sagáma,  
 and Vaṭagáma. He built also the Cetiyaḡeḡa and the Rakkha 51

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\* *Dhamma-Kammaḡa*—This expression occurs often in the Mahávaḡsa  
 to denote the manner in which the earlier kings interfered to carry out  
 reforms in the Buddhist Church. It means literally a *legal act*. In some  
 instances this act was applied for and obtained by one of the members of the  
 brotherhood. (See verse 75, *et seq.*) The act seems to have consisted in the  
 promulgation by the king of a decree enforcing the observance of discipline  
 among the priesthood, and, in some cases, empowering one or more of its  
 Order to carry out the decree into effect by means of an ecclesiastical court.

Vihára. He endowed very many viháras also with much land  
52 for their support. In this manner did the king many good deeds,  
remembering of how short a duration was the fortune of the  
king his predecessor.

53 Now, about that time, the king, angered at some fault of the  
Malaya Rájá, and remembering also the traitorous deed that he  
54 had committed on his former master, enticed him by a device,  
and (when he had got him into his power) caused his hands and  
feet to be cut off. And when this came to the ears of his son,  
the swordbearer, he fled to Rohaṇa, taking with him his own  
55 son, and dwelt there, and soon made himself lord of the country.  
And he went to Jetthatisa, who remained in concealment in the  
56 Malaya, and began in alliance with him to lay waste the whole  
country. He encamped himself with an army at the Doḷha-  
57 pabbata, which, when the king heard of, he went at the head of  
58 an equipped army and intrenched himself near the enemy. And  
it came to pass that a great number of the king's men died of a  
fever that broke out among them. And when the swordbearer  
59 came to hear of this, he attacked the enemy in great force, and  
the king's host being greatly weakened by sickness and death,  
60 broke and fled, the king himself following after them. And the  
swordbearer (pursued after him and) overtook him near Sihagiri,  
and seeing that nobody was at hand to protect him, he slew him  
61 together with his followers. Intending to kill Jetthatisa also  
who was following close by, he sent messengers unto him, saying,  
62 "Come and be king." But Jetthatisa, fearing his object,  
turned back and fled to the Malaya country, thinking, "How can  
he give unto me a kingdom which he had gotten himself with so  
much trouble?"

63 And this swordbearer having killed the reigning king  
64 Moggallána, surnamed Dalla, in the sixth year of his reign,  
entered the beautiful city of Anurádhapura with a great army,  
and became king under the title of Silámeghavaṇṇa, and extended  
65 his dominion over the whole island. And after he had saluted  
the Order and the Bodhi, he rendered the honours that were due  
66 to the three Thúpas, and patronised the Mahápáli alms-hall. In  
a time of great scarcity he distributed milk-rice among the  
Order, mixed with ghee and honey, and supplied the monks with  
67 water-strainers also. He gave largely to the beggar, the way-  
farer, and the mendicant, and by divers acts of charity gained  
their love. And being kind-hearted by nature, he even gave  
away cake-money among the children.

He made offerings to the solid stone statue of Buddha at the 68  
Abhayagiri Vihára, and having renewed the old house of that  
statue, and adorned it with divers gems, he dedicated unto it the 69  
Kolavápi tank. He gave also to it all manner of protection, and  
always held the festivals connected with it with great pomp.

While this ruler of the realm, a vessel of all virtues, was thus 70  
passing his days, Sirinága, the chief, the uncle of Jetthatisa,  
proceeded to the opposite coast of India and gathered together a 71  
great number of Tamils, and returned to the northern part of the  
country and essayed to take it. But the king having heard 72  
thereof, went up to meet the enemy, and gave him battle at the  
village Rája-mittaka, and killed Sirinága and captured such of 73  
his Tamil followers as were not slain on the field of battle ; and  
after he had most cruelly treated them; he gave them away as  
slaves to different viháras in the island. And returning in 74  
triumph to the capital, the ruler of the land restored order  
throughout the kingdom and lived without fear of any danger.

At that time a certain monk, by name Bodhi, of the Abhaya- 75  
giri fraternity, seeing how great a number of his brethren were  
wholly given up to lewdness, although he was not himself an  
elder in robes, approached the king and begged him that he 76  
would issue a decree to enforce discipline in the Order. Where-  
upon the king issued a decree for the enforcement of discipline,  
which he caused to be executed at the vihára by (the young  
monk) himself. And all the lewd priests who had been expelled 77  
from the Order, conspired together, and secretly killed him and  
set aside all that had been done. When the king heard of this 78  
he was greatly enraged, and seized them all in a body and cut off  
their hands and bound them with fetters, and appointed them to  
be guardians of tanks. A hundred other monks also of this 79  
Order he banished to India. Thus did the king, remembering  
the zeal of the monk Bodhi, purify the religion of Buddha. He 80  
requested the monks of the Mahá Vihára fraternity that they  
should observe the Uposatha ceremony in common with the  
monks of the Abhayagiri. And when the former refused to do  
as he had desired, he was greatly incensed, and mercilessly  
insulted and abused them with many hard words. He then 81  
proceeded to the southern country, without obtaining forgiveness  
from the monks for the offence that he had done against them.  
And there he was seized with a severe illness that caused his 82  
death soon after. And thus he left the world in the ninth year  
of his reign.

83 His son Aggabodhi\* then became king, with the title of Siri-  
 84 saṅghabodhi. Māṇa, his younger brother, he crowned as sub-king,  
 and gave him the southern country with the whole army that  
 85 was stationed in that province. He ruled the country with justice,  
 honoured the Order greatly, and disregarded not the customs of  
 86 ancient kings. And Jeṭṭhatissa, who was then in the Malaya  
 country, having heard of these things, went up to Ariṭṭhagiri and  
 87 gained over the people of that part to his cause, and having  
 established his authority over the southern and eastern countries,  
 he marched step by step towards the capital with a great host  
 88 and with much hope. Dáthásíva, his general, he sent to reduce  
 the western country, and remained himself at the village Siri-  
 89 piṭṭhika. And the king having heard of these things sent his  
 brother, the sub-king, with an army, to the western country.  
 90 And he went and drove away the enemy. The general of  
 Jeṭṭhatissa's army then went up to Máyetti, where the king him-  
 self met him, and saying, "Now can the stripling be crushed  
 like a young bird in his nest," fell on him unawares, and took  
 91 him prisoner. And hoping to fall upon Jeṭṭhatissa in like  
 manner, and take him prisoner also, the king advanced boldly to  
 92 meet him with a small army. But Jeṭṭhatissa having had  
 warning thereof beforehand, prepared himself with a well-armed  
 host to meet the king, and surrounded his army like unto a sea  
 93 that had burst its bounds, and overpowered him. The king's  
 army being thus altogether routed, he mounted on an elephant  
 and instantly fled alone, and in disguise, from the field of battle.  
 94 And six months after that he had been defeated he went on  
 board a ship and made haste to India, leaving his country and  
 his kinsmen and his treasure behind him.

95 Jeṭṭhatissa was then crowned king in the capital, and he  
 governed the country as his predecessors had done, and gave  
 96 protection to the religion of the land. He gave the village  
 Mahádáragiri to the Abhayagiri Vihára, the Bôdhi-tree called  
 97 Mahámetta to the Mahá Vihára, and the village Goṇḍigáma to  
 the Jetavana Vihára. To Mahánága, the chief priest of the  
 98 Padhánaghára, he gave the villages Matulaṅgana and Dumbaraṅ-  
 gana; the village Ambilápika to the Kassapagiri Vihára; the  
 99 village Kakkhaḷaviṭṭhi to the Veluvana Vihára; the village  
 Keheta to the Gaṅgámáti Vihára; the village Cullamátika to  
 100 the Antaráganga Vihára; the village Sahannanagara to the

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\* The Third.

Máyetti Vihára ; the village Udagáma to Kálavápi Vihára. 101  
 These Viháras and many others he enriched with abundant gifts  
 of land. He expended three hundred thousand pieces of money 102  
 also in repairing temples, and gave the thres robes to all monks  
 who dwelt in the island.

And the brethren of king Sirisañghabodhi who had fled to India, 103  
 and who were now concealing themselves in various parts of the  
 island, were laying waste the country by degrees. And Jetthata- 104  
 tissa, having heard of it, went up to Kálavápi and encamped there,  
 and made war on them. And king Sirisañghabodi, who also had 105  
 fled to the coast, now came back with a large army of Tamils, and  
 having reached Kálavápi, prepared to give him battle. And when 106  
 Jetthata-tissa heard that the king had arrived with an army, he  
 sent his general, Dáthásiva, to India (that he might raise an  
 army of Tamils there), and mounting his well-equipped elephant 107  
 put himself at the head of his army and led them on to battle.  
 And in the fight that ensued Jetthata-tissa's army was repulsed, and  
 seeing them give way he spake unto his minister who was  
 riding with him, and said, "Take this my message first to my 108  
 queen, and do after it as it pleaseth you. Say unto her, 'Take 109  
 thyself into a convent, great queen ; learn there the doctrines of  
 religion, and having preached the Abhidhamma, give the merit  
 thereof unto the king.'" And the king having ordered this 110  
 message to be delivered to his queen, fought bravely with each  
 Tamil that came forth to meet him, and killed all of them. And 111  
 at last (when he was quite exhausted), seeing a Tamil named 112  
 Veluppa coming forward to the combat, he drew out a knife that  
 he carried carefully in his betel-purse, and cut his neck, and  
 having laid himself down on the back of his elephant he returned  
 the knife into its sheathe. Whereupon the enemy raised a great 113  
 shout ; and the king's minister took to flight and went and  
 informed the queen of their defeat, and delivered to her the  
 message which had been entrusted to him when the king cut off  
 his head. And the queen took herself into a convent, and 114  
 when she had perfected herself in the Abhidhamma and the  
 Aṭṭhakathá, she descended one day from the pulpit, and having 115  
 seated herself on the ground, spoke to the king's minister  
 (who was attending to her discourse), saying, "Come now,  
 show us the manner of my lord the king's death." And the 116  
 minister being thus desired, sat himself also before her, and cut  
 his neck and cast away the knife from him, saying, " Thus did 117  
 the king his majesty die." And she (the queen-nun), who

witnessed the deed, was so overcome with grief that she died of a broken heart.

Thus did this king Jetṭhatissa depart this life five months after he had begun to reign.

118 He (Aggabodhi, who was also called Sirisaṅghabodhi) having  
now defeated all his enemies and gained the victory over them,  
119 took up his abode in the capital and restored the kingdom to its  
120 former state. He gave away the two villages Haṅkára and  
Sámugáma, and the king's portion of Kehella with the tenants  
thereof, as a gift to the high priest who dwelt at the Padhána-  
ghara called Mahalla-rája, that he had built in memory of his  
121 father, the sub-king. Likewise also he gave the village Mahá-  
manika to the Jetavana Vihára, and the village Sálagáma to the  
122 vihára of Mayetti, and the village Ambillapadara to the Cetiya-  
giri; and at Pullatthinagara he made the island Mahápánádi.

123 And his ministers caused the sub-king Máṇa to be put to death,  
in that he had done a wicked thing among the king's wives,  
124 although he had been pardoned (by the king). Then the king  
125 appointed Kassapa, another of his brothers, as sub-king, so that  
the office might remain in the king's family. But Dáṭhásíva,  
having heard of the sub-king Máṇa's death, got together an army  
126 of Tamils and went up against the village Tintiṇi. And when  
the king heard of his coming, he proceeded with an army to meet  
him and gave him battle. And the king was defeated, and he  
127 fled alone to India in the twelfth year of his reign, leaving every-  
thing behind save the king's necklace of pearls, which he took  
128 away in order that thereby he might be known there. He  
(Dáṭhásíva) then ascended the throne, and was arrayed as king  
according to all the ceremonies of state, but without the royal  
necklace. And he was known over the island as Dáṭhopatissa.  
129 But the other (dethroned king) took advantage of every oppor-  
tunity and made war and got back his kingdom. Thus did these  
kings in their turn war against each other and drive each other  
130 away from the throne; and by reason of this continual warfare  
the people were sore oppressed, and suffered greatly; and the  
131 country was brought to great poverty. And (when these wars  
were going on) Dáṭhopatissa destroyed all the works that had  
been done by his predecessors, and took to himself all the wealth  
132 of the three brotherhoods and of the relic-houses. He melted  
the golden images also, and took the gold thereof for his use.  
133 He despoiled the temples of all their offerings of gold, and removed  
the golden pinnacle of the Thúpáráma, and melted the golden

canopy, that was studded with gems of great value, which was on the top of the great Cetiya. And he gave away the vessels for 134 holding rice that were in the Máhapáli to his Tamil followers, who, again, destroyed all the king's palaces and the relic-house. And afterwards, when he repented himself of his acts, he built 135 the vihára Sákavatthu and endowed it with land, that he might purge himself thereby of the wicked deeds that he had done.

And his nephew (sister's son), who was known among the 136 people by the name of Ratanadátha, became the chief governor, and gave him much help. And when the fortune of war 137 turned, and Aggabodhi took the government into his hands, Kassapa, his sub-king, rashly pulled down the Cetiya at the 138 Thúpárama and robbed it of all the rich offerings that had been made to it by Devánampiyatissa, Aggabodhi the younger, and 139 other ancient kings, that so he might support his army, being incited thereto by wicked men and bad advisers. He also pulled 140 down the Cetiya of the Dakkhiya Vihára and took therefrom much substance of great value. In like manner did he pull down many other Cetiya's also. And so ill-advised was he of his friends, 141 that they say the king had it not in his power to stop him from doing these wicked deeds. Oh ! how difficult it is to restrain 142 evil-minded men. Wherefore the king who had been unable to restrain him, spent a thousand pieces of money and re-built the Thúpárama Cetiya that was destroyed by the sub-king, and held a festival in honour thereof.

And when Aggabodhi was defeated by Dáthopatissa he went 143 to Rohana to raise an army there. And during his sojourn there 144 he was attacked by a disease which caused him his death after an interrupted reign of sixteen years. His younger brother Kassapa, the sub-king, then defeated Dáthopatissa and drove 145 him into India, and brought the whole country under the dominion of one king, though he wore not the crown himself. And 146 having joined himself to the virtuous, he repented him afterwards of all that he had done ; and in order that he might avert the evil consequences of the deeds that he had aforesaid committed, he 147 laid out gardens of flowers and of fruits, and built many tanks. He made great offerings to the three Cetiya's and to the Thú- 148 párama, to which he dedicated a village also. He caused the doctrines of religion to be preached by holy monks who lived not among the habitations of men. He built a great house also at 149 Maricavatti, and made the great elder of Nágasála to dwell in it. 150 He attended also to all the wants of that abbot while he lived

there, by providing him with the four monastic requisites, and prevailed on him so that he recited the Abhidhamma with the  
 151 Aṭṭhakathá also. He built another house for this same elder at Nágasála, and gave it to him as a present with the village Mahá-niṭṭhila, for his support.

152 And Dáṭhopatissa returned afterwards from India with a large  
 153 army and made war against Kassapa. But Kassapa, with the help of his army that he equipped and made fit for battle, defeated and killed him. Thus did the reign of this king Dáṭhopatissa  
 154 extend over a period of twelve years. And at this great battle Dáṭhopatissa's sister's son, who bore the same name, fled to India for fear of Kassapa.

155 So uncertain, indeed, are all earthly possessions! They are gotten with great difficulty, and their splendour lasteth but for a moment. Therefore, he who seeks after his own well-being should abandon all his affection for them, and devote himself to the precepts of religion.

Thus endeth the forty-fourth chapter, entitled "The Reigns of Six Kings," in the Mahávaṇṣa, composed equally for the delight and amazement of good men.

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#### CHAPTER XLV.

1 ND Kassapa, after he had gained the victory, and having fulfilled all his desires (turned his mind to the improvement of the things within the kingdom). He increased the food that had been given to the Order at the Mahápáli  
 2 alms-hall, and made great offerings to the holy monk Mahá Dhammakathí, who dwelt at Nágasála, and made him preach the sacred doctrines. And for the monk of Kaṇḍhakára, who  
 3 dwelt in the monastery that the king's brother had built, he caused the whole Páli scripture to be written together with the lesser books.\* He repaired the buildings that had been broken  
 4 down and added new works to the Cetiya, and made gifts of land in divers places to the Order. He made three crest-jewels glit-  
 5 tering with divers gems for (the pinnacles of) the three Cetiya, and fulfilled the desires of one hundred Paṇḍupalásas† with gifts of cloth.

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\* *Sasāṅgahaṇ*, lit. "with epitomes."

† A Paṇḍupalása is a lay candidate for holy orders living in the vihára until he could get his robes and alms-bowl made.

He had many children, of whom the eldest was Mánaka.\* But 6  
 they were all young, and not having come of age lacked under- 7  
 standing. So when he was laid low with an incurable disease, 7  
 he thought within himself that all his sons, by reason of their  
 tender years, were not fitted to take the government into 8  
 their hands. He sent, therefore, for his nephew, who dwelt in the 8  
 Rohaṇa country, and who was a man of great understanding, and  
 gave the whole kingdom into his care, together with his sons.  
 And after he had worshipped at the Cetiya with offerings of 9  
 scents and flowers, he gave to the Order the four monastic 9  
 requisites and obtained their forgiveness. And the king having 10  
 thus conducted himself righteously towards his friends and his  
 ministers and his subjects, passed away according to his deeds in  
 the ninth year of his reign.

And his nephew Mána having performed with all honour 11  
 everything that was due to the dead body of his uncle, recon-  
 ciled himself to his subjects, and drove away the Tamils (from  
 their offices and from all power). Whereupon they conspired 12  
 together to expel him (from the chief place in the government) ;  
 and while he was absent from the capital, they took it and sent  
 a message unto Hattha-dátha† who had fled to India, asking him 13  
 to return hither and take up the government of the kingdom.  
 And Mána, likewise, made all haste and sent unto his father 14  
 (Dappuḷa) in the Rohaṇa country (telling him of all that had  
 happened). And when the (Regent's) father heard thereof, he  
 hastened out from the Rohaṇa country (to take counsel with his  
 son as to these things). And they agreed among themselves and 15  
 sowed strife among the Tamils. (And the Tamils then sought  
 the friendship of the Regent,) and all of them lived peacefully  
 together. Mána then raised his father to the throne and crowned 16  
 him. And soon after Dappula had been made king he gave  
 three thousand pieces for the service of the three fraternities,  
 and when he had conciliated the Order and the people, he sent 17  
 the royal treasures to Rohaṇa, so that they might not fall into the  
 hands of the enemy.

And when Hattha-dátha had received the message that was 18  
 sent to him, he made haste to the island with an army of Tamils.  
 Whereupon all the Tamils who dwelt in the island returned from 19

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\* He subsequently became king and reigned for thirty-five years. The interesting history of his life is narrated in the forty-seventh chapter.

† See chap. XLIV., v. 154.

their allegiance to the king and joined themselves to Hattha-  
 20 dáṭha, who was yet on his way to the capital. Máṇa, hearing of  
 these things, determined that it was not then a meet opportunity  
 for war, and having sent his father to Rohaṇa together with all  
 21 precious things that belonged to him, betook himself to the  
 eastern country, and dwelt there, and laboured greatly to win  
 the goodwill of the people therein.

And Hattha-dáṭha, having now gained over the great men of  
 22 the Tamil party, seized the royal city and proclaimed himself  
 king by the name of Dáṭhopatissa. The people also called him by  
 that name, as it was well known to them, that being the name  
 23 of his uncle. He sent unto his cousin Aggabodhi and appointed  
 him sub-king, and gave him the southern country. And he  
 24 bestowed offices, according to their deserts, on all those who had  
 served him faithfully, and did all things that were needful for  
 25 the advancement of religion and the good of his subjects. And  
 he gave gifts of curdled milk, and rice and milk, and milk-rice,  
 and clothes, at the Mahápáli. And he observed the sacred days  
 26 and heard the preaching of religious doctrines. He caused all  
 the festivals also to be observed, and took heed that the doc-  
 trines of religion were duly expounded. And by these acts of  
 great merit he did much good to himself also.

To the Vihára of Kassapa he gave the village Sena ; to the  
 Chief of the Padhánaghara the tank Mahágalla ; to the Mayúra  
 28 Pariveṇa the village Kasagáma ; and the village Puṇṇoḷi to the  
 Thúpáráma, the which Cetiya he honoured also (in other ways).  
 29 He built the Kappúra Pariveṇa at the Abhayagiri Vihára, and to  
 the same brotherhood he gave, moreover, a vihára called Tipu-  
 30 thulla. And while this vihára was in building, the Theriya  
 brethren objected, saying that it encroached upon their sacred  
 boundary. But the king gave no heed to them, and built it on  
 31 the same ground (that he had chosen). Thereupon the Theriya  
 priests were displeased with the conduct of the king, and they  
 looked upon him as a wicked disciple, and inflicted upon him the  
 punishment of the Inversion of the alms-bowl\* (as set forth in  
 32 the Vinaya). And, indeed, it has been said by the great Sage  
 that any lay disciple who shall impiously endeavour to cause

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\* This is a kind of punishment inflicted on laymen for a persistent course of unrighteous conduct towards the Order. The mendicant in passing the gate of such people inverts his bowl if food be offered to him, *i.e.*,—he refuses the food.

loss or injury to the Order, or shall abuse or revile them, to him shall the Inversion of the alms-bowl be done. The Theriya priests therefore acted in this manner towards the king, but the foolish multitude understood otherwise, and thought that the monk who goes his begging rounds, carrying the bowl in the proper way, inverts it at the gate of the palace (disdaining the king). But soon after the king was afflicted with a sore disease and came to his life's end in the ninth year of his reign.

And in the meanwhile the late king Dappuḷa dwelt in his own Rohaṇa country, and was gaining much merit to himself there.

And here it seemeth best to us to show clearly his descent, inasmuch as the record when made in this very place will not cause confusion (hereafter).

Now there lived a man of the Okkáka race, the renowned Mahátissa. And he was highly favoured by fortune and was like unto a mine for his innumerable virtues. And he had a wife, Saṅghasívá by name, the daughter of the lord of Rohaṇa, a woman endowed with much wealth and great fortune. And she bore him three sons, of whom the first was called Aggabodhi, and the second Dappuḷa, and the third Maniakkhika. And she had also one daughter, who was led in marriage to the king (of Rohaṇa). The first-born established his authority over the Rohaṇa. And having great wealth he built the Mahápáli alms-hall at Mahágáma and the Pariveṇa Dáṭhaggabódhi in the same place. And at Káṇagáma he built hospitals for the sick and the blind. This prudent man built a large image-house at the Paṭimá Vihára and a solid stone statue of Buddha, which he called Mahanta, so beautiful that it looked as if it had been made by the power of the gods. He built also the vihára Sálaváṇa, and called it after his own name, and another vihára and a house for the monks at Kájaragáma.\* This thoughtful man added new buildings also to the Dhammasála Vihára, and himself took the oversight of the work of cleansing a closet that was there. And having one day partaken of the remnants of food left by the Order, and being much delighted therewith, he made to them a present of the village Maṇḍagáma. And after he had done these and divers other acts of merit he left this earth for heaven. Whereupon his younger brother Sámi Dappuḷa, who was there at that time, became the chief of the Rohaṇa, and

made himself feared in the province. And he trod his enemies under foot and gave gifts freely unto the people, and freed  
 50 Rohaṇa from all danger. And his people were so well pleased with him that they said, "This is our great lord." Thenceforth he was known throughout the land as "The great lord."  
 51 And king Silá-dātha\* heard of these things, and being much pleased thereat gave him his daughter in marriage with a large  
 52 portion; and considering him well-fitted to fill the throne, he gave him also the office of sub-king. And his sons were Mánavamma and others whose fame was very great.  
 53 And having learnt the doctrine at the feet of the great elder who dwelt at Pásáṇadīpa, and being much pleased with him, he  
 54 built and dedicated to him a vihára in Rohaṇa in token of his great reverence for him, but the elder left it for the monks in  
 55 the four quarters of the earth.† He built the Ambamála Vihára and many others also, among them the Khadiráli Vihára, where  
 56 he made offerings to the gods. He also repaired the buildings that were very old of the Anurárama Vihára, and ornamented it with festoons of pearls. This great and learned man renewed  
 57 the buildings Sirivaddha and Takkambila, wherein he established thirty-two monks, having provided for them all the necessaries  
 58 of monastic life. He gave to the Nága Vihára the village Kevatta Gambhíra; to the Rája Vihára, Gonnagáma; to the  
 59 Tissa Vihára, Kantika-pabbata; and to the Cittala-pabbata Vihára, the village Gonnaviṭṭhi. In like manner, this king gave  
 60 to the Ariyákari Vihára the village Málavatthuka, and built  
 61 an exceeding beautiful image-house there. For the statue of Buddha which stood there he made a very costly ornament for the forehead, and a golden band, and celebrated the giving of  
 62 the gifts with all festivities that were due. He repaired the Cetiya when it broke down, and plastered it with white cement, and set up another statue of the blessed Buddha, fifteen cubits  
 63 high, which he named Metteyya. In this manner did this great ruler not only give great heed himself to the performance of many good deeds, but caused his servants to do the same, and  
 64 he was fortunate in that he had a great number of men devoted

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\* This name does not appear in the list of preceding kings. Could it be a misnomer for Silámegha, who ascended the throne after slaying Dalla Moggallána? See chap. XLIV., v. 60, *et seq.*

† Literally, monks belonging to the four quarters of the earth, *i.e.*, the general Order of monks throughout the world.

to good works, by whom were built many viháras with the necessary furnishings thereof.

On one occasion when he was travelling through a forest in which no man dwelt, it happened that he had to pass the night there with all his followers. And when he had washed and anointed himself with oil, and had eaten of a rich meal, he went to lay himself on the soft bed that had been prepared for him in a fine tent. But seeing that sleep came not to him, he examined whether anything had befallen him during the day by reason of which his slumbers could be disturbed. And finding no such cause, he concluded that the reason thereof lay without, and sent men to find it, saying, "Surely certain of my venerable friends are even now being drenched with the rain under the trees; bring them hither to me if ye meet with them." And the king's servants went forth with torches and searched everywhere, and came upon a number of monks who had come from Mahágáma, and who were taking shelter under the trees in the forest (because they had been overtaken by the night). And the king's servants took word of this to the king and he set out quickly, and, being much pleased at seeing them, brought them to his own abode and gave them suits of yellow robes from the number that had been set apart for distribution daily. And their robes that had been wet he caused to be dried, and, having given them water to wash their feet with, and other things that were necessary, he made them all sit down on well-spread couches, and served them himself with the medicinal food that had been brought for them. And in the morning also he gave them their victuals, and, having done other things also that were necessary, he provided them with attendants and sent them away pleased on their journey. In this manner did this prince, who loved good deeds, pass his days.

And while this chief of men was leading a life devoted to good works and setting an example to the whole country and province, his son Máṇa,\* who was in the eastern country, raised an army and, with the help of his father's men and his treasure, set out to Tipucullasa to make war. And when Dáthopatissa heard thereof, he set out from Tambalaṅga with a great army, and a fierce battle ensued when the armies encountered each other. And the strong men of Dáthopatissa killed Máṇa and his followers in this battle. And when Dappuḷa heard of his son's

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\* Dappuḷa's son. (See v. 16, 21.)

defeat and his death, he was stricken with grief as with an arrow, and died. He reigned seven days at Anurádhapura and  
81 three years at Rohaṇa. The story, therefore, of his life is connected with Rohaṇa and this place also.

82 Even so do men kill each other as the opportunity giveth itself, and gain a glory which may disappear at any moment like a flash of lightning. What wise man will place any trust therein?

Thus endeth the forty-fifth chapter, entitled "The Reigns of Four Kings," embodied in the Mahávaṇsa, composed equally for the delight and amazement of good men.

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### CHAPTER XLVI.

1 **A**ND when Hatthadáṭha (Daṭhopatissa) died, his younger  
brother, the prince Aggabodhi, ascended the throne with  
2 the title of Sirisaṅghabodhi. He was a just king, and  
3 as he took a right view of things, he did much good. He took care  
of the refectories of the three fraternities and added greatly to the  
resources of the Mahápaḷi alms-hall, and prohibited the destruc-  
4 tion of animal life. And as he was not ambitious of keeping all  
power in his hands alone, he bestowed offices on men according to  
their deserts, and conferred honours on them according to their  
5 attainments or their rank. This wise and prudent man caused the  
religious Paritta\* to be rehearsed by priests of learning where-  
6 soever he found them, and them he honoured duly. And he  
7 heard the doctrine of the Supreme Buddha preached unto him by  
Dáṭhásíva, the elder of the Nágasála monastery, a man of great  
wisdom, virtue, and learning. And he was greatly delighted  
therewith, and regarded it as the means of gaining every happiness.  
8 And when the king had heard of the many cruel acts which the  
Theriya brethren† had suffered in former times from his wicked  
and evil-disposed ancestors, he repaired and restored to that  
9 Order all its viháras and pariveṇas that had been brought  
to ruin, and endowed all their monasteries with gifts of land  
10 of great value. Verily he made the religious houses, which were  
decaying because they had not the wherewithal to support them,

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\* A collection of Buddhist Sūtras or sermons the recital of which is supposed to have the effect of protecting men from evil.

† The monks belonging to the Mahá Vihára.

to bloom with new vigour. And to the Order also he appointed servitors in places that needed them.

For this elder Dáthásiva he built a house of devotion\* and 11 called it after his own name; and the generous man took the gift, but gave it afterwards to be enjoyed in common by the Order. And for this building he set apart the following villages :— 12 Bharattála, Kihimbila, Kataka, Tuládhára, Andhanáraka, Andhakára, Antureli, Bálava, Dváranáyaka, Mahá-nikkaḍḍhika, 13 and afterwards Pełahála also. And when he had set apart these lands of great plenty and others also, he appointed his own 14 kinsmen as guardians thereof.

In like manner, he bestowed many lands for the support of the 15 viháras belonging to the two fraternities also, whenever he saw or heard that they were in want thereof. But what advantageth 16 it to speak at length? It is enough to mention that he bestowed on all the three fraternities one thousand villages of great plenty, whereof no man disputed the title.

And as he pondered always on the great merits of the three 17 Sacred Gems, he made the king's string of pearls into a rosary.† So also by all the means that lay in his power he showed him- 18 self to be a devoted servant of the holy law, and his subjects followed his example, and themselves abode by the law.

And one of the king's officers, a Tamil, by name Pottha-kuṭṭha, 19 a man of great wealth, built a wonderful house of devotion, which he called Mátambiya, and gave to it the villages Búka- 20 kalla, Ambavápi, Tantaváyika-Cáṭika, and Niṭṭhila-veṭṭhi, with the tenants thereof. He himself erected buildings at Kappúra, 21 Pariveṇa, Kurundapillaka, and Mahárája-ghara, and gave three villages to viháras and other places. 22

A wise commander in the king's army, named Potthasáta, built a pariveṇa at the Jetavana Vihára, and called it by the king's 23 name. Also a Tamil, by name Mahákanda, built a pariveṇa and called it by his own name; and another built the Cullapantha 24 Pariveṇa; and the king's sub-king, Saṅghatissa, built the Sehála Uparája Pariveṇa. And many others followed the king's 25

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\* The name seems to denote a peculiar structure built in former times for the use of Buddhist ascetics who strove to attain supernatural power or the subjugation of the senses by austerities and other methods prescribed for such proposes. A full description of them will be found in the "Visuddhi-magga," under the heads Kasina and Bhávaná. *Vide infra*, p. 5, note ¶.

† A Buddhist devotee uses a rosary to aid him in repeating certain formulas in which Buddha, the Law, and the Order are praised.

example and built viháras in like manner. Yea, such is the  
 26 nature of man that when a leader treads in the path of goodness  
 or evil, the common people also follow in the same course. Let  
 him that hath understanding keep this in mind.

27 The king's most loving and virtuous spouse, Jetthá by name,  
 likewise built the convent Jettháráma for the use of the sister-  
 28 hood, and gave it two villages at Pattapásána and another village  
 connected therewith called Bhelagáma, as well as a hundred  
 29 servitors. So also the Malaya Rájá, a man of exceeding great  
 wealth, built a relic-house at the Cetiya at Maṇḍalagiri Vihára,  
 30 and put a new covering on the middle pinnacle of the Lohapásáda.  
 Bodhitissa, another man of great renown, built the Bodhitissa  
 31 Vihára. Yea, all the chiefs in the island built in divers places,  
 according to their wealth, very many viháras and parivenas.

32 And the reign of this king was wholly one of meritorious  
 deeds—all which have not been written here through fear of  
 33 making the history too long. And, indeed, even the narrative  
 that has gone before appears to me somewhat confused,  
 inasmuch as it has been mixed up with remarks on the nature  
 and condition of things which lead men to good or evil.

34 And the king repaired some time after to the city of Pulatthi  
 and took up his abode there, and passed all his time in gaining  
 35 merit. And while he dwelt there he was attacked with an  
 incurable disease. And as he knew that death was drawing nigh  
 36 unto him, he called all the people together and exhorted them  
 to live according to the law, and thus departed this life. And  
 the people were all stricken with great grief at his death, and  
 37 bewailed and lamented themselves accordingly, and failed not  
 in one single ceremony at his cremation. Even the ashes of the  
 pyre they collected and kept for their use as medicine. And  
 38 then they took charge of all the royal treasures and kept them  
 with great care, and returned with the whole army into the city.  
 39 Thus did the King Aggabodhi leave this life for heaven in the  
 sixteenth year of his reign.

And Potthakutṭha, the Tamil, thereupon took the government  
 40 into his hands, and having taken Dáthásiva, the sub-king, captive,  
 he cast him into prison, and took steps to defend the country from  
 41 danger. But seeing that a country could not be kept in posses-  
 sion without a king, he sent unto Datta, a chief of Dhanapiṭṭhi,  
 42 of the royal race, and anointed him, and gave him the title of  
 king, but kept the government of the country in his own hands.  
 This Datta built a vihára, which he called after his own name,

and gained other merits also ; but he lived only two years and then 43  
 died. On his death, Potthakutṭha got yet another youth named 44  
 Hatthadāṭha, born at Uṇṇāgara, and anointed him king, and  
 governed the country as he did before. This Hatthadāṭha, after 45  
 he had built the house of devotion, Káladíghāvika, and gained 46  
 other merits, entered the region of death six months after he  
 had begun to reign.

Knowing, therefore, how many are the dangers that beset riches, 47  
 and lands, and equipage, may wise men abandon their desire  
 for the dominion of kingdoms, and fix their affection on heavenly  
 goodness.

Thus endeth the forty-sixth chapter, entitled "The Reigns of  
 Three Kings," in the Mahāvāṇsa, composed equally for the  
 delight and amazement of good men.

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 CHAPTER XLVII.

**A**ND when that king (Hattha-dāṭha II.) was dead, Māṇa- 1  
 vamma became king. (Who is this Māṇavamma),  
 what family came he from, and whose son was he, and  
 how did he take possession of the kingdom? He was sprung from 2  
 the race of Mahásammata, and inherited the great virtues of that  
 line of princes. He was the son of Kassapa, who destroyed the 3  
 Thúpárama. And his queen was Saṅghá, the daughter of the  
 Rájá of the Malaya. After he had obtained the hand of this 3  
 princess in marriage, he lived secretly with her in the northern  
 country until it came to the ears of Hattha-dāṭha,\* wherenpon 4  
 he went over to India, and having made himself known to king  
 Narasiha, he entered his service, and with much labour found 5  
 favour in the sight of that king. And when he saw that the king's 6  
 friendship was unfeigned, he brought his wife also to India and  
 lived there with her, ministering to the king by day and night. 7  
 And another king, Kaṇḍuvethi, with whom also he had found  
 favour, gave him such great possessions that it seemed as if the 8  
 whole of that king's dominions had been granted to him. And 8  
 while he was living in this way, his wife Saṅghá bore him four  
 sons and four daughters.

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\* The man who was invited by the Tamils. He fled to India when  
 Kásyapa defeated and slew in battle his uncle bearing the same name. (See  
 chap. XLIV., v. 154, and chap. XLV., v. 12.)

- 9 And it happened one day, as the King Narasiha was out on his  
elephant on pleasure, attended by Mánavamma, he became thirsty  
10 and drank of the water of a tender cocoanut, sitting on his  
elephant, and gave the nut (of which he had drunk, with the  
water that was left therein) to Mánavamma, thinking him to be  
11 some other attendant. And Mánavamma took the nut that was  
offered to him and communed thus with himself: "This king is a  
friend to me, and, considered in its true light, what is there  
mean or degrading in eating of the remnants of that which  
12 another had partaken?"\* It can in nowise harm me, therefore, to  
drink this." Then he drank of the nut. Yea, so great are the  
efforts of exceeding prudent men who are resolved to overcome  
13 difficulties! And the king (happening at that moment to turn  
round) perceived the error he had made, and fearing (lest what  
he had done should grieve his friend, and desiring also to repair  
the wrong he had unwittingly done to him) seized the nut and  
himself drank of what had been left in it by his friend. In such  
manner do honourable men always conduct themselves.
- 14 Thenceforth the king Narasiha placed Mánavamma on an equal  
footing with himself, regarding food, and lodging, and honour,  
and equipage.
- 15 And while they were living there together, a king, Vallabha,  
came to make war against Narasiha. And the King Narasiha  
16 reflected within himself in this wise: "This man (Mánavamma)  
has served me diligently by day and night, that so with my  
help he might obtain the kingdom which is his birthright.  
17 Wherefore, if he should now follow me to the place of battle  
and lose his life in the field, his purpose, and my desire also to  
18 help him, would be of no avail." Therefore the king left  
Mánavamma in the city, and went alone to the place of battle,  
and began to prepare for war against Vallabha. And (after his  
19 departure) Mánavamma thought to himself: "It would advantage  
me nowise to survive the king if he should be slain in battle  
(as I would then be left without a friend and with none to help  
20 me). If such an event should happen, my friendship would  
have been formed in vain. For what purpose, besides, has the  
king treated me as an equal (unless he expected that I might be  
21 of service to him in his difficulties)? Wherefore it is meet that  
I should follow the king to the place of battle, and join him in

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\* Offering to an equal the remainder of what one had partaken is regarded as an insult, and the partaking thereof as a disgrace.

the field, and share either of defeat or victory, of life or of death, with my friend the king." And for this end he raised a large 22 army, and having equipped it fully, he mounted on a noble elephant and set out for the place of battle, and showed himself before Narasiha. And King Narasiha was greatly delighted at 23 the sight, and exclaimed with great emotion, "Surely, now know I that the trust I had placed on him has been rightly placed."

And afterwards the forces of Māna as well as those of the 24 king joined together, and crushed the army of king Vallabha.

And Mānavamma displayed great valour in the field of battle, 25 beating down the enemy on all sides like unto Nārāyaṇa in the battle of the gods. And Narasiha was greatly pleased with the 26 valour of Mānavamma, and embraced him fondly, and exclaimed, "Of a truth thou hast been to me the giver of victory!" And he returned thence to his own city and held a feast in honour of his 27 victory, and rewarded the army of Mānavamma with all the honours that were due. And in course of time the king thought 28 thus within himself: "This my friend has left naught undone to prove his love for me; he is no longer my debtor. My debt to 29 him must I now repay by what it is my duty to do, even though grateful men are hardly found who know the value of services done for them." He then assembled his officers together and 30 spake to them in this wise: "You yourselves are witnesses of the deeds of valour done by my friend here. And now it is my duty 31 to do for him that which will be a benefit unto him, remembering that to give help unto one who had given help in the past, is the duty of the righteous man." And when these words were said, 32 all the ministers replied, "Whatsoever your majesty desireth, even that is our desire also."

And the king then granted unto Mānavamma an army with 33 all the equipage and *materiel* and all kinds of artificers, and gave him leave to proceed (to his country and gain for himself the sovereignty thereof). And when Mānavamma was leaving 34 the country together with his army, the king wept sore as if he had been separated from his own son.

Mānavamma then took ship and crossed over the sea (with his 35 army), and, having made a fast voyage, landed at Laṅká with 36 his forces, and began to subdue the country (around).

And when Dāthopatiṣṣa heard of this invasion, he fled (from the capital); and Mānavamma entered the city and took it, and 37 tarried not to be crowned, but straightway closely pursued the fugitive king (taking only with him a small force). (But he

38 was soon compelled to give up the pursuit, for) that portion of  
 his Tamil army that he had left in the city deserted from him  
 when the false tidings were brought that he had been stricken  
 39 with a serious illness. And Dáṭhopatissa also, when he heard of  
 this defection, raised a large army and prepared for war against  
 40 Mánavamma, who, when he saw that (save a few followers) his  
 whole army had deserted from him, and that (if he should carry  
 on the war with so small a force) his enemy might get a chance  
 41 to triumph over his defeat and his death, resolved to return to  
 India and persuade his friend to help him yet another time, by  
 42 giving him an army to conquer the kingdom. Accordingly he  
 returned to India, and showed himself again to his friend  
 43 Narasiha, and entered his service a second time, and, having  
 regained his favour, dwelt at his court until four kings had  
 reigned in this island.\*

44 And Narasiha thus thought within himself: "This my friend,  
 who seeketh most resolutely after fame, hath now spent many  
 years of his life in my service that so he might get back his  
 kingdom. And lo! he will soon have grown old. How then  
 can I now reign (in comfort) and see him (thus miserable).  
 45 Assuredly I shall this time restore to him his kingdom by  
 sending my army thither. Else what advantageth my life to  
 46 me?" Thereupon the king gathered his army together, and having  
 equipped it well, gave Mánavamma all things that he desired  
 47 to have, and himself accompanied the army to the sea-coast  
 where a mighty array of ships of burden, gaily ornamented, had  
 48 been prepared for them. And when the king reached the  
 harbour he gave orders to all his officers that they should em-  
 bark and accompany Mánavamma; but they all showed  
 unwillingness to do so (without their king).

49 And Narasiha, having pondered well over the matter, resolved  
 on this stratagem. Keeping himself so that his army might not  
 see him, he gave over to Mánavamma all his retinue and insignia  
 50 of royalty together with the ornaments with which he adorned  
 his person, and sent him (secretly) on board the ship, bidding  
 51 him take the royal drum, the *koṭṭha*, with him, and sound it  
 from the deck of the vessel. And Mánavamma did as he was  
 directed; and the soldiers thinking that it was the king (who

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\* They were, 1, Hattha-dáṭha or Dáṭhopatissa; 2, Aggabodhi or Siringhabodhi; 3, Datta, the minion of Pottha-kuṭṭha; 4, Unhanagara or Hattha-dáṭha.

was sounding the call), embarked, leaving him alone on land. 52  
 Then Māṇa began his voyage with the army and all the *materiel*  
 of war, which, with the ships in which they were borne, was 53  
 like unto a city floating down the sea. And in due time he  
 reached the port and disembarked with the army. And after 54  
 the men had been made to rest there for a few days, he began to  
 fight, and took the northern country and subdued the inhabitants  
 thereof, and then put himself at the head of his invincible army 55  
 and marched against the city. And Pottha-kuṭṭha, having heard  
 thereof, went forth with a large army to meet the enemy. And 56  
 the two armies encountered each other like unto two seas that had  
 burst their bounds. And Māṇavamma clad himself in his armour,  
 and led his men, mounted on his elephant ; and he broke through 57  
 the forces of Pottha-kuṭṭha and the king (Hattha-dāṭha), and  
 scattered them on all sides. And Hattha-dāṭha, the king, as he  
 was fleeing from the field of battle, was seized by some country  
 people. And they cut off his head and brought it to Māṇavamma. 58

And Pottha-kuṭṭha, who escaped from the field of battle, took  
 refuge in Merukandara. And the lord of that country (from 59  
 whom he sought protection), when he saw him (under his roof),  
 communed thus within himself, “ Yea, now for a long time has  
 this man been my friend : how can I reject him, nor yet, how 60  
 can I keep clear of offence to my lord the king and to this my  
 friend ? ” And so (as he could not escape from this position by  
 reason of its hardship, he resolved to kill himself, and) ate of some  
 poisoned cakes, so that he died. And when Pottha-kuṭṭha heard 61  
 what had befallen his friend, he ate also of one of the cakes and  
 died. Thus did the island fall into the hands of Māṇavamma,  
 freed from dangerous foes that are like unto thorns. .

And Māṇavamma then lifted his parasol of sovereignty over 62  
 the island, as if he thereby sheltered the inhabitants thereof from  
 the afflictions which had rained on them. And the good deeds 63  
 that he did were many in number and of great value. Who can  
 enumerate them all one by one ? And this great and renowned 64  
 man built these buildings : the terraced house called Kappagāma,  
 Sepaṇṇi, Sīriat Padhānarakkha Vihāra, and the beautiful terraced  
 house at Sīri Saṅghabodhi Vihāra. He covered also the roof 65  
 of the Lohapāsāda and the roof of the house at Thūpārāma.  
 And he built a terraced house at the Thūpārāma and gave it to 66  
 the Papsukūlika monks.\* He repaired also the old canopy on

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\* An order of monks who wore robes made out of cast-off clothes.

the top of the Cetiya and many buildings there that had gone to decay.

[Here there appears to be a gap in the history of Mánavamma. The succeeding chapter commences with a portion of the reign of Aggabodhi the Fifth.\*]

## CHAPTER XLVIII.

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- 1 HE having built a monastery with all the conveniences of a  
 2 monastic life, gave it to the Dhammaruci fraternity along with  
 3 the village Rájini-dípaka. He detached, too, a portion of the  
 4 Mahánnettádipáda monastery, and gave it also to them, as also  
 5 the monastery Devatissaka at Kokaváta. He built the vihára  
 6 Kádambagona at Maháthala ; the town Giri in the district of  
 7 Devapáli ; the vihára Deva at Antara-sobbha and the A'ráma  
 8 called Rája-mátika ; and all these he bestowed on the Paṇṣukúlíka  
 9 monks. He built a house of devotion at the Gokaṇṇaka Vihára,  
 10 and repaired the dilapidated house near the Bodhi-tree,  
 11 Vaḍḍhamánaka. This celebrated king made new additions to  
 12 the Saṅghamitta Vihára and to many others in different parts  
 13 of the country. He spent six and twenty Suvanṇasṭ in repairing  
 14 the dilapidated structures at the Cetiya-pabbata, and also built  
 15 the vihára Tála-vatthu, also named Paṇṇabhatta, and annexed it  
 16 to the vihára called after king Mahásena. He rebuilt the  
 17 tank Goṇḍigáma, and restored it to its former condition. To all  
 18 living things he gave alms of whatsoever was necessary for  
 19 their support.
- 20 He observed the Uposatha (sabbath) together with all the  
 21 inhabitants of the island, and preached to them the doctrine in  
 22 order to ensure for them supreme happiness, so that all the  
 23 people in his kingdom were most diligent in the performance of  
 those acts that lead the way to heaven.

Whatsoever line of conduct is pursued by the ruler of a nation,  
 12 the same is followed by his subjects ; therefore should a wise king  
 always walk in the path of righteousness. Such a king, whereso-  
 13 ever he may dwell, soon acquires great renown. He is surrounded  
 with followers, and at the end attains supreme happiness. Hence

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\* These remarks are made by the learned editors.

† The beginning of this chapter appears to be missing.

‡ A weight or coin of gold equal to about 175 grains troy, according to Wilson.

also a wise man should look equally after his own welfare and that of others. For, if by the example of one man whose mind 14 is disciplined, a whole nation becomes orderly in conduct, what wise man will condemn that discipline?

Hence the king Aggabodhi, diligent in good works both by 15 day and night, left no act undone that tended to the welfare of beings in this world and in the world to come. Even the fine 16 garments that he wore he gave away to the Paṇṣukūlika monks to be made into robes. The love of impropriety, the injurious 17 exercise of patronage, the enjoyment of unlawfully acquired property; these were not at all of his nature. On the contrary, 18 whatever food animals lived upon, that he gave to them; by whatsoever means living things could be made happy, by these means he secured their happiness. In this manner, this chief of men, 19 who spread peace on earth, after a course of good deeds extending over six years, departed this life to join the king of the gods.

Then the Khattiya Kassapa became king, a man able to bear 20 the weight of the kingdom and to govern it as in days of old. He loved his people with the love of a father, and won their 21 affections by his liberality, his courtesy, and his beneficent rule. He bestowed offices also on those only who deserved them, and, 22 freed from all the cares (of state), took his share of the pleasures of life. This noble ruler enforced on laymen and monks and 23 Brahmans the observance of their respective customs, and effectually prohibited the destruction of animal life.

He built two monasteries at Maccha-tittha, also the mon- 24 astery Heligāma; the A'rāma at Vanijjagāma; also that at Kassapagiri; another which was called Ambavana, and a 25 beautiful house of devotion to which he assigned a village for its support. \* \* \* \* \*

[Here there appears to be some verses missing relating to the reign of Kassapa.\*]

The prince Mahinda, although the youngest of them, had the 26 kingdom conferred on him. But he wore not the crown although he assumed the kingly office, because, it is said, his old and 27 faithful friend Nīla had died but a short time before he came to succeed to the throne. Brooding over this bereavement he had even no wish to accept the crown. Oh, how marvellous! He 28 bestowed not a thought on the pleasures of the kingly office of this island, because his friend was no more. True friends are

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\* Editors' remark. From the Pújávali it appears that this Kāsyapa reigned seven years.

29 indeed very rarely met with ! For that very reason has the sage  
 (Buddha) declared in this wise : "All those truths that relate to  
 the natural world, all those truths that relate to the spiritual  
 world, all those truths that relate to the progressive course of  
 30 Nibbána ;—all these are attained among men by association with  
 virtuous friends. Hence loving-kindness should always be shown  
 to them."

31 And so he (Mahinda) governed the kingdom under the title of  
 A'dipáda ('governor'), as if the object of his life was simply to  
 32 protect the people of the island. He raised Aggabodhi, the son  
 of his brother Kassapa, to the dignity of sub-king, and having  
 33 enriched him with much wealth, gave him the charge of the  
 eastern country and sent him to dwell there. But to his son he  
 34 gave the southern country (only). He caused ten cartloads of  
 food to be given daily in alms at the Mahápáli alms-hall. All  
 food that was set before him he partook of in equal shares with  
 35 the mendicants. He never ate of anything without setting apart  
 a portion thereof for the beggars, and if, through forgetfulness,  
 he ever failed to do so, he would give them of what he had fared  
 two-fold.

36 For the use of the nuns he built a convent after his own name,  
 and assigned to it the two villages Nagaragalla and A'ráma-  
 37 mariyádaka. He built the Mahinda-taṭa A'ráma, and endowed it  
 with the means of obtaining the four necessities of monastic  
 life. In various other ways too were meritorious acts done  
 38 by this lover of virtue. This magnanimous king having thus  
 administered the government of the country for three years,  
 left this life for the world of the gods, as if in search of his  
 departed friend.

39 Prince Aggabodhi (the son of Mahinda), who was living in  
 40 the southern country, was in the capital on some business when  
 41 the Governor Mahinda died. The reins of government having  
 thus fallen into his hands, he undertook the administration of  
 the island, but sent to Aggabodhi, the sub-king, the nephew of  
 Mahinda, asking him to hasten and take possession of the king-  
 42 dom. He accordingly came up and ascended the throne under  
 the name of Silámegha (Aggabodhi VI.). He appointed prince  
 Aggabodhi, the son of Mahinda, to the office of sub-king, who  
 43 immediately took upon himself the administration of the kingdom,  
 addressing the king, his cousin, in this wise : "Banish from  
 your mind all thoughts of the cares and anxieties of state and  
 enjoy the pleasures of the kingly office (while I look after

the affairs of the kingdom).” This sagacious man showed favour 44  
 or disfavour to his subjects according to their deserts, and turned  
 into order all the lawlessness that was rife in the land. So long 45  
 as the king and sub-king lived on such friendly terms with each  
 other, evil-doers found no opportunity for their misdeeds, and  
 soon devised a plan by which to destroy their good understanding.  
 Having secretly gained admission to the king’s presence, they 46  
 spoke all manner of evil things against the sub-king, saying,  
 “Your majesty is only king in name, but another is king in  
 reality, and doubtless this sub-king, after he has gained favour 47  
 in the eyes of the people, will soon take possession of the  
 kingdom.”

The king gave ear to this calumny and lost all the trust he 48  
 had in the prince, who, when he became aware of it, proved  
 traitor to the king and fled to his own country, where he gained 49  
 over the people around him, and with a large army began a war.  
 A great battle was fought at Kadalíniváta, when the prince was 50  
 defeated and fled to the Malaya.

Soon afterwards the king, who was by nature a grateful man, 51  
 remembering him of the service that his cousin had rendered, in  
 that he made over to him the kingdom (which he might easily  
 have taken unto himself), was so moved thereby that he bewailed  
 himself sorely in the face of all the people. The prince also, 52  
 when he heard of this, was greatly overcome in spirit, so that  
 they two came to look with more affection on each other. Here- 53  
 upon the king went unattended to the Malaya district, and (after  
 they had been reconciled with each other) he brought the prince  
 back to his own city. He then gave him his daughter Saúghá 54  
 to wife, thinking thereby both to give pleasure to the prince  
 and to establish him in his loyalty.

Having now been restored to perfect friendship with the king, 55  
 the prince was living happily with his (the king’s) daughter  
 (Saúghá) when, enraged with her at some fault, he gave her a  
 blow one day, on which she went up to her father in tears and 56  
 made bitter complaint to him, saying, “The husband of your  
 choice is killing me without a cause.” The king, when he heard 57  
 this complaint, exclaimed, “Surely, I have done a foolish thing,”  
 and took her straightway to the house of the nuns and made  
 her take the robes.

Now, one Aggabodhi, a son of her uncle, had set his heart on 58  
 her now for a long while, and thought that the time had come 59  
 when he might carry her away with him. So he secretly took

60 her away to the Rohaṇa country by himself. Thereupon the  
king Aggabodhi took his cousin and proceeded with him to the  
Rohaṇa country to punish his nephew Aggabodhi (that had  
61 done this evil thing). But Aggabodhi (the sub-king) prevailed  
upon his cousin, King Aggabodhi, to stay behind, and proceeded  
himself to the western hills to punish the offender against his  
62 wife, if haply he might find him. With the large army that  
he had in his hand he subjected the whole of the Rohaṇa  
country, defeated the evil-doer in battle, and recovered and  
63 brought his wife Saṅghá. From that time forth these three  
(the king, the sub-king, and his wife) lived together in great  
peace and happiness with much loving confidence in one another,  
enjoying themselves as it pleased them most.

64 The king caused repairs to be made in the A'rámas Vápára-  
nimaka, Mánaggabodhi, and Sabhattuddesa-bhoga at the  
Abhayagiri Vihára, as also in the terraced houses of Hatthi-  
65 kucchi Vihára, Puna-pitṭhi Vihára, Mahá Pariveṇa, and  
66 Váhadípaka. He also restored the old doors of the Thúpárama  
67 buildings and set up the pillars in a different order. In this  
manner, having performed many other acts of merit according  
as he was able, this king (Aggabodhi VI., or Silámegha) passed  
away according to his deeds in the fortieth year of his reign.

68 Thereupon the fortunate Aggabodhi, who was sub-king, the  
69 son of the wise Governor Mahinda, ascended the throne. He  
took under his protection the religion of the country, and showed  
such favour to his subjects as he thought was fit for them, and  
70 appointed his son Mahinda as sub-king. He repaired and  
strengthened all that had decayed of the old house of the Bodhi-  
tree, and restored it. He also built the two A'rámas, Kaḷanda  
71 and Malla-vátaka. By means of decrees issued to enforce  
discipline among the priesthood,\* he thoroughly purged the  
religion of the Conqueror, and stopped the way of those who set  
72 up false cases by deciding them according to the law. He took  
unto himself the oversight also of everything that was done in  
the island, even unto the distribution of food and medicines for  
the sick, and ordained the form and manner of holding festivities  
73 and funerals. He caused ticket-rice to be issued to the dwellers  
within all the three fraternities, and richer victuals, such as were  
74 fit for the king's table, to the Paṇsukúlíka monks. This man,  
so full of self-control, having done deeds of such merit, died in

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\* *Dhamma kammehi*. See note in chap. XLIV., v. 46.

the sixth year of his reign during his stay at the city of Pulatthi. His son, who was sub-king, is said to have died before him, and 75 so the kingdom was left without an heir.

Now, king Silámegha had a son named Mahinda. He was a 76 man well favoured by fortune, able to uphold a people and govern a kingdom. On the day he was born, the king, his 77 father, sent and inquired of the astrologers as to the future of his son, and they told him that the child was fitted to govern a kingdom ; and he gave them many presents, and kept the matter 78 secret. In process of time, when the child came of age, the king made him his own general, and having entrusted the 79 affairs of the whole kingdom into his hands he lived (without care or anxiety.) His son thereupon performed the duties of the kingly office with great justice. But when his father Silá- 80 megha was dead, Mahinda, who was skilled in all statecraft, was not willing to take the office of general from Aggabodhi.\* At 81 that time, however, he had gone on some of the king's business to the sea-board and was living at the port of Mahátittha. There 82 he received news of the king's death, and fearing that traitors might take possession of the kingdom and spoil the capital, he made haste thither. Meanwhile, the chieftains and landlords of 83 the northern districts took possession of the country by force, and withheld its revenues. And when he came to hear of this, 84 he proceeded to the northern country with a large army, and subdued all the chieftains together with their servants. He next 85 visited the place where the king (his uncle) had died, and had a meeting with the queen, when he wept with her and consoled her. And when he saw that the time had come he addressed her in these words, "Noble queen, be not sorrowful at the 86 death of your husband. I will take upon myself the safety of the island, while you shall govern the kingdom." The queen, though 87 she kept silence, was yet full of evil thoughts, and afterwards secretly conspired to kill him, that she might live in whatever manner it pleased her. And when the news of this conspiracy 88 came to the ears of the general, he straightway set a watch over her and fought with and drove off the people who were of the queen's party. He afterwards had the queen bound, and laid her 89 on a bed and brought her to the city, and seized the kingdom with its treasures.

Now, there was a governor named Dappula, a nephew of 90

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\* Silámegha's successor.

Silámegha, who was possessed of great wealth and had the  
 91 command of a large army. He gathered his forces together,  
 and having taken Kálavápi, advanced to Sañghagáma to make  
 92 war. The general being informed thereof, set out at once to  
 meet the enemy with an army well-furnished, and taking with  
 93 him the queen. A fearful battle ensued, and the governor  
 94 perceiving that his army was giving way, retreated with his  
 forces and ascended the hill Accha-sela. Having driven him,  
 the general returned (victorious) and lived at ease.

(While the general was absent,) the chieftains of the northern  
 95 country having heard that the city was unprotected, came together  
 96 with the people of that part and took it. This brave and success-  
 ful general, unwearied in his efforts, drove them at last away, and  
 97 returned to the city, and ruled the kingdom according to the rules  
 of justice.

98 He did all that was meet to be done for the order of monks,  
 his subjects, the lower animals—birds, beasts, and fishes—and  
 99 his kinsfolk and the army.

100 Afterwards Dappuḷa having added to his army, went against  
 the Malaya country with his two nephews, whom he had brought  
 101 with him from Rohaṇa; and having subdued all the country and  
 provinces, reached the city at night with a great host, and sur-  
 102 rounded it like a sea. His men encompassed the city all around,  
 shouting on all sides, so that with the neighing of the horses,  
 103 the trumpeting of the elephants, the sound of the gongs and  
 cymbals, the blast of the trumpet, and the tumult of the soldiers,  
 104 the heavens were like to rend asunder on that day. Whereupon the  
 general, seeing this great army, spake cheerfully unto his own men,  
 105 saying, "These three princes with a great host have come and  
 laid siege to our city. Now, therefore, I pray you tell me what  
 106 is meet to be done?" And his men of valour, thirsting for the  
 battle, answered him, saying, "From the day that your servants  
 107 entered your service, their lives have they given unto you. If  
 therefore they should, in this hour of their danger, draw back,  
 regardless of their lives, what advantage is it to their lord that  
 108 he should have maintained them so long a time in comfort?" On  
 hearing them, the king was greatly comforted, and set his army  
 in battle array at night. And in the morning, when the sun  
 had risen, he mounted his elephant that had been saddled for him,  
 107 and went forth from one of the gates, and fell upon the enemy  
 suddenly like a thunderbolt, with his thousands of mighty men,  
 108 and made a terrible slaughter among them. He broke altogether,

and scattered on all sides, the hosts of the governor that had laid seige against them ; and having stopped his men from pursuing the enemy, he arrayed his army in order, and shared with them the joy of victory. Dappuḷa, the governor, who had been utterly routed on the morning of that day, fled with the remnant that had not been slain in the field of battle to the Rohaṇa country. But the two princes who had accompanied him from thence, the general took alive, and carried them to the city, as captives. As soon as peace was thus restored to the island, this victorious and valiant general sent his forces against the eastern country to reduce it to subjection. They proceeded thither, and also against the northern country, both which they soon brought under his yoke, and compelled a great number of fighting men to join them.

The general, who now became king, thinking that he could not with safety cast off the queen, or put her to death, took her unto him to wife. And the king lived with her, and she conceived and bore him a son endued with all the marks of future prosperity and greatness. From that time forth she became greatly attached to the king ; and when the prince arrived at man's estate, the king appointed him to the office of sub-king, and gave him therewith a great portion of his wealth.

The (two) governors of the eastern country, having heard of these things, and thinking that there was danger in them to their cause, joined themselves together, and raising a large army from both their divisions, and a great sum of money, sent unto their brother Dappuḷa from the Rohaṇa country, and made a treaty with him, and encamped with their great hosts on the border of the river (Mahaveḷi). The king, when he heard of these things, spake unto the chiefs of the people, and brought them to his side, and having caused the evil-minded persons to be put to death, set a garrison in the city, and after he had done everything that was needful he proceeded with his queen and a mighty army ready for battle unto the village of Mahummāra, which he strongly fortified. And when it came to the ears of the three governors what the king had done, they encamped themselves before Koviḷāra, and made themselves ready for a great battle. And the king went up against them with his mighty army and entirely defeated the hosts of the three governors, two of whom fell in the battle, Dappuḷa only having escaped. Thus in this struggle also was the protector of the land victorious. And he returned to his capital and occupied himself with the government of the kingdom. He performed many acts of great merit, and celebrated

great feasts in connection with the great Bodhi-tree, the three great Cetiya's, and the Tooth-relic.

125 But Dappuḷa, after he had fled to the Rohaṇa, levied yet another  
126 army to do battle with the king, if so be that he followed him  
127 thither. And the king, in order to secure unto his children and  
grandchildren that they should occupy the land in peace, gathered  
together at the Thúpáráma all the monks and all the wise men,  
such as were able to discern between what was just and unjust.

And being himself well versed in all the duties of kings and the  
128 rules of government, he told them how he was minded to reduce  
the whole Rohaṇa country to subjection. And when this had  
approved itself unto them, he gathered his army of four hosts  
129 with all the materiel of war ; and after he had seen to it that the  
capital and every place of importance in the island was well  
protected, he departed from the city and went without any delay  
130 to the hill of Márapabbata (in Rohaṇa) ; and after he had sub-  
dued all the country round it, he quickly ascended to the top of  
the hill (and occupied it). And when the inhabitants of Rohaṇa  
saw (how strong was the position held by the king), they were  
131 affrighted, and submitted unto him. Afterwards the king made  
a treaty with Dappuḷa, and being puffed up with his success,  
forced from him a tribute of horses and elephants and gems.  
132 He also made the Black River\* a fixed boundary for the future  
governors of that province, and decided all the country on this  
side thereof as the king's possessions.

133 Thus did this great and glorious person deliver the island from  
the thorns of danger, and return to the city and live there in  
peace, after he had brought the government of the island under  
the canopy of one sovereign.

134 This king made the Dáma Vihára and another called Sannfra-  
tittha at the city of Pulatthi.

135 He built the monastery called Mahálekha at the Abhayagiri,  
136 and, at the cost of three hundred thousand pieces of gold, the  
Ratanapásáda, an exceedingly beautiful terraced palace with  
137 several floors, like unto another Vejayanta mansion.† Out of  
his great wealth he made also, at the price of sixty thousand  
pieces of pure gold, an image of the Teacher, and adorned the head  
138 thereof with a gem of very great value, and held a feast with  
much splendour at the inauguration thereof. On the day of the

\* The text reads *Gálha-bhogaṇ*, which makes no sense here. I think it is a mistake for *Kálaganṅa*, the Black River (*Kalu-gaṅga*).

† Śakrá's palace.

dedication of the palace he relinquished (his right to) the whole kingdom (for the sake of the religion of the land). He also made an exceeding beautiful silver image of the Bodhisatta, and placed it at the Silámegha, one of the convents of the nuns. 139

At the Thúpárama he made for the Thúpa a cover of gold, and ornamented it with bands of silver at distances from each other. He repaired also the dilapidated palace that stood there. Then he caused a great festival to be held there, and made the great elder of the Hemasáli Vihára, for whose use he had built a bath there, to expound the doctrines of the Abhidhamma. He repaired many old Déválayas, and caused very valuable images of the gods to be made for them. He gave to the Brahmans the best of such food as was meet for kings, and their milk and sugar he made them drink out of vessels of gold. To the halt and the lame he gave oxen and the wherewithal for their subsistence, and to the Tamils, who would not accept of oxen, he gave horses. To the poor who were ashamed to ask alms publicly, he gave in charity in secret. Yea, there was not one single person left in the island unto whom he had not shown such favour as was most fitting for him. Thus, having considered the manner in which it was most fit that food should be given to cattle (in charity), he set apart for their use one hundred rice fields of standing corn, with the ears thereof full of milky juice, whereon they might graze. He also strengthened the flood-gate of the Kálavápi tank. It is said that the good deeds done by him in this manner were numberless—they were so many. 140 141 142 143 144 145 146 147 148

His son, whom he had made sub-king, was now dead, but there was another born to him when he held the office of general, whom he thought worthy of filling the throne. But fearing that the other royal princes should take away his life, he had him so brought up that they got not the opportunity for killing him. Now, it is said that one day, when the enemy had laid siege to the city, he went up to his father and begged him for the war-elephant. And the king gave him the big elephant—a fearful monster like unto the elephant of Mára. He gave him also a band of practised warriors skilled in the use of all the weapons of war. And when he thought the time had come, he put on his sword and mounted the noble elephant, and went forth from the city, and routed all the besiegers and gained a great victory. And the king was so pleased with his son's valour that he made him his general. Moreover, it is said that it was even he who had marched with an army to the northern country and drove 149 150 151 152 153 154 155

away from thence the rebellious Governor Dappuḷa and his  
 156 armed host. Wherefore Dappuḷa hated him exceedingly, and  
 at the battle that was fought at Mahummára, perceiving the  
 general in the midst of the strife, he was so enraged that he  
 157 straightway urged the elephant on which he was mounted straight  
 against him, intending thereby to kill him. But, the general  
 (seeing this) caused his own tusker to pierce the beast (to the  
 158 breast) and drove him back. The king was so pleased with this  
 deed of valour that he saw, that he thereupon conferred on him  
 the office of sub-king, which he had himself held, because that  
 159 there was none else fit in the kingdom. Having thus enjoyed  
 in plenty the dominion of the island for twenty years, this king  
 died, and went up to heaven as if to receive there the reward of  
 his good deeds.

160 Even so all the riches that men lay up for themselves by  
 much suffering are lost in a moment; yet, alas! foolish men set  
 their heart on them alone.

Thus endeth the forty-eighth chapter, entitled "The Reigns  
 of Six Kings," in the Mahávaṇsa, composed equally for the  
 delight and amazement of good men.

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### CHAPTER XLIX.

1 **IN** the death of his father, the sub-king (Dappuḷa III.) came  
 to the throne. He was able both to keep down his enemies  
 and to gain over his friends. And he had a queen named  
 2 Sená, whom he loved very dearly. She was fair to look upon, and  
 was endued with wisdom, and had a little son whom she bore to  
 3 him. He bestowed the offices of sub-king on his eldest son, and  
 gave his daughters away to the other governor of the Rohana to  
 4 be his queens. This king bestowed also offices on various persons,  
 to every man according to his deserts, and gained the love of  
 the people by the exercise of the four kingly virtues. And it  
 5 happened to him that he had on one occasion to go to Mañihíra.\*  
 And while he tarried there he heard that the provinces on the  
 6 border were stirred up (with revolt). Whereupon he straight-  
 way sent his eldest son and the chief of his army thither, saying  
 7 unto them, "Go and pacify the country." And after they had  
 set out thither, certain evil-minded men, whose hearts were set on  
 stirring up strife, spoke falsely to them, and caused them to

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\* Minneriya.

break faith with their master. Thus they twain became traitors, 8  
and sought to take possession of the country. But when the  
king heard thereof, he proceeded forthwith to Dúratissa, and put 9  
both of them to death, and seized all their treasures, and having  
destroyed all that were confederate with them, returned again to  
the city of Pulatthi.

At that time there was a prince, Mahinda by name, the son of 10  
Dátbásiva, a governor, who was also lord of the Rohaṇa  
country. And this prince, having offended his father, sought 11  
the king. And he was much pleased to see him, and showed  
him all the favour that he deserved; and that he might 12  
strengthen the bonds of friendship (between them) he gave the  
prince his daughter Devá to wife, and sent him to Rohaṇa with  
an army. And the prince, having subdued the Rohaṇa with the 13  
aid of the king's army, drove his father to India and took  
possession of the country.

And the king built a goodly ticket-hall at the Mahá Vihára, 14  
of great strength, and gave the village of Mahánáma for the 15  
support of the Kholakkhiya statue of the great Sage. He gave  
suitable gifts also to the Vaḍḍhamána Bodhi-tree, and repaired  
the ruined house that stood there; and in order to preserve it 16  
he gave the fruitful village Koṭṭhagáma. To the Niláráma  
Vihára he gave the village Kálussa, and to the Loha statue the 17  
village A'rámassa. He restored many ancient buildings also,  
and caused many images to be made for them, and built a great 18  
many houses, Cetiya's, and viháras. And being a man of great  
compassion, he built a hospital for the city of Pulatthi, and  
another at Paṇḍáviya with a fruitful village attached thereto. 19  
He built hospitals for the halt and the blind in divers places.

And the judgments which had been righteously pronounced in 20  
cases he caused to be recorded in books, and ordered that they  
should be kept in the king's house, for fear that they may be  
perverted by corrupt means.

And to the Nága-vaḍḍhana Vihára he gave many villages 21  
for its support, and intermeddled not with the grants of former  
times, but gave effect to all previous statutes. Yea, even all the 22  
great charities which his father had established, as also every  
other good act of his, he preserved with the love of a son.

And the queen also of this great king did many good deeds. 23  
She built the Kaṇṭaka Cetiya at the Cetiya-pabbata, as also the  
rock temple Jayasena, which she gave to the country-priests 24  
together with the village Mahummára. She built also a

25 second convent, called Silámegha, for the use of the sisterhood,  
 and provided the sisters of the (old) Silámegha with all the  
 26 necessaries of conventual life. Those villages also which had  
 passed to aliens in former times she redeemed by payment in  
 27 money, and restored them to the selfsame vihára. She caused  
 the branches of all great trees at the Cetiya-pabbata to be cut  
 down, and made offerings of flags and banners of divers colours  
 28 to be hung thereon. She repaired the terraced house on the  
 eastern vihára, and brought back to fruitfulness the unfruitful  
 29 village Ussána-vitthi that belonged to it. She also restored  
 the Giri-bhaṇḍa Vihára that had gone to decay, and set apart  
 villages for the support of the priests who dwelt therein.  
 30 And she built also the house called Dappuḷa-pabbata, that  
 stands on the mango grove, and, having provided it with the  
 four necessaries of monastic life, she dedicated it to three hundred  
 31 priests. The king also built the Nīlagalla A'ráma, a vihára of  
 great beauty, and constructed a very profitable water-course,  
 32 and gave it for the use of that vihára. And he repaired the  
 breaches in the Arikári Vihára also, and built anew a ticket-hall  
 33 with a terraced house, and erected the Cetiya called Senaggabo-  
 dhi-pabbata at Váhadípa.

And as he was a man of great learning, he caused the doctrines  
 34 to be preached at the three houses of the priesthood, and compelled  
 the priests to accept his offering of alms-bowls, well-strung and  
 wrought in iron. Yea, he left nought undone that pertained  
 35 unto charity. To such poor women as were of good repute he  
 gave jewels, and to them that were in need of food he sent it  
 36 unto them, and generally at night. He set apart fields of grain  
 that cattle might graze thereon, and gave food that had been  
 cooked to crows and other birds, and fried rice mixed with sugar  
 37 and honey to children. In this wise did this chief of men, unto  
 whom there was a large following, perform many acts of great  
 merit and enjoy the good things of the earth, and leave it at the  
 end of five years.

38 And on his death his son Mahinda,\* a prince endued with  
 every beauty and virtue, became the king of the Sīphalese. The  
 39 law was as a banner and a light unto him, and he devoted himself  
 wholly to the pure doctrines of religion, so that he was known  
 40 throughout the land as Dhammika Silámegha. And he neglected  
 not to perform all those things that were in keeping with the

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\* Mahinda III., or Dhammika Silámegha.

commandments of religion, as they had been done by former kings. But evil he abhorred utterly.

And so that he might carry out new works at the Ratana- 41 pásásda, the king gave thereto the water-course called Geṭṭhumba, to be held for ever. And having repaired many old places of 42 worship that were in ruins, and having performed many other good works, he passed away after he had reigned four years.

Aggabodhi\* then raised the canopy of dominion in the city, 43 and with his reign he bestowed on all living beings the blessings of health and happiness. And to do honour to the Tooth-relic, 44 he held a great feast that was worthy of all the virtues which adorned the Teacher, and another great feast also in honour of the (golden statue of the) supreme Buddha, which his grand- 45 father had made.† This ruler of men built a pariveṇa and called it Udayaggabodhi, that so his name and that of his father might be had in remembrance; and he built another, which he called 46 Bhúta, and dedicated it to his teacher and three hundred other priests, with lands attached thereto. He gave the village Oúlavápiya and the two villages Kálúla, and Mallavátaka to the 47 preaching-hall. He forbade also the bringing in into the inner 48 city of flesh, fish, and strong drinks on the Upósatha days. And 49 it was customary with him, after he had made obeisance at a shrine or to the priesthood, carefully to wash his feet when he departed from the temple, saying, "Let no sand even be lost by cleaving to the soles of my feet." Whatsoever act tended to 50 heaven, or whatsoever act tended to Nibbána, this (man) who took delight in the three sacred objects performed them all.

He was constant in his attendance on his mother, both by day 51 and night; and he was wont daily to wait on her betimes and anoint her head with oil, and cleanse her body, and purge the 52 nails of her fingers, and wash her tenderly, and dress her in clean and soft clothing. The garments also that she had cast off he 53 washed with his own hands, and sprinkled on his crowned head the water in which they were dipped. He made offerings of 54 flowers and perfumes to her as at a shrine, and then bowed himself before her three times, and walked round her with great 55 reverence, and commanded that her servants should be provided with meat and raiment, according to their desire. And afterwards 56 he fed her from his own hands with dainty food, and himself ate of the remnants, whereof he scattered a portion on his own head.

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\* The Eighth. † Mahinda II.

57 And after he had seen that her servants were fed with the best of  
 the king's table, he perfumed and set in order her bed-chamber, in  
 58 which he had himself laid out her bed carefully with his own  
 hands. And then he washed her feet and anointed them with  
 59 soft and sweet-smelling oil, and, setting himself down by her  
 side, he rubbed and pressed her legs until sleep came over her.  
 Then three times walked he round her bed with great reverence,  
 60 and having made proper obeisance to her, he commanded her  
 servants and slaves to keep watch over her. And when he  
 departed from the bed-chamber he turned not his back upon her,  
 61 but stepped backwards noiselessly till he could not be seen, and  
 bowed again three times towards where she lay ; and bringing  
 to mind oftentimes the service he had done unto his mother, he  
 62 returned to his palace in great joy. In this selfsame manner did  
 he serve his mother all the days of his life.

On one occasion, when he spake disdainfully to his servant, and  
 63 called him a slave, it grieved him so that he himself sought to  
 obtain his servant's forgiveness. Being endued with wisdom  
 (and piety) he persuaded his mother to offer him up as a slave  
 64 to the Order, and got back his liberty by the payment of a sum  
 of money that was equal to his value.

And thus, having devoted himself to acts of piety, and having  
 65 conferred benefits on the (whole) island, he departed for the  
 world of the gods in the eleventh year of his reign.

His younger brother Dappula\* then became king, and he  
 66 maintained all the customs which had been enforced by former  
 kings.

At this time the sons of Mahinda, the lord of Rohaṇa, were  
 67 driven out of the country by their father ; and they sought their  
 mother's brother the king, and when he had inquired of them  
 touching the matter, and being desirous of the welfare of his  
 68 kinsfolk, he gave them a large army and sent them to make war  
 against their father. But Mahinda, the ruler of the Rohaṇa,  
 69 having heard these things beforehand, began the war himself  
 with the great army that he had ; and the two rebellious sons  
 gave their army in command to a captain and fled from the field  
 70 of battle ; but they came back and dwelt in the service of the  
 king, and the event pleased the father of the princes greatly,  
 71 but he perished in making war with another of his kinsfolk, who  
 72 also fell in the battle. The king then gave his daughter Deva,

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\* The Fourth.

who was a princess endued with all graces and virtues, to his sister's son Kittagabodhi to wife ; but this prince left his brother Dappuḷa to minister unto the king, and set out with a great army fully equipped to the Rohaṇa, and became the chief of that province, and lived there in the enjoyment of every prosperity with his sons and daughters.

The king rebuilt the old house of the Bodhi-tree, so that it may last, and ornamented it with works inlaid with gold, and after he had fitted it up in a manner so that it was worthy of his own kingliness and the perfections of the Teacher, he held a great feast in connection therewith. He repaired the old house at the Hatthi-kucchi Vihāra and converted the rock at Vāhadīpa into a vihāra, which he called Lāvārāma. At the Jetavana Vihāra he made a golden image of the great Sage, which he conveyed to the Bodhi-house, and held a festival of so great splendour that the mind of man could not imagine it. He made gifts of clothes every year throughout the island, and caused the Mahāpāli alms-hall to flourish. Of the refectories also he took great care. He commanded that gifts equal to his weight of precious things in the balance should be given to the poor, and repaired the old buildings and maintained the faultless customs of ancient kings.

And this king had a general named Vajira, who was a man large in heart ; and he built the Kacchavūla A'rāma for the Paṇsukūlika priests, and covered the Thūpa house at the Thūpārāma with tiles of gold as became it, and fixed doors also of gold to the house. Thus did this chief of men reign for sixteen years, and proceed at last to that country where all living things must go.\*

After this king had passed away to the world of the gods, Aggabodhi† caused himself to be proclaimed king. But his father, before him, had not made Mahinda, his brother's son, a governor, that so he might ensure the kingdom to his own sons. Whereupon Mahinda, seeing that he could give no assistance to his kinsfolk and his younger brethren, and being much troubled in mind how he should entreat them kindly, he departed to the opposite coast (with all his brethren). But (when Dappuḷa was dead) they returned again to the island. And when Aggabodhi heard thereof, he sent a large force against them, and routed them, and cut off their heads.

And he caused inquiry to be made to the wants of the three

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\* Cf. "To that bourne from which no traveller returns." † The Ninth.

88 brotherhoods, and took steps whereby to put an end to crimes  
 89 throughout the island. And when it was told him that the  
 priests of the smaller viháras were wont to take their morning  
 gruel at the Mahá Vihára, he was greatly dissatisfied therewith,  
 and gave unto these viháras the large village of Kanṭha-piṭṭhi,  
 90 and the village Yábála, and the fruitful village Telagáma, and a  
 water-course, and ordained that those priests should henceforth  
 91 take their gruel each one at his vihára; and the priests of those  
 viháras gratefully accepted the gruel that he had thus provided  
 for them. And he caused drums to be beaten throughout the  
 92 island for the gathering together of beggars, to whom he gave  
 presents of gold for three days, to each man according to his  
 need. And when he had done many other good deeds like unto  
 93 them during three years, he departed this life to behold, if per-  
 adventure he might, the fruits of his cheerful faith in the three  
 sacred objects, with the eyes of heavenly wisdom.

94 Of a surety, therefore, every bodily thing endureth not, inas-  
 much as even the all-knowing Buddhas have yielded unto death.  
 Let the thoughtful man, therefore, renounce the love of life and  
 become a man of true wisdom by attaining unto Nibbána.

Thus endeth the forty-ninth chapter, entitled "The Reigns of  
 Five Kings," in the Mahávaṇsa, composed equally for the delight  
 and amazement of good men.

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## CHAPTER I.

1 **T**HEN Aggabodhi's younger brother Sena raised the canopy  
 of dominion in the city. And as he had great riches, he  
 added to the welfare of all men, whom he considered as his  
 2 beloved children. He followed not only the customs of former kings,  
 3 but introduced other good customs which had not been before. To  
 the monks, and to the nuns, and to his kinsfolk, and to all the  
 dwellers of the kingdom—yea, even to birds and beasts and fishes—  
 4 he did what was rightful to be done. But he caused Mahinda\*  
 (the prince), who had gone to the opposite coast, to be killed, and  
 5 thus freed himself of all rivals to the throne. He made exceed-  
 ing great presents to the poor and needy, and to priests and  
 Brahmans he gave the best of the king's table.  
 6 And he had three brethren younger than himself, to wit,

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\* This Mahinda was the king's cousin. See *infra* chap. XLIX., v. 84  
*et seq.*

Mahinda, Kassapa, and Udaya. Of these, Mahinda became sub-king, and governed his conduct according to the king's wishes and served him well and faithfully. 7

And the king had a queen-consort, whose name was Saṅghā. And it was so, that on one occasion when the king had gone to a seaport to take his pastime in the sea, Udaya, the governor, tarried behind in the city and carried off Nálá, his aunt's daughter, who lived under the king's care, and took her to the city of Pulatthi.\* And (when the king returned from the seaboard, and it was told him what had been done) his anger was not kindled against his brother. But he entered into an inviolable covenant with him, and bade him be of good comfort, and sent his chief governor, and brought him back hither.† And the two princes henceforth lived in peace with each other, and gave their protection to the religion and the inhabitants of the land. 8 9 10 11

And in process of time the king of Paṇḍu, who had a great army, came hither from India, and began to subdue the country. And when the king heard thereof, he sent a great host to oppose him. But the king of Paṇḍu, seeing that there was strife amongst the king's ministers, took advantage, and laid waste the whole of the northern country, and built up fortifications in the village Mahátalita. Thereupon a great number of the Tamils, who were scattered about the country, joined themselves to him, whereby his power was greatly increased. And the king's host went thither and gave him battle. And the king of Paṇḍu went out into the field mounted on an elephant. And the host of Tamils beholding their lord the king's face were filled with strength and courage, and were ready (each man) to give his life for the king. But the hosts of the island were greatly discouraged by the king's absence, and broke and fled on every side. Whereupon the army of the king of Paṇḍu straightway hotly pursued the fugitives, and, like unto the hosts of Mára, spread destruction all over the land. And when the king had heard that the army was defeated, he collected all the treasure that he could lay hands on, and fled from the city towards the Malaya country. And when Mahinda, the sub-king,‡ who fought riding on his elephant, saw that his army had fled, he thought thus within himself: "Of a surety it is not in my power to withstand this great host alone, and it pleaseth me not to suffer death at the hands of this vile hordé. Better is it, therefore, that I should die by my own hand." So saying he cut off 12 13 14 15 16 17 18 19 20 21 22 23

\* Polonnaruwa.

† Anurádhapura.

‡ This prince was evidently bringing up the rear of the army. Cf. v. 18.

24 his head even as he sat on his elephant, and many of his faithful  
 followers, seeing this, cut off their heads also ; and the Tamil  
 25 hosts rejoiced and were exceeding glad thereat. But Kassapa,  
 the governor,\* having heard of these things (resolved to blot out  
 the disgrace that had befallen them), and having provided him-  
 self with weapons, and clothed himself in armour, mounted his  
 26 noble horse and proceeded to Abhaya Vihára. Alone, and with  
 none to help him, he fell upon the enemy and broke their ranks,  
 27 like unto a Supanna† drawing out serpents from the ocean ; and  
 he stopped them from advancing any further, and himself escaped  
 28 unhurt. And that solitary horse (moved so quickly that he) was  
 like unto a line of horsemen. But Kassapa, seeing that his men  
 29 followed not to help him, thought to himself, “ Wherefore should  
 I, but one man, kill myself and thus fulfil the heart's desire of  
 my enemy? Whereas, if I live, peradventure I might avenge  
 30 myself on them some day, and fulfil my own heart's desire. It  
 seemeth meet to me, therefore, that I should flee from the field of  
 battle.” Accordingly this mighty and fearless man of valour  
 broke through the host of the enemy and reached Koṇḍiváta in  
 31 safety. Whereupon the forces of the king of Paṇḍu took  
 possession of the city ; and they brought the head of Mahinda,  
 32 the sub-king, and showed it unto him ; and when he saw it  
 he ordered that the dead body of the prince should be burnt,  
 and that all the funeral rites of the Paṇḍian country be given to  
 33 it also. And they took all the precious things that were in the  
 king's treasury as they had been commanded, and likewise also  
 34 of the things in the city and in the viháras. All the jewels that  
 was in the king's palace, the golden image of the Teacher, and  
 the two eyes of precious stones of the stone statue of the Sage,  
 35 the golden covering of the Thúpáráma Cetiya, and the golden  
 images that were enshrined in the different viháras ;—all these  
 36 he took away and made Laṅká of none value whatsoever ; and the  
 beautiful city he left desolate, even as if it had been laid waste by  
 37 evil spirits. And the (fugitive) king placed watches along the  
 highway in divers places, and lived in great anxiety at the meeting  
 38 of the two rivers. And the king of Paṇḍu (after he had laid  
 waste the country) sent messengers to the lord of Síhala, that he  
 39 might make a covenant of peace with him. And when he (the  
 40 lord of the Síhalas) had seen the messengers, and heard the

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\* Another brother of the king.

† A mythological bird, represented as half man and half bird—the vehicle of Vishnu.

message from them, he hearkened unto all that they had said. And so that he might secure his own safety, he entertained the messengers well, even according to their own desire, and sent his own messengers unto the king with presents of two elephants and all the jewels that he had. And when the king of Paṇḍu 41 heard of these things, he was well pleased, and giving the great city on that selfsame day in charge unto the king's messengers, he left it, and, reaching a port, immediately departed in a ship and 42 went to his own country in safety.

And the king Silámegha\* returned afterwards to the city, and, 43 having restored the country to its former condition, he reigned in peace. And he made Udaya, his second brother, the chief 44 governor, and gave him the southern country for his support. But soon afterwards he was afflicted with a sore disease, and 45 entered the gate of death, having done many deeds of merit. And they say that the Governor Kassapa (the king's third 46 brother) had fallen in a battle with (the forces of) the king of Paṇḍu, while he dwelt at Pulatthi. Now, this Kassapa had four 47 noble sons, who were all gifted with marks of future greatness; and the eldest of them was Sena, a strong and valiant prince, 48 full of energy, and well fitted to govern a kingdom. And there was none like unto him in any respect. Therefore the king 49 bestowed on him, in due form, the chief governorship (that Udaya had held), and gave the southern country with the *materiel* of war thereof.

And Kittagabodhi, the chief of the Rohaṇa, had four sons 50 and three fair and lovely daughters. And his sister caused the 51 eldest son, the prince Mahinda, to be put to death, and took possession of the country and its treasure. Whereupon the three 52 princes, being provoked to anger at the murder of their brother, fled to the king's court, taking their three sisters with them. And the king, being a man of great lovingkindness, was filled 53 with compassion on seeing their forlorn condition, and pitied them like his own children, and brought them up lovingly in all comfort as if they were the offspring of the gods. In process of 54 time the king provided Kassapa, the eldest of them, with an army, and charged him to go and take possession of the country (that was his inheritance). And so he proceeded thither and put 55 his aunt to death, and brought all the provinces of the Rohaṇa under him, and dwelt there, free from all danger. And then he 56

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\* Evidently another name by which king Sena was known.

- sent and called his two brethren, Sena and Udaya, and divided the country among them, and lived peacefully with them.
- 57 And the three royal maidens whom the king had brought up came of age and were fair and beautiful as goddesses. And the
- 58 king raised the one called Saṅghá to the rank of a queen, and gave her to the sub-king (Sena)\* to wife, with treasures equal
- 59 in value to his kingdom. And to the younger brother Mahinda, who was endued with every virtue, and skilled in all the arts, the
- 60 king gave the other two beautiful princesses, Tissá and Kittí, with a dowry according to his desire.
- 61 Thus did the king render all good offices to his kinsfolk and gain the goodwill of his people by making gifts and by other
- 62 deeds of kindness. And as he was endued with the ten virtues of kings, he walked in the path of righteousness and enjoyed the land.
- 63 And he built, as it were by a miracle, a great vihára at Ariṭṭha-pabbata, and endowed it with great possessions, and
- 64 dedicated it to the Paṇsukúlika brethren. And he gave to it also royal privileges and honours, and a great number of keepers
- 65 for the garden, and servants, and artificers. And as he desired to attain to the position of a Buddha, this lord of the land caused a palace of many stories to be built at the Jetavana Vihára, and
- 66 made an image of the Conqueror wrought in solid gold, and placed it there, and endowed it with great possessions, and made
- 67 the priests to live therein. At the large parivena of this selfsame vihára he restored, in great splendour, the mansion that had
- 68 been destroyed by fire, and built the Viraṅkuráráma at the Abhaya-giri temple, and dedicated it to the priest of the Mahásaṅghika
- 69 and Theriya Succession. And together with his queen Saṅghá he built the Pubbáráma, and provided it fully with the four
- 70 requirements of monastic life. This wise and great king, together with that selfsame queen, built also the dwelling-place for the priesthood called Saṅgha-Sena, and gave unto it great
- 71 possessions. And for the Hair-relic he wrought a casket all of gold, and held a great festival in honour of the shrine; and
- 72 this glorious person dedicated to it his kingdom. To the Cetiya-pabbata he gave the very profitable channel, Kāṇavápi, and commanded that the three robes should be given to the priests that dwelt throughout the island.
- 73 With the help of the great tank Thusavápi he built several

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\* The king's nephew, Kassapa's eldest son. See *infra*, v. 48.

smaller tanks at the city of Pulatthi, and he also built the dwelling-place for the priests called Senaggabodhi, with lands and care-takers attached to it. He caused the Mahápáli alms-hall 74 in that city to be furnished full well with victuals, and erected a Mahápáli alms-hall at the Mahánetta-pabbata, also for the use of the whole priesthood. He built a house for the sick on 75 the western side of the city, and gave an alms of gruel and other victuals for the destitute. This famous man also built a 76 separate kitchen for the Paṇsukúlíka priests, and caused food to be served to them daily in proper order. And when he held the 77 office of chief governor he built separate rooms at the Kappúra Pariveṇa and the Uttarálha Vihára, which he called after his own name. And as he had great riches, three times gave he 78 gifts to the poor and needy, equal in value to his weight in the balance, and did also many other deeds of great merit. His queen, 79 Saṅghá, also built the dwelling-place for the priests, called Mahinda-Sena, at the Northern Vihára, and caused them to live there. And that goodly vihára, Dappuḷa-pabbata, that the 80 minister Mahádeva commenced to build in the reign of that valiant king Dappuḷa, and likewise the vihára Kassapa-Rájaka, 81 that the minister Dáru Kassapa had commenced, were both of them finished by this king. And Bhadda, the captain of his army, 82 built a pariveṇa, which he called Bhadda-Senápati, with slaves and lands attached thereto. And his minister Uttara built a 83 goodly dwelling-place at the Abhayagiri temple for the priests, which he called Uttara-Sena, and gifted unto it the necessaries of monastic life in great abundance. And Vajira, the minister, 84 built the dwelling-place Vajira-Sena, and the minister Rak- khasa the dwelling-place Rakkhasa.

And pondering over the violent deeds that the king of Paṇḍu 85 had done, this king, who had the power of discerning between good and evil, died in the twentieth year of his reign, while he yet dwelt in Pulatthi. Like unto a lamp that a strong wind 86 had put out, passed he away from the land, to make place, as it were, for the brave Sena to ascend the throne.

Prosperity, and life itself, are both uncertain, and so are 87 friends and relations. Look then, for example, at the fate of this chief among men who entered all alone into the terrible jaws of death.

Thus endeth the fiftieth chapter, entitled "The Reign of One King," in the Mahávaṅsa, composed equally for the delight and amazement of good men.

## CHAPTER LI.

1 **A**ND on the death of Sena (or Silámegha), the chief gover-  
 2 nor Sena, having done all that was meet to be done in  
 honour of the deceased king, entered the city at the head  
 of a well-furnished army, and made himself king over the country.  
 And as if he were displaying to the world the virtuous lives of  
 3 the kings of a by-gone age, he was pious and yet brave, rich and  
 yet greedy of nothing, a cheerful giver always bent on charity, a  
 man of great possessions, strong in army and the materiel of war.  
 4 His fame was without spot or blemish, and his glory was unsullied,  
 as if he had put the sun and moon together to shed their lustre  
 5 jointly. And as he was full of stainless virtue and possessed a  
 power of discerning between good and evil, and had a great insight  
 into the nature of things, he passed safely through the torrents of  
 sin and despised the vanity of a ceaseless existence.

6 And he had a wife by name Saṅghá, whom he raised to the  
 rank of queen-consort after he had conferred on her the privileges  
 7 that were due. And his younger brother Mahinda, a man of  
 wisdom, he appointed to the office of sub-king, and gave him the  
 8 southern portion of the country. But Mahinda had done a wicked  
 thing in the king's house. And when it was known to him that  
 this thing had come to the ears of the king, he disguised himself  
 and departed forthwith with his wife and children to the Malaya  
 9 country. Now, about that time the queen Saṅghá had borne a  
 son to the king, like as if she were displaying to him the image  
 10 of the beautiful son of Panáda. As soon as the child was born the  
 king saw him, and was delighted like unto Suddhodana at the  
 11 birth of Siddhattha in the Lumbiní park. And when the day was  
 12 come for the naming of the child, the king thought thus within  
 himself: "My son is the child of prosperity and of merit, and he  
 seemeth fit to govern not only one island but the whole even of  
 the Indian continent." So he conferred on him on that very day  
 the office of sub-king, with all honour, and gave him the southern  
 13 country. But he who had aforesaid been the sub-king cunningly  
 regained the king's favour, while he yet lived in the Malaya  
 country, and returned to the captial with his brother's leave.

14 And attended by a great number of priests in the three  
 brotherhoods, he sought the king's presence and entered into an  
 15 inviolable covenant with him. And Tissá, the consort of this sub-  
 16 king, had a daughter named Saṅghá; and Kittí also, his other wife,  
 17 had four sons and one daughter. And the king, who was a crafty

man, took counsel with his ministers, and married Sañghá, the 18  
 beautiful daughter of the sub-king, to his son Kassapa, thinking  
 thereby to confirm his younger brother in his faith in the king's  
 goodwill towards him. And he restored also to his younger 19  
 brother the southern country, and gave to the prince, for his 20  
 support, many of his own possessions also, and the revenues of the  
 whole kingdom. But being desirous of the welfare of the country,  
 he kept the government of the kingdom in his own hands. And 21  
 the prince and his princess lived together in peace and harmony,  
 doing many deeds of merit, and begat sons and daughters of good  
 fortune and great promise.

And when the lord of the land had held the festival of the 22  
 Tooth-relic with all honours, he ascended the beautiful temple  
 Ratana, and perceiving that the pedestal was empty whereon 23  
 the image of the supreme Buddha stood, wondered why it was  
 so. And his ministers answered him and said, "O lord of the 24  
 land! knoweth not your majesty how in the days of thy royal 25  
 uncle, king Pañdu, came hither and laid waste the island, and  
 carried off every costly thing that was therein?" And when the 26  
 king heard this he was sore ashamed, yea, even as if the shame  
 of his defeat had fallen on him. Wherefore on that self-same  
 day he commanded his ministers to see to it that an army  
 was raised. Now, it came to pass that at that very time a 27  
 prince of the royal family of Pañdu was come hither, having  
 formed a design to overthrow that kingdom because he had  
 been ill-treated by his king. And when the king saw him he 28  
 was much pleased, and having done unto him all that was meet to  
 be done to a stranger, he proceeded to the port of Mahátittha,  
 and busied himself there in collecting a large army and all the 29  
 materiel of war, without omitting aught that was wanting. And  
 when he had put his men in order, so that they looked like  
 the hosts of the gods, this famous king gave the command of his 30  
 army to his chief captain, and charged him that he should take 31  
 the prince of Pañdu with him to the country of the Pañdians, and  
 put the king thereof to death, and recover all the treasures and  
 other things that had been carried away from the island, and,  
 having set the young prince upon the throne, return hither in all  
 haste. And the chief captain promised to do all that had been 32  
 commanded him, and taking leave of the king straightway entered  
 into a ship with his men. And when he had landed on the other 33  
 side with his men and all his materiel of war, he laid waste the  
 coast and encompassed the city of Madhura. And when he

34 had laid siege to the city, he caused the gates thereof to be shut, so that there was no communication whatever either from within or without. And then he set fire to its battlements, towers, and  
35 storehouses. And while the army of the Sinhalese was besieging his city and laying waste the country round about, and destroying  
36 his hosts, king Paṇḍu heard thereof, and made haste thither  
37 with his army and gave them battle. But the number of his men sufficed him not. And being himself wounded with an  
38 arrow, he left the city to its fate and fled from the field of battle on the back of an elephant, and gave up his life in the wrong place. And his queen also died with him at the same time.  
39 And after that the army of the Sinhalese, fearing nothing, entered the city and spoiled it of all that was therein, like unto  
40 the gods who spoiled the city of the Asurs. And the chief of the army reached the king's palace and found therein the treasures that had been carried away from the island, and many  
41 other things also of great value. And he took possession of all these things, and also of all the riches found in the city and in the  
42 country. And he kept the supreme power in his own hands, and placing the young prince under his control, he made him king over the country with all the ceremonies that were due, and gave  
43 the country into his keeping. And he took many men and horses and elephants as it pleased him, and, fearing no danger from any quarter whatever, halted his army wherever he chose,  
44 and reached the sea-board and rested there according to his good pleasure ; and from thence the skilful captain entered into a ship,  
45 as if he were bound on a voyage of pleasure, and reached Mahā-tittha ; and having saluted the lord of the land and related the story of his enterprise, he showed forth all the treasures that he  
46 had brought with him. And the king said, "It is well," and bestowed great honours on him. And having accompanied the  
47 rejoicing army to his own city, the king held a feast of triumph and drank wine in honour of this victory.

48 He gave abundantly to the poor according to their need. And as he cared not for his own profit, he restored to its former condition everything of importance throughout the island. He caused the golden images to be kept in their proper shrines, and fixed again the image of the Teacher on the empty altar in  
50 the Ratana temple. Thenceforth he did what was necessary to protect the land and inspire confidence, and made it difficult for the enemy to overrun the island any more. He then greatly increased the cultivation thereof, and made the island look like

Uttarakuru.\* And the people, who had been heavily oppressed 51  
under his predecessor, now rejoiced and were glad, as if from the  
fierce heat they had come to the shelter of a rain-cloud.

And it was in the twentieth year of this king's reign that the 52  
Paṅsukūlika brethren left the Abhayagiri and departed thence.

And Mahinda, the sub-king, repaired the goodly house that 53  
stood near the illustrious tree of the Teacher, and made it  
pleasing to the eyes and pleasant to look upon. And when the 54  
carpenters who were employed in building it perceived that a  
branch of the fair Bodhi-tree was being rubbed against the  
scaffolding, and thereby bruised, they knew not what to do, and 55  
went and told it to the sub-king. Whereupon he went and made  
a great offering to it, and spake these words : " O Teacher ! if 56  
now thou wert born for the good of all living beings, and if by  
the building of this house, of which none can tell the value,  
I shall gain merit, then, I pray thee, let this branch spring 57  
upward, that so I may be able to build this house." And  
when he had made this supplication he bowed himself to  
the ground before the tree, and departed to his house. And 58  
behold ! in the night the branch of the king 'of trees sprang  
upward. And in the morning the workmen saw it, and went and  
told their lord of what had happened. And the sub-king was 59  
exceeding glad thereat, and told the news to his brother, the  
king, and made great and costly offerings to the tree. He also 60  
built the vihāra, Mahinda-Sena, and gave it to the Order with a  
grant of lands. He gained other merits also : to wit, the gift of 61  
the parasol that he used, the garments and sandals that he wore,  
gifts of rice to journeymen priests, and the dedication of a  
bath with refectories. Thus this sub-king, having done these 62  
and other acts of lesser merit, passed away according to his  
deeds in the thirty-third year of the king's reign.

And on the death of the sub-king the king appointed his 63  
youngest brother, Udaya, to the office, and gave him all his pos-  
sessions. And the king fed and gratified the poor and needy by 64  
a gift of costly things equal to his weight in the balance. He  
purged the three brotherhoods by causing them to dwell in unity,  
after enforcing the rules of discipline. He loved meritorious 65  
deeds ; and so he filled one thousand golden saucers with pearls, 67  
and, placing a costly gem on each of them, gave them with

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\* In Buddhist mythology, one of the four great continents (Mahādīpa)  
supposed to abound with wealth and plenty.

great pomp to one thousand Brahmans, whom he fed with milk-  
 rice in polished vessels of gold. And he gave unto them sacred  
 threads of gold, and clothed them likewise with new garments  
 68 according to their heart's desire. To all the monks in the  
 island he made gifts of robes, to each one a suit; and goodly  
 69 clothes to all the women, to each one a cloth. And when he  
 had repaired the Lohapásáda, so that it looked like the Vejayanta  
 (mansion of the gods), he placed therein the statue inlaid with  
 70 gems firmly imbedded in gold. And when it was told that the  
 building had been used by great and holy men (of old) as an  
 Uposatha hall, he made it a dwelling-place for ever to the Order,  
 saying, "Never may this house be empty even for one moment!"  
 71 And to this end he gave villages for its support, and appointed  
 watchmen to keep watch over it, and commanded that about  
 72 thirty-two monks at least should dwell there always. He made  
 the Maṇimekhalá dam on the river, and a sluice for the Maṇi-  
 73 hira tank. He built also the Kāṇavápi tank at Kaṭṭhanta-  
 74 nagara, and a hospital at Cetiyaḡiri. He multiplied the revenue  
 of the Buddhagáma Vihára, the Mahiyaṅgana Vihára, and the  
 75 Kúṭatissa Vihára, by giving lands for their support. And to  
 the Maṇḍalagiri Vihára he gave some of his own possessions  
 76 also. He built a lofty house at the Uttarálha Pariveṇa, and  
 gave a village to the image of Buddha called Mahásena, and set  
 guardians over it. He made an image-house also for the Sobhha  
 77 Vihára. In the temple at Maṇimekhalá he put an image of the  
 Bodhisatta, and after he had repaired the house of the stone  
 78 image of the great Sage he conveyed the image, with its pavilion  
 also, and placed it there. And when he had made a cistern for  
 79 the king of trees, he held a great feast in honour thereof. And  
 the whole of the Ratana Sutta he caused to be copied in leaves  
 of gold, and held a great feast, and caused the Abhidhamma to  
 80 be preached. And he brought forth the image of A'nanda, and  
 carried it in procession round about the city, and then caused  
 81 the Paritta to be recited duly by the Order, and saved the people  
 from sickness by sprinkling the holy water thereof upon them.  
 Even so drove this king the fear of pestilence from the land.  
 82 And he got himself to be anointed at the Hemaváluka Cetiya,\*  
 and charged it to be written that this should be regarded as a  
 83 custom every year (by the kings who came after him). To four  
 thousand of the poor he gave food and raiment in charity on the

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\* Ruvanṇeli Dágoba.

four Uposatha days of the month. He held the joyful feast of 84  
 May, and joined with the meaner folk in their pastimes. And  
 he gave them meat and drink and raiment, according as it  
 pleased them best. To the brethren in all the island he gave 85  
 alms daily; and he satisfied the wants of the needy, the way-  
 farer, and the beggar, by giving them gifts.

And Saṅghá, the king's consort, built at Abhayuttara\* the 86  
 Saṅgha-Sena Vihára, that was like unto a rock in appearance,  
 and filled it with wealth. She made also a crest of blue for the 87  
 stone image of the Sage, and offered daily offerings to it with all  
 marks of honour.

Moreover, Tuṭṭha, the valiant chief captain of the king, built 88  
 the pariveṇa Sena-Senápati, and endowed it with great  
 possessions.

So this great king, who was an example to many, did many 89  
 good deeds, and entered into the world of the gods in the thirty-  
 fifth year of his reign.

Thereupon Udaya, † his younger brother, became king, and he 90  
 sought diligently to increase the prosperity of the island. And 91  
 he raised Kassapa, his brother's youngest son, to the office of  
 chief governor. And as it seemed meet to the king that he 92  
 should show favour to his kinsfolk, he gave Sená, the sub-king's 93  
 daughter, to Kassapa to wife, and Tissá, the other daughter, he  
 kept to himself.

And Kittagabodhi, the governor, the son of the sub-king 94  
 Mahinda by the princess Kittí, a man of a rash temper, became  
 a traitor to the king. And he disguised himself and departed 95  
 secretly at night, and went alone to the Rohaṇa. And there he 96  
 made the people to be as a tool in his hands, and laid waste the  
 whole country, and caused his uncle, who dwelt there, to be killed.  
 And when the king heard of these things he was exceeding 97  
 wroth, and sought diligently how he might bring him to the  
 capital. And then he sent and called his brother's son, the 98  
 sub-king Kassapa, and spake thus unto him: "O thou, who art  
 the favourite of fortune! I pray thee, help me." And he 99  
 answered and said, "What doth your majesty desire of me?"  
 And the king said: "Thy son Mahinda is even now come of age,  
 and he is a mighty man, and the Rohaṇa is the inheritance of 100  
 his father and his mother. He is a valiant man also, and can  
 bear all things. And as he is brave and clever, and skilled in all

\* Abhayagiri Vihára.

† The First.

101 the uses of weapons of war, he is fit to go forth to battle. More-  
 over, he is an expert and prudent man, and well acquainted with  
 the ways of warfare. Let us send him to Rohaṇa, that we may  
 102 fetch hither that wicked man, the slayer of his uncle." And  
 Kassapa heard the king's words and answered him thus, with  
 all respect: "Your majesty, O king! hath sought my help.  
 What need is there of my son? I will go even myself (to Rohaṇa).  
 103 And when I have departed on this errand, I know that the king's  
 favour and the safety of my household are assured unto me.  
 104 Let, therefore, no time be lost, but let it be as thou wilt." And  
 the king was exceeding glad when he heard these words, and he  
 did everything that lay in his power, and gathered together a  
 105 great army. And he appointed Vajiragga, the captain, to watch  
 106 over the young prince Mahinda, to whom he gave command of  
 the whole army, fully equipped with all the instruments of war,  
 107 whereby the city itself looked empty. And the king himself  
 followed Mahinda on foot, giving him courage, saying, "O highly  
 108 favoured of fortune! Go thou and save the country." And  
 Mahinda shone at the head of his army with great splendour,  
 even as Mahinda,\* as he proceeded at the head of his celestial  
 109 hosts to the great battle of the gods and the giants. And soon  
 110 he reached Guttasāla. And all the folks of the country, and  
 the chiefs of the provinces and of the districts whom the wicked  
 slayer of his uncle had cruelly treated, joined themselves unto  
 him, saying, "Now have we received our rightful lord and  
 111 master." And the traitor, while he yet tarried at Girimaṇḍala,  
 112 felt that his fall was at hand. And so he seized all the royal  
 costly treasures and fled to the mountains, taking all his ele-  
 phants and horses with him. And Mahinda's host crushed the  
 113 enemy on every side, and pursued the fugitive step by step, even to  
 the foot of the mountain. And then they came upon his  
 elephants and horses, and captured them. And saying to them-  
 114 selves, "Here must he be also," they ascended the mountain,  
 treading under foot the whole forest, and making the rivers and  
 115 marshy places look like highways. And the foolish man, seeing  
 that Mahinda's men were following hard after him, waxed  
 exceeding wrath, and throwing all the jewels that he had into  
 116 ponds and rivers and other such places, hid himself alone in a  
 cave in the rock. And there his pursuers found him, and seized  
 117 the miscreant. And they brought him straightway with great

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\* The chief of the gods, the great Indra.

joy to Mahinda, who was at Guttasálaka. And when Mahinda 118  
 saw him, he laughed him to scorn, and spake to him, saying,  
 "Hast thou then possessed the Rohaṇa?" And then he gave  
 him in charge to Vajiragga, the king's chief captain, and pro- 119  
 ceeded at the head of the army to Mahágáma, and made himself  
 lord of the Rohaṇa. And he bestowed favours on his subjects 120  
 with a free hand, and restored the people, whom the foolish  
 tyrant had oppressed, to their former condition, and established  
 as aforetime the religion which he had injured. And he planted 121  
 orchards and gardens of flower trees in divers places, and built a  
 dam across the great river, and formed tanks, and thereby made it 122  
 easy for the Order to obtain everywhere the four necessities of a  
 monastic life. And he removed all the wicked chiefs of provinces  
 and of districts from their offices, and drove away the robbers 123  
 from the country and freed it from the thorns of danger, and  
 made merry the hearts of all the people from the fullness of his  
 riches and his great bounty. And this man, who was worthy of 124  
 being honoured by the prudent and of being served by the needy,  
 and like unto the wish-conferring tree in the comfort that he  
 bestowed on the poor, forsook the evil ways that aforetime had 125  
 been followed throughout the land, and walked in the path of  
 righteousness, and took up his abode there.

And Vajiragga, the king's chief captain, brought the rebel- 126  
 lions governor to Anurádhapura, and took him before the king.  
 And when the king saw him, his anger was kindled against him, 127  
 and he straightway put him in prison and set a guard over him,  
 and treated him severely in every way.

Three times did this famous king give gifts of precious things 128  
 equal to his weight in the balance. And he covered also the  
 Thúpa at the Thúpáráma with a band of gold. He built a 129  
 lofty house there, and caused a chapter of monks to dwell there,  
 and repaired the breaches in this vihára, and also in the city.

And he made a waterfall with a strong dam on the Kadamba 130  
 river, and enlarged the bounds of the tank at Mayetti, and every  
 year made therein an outlet for water. And this preserver of the 131  
 country gave cloth of fine texture, that garments might be made  
 therewith for the brethren. And in years of famine he caused 132  
 dining halls to be built, and gave abundantly in charity, and  
 made the Mahápáli alms-hall to flourish. To the brethren of the 133  
 three establishments he gave curdled milk and rice. And every  
 day he gave alms-rice, and even gruel, with sweetmeats.

And when he had done these and other like good works which 134

lead to heaven, he went to join the assembly of the gods in the  
 135 eleventh year of his reign. And the sum that he spent on good  
 works during these eleven years was reckoned at three of one  
 hundred thousand and ten times that number in gold.

136 Thus did one king, after he had brought under his subjection  
 the great King of Paṇḍu that could not be easily conquered, and  
 the other, after he had reduced Rohaṇa and its mighty strong-  
 holds,—even thus did these lords of men themselves yield to the  
 power of death.

Thus endeth the fifty-first chapter, entitled “The Reigns of  
 Two Kings,” in the Mahávaṇṣa, composed equally for the  
 delight and amazement of good men.

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## CHAPTER LII.

1 **W**HEN Kassapa\* sat upon the throne and gave the southern  
 country to the wise sub-king, whose name was Kassapa.  
 2 And he caused the sub-king’s daughter, even his own  
 3 wife, the royal princess Tissá, to be anointed chief queen. He  
 also caused donations to be given continually to the needy and  
 to the artificers who came from divers parts; and this charity  
 was called Daṇḍissara.  
 4 And Mahinda, the governor, who then dwelt at Rohaṇa, †  
 5 came with an army to seize the king’s country. And when the  
 king heard of it his anger was kindled, and he sent his own army  
 against him. But that mighty man fought and routed that  
 6 army. Whereupon the king, in order that he might restrain  
 7 him, sent his father Kassapa, ‡ the sub-king, unto him. And he  
 went up and told him all that was right, proving the same from  
 divers stories from the (book of the) law. And when he had  
 restrained his son from warring any further, he returned (to the  
 8 king). But after that Mahinda, the governor, slew certain  
 chiefs of provinces, and perceiving that it roused the fury of the  
 9 provinces, he fled to the neighbourhood of the city. And the  
 brethren in a body took him to the king’s presence. And the  
 king gave him his daughter to wife, and sent him again to  
 10 Rohaṇa. This king drove out the lewd brethren from among the  
 dwellers of the three brotherhoods, and ordained others in their  
 11 stead, whom he caused to dwell in the several vihāras. And the  
 Bodhi-tree at the Mahá Vihāra he filled anew with earth at the

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\* The Fourth. † See chap. LVII., vv. 119—125. ‡ *Ibid.*, v. 98 *et seq.*

hands of the governor, the son of the twice-anointed queen, and held great feasts in honour thereof. And then he made halo-ornaments of gold, and a parasol, and a jewel for the crest, for each of the solid stone images at the three religious houses. He made a stately house, called after his own name, at the Abhayagiri Vihára, and caused brethren to dwell there, and gave villages for its support. To the Cetiya at the Mahiyaṅgana Vihára also he gave a village. And in honour of the images he gave rice and cloth to all the brethren. And from all living things on land and in water removed he then the fear (of death); and the customs of former kings he observed with much care.

And Ilaṅga Sena, the chief captain of his army, who was a prince of the blood, built a house for the Theriya brethren behind the Thúpárama. And the Dhammáráma he built for the Dhammarucikas,\* and likewise the Kassapa Sena for the Ságalikas.† At the Cetiya-pabbata he built the vihára Hadayunṇa, and gave it also to the Dhammarucika brethren. And for the use of the priests that dwelt in groves he built cells, in each grove a cell; and at the Rattamálagiri he built a goodly room and pleasant and gave it to the hermits, who were the guardians of religion. And he built also the beautiful pariveṇa at the Mahá Vihára, which he called Samudda-giri, and gave it to the Paṅsukúlika monks. And he made a habitation in the forest after the name of his own lineage, and gave it to the brethren of the Mahá Vihára brotherhood, who dwelt in forests. Moreover, he repaired the viharás that were old, and caused patches to be put on the old garments of the brethren. And for the sisters‡ he built a dwelling-house, Tissáráma, and appointed them to have the care of the Marica-vaṭṭi Thúpa and the great Bodhi-tree. And at Anurádhapura and the city of Pulatthi he built hospitals for the prevention of pestilential diseases. And to these buildings he granted fruitful lands and gardens, with keepers, and furnished them also with means for the support of images. In divers places in the city he built dispensaries‡ for medicine, and caused rice and cloth to be given to the Paṅsukúlika monks. He set at liberty also many beasts that were bound. The chief captain of the army also caused great gifts to be given to the poor, and savoury rice and curry and gruel, and divers kinds of food and hog-shaped jaggery to be given to the brethren. And by these and other like

\* The Abhayagiri fraternity.

† The Jétavana fraternity.

‡ *Bhesajja gehav*, 'medicine-house.'

good deeds the fame of Sena, the chief captain of the army, shed light on all the country like unto the rays of the moon.

31 And one of the kinsfolk of this self-same captain of the army, a chief, Rakkhasa by name, built a very goodly vihára in the village Saváraka, and ordained an excellent course of exercise to be followed daily by the dwellers therein, and gave it unto the monks of the Mahá Vihára, who were perfect in discipline.

33 And the chief scribe Sena built a noble house, called Mahá-lekhaka-pabbata, for the use of the monks of the Mahá Vihára.

34 And the king's minister named Colarájá re-built a pariveṇa that had been altogether ruined, and made it a goodly and lasting place to dwell in.

35 In all the three fraternities the king made beautiful halls, like unto the Vejayanta, and ornamented them with fine paintings, and held feasts of relics pleasing to the minds of his people, and passed away according to his deeds after he had sat seventeen years on the throne.

37 Then Kassapa,\* the sub-king, who was born of the twice-crowned queen† was anointed king over Laṅká, the crown whereof descended in the order of inheritance. And he was endowed with faith, and had a knowledge of the true way, and was wise as one of surpassing wisdom. He was of ready speech, like unto the minister of the gods,‡ and of a free hand, like unto the giver of wealth.§ And he was a learned expounder of the law,|| and skilled in all arts, and gifted in discerning between right and wrong. He was versed in policy, and grounded firmly in the faith like unto an\* immoveable pillar, so that he remained unshaken by the winds of contrary doctrines. He harboured neither pride nor guile, nor deceit, nor such-like sins, but was a mine of virtue like unto the ocean for all sorts of gems.

42 And this ruler of men, who was like unto a moon in the world, conferred the office of sub-king on the governor Dappuḷa, who

\* Kásyapa the Fifth.

† Cf. chap. LI., vv. 91—93; chap. LII., vv. 1, 2, 11. Tissá, the queen-dowager of Udaya, having been raised to the rank of queen by Kásyapa IV., she was twice anointed or twice crowned.

‡ Vṛihaspati.

§ Kuvera.

|| The authorship of the Elu work called the *Dampiyá Geṭapada*, or a *Glossary* on the *Dhammapada*, should, I think, be rightly attributed to this king (Kásyapa V.) and not to Kásyapa the Parricide, as I have erroneously done elsewhere. The doubtful expression *dehisavajá*, occurring at the end of that work, can now be easily explained by the Páli *Dvayábhiseka-sañjāta* in our text, meaning, 'born of the twice-crowned queen.'

was born of his own house. By the practice of the ten virtues 43  
of kings and the four means of conciliation, he watched over his  
people like his own eye. And he purged the whole religion of the 44  
Teacher by enforcing the rules of discipline, and appointed new  
priests to fill up the vacant places in the viháras.\* And he 45  
re-built the Maricavaṭṭi Vihára that King Dutthagámani had  
built, and which had gone to ruin, and adorned it with divers 46  
dwellings for the brethren, and after holding a great feast in cele-  
bration thereof he gave it to the Theravaṇsaja brethren.† And  
to five hundred of them he gave lands for their support. And 47  
that so he might display a likeness unto Metteyya,‡ the chief of  
the world, preaching the noble doctrines to a multitude of gods 48  
in the Tusita heaven, this chief of Laṅká, surrounded by his 49  
subjects and all the brethren, in the goodly hall adorned with  
divers jewels, at the richly-decorated vihára, expounded the  
Abhidhamma with the glory of a Buddha. And then he caused 50  
the Abhidhamma Piṭaka to be written on plates of gold, and  
embellished the book Dhammasaṅgaṇi with divers jewels, and 51  
built for it a house in the midst of the city, and placed it there,  
and caused feasts to be held in honour thereof. And he gave 52  
the office of Sakka Senápati§ to his own son, and charged him  
that he should take the oversight of feasts for the book of the 53  
law. And every year the king caused the city to be decorated like  
the city of the gods, and adorning himself all over with jewels, 54  
so that he shone like the king of the gods, he marched through  
the streets of the city seated on an elephant, surrounded by a 55  
well-clad host. And the book Dhammasaṅgaṇi he took in  
procession in great splendour to the richly-decorated vihára that 56  
he had built there, and having placed it on the relic-altar in the  
hall of the goodly relic-house that was ornamented with divers  
jewels, he made offerings unto it. And in the Mahámeghavana 57  
he built the Ganthákara Pariveṇa, and a hospital also in the city,  
and gave lands to them. At the Abhayagiri he built the 58  
Bhaṇḍiká Pariveṇa and the Silámegha-pabbata Vihára, and gave 59  
lands to them also. And to the refectories at Jetavana Vihára  
and the Abhayagiri, this chief of Laṅká gave villages likewise, 60

\* Evidently showing that the enforcement of the rules of discipline (Dhamma kamma) resulted in the exclusion or excommunication of many dissolute monks from the ranks of the Order.

† Sometimes Theravádi or Theriyá. All these terms are used to denote the monks of the Mahá Vihára fraternity.

‡ The Buddha who is to come next.

§ Śakra's general.

a village to each house. And by reason of his gratitude this most righteous king gave lands to the vihāra Dakkhināgiri by name.

- 61 Moreover, Sakka Senāpati built a delightful pariveṇa which  
 62 he called after his own name, and gave it unto the Theriya  
 brethren with lands. And his wife Vajirá also gave unto them  
 63 a pariveṇa after her own name, and lands thereto. And it was  
 she who gave to the Theravaṇsa sisterhood, that was honoured  
 64 everywhere, the convent that she built at Pada-lañchana. And  
 the queen-mother of Sakka Senāpati built a convent after her  
 own name for the use of the forest brethren, who were as lamps  
 65 to the Succession of elders (Theravaṇsa). And for the image  
 of the Teacher at Maricavaṭṭi she it was who made a jewel for the  
 crest, a net-work for the feet, and a canopy and a robe also.
- 66 And in the palace the king built a royal chamber after his  
 own name, and a beautiful house with upper stories, which he  
 called Pāḷika.
- 67 And Rājini, the king's second queen, made an offering of a  
 68 silken covering for the Hemamálā Cetiya.\* And she had a son  
 called Siddhattha, who was celebrated as "Malaya Rájá." He  
 69 was like unto the god of beauty in form. And when he died  
 the king built a hall for the brethren, and established an alms  
 of food, and gave the merit thereof to him.
- 70 So while the king of Laṅká was ruling righteously in this  
 wise, King Paṇḍu who had warred with the king of Coḷa and  
 71 was routed, sent many presents unto him, that he might obtain  
 an army from him. And the king, the chief of Laṅká, took  
 72 counsel with his ministers and equipped an army, and, appointing  
 Sakka Senāpati to the command thereof, accompanied it himself  
 73 to Mahátittha. And he stood on the shore and brought to their  
 mind the victories of former kings, and gave them courage, and  
 74 thus sent them into the ships. And Sakka Senāpati carried  
 them safely to the other side of the sea, and reached the Paṇḍian  
 75 country. And when King Paṇḍu beheld the army and the  
 captain thereof, he was greatly pleased, and exclaimed, "All  
 Jambudīpa shall I now bring under the canopy of one domi-  
 76 nion;" and then he led the two armies (his own and the Siphalese  
 king's) to battle. But he succeeded not in conquering the king  
 of the Cholian race. And so he abandoned the struggle and  
 77 returned (to his own place). But Sakka Senāpati went against

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\* The Ruvanveli Séya.

him, saying, "Alone shall I fight him," and died of a contagious disease to the great misfortune of Paṇḍu. And when it was told to the king of Laṅkā that his army was being destroyed by the same disease, he had compassion on the men, and ordered that they should be brought hither. And then he gave the office of Sakka Senápati to his (the late general's) son, and made him the chief of the army, and brought him up in his father's name. And he caused the Paritta ceremony to be held in the city by the brethren of the three fraternities, and drove out the fear of disease and dearth from the people.

And when he had brought happiness in divers ways to the religion and to his people, the king passed away to heaven in the tenth year of his reign.

And Kassapa, the chief of kings, although he sat on the throne of Laṅkā, was yet well read in the three Piṭakas. Like unto a lamp did he give light to the length and breadth of knowledge; and he wrote books, and was of ready speech, and a poet. He had a clear memory and clearness of purpose; and he was both a preacher of the law and a doer of the same. Wise, faithful, and merciful, always seeking the good of others, he was bountiful and versed in the ways of the world. May the (kings of the) earth, yea, even all, be like unto him in the purity of virtue.

Thus endeth the fifty-second chapter, entitled "The Reigns of Two Kings," in the Mahāvāṅsa, composed equally for the delight and amazement of good men.

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 CHAPTER LIII.

**W**HEN Dappuḷa,\* the sub-king, became king; and he appointed to the office of sub-king the governor of the same name. And he gave a village to the Maricavaṭṭi Vihára, and maintained in the city the customs of former kings. Howbeit the king enjoyed not the earth long, because of his former sins. And so he entered within the gate of death in the seventh month of his reign.

Thereupon Dappuḷa,† the sub-king, became king. And he bestowed the office of sub-king on Udaya. Now, at that time King Paṇḍu, because he feared the Choliens, left his country and got into a ship, and landed at Mahátittha. And the king sent

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 \* The Fourth.

† The Fifth.

unto him, and was well pleased to see him, and gave him great  
 7 possessions, and caused him to live outside the city. And while  
 the king of Laṅká was yet preparing for war, thinking unto him-  
 self, "Now shall I make war with the Cholian king and take two  
 sea-ports, and give them unto King Paṇḍu," it came to pass that  
 8 a fierce strife arose, from some cause, among the princes of the  
 9 island, to the great misfortune of Paṇḍu. And King Paṇḍu  
 thought thus to himself: "I shall reap no advantage by dwelling  
 here." So he left his crown and other apparel, and went to the  
 Keralaité.\*

10 And when the strife was ended, the king gave a village, hard  
 by the city, to the great Bodhi-house at the Mahámeghavana.  
 11 And Rakkhaka, the chief of his army, surnamed Ilaṅga, built the  
 12 house Rája near the Thúpáráma. And the king maintained all  
 the works that had been done by former kings, and reached the  
 twelfth year of his reign, and passed away according to his deeds.  
 13 And Udaya,† the sub-king, then became the chief over the  
 people of Laṅká. And he anointed Sena, the governor, as sub-  
 14 king. Now, in those days the ministers who (had offended and)  
 feared the king took refuge in the Tapovana.‡ And the king and  
 15 sub-king followed them thither, and had their heads cut off. And  
 the holy ascetics who dwelt there were sorely disgusted with this  
 16 deed, and they left the country and went to the Rohaṇa. Where-  
 upon the people of the country and the dwellers of the city, and  
 all the men of war, were roused to anger, like the sea raging  
 17 with a fierce storm; and they ascended the Ratanapásáda at the  
 Abhayagiri Vihára, and after they had terrified the king and  
 18 overawed him greatly, they cut off the heads of the ministers  
 who had taken a part in the crime at the Tapovana, and threw  
 19 them out of the window. And when the sub-king and his friend  
 the governor heard the tumult that was made, they leaped over  
 the walls (of the city) and escaped, and hastily fled to the  
 20 Rohaṇa. And the men that were strong and valiant pursued  
 after them until they came to the border of the Black River.§  
 But the fugitives had crossed the river before them, and they  
 returned (without following after them), because they had no  
 21 boats (wherewith to cross the river). And the princes who had  
 22 broken the peace in the sacred forest went thither, and fell  
 down on their faces, in their wet raiments and hair, at the

\* The king of Keraḷa.  
 † 'The Forest of Ascetics.'

‡ The Second.  
 § The Kalu-gaṅga.

feet of the holy monks, and made a great wail, and left not off weeping until they had constrained the ascetics to forgive them. The great kindness and long suffering of these lords of religion 23 moved the king towards the two offenders. And when the fury 24 of the great army was appeased, the forces of the sub-king, accompanied by the brethren of the three fraternities, set out to bring them back. And the two princes were prudent men, and 25 well learned, and so they prayed the Papsukúlika brethren, and brought them back to the city. And the king also went out and 26 met the monks on the way, and obtained forgiveness from them. And then he returned with them, and when he had left them in their forest he went back to the king's house. And from that 27 time forth the king observed the customs of former kings, and passed away according to his deeds in the third year.

Thereupon Sena, a prudent man, was anointed king over Laṅkā. 28 And he appointed Udaya, the governor, who was his friend, as sub-king. And he gave a thousand kahápaṇas\* to the poor on 29 the Uposatha day, and himself observed it also. And this the chief of men observed to his life's end. And this lord of the land 30 gave to the brethren rice and cloth in honour of the images, and to the needy and to artificers he gave gifts out of the charity called Daṇḍissara.† This king caused beautiful houses also to 31 be built in fit places for the use of the brethren, and gave them lands for their support. And he restored the ancient viháras 32 throughout the island, each at a cost of one thousand or five hundred kahápaṇas. And for paving with stones (the fore- 33 ground) at the Abhayagiri Cetiya, this king spent forty thousand kahápaṇas. And the decayed outlets for the passage of water‡ 34 at the great tanks in Laṅká he repaired, and strengthened the bunds thereof with stone and earth. He built also a costly 35 row of rooms in the king's house, of surpassing beauty, and strictly performed the charities established by former kings. And to the Nágasála Vihára that the minister Aggabodhi, the 36 Rájá of Malaya, had built, he gave a grant of lands on the occasion that he had seen it. He made also goodly halls and fine paintings 37 and images at the four viháras, and held relic festivals continually. And after these and divers other acts of merit, he 38 passed away according to his deeds in the ninth year.

And after him the sub-king Udaya§ was anointed king over 39

\* A certain coin : value uncertain.

† See chap. LII., v. 3.

‡ *Niddhamana*. This may mean either a sluice or spill. § The Third.

Laṅká. And he appointed Sena, the governor, to the office of  
 40 sub-king. But to the great misfortune of the people, this king  
 became a drunkard and a sluggard. And when the Cola king  
 41 heard of his indolence, his heart was well pleased, and, as he  
 desired to take to himself the dominion of the whole Paṇḍu  
 country, he sent emissaries to him to obtain the crown and the rest  
 42 of the apparel that the king of Paṇḍu left there when he fled. But  
 the king refused to yield them. Whereupon the Cola king, who  
 was very powerful, raised an army, and sent it to take them, even  
 43 by violence. Now, at this time, the chief of the army was absent,  
 having gone to subdue the provinces on the border that had  
 revolted. And the king commanded him to return, and sent him  
 44 to make war. Accordingly the chief of the army went forth and  
 fought against the enemy, and perished in the battle. And the  
 king (of Cola) took the crown and the other things, and proceeded  
 45 towards Rohaṇa. But the army of the Cholians succeeded not in  
 entering that country. So they went not any further, but returned  
 to their own country, leaving this island in great fear.

46 And the king, the Chief of Laṅká, appointed Viduragga, a  
 man of great authority and knowledge, to be chief of the army.  
 47 And he destroyed the borders of the dominion of the king of Cola,  
 and overawed him, and caused the things that were taken from  
 48 this place to be brought back. And then he gave to all the  
 Paṅsukúlika brethren in the island all such things as were  
 needful and precious for them.

49 And the chief of Laṅká then made a crest-jewel, that shone  
 with gems and precious stones, for the image of the Teacher at  
 50 the Mahá Vihára. And Vidurá, a woman of the king's household,  
 made an offering also to that stone image of a network for the  
 foot, shining with jewels.

51 And the king departed from this world in the eighth year, as  
 he was rebuilding the palace called Maṇi, that the Cholian king  
 had destroyed with fire.

52 Thus did these five kings enjoy the kingdom established under  
 one canopy of dominion. And when they had subdued the whole  
 world by a policy of repression and conciliation, they went under  
 the sway of death, with their wives and their children, their  
 ministers and their friends and followers. Let good men always  
 remember this, that so they may cast off slothfulness and pride.

Thus endeth the fifty-third chapter, entitled "The Reigns of  
 Five Kings," in the Mahávaṇṣa, composed equally for the delight  
 and amazement of good men.

## CHAPTER LIV.

**W**HEN Sena\* was anointed king over Laṅkā, according to the order of succession. And he bestowed the office of sub-king on the governor, Mahinda. Now, this king was a man of wisdom and of great learning, and an able man withal. And he conducted himself towards his friends and his enemies with great moderation, showing goodwill and affection at all times. In those days the heavens rained showers upon the land in due season, so that the people who dwelt therein were happy and contented. And the king took his seat on one occasion in the Lohapāsāda, and expounded the Suttanta† in the presence of the brethren of all the three brotherhoods that were assembled therein. He adorned the casket of the Tooth-relic with divers gems, and held great feasts also in honour of relics at the four viháras. At Sitthagāma, where he had aforetime himself dwelt, he built a pariveṇa; and after he had watched over his subjects, even as he would have watched over his son, he departed for heaven in the third year of his reign.

Thereupon Mahinda,‡ the sub-king, became king. By reason of his great fortune and glory, and the might of his arms and his renown, he shielded himself from the danger of conspiracies, and brought Laṅkā under one canopy of dominion, and made the rulers of the provinces faithful and obedient unto him. And the king sent out and got him a princess of the Káliṅga Cakkavatti race, and made her his chief queen, albeit there were princesses in Laṅkā of royal blood. And she begat him two sons and one fair daughter. Of the sons he made governors, and raised the daughter to the rank of sub-queen. Thus also did this king establish the royal race of the Siṅhalese.

Now, Vallabha, the king of Cola, sent forth an army to Nága-dīpa to subdue this country. And when the king heard thereof, he sent Sena, the chief captain of his army thither, together with a great host, to fight against the hosts of Vallabha. And Sena led the army and fought against the enemy, and destroyed him utterly, and took possession of the field of battle. Whereupon Vallabha and the other princes entered into a treaty with the king of Laṅkā, because they could not prevail against him. Thus did the fame of this king spread abroad throughout Laṅkā, even across the sea unto Jambudīpa.

° The Fourth.

† Buddha's sermons.

‡ The Fourth.

17 And the king showed great favour to the preachers of the  
 18 holy law, and after he had heard the doctrine he rejoiced  
 19 in the faith of Buddha. He gathered together also the Paṅsu-  
 20 kúlika monks, and invited and brought them to his own house ;  
 21 and when he had seated them in order, he fed them with clean  
 22 food in abundance. Thus did he always, as if it seemed to him  
 23 the work of one day. To the brethren that dwelt in the forest  
 24 he sent food with various condiments in abundance, clean and  
 25 rich. He was a habitation of goodness, and sent physicians daily  
 26 to heal the brethren that were afflicted with disease, and to them  
 27 he sent daily sugar and sweetmeats roasted in ghee, and garlic-  
 28 water and sweet-smelling betel, to be given to them after they  
 29 had eaten of their rice. To each of the Paṅsukúlika brethren he  
 30 gave always a bowl filled with garlic and pepper, and long pepper  
 31 and ginger and sugar, the three myrobalans also, ghee, sesamum  
 32 oil, and honey,\* and an outer garment and a covering for the bed.  
 33 All the other things also that were necessary for the Paṅsukúlika  
 34 brethren, such as robes and the like, this lord of the land caused  
 35 to be made and given to them. To each of the brethren of the  
 36 Mahá Vihára, one by one, he gave new cloth wherewith to make  
 37 robes. And twice did this lord of the land give to the brethren,  
 38 who lived altogether on free gifts, presents of precious things  
 39 equal to his weight in the balance. And he caused a command-  
 40 ment to be inscribed on a stone in these words, "Let not kings  
 41 in future take profit from lands that belong to the Order,"†  
 42 and caused it to be set up. He made the poor and helpless to  
 43 repeat the Three Refuges and the Nine Virtues of Buddha,‡ and  
 44 commanded that rice and cloth should be given to them.

35 On the site of the stalls of the elephants he made an Alms-hall,  
 36 with beds and seats, to the poor. He furnished all the hospitals  
 37 also with medicines and beds, and caused rice to be given daily to  
 38 the captives that were in prison. To monkeys and bears, and  
 39 deer and dogs, did this benevolent man cause rice and cakes to be  
 40 given. In the four viháras he garnered up heaps of paddy (and  
 41 caused a proclamation to be made), saying, "Let the poor and  
 42 helpless take thereof according to their need."

34 This king made a great feast also, at which he made divers  
 35 offerings, and caused the Vinaya to be expounded by monks of  
 36 great skill. And when he had made presents in due course, he

\* These articles were considered necessary for a sick diet, "Gílánappaccaya bhesajja parikkhára."

† I believe this means the exemption of temple lands from tax.

‡ *Tisarāṇa* and *Navagaṇa*.

caused Dhammamitta, the elder of Sīthhagāma, to expound the  
Abhidhamma; and Dāthānāga, who dwelt as a recluse in the  
forest and was like an ornament unto Lapkā, to discourse thereon.

To the Hemamālika Cetiya\* he made an offering of a silken  
covering, and offerings also, in divers ways, of perfumes and  
flowers and illuminations and incense, with music and dancing,  
and himself distributed among the brethren the cloths offered  
at that joyful season. To the three sacred gems he caused  
offerings of the flowers which he had caused to be brought from  
the various gardens of his kingdom. And he began the building  
of the lofty house Candana, at the Maricavaṭṭi† and made gifts  
of lands of great value to the brethren thereof. He made a casket  
of jewels also, and placed the Hair-relic therein, and made  
offerings to it. This lord of the land covered the Cetiya at the  
Thúparāma with bands of gold and silver, and made offerings  
thereto equal in value to his kingdom. In the relic-house  
there he made also a door of gold like unto the mount  
Sineru, shining with the rays of the sun. He rebuilt also  
the beautiful house that belonged to the four Cetiya,‡ which  
stood at the Pada-lañhana, and which the hosts of King Cola had  
destroyed with fire. Likewise, the Tooth-relic house, the Dhamma-  
saṅgaṇi house,§ and the Mahāpāli alms-hall, which stood in the  
middle of the city, and which also had been destroyed by fire.  
And the lord of the land built a betel-hall, and spent the revenue  
thereof for the medicine and diet of the brethren that belonged  
to the school of the elders.|| And to the nuns that had been  
brought up in the school of the elders he gave the Mahāmallaka  
convent that he had built. And the storied house Maṇi, that his  
uncle, King Udaya, had commenced, he brought to a conclu-  
sion in a worthy manner.

And four of the king's ministers at that time built four pari-  
veṇas at the Jétavana Vihāra. And Kiṭṭi also, the king's most  
beautiful queen, who was as an embodiment in her person of all  
the king's fame, built a beautiful pariveṇa at the back of the  
Thúparāma. Three baths also of clean water she caused to be  
built, the one at that monastery and another at the Kappagāma  
and the third at the Cīvara Cetiya. And being gifted with great  
charity, she made a present of a flag of gold lace, twelve cubits in

\* The Ruvanveḷi Dāgoba.

† The Mirisveṭiya Dāgoba.

‡ The Thúparāma, the Ruvanveḷi, the Abhayagiri, and Jétavana.

§ See chap. LII., vv. 50, 51.

|| The Mahā Vihāra monks, who called themselves "The Elders of the

53 length, at the Hemamálíka Cetiya. And for the use of the people,  
her son built a hospital within the city ; and that virtuous man  
Sakka Senápati built another without the city for the use of  
the brethren.

54 The king built halls also, like unto the mansions in heaven, at  
55 the four viháras ; and at the end of one year after the building  
thereof he held divers feasts in honour of the relics, and main-  
56 tained thereby the customs of former kings. And having  
performed these and other like good deeds, the king departed  
this life in the sixteenth year of his reign.

57 Thereupon Sena,\* a prince twelve years of age, the son of this  
king by the Kálínga queen, took unto himself the dominion of  
58 the kingdom. And he bestowed the high office of sub-king on  
his younger brother Udaya, and he made Sena, who had been the  
chief captain of his father's army, to be the chief captain of his  
59 army also. And when he had departed with an army to subdue  
the border, the king slew his (the chief captain's) younger brother,  
60 who dwelt in his mother's house, and appointed the minister Mahá-  
malla Udaya, who was obedient unto him, to be his chief captain.  
61 And when Sena, the chief captain, heard thereof, he was greatly  
enraged, and marched back with his army, saying, " I shall lay  
62 hold of my enemies." And when the king heard thereof, he  
departed and fled to the Rohaṇa, taking with him the minister  
who had been as a slave unto him, and whom he regarded as his  
63 saviour. But his mother went not with him, but stayed behind  
with the sub-king and his queen. And she showed no anger to  
64 the chief captain, but sent for him. And being thus favoured by  
her, he assembled together the Tamils, and made over the country  
65 to them, and went to the city of Pulatthi, and lived there. And  
the king sent forth an army to do battle with the chief captain,  
but he put to rout and defeated all the king's host.

66 Thereupon the Tamils, like unto Rakkhasas, began to oppress  
the country, and to take by force whatever belonged unto the  
67 people. And the people in their distress went up to the king at  
68 Rohaṇa, and told him thereof.

Whereupon the king took counsel with his ministers and drove  
away (Udaya) the chief captain from his office, and, having made  
peace, with Sena, went up to the city of Pulatthi to save the religion  
69 and his country. And that so he might get unto himself an heir,  
he took the daughter of his chief captain to wife, who begat him  
a noble son, whom he called Kassapa.

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\* The Fifth.

And while the king yet dwelt there, his favourites who cared 70  
 not for him, seeing that they could not obtain strong drink,  
 became his evil advisers. And they spake highly of the virtues 71  
 thereof, and caused the king to drink of it, so that he became a  
 drunkard, and was like unto a mad tiger. And then he ceased by 72  
 degrees to partake of food, and died in the tenth year of his reign,  
 giving up his high estate while he was yet young. Hence learn, 73  
 that following after the counsels of wicked companions leadeth a  
 man to ruin, and let them who seek after happiness in this world  
 or the world to come, avoid the wicked man as a rank poison.

Thus endeth the fifty-fourth chapter, entitled "The Reigns  
 of Three Kings," in the Mahávaṅsa, composed equally for the  
 delight and amazement of good men.

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CHAPTER LV.

**A**ND when Sena was dead, the prince Mahinda,\* his younger 1  
 brother, raised the canopy of dominion in the noble city  
 of Anurádhapura. And in that city, which was filled 2  
 with people of divers races whom Sena, the general, had brought  
 over, the king dwelt with great difficulty for twelve years. Now, 3  
 the dwellers in the provinces neglected in those days to give the  
 king his revenue, because he was a mild man and cared not to  
 enforce law against them. So that in the twelfth year of his reign 4  
 his wealth was well-nigh exhausted, and he could not maintain his  
 army because he had not the wherewithal to give the soldiers  
 their wages. So all the men of Keraḷa, who had not received 5  
 their wages, came up in a body to the gate of the king's house, 6  
 and sat themselves there forcibly, with their bows in their hands  
 and their swords and other weapons of war, saying, "The king  
 shall not eat of his meat until our wages be first given to us."  
 But the king deceived them, and taking with him all the precious 7  
 things that he could lay hands on, he departed secretly by  
 a passage underground, and fled in great haste to the Rohaṇa.  
 And he built a fortified place there in the village Sídu-pabbata, 8  
 and installed his brother's wife as queen, and lived there. But 9  
 she died before long, and he raised his brother's daughter to the  
 rank of queen. And she bore him a son, named Kassapa, where- 10  
 upon he left the fortress in which he dwelt, and built a city in the 11

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\* The Fifth.

village Kappagallaka, and ruled there over the Rohaṇa for a long  
 12 time. But the Keraḷas,\* the Sīhalas, and the Kaṇṇáṭas† exercised  
 full authority at that time in the other parts (of the island).  
 13 Now, a trader in horses came here from the opposite coast, and  
 returned to his country and informed the king of Coḷa how  
 14 things stood in Laṅká. And when that powerful king heard  
 thereof, he sent a large army hither, intending to take Laṅká.  
 15 And the army arrived in Laṅká without delay, and, by slow  
 degrees, entered the Rohaṇa, oppressing the people as they went,  
 beginning from the place where they landed.  
 16 And in the six and thirtieth year of this king's reign they took  
 the queen with all the jewels and ornaments, and the crown that  
 17 was the inheritance of the kings, and the priceless diamond  
 bracelet that was a gift of the gods, and the sword that could not  
 18 be broken, and the sacred forehead band.‡ And, having made a  
 false show of peace, they took the king prisoner in the fastnesses  
 19 of the forest, where he had taken refuge through fear. And they  
 sent the king and all the treasure that had fallen into their hands  
 20 straightway to the king of Coḷa. They also broke into the relic-  
 21 houses§ of the three brotherhoods, and took many gold images  
 and things of great value throughout the country of Laṅká and  
 in the several viháras thereof. And like unto demons, who suck  
 up the blood, they took to themselves all the substance also that  
 22 was therein. Moreover, they stationed themselves in the city of  
 Pulatthi, and held possession of the king's country even unto the  
 23 Rakkhapásána-kaṇṭha place. But the inhabitants of the country  
 took the young prince Kassapa, and, with great care and affection,  
 24 brought him up secretly, for fear of the Choliens. And when the  
 king of Coḷa had heard that the young prince had come to the  
 twelfth year of his age, he sent his chief officers with a large army  
 25 to take him. And they came with a great host, that numbered  
 five thousand less than one hundred thousand, of mighty men, and  
 put the whole of the Rohaṇa into confusion, from one end thereof  
 26 unto the other. Whereupon a nobleman, Kitti by name, who  
 dwelt in Makkhakudrúsa, and likewise an officer, Buddha by  
 27 name, who dwelt at Máraḡalla,|| both men of great valour, and

\* Malabars. † The inhabitants of the Carnatic, or Karṇáṭis, Kaṇṇáṭis.

‡ *Chinna paṭṭiká dhātu*. The term is of doubtful meaning, but it evidently refers to the fillet worn round the forehead.

§ Literally *Relic-chambers*, which may include the *Dágabas* also.

|| *Máraḡala*. There is a village of this name in *Aṭakalan kóralé*. Some of its chiefs have a reputation for boldness and daring. The village is still a *Nindagama*.

well skilled in the art of war, and mightily determined to destroy the host of the Cholians, built themselves a stronghold at 28 Paluṭṭha-giri,\* and fortified it, and made war with the Tamils for six months, and destroyed many of them. And the Cholians 29 who escaped the slaughter were dismayed greatly, and fled to the city of Pulatthi, and took up their abode there as they did afore-time. And when the prince Kassapa saw the two victorious nobles, 30 he was exceeding glad, and exclaimed, "My beloved, ask of me only what shall be given you." And Buddha prayed that the 31 village which belonged to him by inheritance should be given unto him. And Kitti besought the prince that the tax should be removed, which was heretofore levied on account of the Order. And when the two noble chiefs had received these favours at the 32 hands of the king's son, they fell down at his feet and worshipped him, like brave and loyal men of valour.

The captive king, Mahinda, lived for twelve years in the 33 Cholian country, and departed for heaven in the forty-eighth year after his coronation.

Thus we see that possessions obtained during a course of sloth- 34 fulness are not abiding; so the man of sound knowledge, who desires his welfare, should always cultivate diligence with steadfastness.

Thus endeth the fifty-fifth chapter, entitled "The Spoliation of Laṅkā," in the Mahāvāṇsa, composed equally for the delight and amazement of good men.

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CHAPTER LVI.

**T**HEREUPON all the Sihalas gave the name of Vikkama 1 Báhu to the king's son,† and upheld his authority faithfully. And this prince heaped up riches, that so he might 2 destroy the Tamils, while at the same time he showed favours to his servants also according to their deserts. And he caused the 3 royal jewels to be made, and the crown and the canopy and the throne also. And when the nobles besought him that he would be anointed king, he restrained them, saying, "It shall not be so 4 to me until the king's country is reclaimed; for what profit shall there be in raising the canopy of dominion until such time?" And when he had waxed strong, he made ready one hundred 5 thousand men. But just as he was about to begin the war he

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\* Paluṭṭhāṇa.

† Kassapa.

was struck down with a windy disease, and deferred it, saying,  
6 “Now is not the time for battle.” And soon afterwards, in the  
twelfth year of his reign, he departed for the celestial city, and  
joined the company of the gods.

7 Thereupon Kittī, who had been appointed to the office of  
general, aimed to be king, and maintained his authority as such  
8 for seven days. But Mahálána Kittī, a mighty man, slew him,  
9 and was crowned king, and ruled over the Rohaṇa country. And  
being defeated in the war with the Cholians in the third year of  
his reign, he met with a violent death, having cut off his head with  
10 his own hands. Then the Tamils seized again the crown and all  
the treasure and substance, and sent them to the king of Coḷa.

11 At that time a certain prince of the blood, known as Vikkama  
Paṇḍu, who had fled from his country through fear, and was  
a sojourner in the land of Dulu, heard of how things stood in  
12 Laṅká. And he went into the Rohaṇa and established himself  
13 at Kálatittha,\* and ruled the country for one year. Then a  
prince, Jagatipála by name, who was sprung from the race of  
14 Rámá, came from the city of Ayujjha,† and waxing strong slew  
Vikkama Paṇḍu in battle, and reigned thereafter for four years  
15 at Rohaṇa. Him also the Cholians slew in battle, and taking his  
queen, together with his daughter and all their substance, they  
16 sent them to the Coḷa country. And after him a king, Parakkama  
by name, a son of the king of Paṇḍu, reigned two years; but the  
Cholians made war against him and slew him also.

17 Thus were these unruly men, enslaved by the lust for power,  
brought to their destruction. The man endued with true wisdom  
should therefore know these things, and set his heart on that  
which extinguishes desire.

Thus endeth the fifty-sixth chapter, entitled “The Reigns of  
Six Kings,” in the Mahávaṇṣa, composed equally for the delight  
and amazement of good men.

## CHAPTER LVII.

1 **H**EREAFTER a general, Loka by name, of Makkhakud-  
2 **rúsa**, a brave and honest man, who subdued the pride of  
the Cholians, brought the people under his yoke, and  
reigned in the Rohaṇa country. He was versed in the manners  
and customs of the country, and he abode at Kájaragáma.‡

\* Kalutara.

† Ayodhya.

‡ Kataragama.

Now, at that time there lived a prince of great might, whose name was Kitti. Here shall be told, in their due order, the story of his ancestry and all that he was endued with.

There was a governor known by the name of Māṇa, a son of king Kassapa. And he was a valiant man, endued with all the virtues which adorn the conduct of good men. And he had an elder brother, Māṇavamma by name, a man of much learning and well skilled in magic. And he sat him down on the bank of the river nigh unto the Gokaṇṇaka sea, and made ready to practise the mantra\* according to the rules thereof. And he took his string of beads and began to mutter the enchantments. And when he had made an end thereof, the god Kumára,† it is told, appeared before him on his carriage,‡ and the peacock brake the bowl,§ and, finding the shell of the cocoanut|| dry, because the water had escaped from a hole therein, he went up and stood in the presence of the wizard. And the wizard remembered the Bhāvini-siddhi,¶ and offered his own eye to the peacock, who picked it and forthwith drank of its humours. And the god Kumára, being well pleased therewith, granted unto the prince the favour that he had sought, and departed thence, flying radiantly through the sky. And when the nobles of the prince saw him, and perceived that an eye of his was hurt, they grieved exceedingly. But he told them of the miraculous gift that he had received, and comforted them therewith. And it delighted the nobles, and they besought him, saying, “It is meet that you should go up to the city of Anurádhapura and be anointed king.” But he refused to accept of the kingdom that was offered unto him, saying: “What good can a kingdom do unto me who am deformed of body. I will betake myself to the life of a recluse, and practise austerities. I pray you, therefore, let my younger brother Māṇa govern the kingdom of Laṅká, which has, until now, descended in the order of inheritance.” And when the nobles had learned the desires of the prince fully, they sent men unto his younger brother to tell him of these things. And when his younger brother heard thereof, he came in great haste, and, seeing him, fell down at his feet and wept

\* Mystical incantations to acquire supernatural power as directed in the Yantras.

† Skanda, the Hindu diety.

‡ The peacock.

§ *Balipattan*. The tray or bowl in which food, flowers, &c., are presented to spirits at the performance of magical rites.

|| Water is generally placed in a cocoanut shell on the altar for the benefit of the evil spirit.

¶ A course of action under certain emergencies, prescribed in magical rites.

17 and wailed greatly. And then he took his elder brother to  
 Anurádhapura, where he crowned himself as it had been desired  
 18 by him. And after this he proceeded to the Abhayagiri Vihára,  
 and, having made obeisance to the priests that dwelt there, prayed  
 them that they would clothe his brother in the robe of a recluse.  
 19 Whereupon the ascetics, regarding not the precepts\* of Buddha,  
 took him, who was deformed of body, into the Order, and  
 20 ordained him a priest thereof. Moreover, the king built for his  
 use the great monastery, Uttarola, and made him the chief thereof,  
 21 and gave him the oversight of six hundred brethren, and granted  
 great honours and privileges unto him, together with the five  
 22 classes of servants† to minister unto him. Workmen also that  
 were skilled in all manner of works did the king give unto him,  
 even unto the guards of the Tooth-relic, whom also he put under  
 23 him. And the monks of the Abhayagiri brotherhood became his  
 (the king's) counsellors. And the king hearkened unto their  
 24 counsel and governed his people righteously. But certain who  
 were of his family cared not to enter the church, but dwelt there  
 according to their pleasure, and took to themselves the title of  
 25 Mahásámi. And from this King Mánavamma, who was skilled  
 26 in the ways of justice, and born of a pure race, the fountain of all  
 dynasties, and of the lineage of prince Aggabódhi and his sons  
 and grandsons, there sprang full sixteen rulers in Lanḳá, who  
 governed the kingdom righteously.

27 Now, King Mahinda had two beautiful cousins, the daughters  
 of his mother's brother. And they were known by the names  
 28 Devalá and Lokitá. And of these two daughters Lokitá was  
 given in marriage to her cousin Kassapa, a prince of great beauty,  
 29 to whom she bore two fair sons, Moggallána and Loka. And  
 the elder of them was versed in all the ways of the world and of  
 30 religion, and was known to all men as "The great Lord." He  
 loved the Order of the priesthood also with a great love, and was  
 a habitation of many lasting virtues. And he took up his abode  
 in the Rohaṇa.

31 There was also a grandson of the King Dáthopatissa, who had  
 followed the monastic life of the religion of the Blessed One.  
 And he had much faith, and practised austerities and restrained  
 32 himself greatly. But as his mind directed his thoughts to  
 meditation he separated himself from the things of the world, and

\* Among others who are disqualified from being received into the Order are those with defective limbs and organs, or otherwise deformed.

† They are, carpenters, weavers, dyers, barbers, and workers in leather.

dwelt in the forest. And his piety greatly pleased the gods of the forest, and they spread his fame abroad everywhere. And when the chief of Laṅkā had heard at that time of his great fame, he went forth to him and, when he had made obeisance to him, begged him to be his counsellor ; but he was not willing. Nevertheless the king besought him again and again, and took him with him, and made him to dwell in a stately house that he had prepared in the city. And the king was well pleased with the virtnes of the holy monk who dwelt there, and walked in his counsels, and ruled over his people with justice. And whereas this merciful chief of the monks had accepted the earnest call of the chief of Laṅkā, and set out from Selantara ('among the rocks'), and gathered together a number of monks and dwelt there, it was known to all as Selantara Samúha ('the assembly of the monk from among the rocks'). From that time forth it was the custom with the chiefs of Laṅkā to cause the monks to pass a night in the temple of the gods, and to appoint to the chief office of king's counsellor him whom the gods had approved. And the princes of Laṅkā, through the counsel of the monk who held the chief seat of their Order, continued to defend the country and the religion of the land.

And by the prince Bodhi, born of this self-same Dáthopatissa, the princess Buddha, who was also born of the same race, gave birth to a daughter of exceeding great beauty, Lokitá by name. And in due time they gave her in marriage to the wise and prudent Moggallána, to whom she bore four sons, the prince Kitti and the princess Mittá, and Mahinda and Rakkhita. And the eldest of these, Kitti, when he had attained to his thirteenth year was full of wisdom and valour, and possessed great skill as an archer. And he bethought himself, saying, "How shall I rid me of these thorns, my enemies, and recover Laṅká." And he dwelt in the village Múlasála, thinking deeply of these things.

At that time, a certain prince called Buddharája, a mighty man and valiant, rebelled against the general Loka (Lokissara) who ruled Rohaṇa, and fled to Cuṇṇasála, and soon brought Kitti and other men there into entire subjection. And with many of his kinsfolk, who were all mighty men of war, he dwelt at the foot of the Malaya hills, where it was difficult to overcome him. And Saṅgha, the chief of the astrologers, went up to him and gave a good report of the prince Kitti, saying, "Kitti, the eldest son of the great lord, is a prince endued with many signs of future greatness, and he is full of wisdom and valour, able, I

think, even to reduce the whole of Jambudīpa and bring it under one canopy of dominion. What need is there then to speak of Laṅkā?" And when Buddharāja heard these words he bethought himself, "The prince should be supported," and having determined thereon he sent messengers unto him. And when that lord had heard the words of the messengers, he fearing that he might be hindered, departed secretly from his house, unknown even to his parents, with his bow only as his companion. And being full of valour and of a high spirit, he saw divers good omens, and made haste to Sarivaggapiṭṭhi, and dwelt there. And from thence the valiant prince sent his men to Bodhivāla, and gained the people there who were opposed to his party. Whereupon the haughty general Lokissara sent his army thither, and encompassed the village and made war against it. But the prince, who was a great warrior and a man of tried valour, scattered all that host on every side, like unto a fierce wind scattering a ball of cotton. And seizing the opportunity, he set out to Cuṇṇasāla, and dwelt there and subdued the whole country. But Lokissara sent his army against him several times, and was greatly disheartened because he could not subdue him.

Now, at that time, a very mighty man, Devamalla by name, a son of Kiṭṭi, the noble of Makkha-kudrūsa,\* came from the Rohaṇa with many of his kinsfolk and a large number of people, and stood before the prince with great devotion. And the prince, who was now fifteen years of age, and had a good understanding and a great name, thereupon girt his sword and took the title of governor. And this great and mighty man went to the Hirañña-malaya† country, and encamped at Remuṇṣela. And (Lokissara) the general sent an army against him there also, and made war upon him. But as he met with no success, he gave up the thought of making war again. And at that time, in the sixth year of his reign, he left this world, and went to his rest in the world to come.

Thereupon one Kassapa, the chief of the Hair-relic, overawed the people and maintained his authority in the Rohaṇa. And when the king of Coḷa heard thereof he set out from Puḷatthi, and went to Kájaragāma ready to battle. But Kesadhātu scattered the Tamil hosts, and set men to guard the boundary at Rakkhapāsāna,‡ and returned to Kájaragāma surrounded by his

\* *Vide infra.* Chap. LV., v. 26. † 'The golden hills'—Ratnapura (?).

‡ Rakvána (?).

great army and filled with pride at his success in the battle. And when the governor Kitti heard of these things, he made 69 haste and gathered together an army to destroy Kesadhātu, who, 70 when he heard thereof, was filled with pride and set out with all his forces from Kájaragáma, and went forward to Sippatthalaka. But the prince, whom it was hard to subdue; 71 gathered together a great many men from the Pañcayojana\* and the country thereabout, and took them into his army. But when he drew near to battle, Kesadhātu retreated to Kadhirañ- 72 gani, saying, "It is difficult to give battle here," because he had heard there were many men evil-disposed toward him in those parts.

Whereupon the brave Prince Kitti, who was then only sixteen 73 years of age, made haste to Kájaragáma with his great army. 74 And the chief Kesadhātu, who had possessed the Rohaṇa for six months, was enraged thereat, and went forth to give him battle 75 at once. But the mighty hosts of the prince fought valiantly, and smote off the head of Kesadhātu.

Thus did this prince, whose fame and glory were spread on 76 every side, and who was skilled in conciliation and the other means of acquiring power and authority, free the whole country of the Rohaṇa from the thorns of enemies in the seventeenth year of his age.

Thus endeth the fifty-seventh chapter, entitled "The Subjugation of the Enemies in Rohaṇa," in the Mahāvāṇsa, composed equally for the delight and amazement of good men.

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CHAPTER LVIII.

**H**EREAFTER that prince who held the office of sub-king, 1 and was skilled in governing, was known throughout the 2 land by the name of Vijaya Báhu. And he was a man of great wisdom, and appointed his nobles unto offices which suited them, and caused his authority to be proclaimed by beat of drums. And he lived there (in the Rohaṇa) employing the 3 four stratagemst of war with great cunning for the destruction of the Choliaus, who forcibly held the king's country.† And when 4

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\* Pasdun kóralé.

† *I.e.*, sowing dissension, sudden attack, negotiation, and buying off.

‡ Pihiti, or the northern portion of the Island, whereof Anurádhapura and Polonnaruwa were the chief cities, was at this time called Raja-raṭa, or 'the king's country.'

these things had come to the ears of the king of Coḷa, he sent an army against the prince, under his general who then dwelt in  
 5 the city of Pulatthi. But the prince fled from Kájaraḡama, when the general came nigh unto that place, and took refuge in a fortress on the hills, because he knew it was hard to overcome  
 6 him. Whereupon the general laid waste the city, and returned to his country as he could not continue there.

7 Then the great governor made haste from the hills and occupied Sippat-thalaka.

8 Then the sub-king sent men to the king of the Rámañña  
 9 country with many presents of great value. Whereupon divers ships arrived at the port, laden with cloths of many kinds,  
 10 camphor, sandalwood, and other things, of which this mighty prince made gifts unto his fighting men, and himself dwelt thereafter at Tammalagáma.

11 And they that dwelt in the king's country being now at variance with each other, all the people went not up and paid the  
 12 full revenue. They who stood against the king of Coḷa scornfully set at nought his authority and vexed the officers of  
 13 revenue, and did as it pleased them. And when the king of Coḷa heard thereof, it provoked him to anger, and he sent a large army  
 14 under his own general. And he landed at Mahátittha, and made a great slaughter of the people in divers parts of the country, and brought them that dwelt in the king's country to subjection  
 15 under him. And from thence this austere man went up by slow degrees to the Rohaṇa, and spread his army throughout the  
 16 country like unto a sea that had burst its bounds. And Ravideva and Cala, two mighty men, turned against the king, and submitted themselves to the Coḷa general, who, when he saw the  
 17 great hosts that followed them, thought that the whole of Rohaṇa would straightway fall into his hands. But in the  
 18 eleventh year the sub-king\* built himself a fortress at Paluṭṭhapabbata† with the intent that he might subdue the Cholians.  
 19 And the army of the Cholians encompassed it throughout, and  
 20 a terrible battle ensued between the two hosts. But the king's fighting men utterly destroyed the army of the Tamils as they  
 21 fled before them. And they pursued the general of the Cholians,  
 22 and took him at the village Tambaviṭṭhi with all his chariots and carriages and all his treasures. And they cut off his head, and

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\* *I.e.*, the sub-king Vijaya Báhu, who is also called Mahádipáda in v. 7.

† Puluṭṭupána.

showed it to the king with all the treasures that they had taken, saying, "Now is the time for thee, O king, to go to the city of Pulatthi." And the ruler of the land hearkened unto his nobles 23 and set out for the city of Pulatthi with a great army. And when 24 the king of Coḷa was informed of these things he waxed exceeding wroth. And as he desired greatly to take the king captive, this 25 valiant king (of Coḷa) went up to the seaport himself and sent a greater army than before to the island of Laṅká. And when 26 the lord of Laṅká heard thereof he sent his general with a great army to give battle to the Cholians. And he encountered them 27 on the way near Anurádhapura, and fought a great battle with them. But many of the king's men fell in battle, insomuch that 28 the inhabitants of the country went further under the yoke of the Tamils. Whereupon the ruler of the land left the city of 29 Pulatthi, and made haste and reached Villikábāṇa and dwelt 30 there, gathering together his army, after that he had destroyed the two officers that had the charge of that country. And when 31 it was told him that the governor of the Cholians pursued him, he, who knew well how to take advantage of the times and the occasions, went up to the rock which was called Vátagiri, and 32 built a fortress near the foot of the rocks, and made war for three months, and drove back the Tamils.

Then the younger brother of Kesadhátu,\* the chief who had 33 fallen in the former battle, having gained over a large number of men and raised a great host, bethought himself of his brother's 34 death, and, being filled with anger thereat, raised the whole of the Guttahálaka in rebellion (against the king). Whereupon the 35 chief of Laṅká made haste thither and encamped with a great army at a place called Maccutthala, and drove him in battle from 36 his stronghold at Khadiraṅgaṇi. And, continuing the war, he drove him also from his position at Kubulagalla, whence he fled, 37 leaving his wife and children, his army, and much treasure also, and made haste and entered the country that was held by the Cholians. Thereupon the chief of men took all that had been 38 left there, and went to Tambalagáma where he built himself a new fortress; and he then went up by degrees and abode in the 39 city called Mahánágakula, and busied himself there in gathering an army to make war against the Cholians.

Then the king called unto him two officers of great might, and 40 sent them southward to subdue the people of that country. He 41

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\* See chap. LVII., v. 65 *et seq.*

sent two great officers also, men hard of heart, along the high-  
 42 way by the sea to destroy the pride of the Cholians. And the two  
 mighty officers who had been sent southward took the following  
 places: the stronghold Mahunnaruggáma, Badalat-thala, the  
 43 fortress Vápinagara, Buddhagáma, Tilagulla, Mahágalla, Maṇḍa-  
 44 galla, and Anurádhapura. These they took the one after the other,  
 bringing the people under their authority, and in process of  
 45 time reached Mahátittha. The two officers also who had been  
 sent along the highway by the sea laid waste the fortresses at  
 46 Chagáma and divers other encampments, and in due course  
 came nigh unto the city of Pulatthi, and sent messengers unto  
 the king, saying, "It is meet for thee, O king, that thou  
 47 shouldst come hither quickly." And when the lord of the land,  
 who had watched his time, heard of the wonderful deeds of  
 valour that had been done by the officers who had been sent  
 48 in the two directions, being well versed in the art of war, made  
 haste and joined all his forces together and departed from the  
 city where he was, with the intent to root out the Cholians from  
 49 the country. And proceeding by the river, the chief halted his  
 army nigh unto the Thúpa at Mahiyaṅgana, and tarried there for  
 50 some time. Then, watching well his opportunity, he boldly  
 marched nigh unto the city, and encamped himself there strongly.  
 51 Then many of the Cholians who dwelt in divers parts of the city,  
 who were bold and cruel men, flocked together to give battle at  
 52 the city of Pulatthi; and the Cholians went out of the city and  
 fought a great battle. But they were routed, and fled back into  
 53 the city in great confusion, and having shut all the gates thereof  
 they climbed the walls and towers, and desperately continued the  
 54 terrible fight; and the king's great host encompassed the city  
 round about and prolonged the fight for six weeks, but succeeded  
 55 not in taking it. And Ravideva and Cala,\* and many of the  
 strong and mighty heroes of this great king, warriors of high  
 56 spirit, climbed the walls of the city and entered it by force, and  
 made a great slaughter of the Tamils, and utterly destroyed them.  
 57 And the king Vijaya Báhu having thus gained the victory by  
 reason of his great foresight, caused his authority to be pro-  
 claimed throughout the city by beat of drums.

58 And the king of the Cholians having heard of the destruction  
 of his hosts, sent not any more men to Laṅká, saying, "Now are  
 the Siphalese powerful."

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\* These warriors appear to have returned to their allegiance after their revolt. See *infra*, v. 16.

Thus did this brave and glorious king utterly destroy the power 59  
of the haughty chiefs of Coṣa, and having firmly established his  
authority over the whole of the king's country, enter the coveted  
city of Anurádhapura with great joy in the fifteenth year of his  
reign.

Thus endeth the fifty-eighth chapter, entitled "The Advance  
towards Anurádhapura," in the Mahāvansa, composed equally  
for the delight and amazement of good men.

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CHAPTER LIX.\*

**A**ND for the protection of Laṅká the king appointed faithful 1  
chiefs who were warriors of great repute, and set them in  
divers places around, having (before) instructed them in 2  
their duties. And for the feast of the coronation he commanded 2  
the officers to make ready a stately building, together with all the  
other things that were necessary. And after he had passed 3  
three months in worshipping at the various holy shrines about the  
place, he went back to the city of Pulatthi.

Now, a captain of the army, known by the name of A'dimalaya, 4  
openly showed himself an enemy of the king, and taking all his 5  
forces with him, this man of little wisdom went up to the village  
A'ndu, nigh unto the city, with the intent to make war. But the 6  
chief of Laṅká made haste thither and utterly defeated the  
haughty man, and subdued his forces, and returned to the city of  
Pulatthi. And this great and wise man caused it to be written 7  
that the full time during which he had ruled as sub-king was  
seventeen years.

Thereafter the king, who was well skilled in ceremonies, went 8  
to Anurádhapura, and held the great festival of the coronation  
according to the custom. And being firmly established on his 9  
throne, because he stood not on evil ways, but grounded himself  
firmly on great deeds, the king caused a record to be made of the  
eighteenth year of his reign.

And from thence he came forth and dwelt in the beautiful city 10  
of Pulatthi, known to all men by the name and title of Sirisaṅ-  
ghabodhi. To the office of sub-king he appointed his younger 11  
brother Vira Báhu, and, according to the custom, gave him the  
southern country, and dealt generously with him. Moreover, he 12  
bestowed the office of governor on his younger brother Jaya Báhu,

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\* See note A.

13 and gave to him the Rohaṇa country. To all his nobles also he gave offices according to their merits, and gave orders that taxes  
14 should be raised in the country according to equity. Justice, which had been long neglected, did the lord of the land, who was like unto a habitation of mercy founded in righteousness, cause to be administered according to law.

15 And it came to pass that while this chief of men employed himself continually in ordering the welfare of Laṅká, after he had rooted out all her enemies that were like unto a heap of  
16 thorns, the three brethren—namely, the chief bearer of the canopy,\* the chief of the house of justice,† and the chief of the  
17 company of merchants‡—became enemies to the king, and fled to the continent of India. And returning together in the nineteenth  
18 year of the king's reign, they soon turned the Rohaṇa and the Malaya country, even the whole of the southern part of the  
19 island, from their allegiance to the king. Whereupon this active king hastened to the Rohaṇa and the Malaya, and destroyed  
20 in divers places all those who were against him; and having thoroughly pacified the country and placed officers over it, he went up himself, elated with success, to the southern country  
21 with a great army, and then sent into the field an officer born of his wife's brother's race.§ And this hero took his enemies  
22 captive in a bloody battle, and impaled them; and having thus delivered Laṅká from its thorn-like enemies, and freed it from danger, he returned to the city of Pulatthi.

23 Now, the queen of Jagatipála, who was a captive in the kingdom of Coḷa, escaped from the hands of the Cholians with her royal  
24 daughter Lílávati. And they made haste and, entering into a ship, landed in the island of Laṅká and appeared before the king.  
25 The chief of men then listened to the story of her birth and lineage, and having satisfied himself of the purity of her race,  
26 anointed (her daughter) Lílávati as his queen. And she conceived and bare him a daughter, unto whom the lord of the land  
27 gave the name Yasodhará. And the king gave his daughter, together with the land of Merukandara, unto Víravamma, to

\* *Chattagáhaka-nátha.* † *Dhammagehaka-náyaka.* ‡ *Seṭṭhi-nátha.*

§ The original *Samani-bhátu-vaṇsaja* = Sanskrit *Śramani-bhātri-vaṇsaja*, is of doubtful meaning. It may mean what I have translated, or, as the Sinhalese translators have rendered, 'born of the Samani-bhātu race,' taking Samani-bhātu as the name of a certain race. Śramapi in Sanskrit means a handsome woman, and the term may not be inappropriately applied here to one of the king's wives. Turnour renders it "his trusty brother, who was as illustrious in descent as himself."

whom she bare two daughters. And the elder of the twain had 28 the same name as her mother's mother (Lilāvati), and the other was called Sugalá.\*

There dwelt at that time a princess of exceeding beauty and 29 delicate form, born of the race of the kings of Kalinga, whose name was Tilokasundari. And the king being desirous to 30 prolong and establish his race, sent forth and brought her hither from the country of Kálinga, and anointed her as his queen. And she bore these five daughters, Subhaddá, Sumittá, Loka- 31 náthá, Ratanávali, and Rúpavati, and a son Vikkama Báhu, who 32 possessed all the signs of good fortune. And she gained the king's heart, because she had begotten him a goodly number of children. And none other in the houses of the king's palace 33 conceived a child in the womb for the king, save women of equal rank.

And one day the king, when he was in the midst of the 34 assembly of his ministers, beheld all his daughters as they stood beside him in order (according to their age). And being 35 skilled in divining by bodily signs, he perceived on none of 36 them save Ratanávali the signs of giving birth to a son, who would be great and prosperous hereafter. And, being moved by much affection towards her, he called Ratanávali unto him, and when he had kissed her head, he softly spoke, saying, "This 37 damsel's shall be the womb which shall conceive a son who by 39 his glory, and liberality, and wisdom, and valour, shall surpass all kings that have been before him or that shall come after him, in that he would deliver Lanḱá from the fear of her enemies and bring her under one canopy of dominion, and be the protector of her religion, and adorn her throne with his many virtues."

And the king, who prided himself in his race, gave not his 40 younger sister to wife unto the king of Coḷa, even though he had entreated him often. But he sent forth and brought hither a 41 prince of Paṇḍu, born of a pure race, and bestowed on him his younger sister, the princess Mittá. And she bare three sons, 42 Māṇábharaṇa, Kittisirimegha, and Siri Vallabha. And the 43 princess Subhaddá did the lord of the land give unto Vira Báhu to wife, and Sumittá unto Jaya Báhu, with great pomp. Unto 44 Māṇábharaṇa he gave his daughter Ratanávali, and unto the prince Kittisirimegha gave he the princess Lokanáthá. And 45

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\* This was the lady who subsequently fought hard for the independence of Rohaṇa, but was subdued and led captive to Polonnaruwa by Parákrama Báhu's general. See chap. LXXV.

after the death of his daughter Rúpavati he gave unto Siri Vallabha the princess Sugalá.

- 46 Now, three princes, kinsfolk of the queen, by name Madhu-  
 kaṇṇava, Bhímarája, and Bulakkára, came hither from Sfhapura.  
 47 And the king saw them and was filled with great joy, and gave  
 unto each of them wherewith they might live according to their  
 48 rank. And they lived according as it pleased them, gaining the  
 goodwill of the lord of the land from whom they had received  
 49 many favours and benefits. And the king gave Sunári, the  
 youngest sister of these princes, unto his son Vikkama Báhu to  
 50 wife, being desirous to establish his race. And to increase the  
 prosperity of his family he gave afterwards the princess Lílávati\*  
 also to wife to Vikkama Báhu with a great portion.

- 51 Thus did this chief of men, who possessed great riches in  
 abundance, and was full of loving-kindness, strive after the  
 welfare of his kinsfolk in the paths of justice.

Thus endeth the fifty-ninth chapter, entitled "The Patronage  
 (of Relations)," in the Mahávaṇsa, composed equally for the  
 delight and amazement of good men.

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#### NOTE A.

TURNOUR has translated this chapter (see his translation, Appendix V.) "as a specimen of the style in which a subsequent portion of the Mahávaṇsa is composed by a different author," and that "he might draw attention to another instance of the mutual corroboration afforded to each other by Professor Wilson's translation of the Hindu historical plays and this historical work." It may not be out of place, therefore, to subjoin his translation here, although it contains several grave errors, almost amounting to a distortion of facts, which may be attributed partly to the incorrectness of his manuscript text. A comparison of the two translations with the text will clearly show where the mistakes occur.

#### TURNOUR'S TRANSLATION OF THE FIFTY-NINTH CHAPTER.

He (Wijayabáhu) for the security of Laṅká (against invasion) placed trustworthy chiefs at the head of paid troops, and stationed them round the sea-coast. On the proper caste he imposed the task of making the requisite repairs and embellishments to the palace and other public edifices (at Anurádhapura), in order that he might celebrate his inauguration; and having during a period of three months assembled

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\* She as well as Sugalá (v. 45) appear to have been his granddaughters. *Vide* vv. 27, 28.

there and exacted allegiance from all the provincial chiefs from whom allegiance was due, departed for Pulatthinagara.

A certain "Andúti" chief, previously known in the Malaya division by the name of Balanayako, in his infatuation, announced himself in the most public manner an uncompromising enemy to the ruler of the land ; and collecting the whole of his forces, approached, with hostile intent, a village in the suburbs of the capital. The monarch of Laṅká hastening thither, and completely extirpating that faction, returned to Palatthinagara, and incorporated that force with his own.

This wise and virtuous prince, when he held the dignity of sub-king for seven years, causing to be recorded the \*..... ; and thereafter having repaired to, and observed, at Anurádhapura all the prescribed state forms, and celebrated his inauguration with the utmost pomp, occupied himself in the exercise of his royal prerogatives.

He caused it to be registered, as a record to be perpetually preserved, that the period during which he was involved in sinful acts (in warfare) and had devoted himself to pious deeds (in the peaceful administration of his kingdom) amounted (then) to eighteen years.

Departing from thence, he established himself at Pullatthinagara, and became celebrated under the title of Sirisanghabódhi. Assigning to his younger brother Wirabáhu the office of sub-king, and placing him in the administration of the southern division, he duly supported him. The monarch, conferring also the office of "á dipádo" on his younger brother Jayabáhu, placed him over the Rohaṇa division ; and having bestowed on all his officers of state appointments proportioned to their merits, he took steps for defining relationships (and pedigrees) in the kingdom.

This just and benevolent monarch re-established the administration of justice, which had been neglected for a long period, on the most equitable principles.

While this sovereign was thus, in the full exercise of his royal power, eradicating those foes who, like unto thorny bushes, had possessed themselves of Laṅká, the Chhatagáhákanáthó, the Dhammagéhakanáyako, as also the Setthinátho, who were three brothers, becoming hostile to the rája, flying from him, repaired to the Jambudipó. After the lapse of nineteen years they returned to Laṅká. All these persons quickly seduced the Rohaṇa as well as the Malaya division, and all the southern provinces, from their allegiance. The accomplished warrior (Wijayabáhu) hastened to the Rohaṇa and Malaya divisions, and slaughtered great numbers of the disaffected inhabitants in those parts. Having thoroughly subdued (those districts) and placed them under the

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\* The meaning of the omitted word cannot be ascertained, as there is no Commentary to the Maháwansa subsequent to the reign of Maháseno.

administration of loyal officers, this experienced and powerful (rája) himself repaired to the southern provinces ; sending into the field his trusty brother also, who was as illustrious in descent as himself ; and having then secured his implacable enemies, impelled by resentment as mortal as "Máro" (Death), indiscriminately impaled them ; and having thoroughly established order in Laṅká, which was overgrown with the thorns (of disorder), returned to his capital, Pulatthipura.

The (ex-) queen named Líláwáti, the consort of Jagatipáló, who had been (carried away captive during the Cholian interregnum and) detained in the kingdom of Chóla, making her escape from her Cholian captivity, together with her royal daughter, embarked in a vessel ; and expeditiously reaching Laṅká, presented herself to the monarch. The sovereign having inquired into her pedigree, and knowing that family was of illustrious descent, raised her to the station of queen-consort. This queen bore a daughter unto the rája. The supporter of royalty conferred on her the name of Yasódhará. The rája bestowed this daughter, together with the province of mountains and torrents (Malaya) on Wírawammo. She gave birth to two daughters : of these two daughters, the eldest was named Samaná, she was as bountiful as the earth ; the younger was called Sugalá.

This rája, intent on the perpetuation of the line from which he was himself descended, caused (also) to be brought from the kingdom of Kálinga a daughter of the reigning monarch of Kálinga, named Tilóka-sundari, lovely in person, and most amiable in disposition, and installed her (likewise) in the dignity of queen-consort. She had five daughters, viz., Subhaddá, Sumittá, Lokanáthá, *Ratnávali*, and Rúpawati ; and a son named *Wakkamabáhu*, endowed with the indications of eminent prosperity. She so entirely captivated and engrossed the rája's affections, that among all the ladies of his palace none but her, who was as illustrious in descent as himself, could succeed in becoming *enciente* to him.

At a subsequent period, on a certain day, while surrounded by his ministers, he assembled his daughters, and ranged them in order according to their seniority. Overlooking the other daughters, this (monarch), who was versed in fortune-telling, fixed his gaze on *Ratnávali*, who, he discerned, was endowed with the signs of good fortune and with a womb of fecundity. Overpowered by the impulse of his affections, clasping her to him, and kissing her on the crown of her head, he poured forth these endearing expressions : "Her womb is destined to be the seat of the conception of a son, who will be supremely endowed with the grace of dignity, as well as with benevolent and charitable dispositions ; with firmness of character, and energy in action ; with the power of commanding the respect of men, and of *controlling all other monarchs* ; he will be destined also to sway the regal

power, by reducing Lanḡá, which will be overrun by foreign enemies, under the dominion of one canopy ; and blessed will he be with all prosperity.

The rája refused to bestow his daughter, who was the pride of his race, on the reigning king of Chola, who earnestly sued for her ; and sending for a prince of the royal family of Páṇḡu, which was already connected with his own, married him to his younger sister, the princess Mittá. She gave birth to three sons, Mánábharaṇo, Kitti Sirimégho, and Siritwallabhó. The ruler also wedded, in great pomp, Subhadá to Wirabáhu, and Šumittá to Jayabáhu. He bestowed *Ratnáwali* on Mánábharaṇo and Lókanáthá on Kitti Siriméghó. Of his remaining daughters, he bestowed the one named Rúpavati, as well as the princess Sugalá,\* on Siritwallabhó.

At that period there were three royal princes, the relations of queen Tilókasundari, who had come over from Síhapura, whose names were Madhukannawo, Bhímarája, and Balakkáro. The ruler of the land having received them, and become favourably impressed with them, conferred on them, severally, stations worthy of them. All these three persons, in the full enjoyment of royal favour, and entirely possessed of the confidence of the monarch, resided where they pleased. Bent on the preservation of the purity of his house, he bestowed on his son Wikkamabáhu, Sundari, the younger sister of this princess ; and, devoted to the interests of his house, he subsequently also gave unto (his said son) Wikkamabáhu the amiable princess Líláwati with a suitable provision.

Thus this monarch, endowed in the utmost perfection with all regal prosperity, and blessed with a benevolent disposition, seeking the advancement of his own connections, regulated his government on principles conducive to their aggrandisement.

The fifty-ninth chapter in the Mahávaṇṣo, entitled "The Patronage (of Relations)," composed equally for the delight and affliction of righteous men.

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## CHAPTER LX.

**A**ND the king chose him men from all the great families 1  
 according to custom, and set them to guard his person. 2  
 And in the city of Pulatthi he built a strong wall of 2  
 great height, and ornamented it with plaster work, and protected 3  
 it with towers built thereon, and with a deep moat round about 3  
 it of great length and breadth, so that an enemy could not easily  
 break through it.

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\* The granddaughter is here called a daughter.

4 Moreover, the king, being minded to establish the religion, and  
 5 seeing that the monks were less in number than that required  
 6 for performing the rite of ordination, sent messengers with gifts  
 7 to the Rámañña\* country unto his friend the king of Anuruddha.  
 8 And when he had brought from thence monks, elders of the  
 9 church, who were endued with great piety and virtue, and were  
 10 well skilled in the Piṭakas, this chief of men made offerings unto  
 11 them of great value, and caused monks to be enrobed and to be  
 12 ordained in great numbers. And the Three Piṭakas, with their  
 13 commentaries, he caused to be read always, so that the religion  
 14 of the Conqueror, which had been darkened throughout Laṅká,  
 15 began now to shine forth.

9 He caused also a great many viháras of exceeding beauty to  
 10 be built in divers parts within the city of Pulatthi, and caused  
 11 monks of the three brotherhoods to dwell therein, and satisfied  
 12 them greatly with the four things that were necessary for a  
 13 monastic life. And as he was wholly devoted to the three  
 14 sacred objects, he built a vihára, and embellished it with a gate  
 15 of pillars and a wall and a moat, and adorned it with a noble  
 16 house of five stories. He varied it also with fine rows of dwell-  
 17 ings round about it, of great beauty, and an excellent spacious,  
 18 shining gate, which was always full of people. And when he  
 19 had built this vihára he gave it unto the monks who dwelt in  
 20 the three brotherhoods. Moreover, he dedicated thereto the whole  
 21 country, Aḷisáraka, together with the chiefs of the people who  
 22 dwelt there, that so the monks might obtain cooked food for  
 23 themselves. He caused many hundreds of monks to dwell there,  
 24 and provided them always with great offerings of the four things  
 25 needful for a monastic life.

16 He made also a beautiful sanctuary of great value for the  
 17 Tooth-relic, and held a great festival daily in honour thereof.  
 18 And he shut himself every morning against his people, and made  
 19 a translation of the Dhamma Saṅgaṇi within the beautiful hall  
 20 of preaching. He was wont also to make divers offerings of  
 21 perfumes, flowers, and other things, with dancing and the like  
 22 thereof, and to bow down his head and to worship the great  
 23 Buddha with much devotion. And as he was a generous giver,  
 24 he delighted many wise men from India by making gifts to them  
 25 without any distinction.

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\* The Provinces situated between Araccan and Siam.

To those also who preached the sacred doctrine he made divers 20 offerings, because he loved the goodness thereof, and caused them to discourse thereon. Three times did he cause alms to be 21 given to the poor, equal in value to his weight in the balance ; and the sabbath day he observed in a very holy manner. The 22 Daṇḍissara\* alms gave he also every year, and caused the Three Piṭakas to be written and given unto the Order of Monks. And 23 many times honoured he the great Bodhi of India, by sending gifts thereto of gems and pearls and precious things.

Now, there came unto this country messengers from the king 24 of Kaṇṇāṭa and the king of Coḷa, bearing rich gifts ; and the 25 king saw them and was greatly pleased therewith, and did unto them both what was needful. Of the two bodies of messengers 26 he first sent back those that came from Kaṇṇāṭa together with his own servants, carrying gifts of great value for the king of Kaṇṇāṭa. But when the Siṅhalese messengers arrived at the 27 dominion of the king of Coḷa he cut off their ears and their noses in anger, and utterly deformed them.

And the men who had thus been brought to ugliness returned 28 and told the king of all that the Cholian had done unto them. And the king's anger was greatly kindled, and he went into the 29 midst of the assembly of his ministers, and sent unto the Tamil messengers, and gave this message unto them to be delivered unto the Cholian, saying, "Set we apart our armies in either 30 island and make a trial of the strength of our arms in single combat between us in the midst of the ocean, or, if it please thee better, 31 let us array our armies in battle, either in my kingdom or thine, according as it pleaseth thee, and let the strife be there." (And then he turned and spake to the messengers, saying,) 32 "Remember that ye deliver this my message to your master the king in the self-same words that I have uttered it." And when he had thus spoken, he caused the messengers to be clad in women's apparel, and sent them with all speed to the Cholian 33 king ; and himself took his army and set out for Anurádhapura.

And he sent the two captains of his army to Mattikávāta-tittha 34 and Maháthittha, that they might go to the Coḷa country and carry on the war. And when these captains were making 35 ready ships and provisions for the army that was to be sent to the Coḷa country for the war, in the thirtieth year of the king's 36

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\* Instituted by Kassapa V. (See chap. LII., v. 3.)

reign, the forces that were called Velakkáras\* wished not to go  
 37 thither, and rebelled like unto furious elephants, and killed both  
 the captains, and laid waste the country round about, and took  
 38 the city of Pulatthi. Being puffed up with success, they took  
 also the king's sister captive with her three sons, and hastened  
 39 and burnt the king's palace with fire. And the king (who then  
 dwelt at Anurádhapura), made haste and departed from the city  
 for the southern country, and placed all his treasures in the  
 40 mountain Vátagiri. And together with Vira Báhu, the sub-king,  
 who was full of courage like unto a lion, and with a mighty host  
 41 of fighting men that followed him from all sides, he returned to  
 the city of Pulatthi and gave battle, and speedily drove away the  
 42 rebellious hosts that came against him. And he took the chiefs  
 of the rebellious forces to the pyre where the remnants of the  
 43 bones of the two captains were lying, and tied them firmly to posts  
 with their hands behind their backs, and burned them with fire,  
 44 the flames whereof blazed all around. Moreover, the king laid  
 waste the lands of the haughty nobles who dwelt there, and thus  
 wholly delivered the soil of Laṅká from the thorns of danger.

45 Furthermore, the king forgot not the resolve that he had made  
 to fight the Cholian king, and made ready an army in the five  
 46 and fortieth year of his reign, and marched with it to the seaport  
 47 and abode there for some time awaiting his approach. But,  
 seeing that the Cholian king came not thither, he sent messen-  
 gers unto him, and returned to the city of Pulatthi and dwelt  
 there a long time.

48 And he repaired the tanks Maháheli, Sareheru, Mahádattika,  
 49 Kaṭunnaru, Paṇḍavápi, Kallagallika, Eraṇḍagalla, Díghavat-  
 50 thuka, Maṇḍavátaka, Kitta, Aggabodhipabbata, Valáhassa,  
 51 Mahádáragalla, Kumbhila-sobbha, Pattapásána, Kána; and  
 many others also, of which the bunds had been destroyed, he  
 caused to be constructed out of his great desire for the welfare of  
 52 the poor. And so that the water might be retained of the  
 torrents that flowed from the mountains and of the rivers and  
 streams, the lord of the land built embankments also in divers  
 53 places, and made the country to abound with food. He built also  
 the bund of the channel Tila-vatthuka, which had been breached,  
 and thus filled the Mañihíra tank with water.

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\* This name occurs several times in the following chapters. I believe it is the name of a body of mercenaries employed by the Sinhalese kings at this period.

And he caused his own queen to be deprived of all honour and 54  
privileges, and to be seized by the neck and cast out of the city 55  
because that she had hindered the customs which had always  
been observed without restraint in the viháras. And by this  
means did he obtain the forgiveness of the great Order of Monks,  
and thus proclaim to the world his great regard for the Order.

He built also the Dhátugabbhas at Mahágáma that belonged 56  
to the three fraternities, which the Cholians had destroyed, as also  
those at the two Thúpáramas.

And at the cremating place of his mother, and also of his 57  
father, he built five large dwelling-places for monks, and the like  
he did also at Budala-viṭṭhi.

And he made repairs to the viháras Paṇḍavápi, Páthina, Rak- 58  
khaçetiya-pabbata, Maṇḍalagiri, Madhuttbala Vihára, Uruvela 59  
Vihára at Devanagara, Mahiyangana Vihára, Sítalagáma-lenaka,  
Jambukola Vihára, Girikaṇḍaka, Kurundiya Vihára, Jambuko- 60  
laka-lenaka, Bhallátaka Vihára, Paragámaka, Kásagalla, Can- 61  
dagiri Vihára, Velagámi Vihára, the vihára at the village 62  
Mahásena, and the Bodhi-house at the city of Anuráhapura.  
Thus did the king bring into repair these viháras and many 63  
others also, and he granted lands unto them each by each.

And saying, "Let no man endure hardship who goeth along 64  
the difficult pathway to make obeisance at the foot-print of the 65  
Chief of Sages on the Samanta-kúṭa rock," he caused the  
village Gilímalaya, that abounded in rice-fields and other land, to  
be granted, wherewith to supply them with food. And on the 66  
Kadalígáma highway and the Húva\* pathway he built resting-  
places, and gave lands unto them each by each, and caused it to 67  
be inscribed on a stone pillar, saying, "Let no lord of the land  
that cometh hereafter take them away." To the monks that 68  
dwelt in monasteries made for their benefit he gave the village  
Antaraviṭṭhi and the village Saṅgháṭa and the village Sirimaṇ-  
ḍagalla; and to those that lived according to the rule he gave 69  
the four things needful for a monastic life. To their kinsfolk  
also he gave lands for their support. And in the winter he 70  
caused the Order to be furnished with cloaks and fire-pans and  
divers drugs in abundance. And being a man gifted with great 71  
understanding, many a time did he give unto them befittingly all  
the things that were needful for a monastic life, as well as the  
eight ordinary requisites. Those villages also, many in number, 72

- 73 that were given by former kings wherewith to procure cooked food for the monks who dwelt in monasteries built for them, and the lands that were given to those that busied themselves with the work of conducting offerings to the shrines and other places, yea, all those lands that were in the Rohaṇa, did he confirm as
- 74 before without abatement. This mighty man gave bulls also for the use of cripples, and out of his great compassion he gave rice for ravens, and dogs, and other beasts.
- 75 And he was a great poet, and gave to many men who made songs wealth in great plenty with gifts of land, that they might
- 76 possess them from generation to generation. And when the sons of the king's ministers rehearsed before him the songs that they had made, he gave them gifts of money according to their
- 77 merits. To the halt and the blind he gave lands to be possessed by each ; and he took not away that which had been granted
- 78 aforetime to the Deválayas. To well-born women that were helpless by becoming widows he gave lands and food and raiment according to their necessities.
- 79 And the king, who was much skilled in making songs in Sinhalese, became the chief of the bards among the Sinhalese.
- 80 And Vira Báhu, the sub-king, who was much bound to all that was good, rebuilt the Cetiya at the Baddhagaṇa Vihára that the
- 81 Cholians had destroyed, and, being a cheerful giver, he afterwards gave lands of great value to that superior vihára, and caused
- 82 offerings to be made thereat continually. It was even he who built, in the forest that was hard by, a tank of great strength,
- 83 and plentifully supplied with water. And Yasodhará, the king's daughter, caused a large image-house of great strength and
- 84 beauty to be built at the Kappúramúláyatana Vihára. And at the Selantara-samúha Vihára the king's own wife caused a
- 85 beautiful palace to be built, very lofty and delightful. In those days also many ministers of the kingdom and many of the king's household amassed to themselves great merit in divers
- 86 ways. And when the chief of Lapká ruled the land in this wise, the sub-king, a man of great sobriety, was subdued by the
- 87 terrible hand of death. And when the king had fulfilled all the things that were necessary to be done (on his account), he bestowed the office of sub-king on Jaya Báhu, with the consent
- 88 of the monks, and after that the office of chief governor on Vikkama Báhu. And when in process of time a son was born
- 89 unto him, called Gaja Báhu, the king, being mindful of the welfare of his sons, took counsel with his great ministers, and

gave unto him the whole of the Rohaṇa, and sent him thither to dwell there. And he departed thence and made Mahánágahula 90 the chief city of his province, and sojourned there.

Thus did Vijaya Báhu, the ruler of men, hold the reins of 91 government without any fear in his hands for fifty and five years more ; and when he had improved the religion of the land and the country, which was sore distressed by the wicked Tamils, he ascended up to heaven as if to behold the great reward arising from his good deeds on earth.

Thus endeth the sixtieth chapter, entitled "The Patronage of the State and Church," in the Mahávaṅsa, composed equally for the delight and amazement of good men.

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CHAPTER LXI.

**T**HEN Mittá, King Vijaya Báhu's sister, with her three sons, 1  
and the chief officers of State, and the monks who dwelt 2  
in the (eight) chief viháras—even all of them—caused 3  
no information of the king's death to be conveyed to Vikkama 4  
Báhu, the chief governor, who then dwelt at Rohaṇa, but took 5  
counsel together, and with one mind anointed the sub-king, Jaya 6  
Báhu, king over the kingdom of Lapká. And they all trans- 7  
gressed the ancient customs and ways, and appointed Prince 8  
Māṇábharaṇa to the office of sub-king. And the three brethren, 9  
the eldest of whom was Māṇábharaṇa, joined themselves unto 10  
the king Jaya Báhu, and forthwith seized and took possession 11  
of all the jewels that were considered of great value, even all the 12  
pearls and precious stones, and of the vehicles and elephants, and  
such like also. And, taking the whole army with them, they set  
out from the city of Pulatthi, saying, "We shall soon take  
Vikkama Báhu captive." And when Vikkama Báhu heard these  
tidings, he exclaimed, "Woe is me that had no opportunity to  
render my last respects unto my father ! But now will I go  
to the city forthwith and behold the spot where his body was burnt,  
and ease me of the great sorrow that weighs on my heart." And  
when the governor had thus determined strongly within himself,  
he set out from the city with great resolution, taking with him  
a company of seven or eight hundred fighting men. But while  
he was yet hastening on his way, he met the great force that was  
coming, prepared for battle, at the village Panasabukka in the

13 division of Guttahálaka. And he, being the only brave man in  
 14 his company who knew no fear, fought against them and drove  
 15 them forthwith on every side. And the three brethren who were  
 16 discomfited there were roused with pride, and quickly prepared  
 17 another army, and gave battle in a place called A'dipádaka-jambu.  
 18 But he defeated the three of them a second time also. And a  
 19 third time did he defeat them at Kaṭagáma, and a fourth time at  
 20 Kálavápi, and a fifth time at Uddhana-dvára, and a sixth time  
 21 at Paṅkavelaka. And after he had thus battled with them, and  
 22 always attained the victory, he went up to the city of Pulatthi  
 23 with his officers and all his followers. And when he had seen  
 24 the place where his father was buried, as he had aforetime  
 25 determined, he was relieved of his great grief and was comforted  
 26 in spirit. And he abode in the city, and gave unto his officers  
 27 and to all who had been friendly unto him in the time of his  
 28 distress, all manner of wealth and offices, to each man according  
 29 to his merits. And to all his fighting men who had come with  
 30 him he gave fitting reward, remembering how they had been  
 faithful to him in his troubles.

21 In the meanwhile also, the sub-king Mánábharaṇa with the  
 22 rest of his brothers brought the southern district and the Rohaṇa  
 23 country under their yoke; and after that, he gave unto Kitti  
 24 Sirimegha the country of twelve thousand villages,\* and  
 25 commanded him to dwell there. Whereupon Kitti Sirimegha,  
 26 the chief of the people, went thither and dwelt in the city  
 27 Mahánágasula, being commanded thereto by his brother. And  
 28 to the prince Siri Vallabha he gave the country called Aṭṭha-  
 29 sahassa,† and commanded him to dwell there. Likewise he also  
 30 went thither and made the village Uddhana-dvára his chief city,  
 and dwelt there and governed the country. But Mánábharaṇa  
 himself departed to the southern district together with his army,  
 and dwelt in the village Puṅkhagáma, being known to all men  
 by the name of Vira Báhu. Now, at that time, the king Jaya  
 Báhu (who had been routed in battle) and the mother of the  
 three brethren abode with Kitti Sirimegha.

28 Then when a year had passed, Mánábharaṇa and the rest,  
 29 remembering always the great and lasting defeat and shame  
 which they had suffered in battle from Vikkama Báhu, were  
 30 roused with a great desire for vengeance, and they said to them-  
 selves, "How doth this man, who hath not been anointed king,

\* Giruwápattu or Giruwádolosdáha? † Aṭakalaṅ and Kolonná Kóralés?

venture to enjoy the king's country, which belongeth by right only to those whose heads have been duly consecrated?" And being thus carried away beyond measure by envy, they gathered unto them followers, and joined themselves again together to make war. And when the spies of Vikkama Báhu had made known unto him these tidings, he went against them into their own country at the head of a large army, and gave battle at the village Bodhisena-pabbata, which is in the southern country, and defeated the three brethren ; and communing thus within himself, saying, " Now shall I root out all mine enemies," he pursued the enemy hotly as they were fleeing. But they took refuge in the hiding-places of the country of Pañca-yojana,† and Vikkama Báhu made haste and entered Kalyáni with the intent to take them captive.

Now, at that time, a certain valiant and furious man, named Víradeva, who was born in the country of the A'ryas, and was chief of the Paḷandípa, landed at Mahátittha with mighty men, thinking that he could take possession of Laṅká. And when tidings thereof were brought to King Vikkama Báhu, he thought thus within himself : " Let everything be rooted out till there shall be no place left in Laṅká for the invaders ;" and so he departed from Kalyáni and came up to the village Mannára, which was nigh to Mahátittha.

And Víradeva did battle with the king and slew Aṅkanga and others, and the two brothers, the king's sons, and Kittí, the chief of the army, and many others also who were numbered among the valiant men. And he took the commander Rakkhaka alive, and when he had routed the king and his army, he pursued him hotly. And the king fled in terror and came to his own city, and taking what treasure he could find, went straightway to a fortress in the middle of the country abounding with storehouses.§ And Víradeva pursued after him, and returned to the city and abode there a few days. Then he went up quickly (into the strong places of the country) to take Vikkama Báhu. But the valiant Vikkama Báhu sent his great hosts against him, and caused them to give him battle. And he slew Víradeva in a fortress in a great marsh at the village Antaraviṭṭhika ; and having thus become the lord of his people, he dwelt in the city of

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† Pasdun Kóralé.

§ *Koṭṭhasára* a place of security abounding with stores of grain.

Pulatthi and governed the king's country, although he was not anointed king.

- 48 Thereafter the three brethren abandoned their desire for war, and went everyone to his own country, and dwelt there as before.
- 49 Nor were these four lords of the land able to bring the country  
50 under one canopy, even though they strove hard thereto. And because they were imprudent they degraded the nobles and  
51 appointed base men in their places, such as they chose. These foolish men gave no heed to religion, neither cared they aught for their subjects whom the king Vijaya Báhu had prospered in  
52 divers ways. The possessions of honourable men also they took away by force, even though there was no fault to find in them.
- 53 And, for their avarice and covetousness, they oppressed their subjects and levied grievous taxes from them, yea, even as the mill extracts juice from the sugarcane.
- 54 Moreover, the king Vikkama Báhu seized the lands that were dedicated to Buddha and for other holy purposes, and  
55 bestowed them on his servants. To the strangers that fought for him he gave divers viháras in the city of Pulatthi that were  
56 adorned with relics, that they might dwell therein. The gems and other precious things, the offerings of the faithful unto the Almsbowl-relic and the sacred Tooth-relic, took he also by force,  
57 as also the perfumes of sandal, aloes-wood, and camphor, and a great number of images of gold, and did with them as it pleased him.
- 58 Whereupon the brethren of the eight chief viháras, whom the  
59 people regarded as fathers, and the Paṅsukúlika brethren that belonged to the two sections, seeing the evil that was being done continually to the religion and the people of the land, were sore  
60 grieved thereat, and, taking counsel together, said, "It were better that we should depart from the presence of those who, like the Titthiya unbelievers, work so much evil to the religion of the land."
- 61 And so they took the sacred Tooth-relic and Almsbowl-relic of Buddha and went to the Rohaṇa, and abode wheresoever they found  
62 it convenient for them. Likewise they who were of households of high repute scattered themselves everywhere in convenient places,  
63 and lived as if they were concealing themselves. The chief men also, who had been set over the boundaries by the kings of both parties, fell out among themselves, and made war on each other  
64 continually. They burnt down many rich villages and made cuttings in tanks which were full of water, and in divers other  
65 ways destroyed all the conduits and dams, and hewed down

cocoanut trees and other serviceable trees also. And being at 66  
 enmity with one another, they so laid waste the country that  
 villages and ancient places could not be recognised. These kings 67  
 brought evil also upon their people by causing their hired  
 servants to wander about the land, plundering the villages and  
 robbing on the highways. The servants and labourers also of 68  
 the great men of the land, fearing nothing, defied their masters, 69  
 and, because they were in the favour of the kings and received  
 offices from them, armed themselves with weapons and waxed 70  
 very powerful. And the inhabitants of Samanta-kúta and many  
 other strongholds gave not unto the kings the taxes that were 71  
 paid in former times, but, heeding not their kings, they waxed  
 rebellious and lived in their own places, puffed up with pride.  
 So that it might be said of the whole country of Laṅká (from 72  
 north to south and from east to west), "They who love ruin and  
 destruction are wandering over the land."

Thus lived these lords of the land, transgressing all the 73  
 established customs of the country. Like greedy owners of the  
 land they were always cruel. Their hearts were wholly bent on  
 evil. They felt not the dignity of kings; and though placed  
 in high offices of trust, wherein they might seek their own good  
 and the good of others, yet lacked they even noble ambition.

Thus endeth the sixty-first chapter, entitled "An Account of  
 the Lives of Four Kings," in the Mahávaṅsa, composed equally  
 for the delight and amazement of good men.

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 CHAPTER LXII.

**A**ND it came to pass that King Jaya Báhu\* and his queen 1  
 Mittá died while they yet dwelt at Rohaṇa; and Sugalá, 2  
 the wife of Siri Vallabha, gave birth to two children,  
 namely a son, Mánábharana, and a daughter, Lílávati. Likewise 3  
 the queen Ratanávali, † the consort of Mánábharana, had two  
 daughters, Mittá and Pabhávati. And the chief governor Víra 4  
 Báhu (Mánábharana), seeing that he had only two daughters (and  
 no sons), thought in this wise: "We who are descended from the 5  
 pure race of the Moon, which is considered by the whole world

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\* Ex-king.

† Daughter of Vijaya Báhu (see chap. LIX., vv. 34—39) and wife of  
 Mánábharana, who is also called Víra Báhu.

6 as the head of the generation of all kings, are indeed placed in  
 a very enviable position, being full of all power and might, expert  
 in various arts, and skilful in the management of horses and  
 7 elephants. Nevertheless, we three (brothers) have been again  
 and again defeated and humbled in battle by Vikkama Báhu,  
 8 even by him singly; and yet there seemeth not any likeli-  
 hood of the coming to us of a son, who would be able to wipe  
 9 off this stain. Alas, how grievous is our lack of fortune! What  
 doth it profit me a kingship stained with the reproach of the  
 10 world! Now, therefore, it seemeth good that I should give up  
 my attachment to the pleasures of State, and spend my days  
 diligently in the performance of good deeds." Having thus  
 communed with himself, he gave up all the business of the  
 11 kingdom to his ministers, and lived there (in quietness) for  
 seven or eight months. And one day, wrapped in serene thought,  
 after keeping the holy precepts, he lay down to sleep in the  
 12 temple of the king of the gods.\* And lo! in the early hours of  
 the morning the king saw in a dream an angel of great majesty,  
 13 arrayed in gorgeous apparel, adorned with scents and flowers,  
 of exceeding great size, like unto the sun that has ascended up  
 to the sky, making every side radiant with the glory of his body.  
 14 And he spake unto the king, saying, "Hail, lord of the land,  
 who art favoured by fortune! Rejoice and be exceeding glad.  
 15 For ere long there shall be born unto you a noble son, endued  
 16 with marks of greatness, able to accomplish all his desires, refined  
 17 in miad, whose glory and dominion will be spread throughout  
 the vault of heaven, resplendent with power and fame and glory,  
 a mine of virtue, and one who shall raise up his people and the  
 religion of the land. Now, therefore, arise and go quickly into  
 18 the city where thy wife and thy children dwell." Thereupon the  
 chief of men awoke with a feeling of great joy, and when the  
 19 dawn succeeded the night he returned to Pupka-gáma. And  
 the king told the pleasant dream, just as he had seen it, to the  
 20 queen and to his ministers. And he lived with his queen,  
 expecting a son of great renown, and heaped up good deeds  
 of divers kinds by bestowing alms and observing the precepts  
 of religion.

21 And again it came to pass that one day while it was yet dawn,  
 22 he saw in a dream a lovely young elephant, tame and wholly  
 white, and endued with every mark of beauty. And it seemed

to him as if he were leading it fondly into the bedchamber of his queen. Having seen this, he awoke and rose from his 23 stately bed, and, with a heart full of pleasure and joy, entered 24 the queen's bedroom at that very instant, and told her the dream just as he had seen it. Thereupon the queen spake to 25 him and said, "I also have seen in a dream a young elephant 26 like unto it, walking round my bed, and I caught him by his trunk and drew him up to my bed and fondly embraced him." Having told each other all that which they had seen, they 27 remained awake until the break of day. And in the morning, 28 when the household Brahman came to minister, and the soothsayers also, they (the king and queen) inquired of them (the meaning of the dream); and when they heard the dreams they were glad, and interpreted them saying, "Of a surety there 29 will be born to you ere long a son richly endued with marks 30 of good fortune." And when the king and his ministers and the citizens heard this (interpretation), they all joined in a great 31 festival of joy. From that time forth the king looked for the promised favour, and caused many prayerful blessings\* to be pronounced on him by the Order of Monks. And he daily gave 32 away, in divers ways, unto the poor, at the gate of charity, gifts of exceeding great value, such as gems, pearls, and the like. He also caused Brahman priests, who were versed in the Vedas 33 and Vedaṅgas, to perform the religious rites, such as Homā† and the others that were regarded as acts that bring blessings on men. Moreover, he appointed the king's workmen to repair 34 the vihāras and relic-chambers that had been much decayed and the tanks that had been ruined. And thus, while the king 35 was spending his days in the performance of good deeds, a noble child was conceived in the womb of the queen. And the king, 36 having been informed thereof, rejoiced, and was exceeding glad, and took great care of her during the period of her pregnancy.‡ And when the full time of her delivery had come, she brought 37 forth a son at a lucky hour when the stars were favourable. And straightway every region of the country was filled with 38 gladness, and sweet and gentle and cooling winds blew everywhere; and the courts of the palace resounded with the 39 trumpeting of the elephants and the neighing of the horses, and

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\* Paritta.

† Oblations to the gods.

‡ *Gabbha-parihāraṃ*. This is probably the same as the *Garbha-lambhana* and other rites of the Grihya rules.

40 were filled with great noise and confusion. And when King  
 41 Mánábharaṇa beheld the various marvels that had been mani-  
 fested unto him, he stood amazed ; but when it was told him,  
 soon after, of the birth of his son, he was filled with a fulness of  
 joy, even as if he had been anointed with the oil of immortality.  
 42 He then ordered a great many captives who were shut up in prison  
 to be set free, and caused alms to be given in great plenty  
 43 to Monks and Brahmans. And the inhabitants of the city, led  
 44 by the king's ministers, adorned the whole capital with arches of  
 plantains and in divers other ways, and, attired in their best  
 robes and ornaments, they kept up a great and joyous feast  
 45 for many days. Moreover, the king, having observed all the  
 46 ceremonies regarding the prince that were connected with the  
 birth of children, in the manner set forth in the Veda, sent  
 unto the household Brahmans and others who were skilled in  
 divination by signs. And when he had treated them with much  
 47 kindness and respect, he commanded them to examine the signs  
 on the body of the prince. And they examined all the signs  
 on the hands and feet and other parts of the prince's body  
 with great care, and then, in the presence of the ministers that  
 48 were assembled together, with great joy they declared thus  
 49 unto the king and queen : " This prince hath power to subdue  
 not only the island of Laṅká, but even the whole of India under  
 the dominion of one canopy, and to enjoy it withal." Then  
 50 when he had again gratified them with presents and shown  
 them kindness, the king questioned them further, whether there  
 appeared any evil whatsoever that might happen to the child.  
 51 And they answered and said, " The prince will have a long life ;  
 but there is a conjunction of stars that of a certainty meaneth  
 52 evil to the father." Thereupon the king gave unto the child  
 the name of Parakkama-Báhu, which signified that he would  
 have an arm endued with strength to humble his enemies.  
 53 And as he had a knowledge of rites and ceremonies, he caused  
 the due performance of the feast of boring the ear and the feast  
 of feeding the child with rice to be held according to the custom,  
 54 and sent his messengers unto the king Vikkama-Báhu at  
 Pulatthi to convey unto him the tidings of the birth of his son.  
 55 And Vikkama-Báhu, having heard from them about the great good  
 fortune that was foretold concerning the son of his fair sister,  
 and the evil that was in store for the father of the child, spake  
 56 these words : " He hath begotten unto me a fortunate nephew,  
 who will be like a sparkling central gem in the chain of kings

beginning with Vijaya. Let the prince therefore grow up here, 58  
 even with me, so that no evil befall him. For this my son  
 Gaja-Báhu is nowise able to acquire that which he has not  
 gotten, or to retain that which he has got. And Mahioda, my 59  
 other son, although he possesseth valour and other virtues, is  
 not meet to succeed me in the kingdom, being inferior in rank  
 on his mother's side. Therefore, of a surety shall my nephew 60  
 become the heir to my kingdom, which teemeth with riches  
 that have been heaped up by me." And, with his mind full of 61  
 such thoughts, he sent messengers with presents of princely  
 ornaments and other valuable gifts to fetch the young prince.  
 And the king Vira-Báhu (Mánábharana) having heard every- 62  
 thing from the mouth of the messengers, said unto himself:  
 "The words that he hath spoken are the words of truth and  
 wisdom, intended to profit me; nevertheless it doth not behove 63  
 me to part with a son begotten of my body, that so I may turn  
 aside the evil that impendeth on me. Moreover, if the prince 64  
 be removed thither (to Pulatthi) the party of Vikkama-Báhu 65  
 will, like a fire that burneth stronger before a fierce gust of  
 wind, shine forth with an exceeding great blaze of glory, and  
 our house will of a surety suffer, in every wise, a great loss."  
 Having pondered thus within himself, he withheld his son from 66  
 the messengers that came to fetch him, and dismissed them  
 after that he had gladdened their hearts with gifts of great  
 value.

And that lord of men (Mánábharana), while he dwelt there 67  
 in peace and harmony with his wife and his children, was smitten  
 with a severe disease, and quitted his body and kingdom together.

Thus endeth the sixty-second chapter, entitled "The Birth of  
 the Prince," in the Mahávansa, composed equally for the delight  
 and amazement of good men.

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### CHAPTER LXIII.

**W**HEN the two other brothers, having heard of the death of 1.  
 their eldest brother Mánábharana (Vira-Báhu), made  
 haste each from his own country, and caused the last  
 funeral rite to be performed. And Kitti Sirimegha took posses- 2  
 sion of his elder brother's country, and calling his younger brother 3  
 gave unto him the two other countries, and commanded him to  
 dwell there. So he (Siri Vallabha) hearkened to the request of

4 his elder brother, and went to the city Mahánágakula with the  
 5 queen Ratanávali and her two daughters, and lived there peace-  
 6 ably ; and when the ceremony of the tonsure had been performed  
 7 on the prince, he brought him up with great care. Thereafter,  
 8 being desirous of giving the queen's eldest daughter Mittá to  
 9 wife unto his son, he took counsel with his ministers, saying,  
 10 " It is indeed true that princes sprung from the race of Kálinga  
 11 have, more often, attained to the sovereignty of this island again  
 12 and again. Now, should the queen (Ratanávali) secretly send  
 13 her daughter to be given to wife to Gaja-Báhu, who is of the  
 14 house of Kálinga, he would wax stronger by the marriage, and  
 15 this my son would utterly become helpless. Wherefore, if this  
 16 princess be given unto my son to wife, then of a surety shall  
 17 prosperity attend us." And the queen, who was an ornament of  
 18 the race of the Sun, having heard all these things, wished not to  
 19 agree thereto, and spake these words unto the king : " When the  
 20 prince Vijaya slew all the evil spirits and made this island of  
 21 Lapká a habitation for men, from that time forth came the race  
 22 of Vijaya to be allied to us, and we gave not in marriage save  
 23 unto those born of the race of Kálinga ; and so long as there  
 24 remain princes born of the race of the Moon, how can an alliance  
 25 take place between us and this prince, who is only known unto  
 26 us as an A'ryan, albeit born of you?" Nevertheless, even  
 27 though the queen withstood him in divers ways, he forcibly gave  
 28 the princess to his own son\* to wife ; and thenceforth, walking  
 29 in the footsteps of his wife who was distinguished for her  
 30 manifold virtues, he gained the goodwill of all the people, and  
 31 lived with his father.

32 And it came to pass that Vikkama Báhu died after he had  
 33 enjoyed the kingdom for one and twenty years, and passed away to  
 34 the other world according to his deeds.

35 Then Gaja-Báhu took possession of the rich kingdom filled  
 36 with troops and chariots, and abode in the city of Pulatthi.  
 37 And the tidings thereof having reached the ears of the kings  
 38 Kitti Sirimegha and Siri Vallabha, they took counsel with each  
 39 other in this wise : " It seems no disgrace to us that Vikkama-  
 40 Báhu, by reason of his seniority and for divers other reasons, had  
 41 assumed the office of chief king ; but, surely, it is not meet that  
 42 we should look on complacently while his son, the young prince,

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\* Mānábharāṇa. See chap. LXII., v. 2.

taketh upon him the government of the chief kingdom. There- 23  
 fore it is right that we should wrest the kingdom from him  
 before his throne is established." Thinking thus within them- 24  
 selves, they spread disaffection throughout the whole Velakkára 25  
 army\* by distributing money among it. And so it came to  
 pass that, save a few of the servants who were in the king's  
 favour, the inhabitants of the land were displeased with king  
 Gaja-Báhu, and sent secret messengers in many ways unto the  
 two kings, saying, "We who are all of one mind will strive 26  
 to gain the kingdom for you, if you would only help us." There- 27  
 upon the two brothers made haste and got ready each his own  
 army and invaded Gaja-Báhu's country on both sides, and sent 28  
 messengers unto him (calling on him to give up the kingdom).  
 Then king Gaja-Báhu assembled all his ministers and took  
 counsel together. And they resolved in this wise: "The whole 29  
 Velakkára army hath openly rebelled, and the two kings have  
 invaded our country (on two sides) ready to give battle. If, 30  
 therefore, we should first speedily crush the stronger of them,  
 the other could be dealt with afterwards." And when he had 31  
 thus determined he (Gaja-Báhu) took with him all his forces  
 and materiel of war, and went against Siri Vallabha to give 32  
 him battle. And Siri Vallabha also fought fiercely in battle, even  
 from the morning unto the evening; but he could not overcome 33  
 him in the least, and he ceased therefore to fight and hastened  
 back to his own country. And the king Kitti Sirimegha also, 34  
 having been discomfited by Gokanna, an officer of Gaja-Báhu,  
 went to his own country. And the king Gaja-Báhu suffered no 35  
 loss whatsoever in this war, and went back to the neighbourhood  
 of the city, and, after he had punished many great chiefs who  
 had showed themselves traitors to him and restored peace to 36  
 the country, he entered his own city.

After that time these three kings lived, each in his own country, 37  
 in friendship with each other.

Thereafter, Parakkama-Báhu, the son of the king (Máñá- 38  
 bharaṇa, or Vira-Báhu), having increased in wisdom and prac-  
 tised himself diligently in various arts, and being wise to discern 39  
 the things that should be done and the things that should not  
 be done, and being gifted with lofty ambition and great good  
 fortune, was not tempted by the pleasure of living with his 40  
 mother's sister, nor was he enticed by the pleasures of youth.

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\* A body of mercenary soldiers.

41 So he thought thus : “How can the sons of kings, like unto  
 42 us, who are endued with courage and other virtues, dwell in the  
 43 borders of a kingdom such as this? Even now, therefore, shall I  
 go to the land of my birth, which should be the heritage  
 44 of a sub-king.” And then he departed with his retinue and  
 came in due course to the country called Saṅkhatthali. And  
 Kitti Sirimegha having heard that he had arrived there, thought  
 45 in this wise : “Now is my grief allayed, and the loneliness of  
 my heart in that I have not a son to inherit my kingdom.  
 46 Blessed am I that I can now always behold, as it were, my  
 eldest brother in his son, who is even his own image.” And  
 being moved by such pleasant thoughts, the king caused the  
 beautiful city to be adorned with arches and in divers other  
 47 ways, and on a day when the moon and the stars were considered  
 favourable he went to meet him, accompanied by a great  
 48 multitude of men of might. And when he had beheld the  
 prince, who was gifted with exceeding rare virtues and with a  
 49 grace of form, he was filled with delight, and tenderly embraced  
 him and pressed him to his bosom, and oftentimes kissed the crown  
 50 of his head. And in the presence of all the people he shed  
 51 tears of joy without ceasing, and when he had mounted a beautiful  
 chariot with his nephew, he proceeded to the city, filling every  
 52 quarter with the noise of drums ; and after he had shown the  
 sights of the city to his brother’s son, he entered the royal palace  
 with him.

53 Then the prince received a retinue of footmen, cooks, and  
 servants of divers kinds, and dwelt in ease and comfort in the  
 house of his father’s brother, who was pleased with him for his  
 many virtues.

Thus endeth the sixty-third chapter, entitled “The Journey to  
 the City of Sankhatthali,” in the Mahávaṇsa, composed equally  
 for the delight and amazement of good men.

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#### CHAPTER LXIV.

1 ND when he had arrived at the country of his birth,  
 which was his heart’s desire, the prince had his object  
 fully accomplished, and he was freed from all anxiety.  
 2 And with the help of a higher wisdom, solid like unto a diamond,  
 3 he quickly gained a knowledge of divers arts and sciences. In  
 religion, in the various systems of laws such as Kocalla and the

like, in the science of words, in poetry, including collections of synonyms and the art of planning stories, in dancing and music 4  
 and riding, in the use of the sword and the bow, and in such 5  
 other arts did he perfect himself exceedingly, because he  
 had been thoroughly instructed therein. He always dwelt  
 with his uncle, comporting himself reverently towards him,  
 and conforming his conduct to his desire. At that time the king, 6  
 being much pleased with the affection, good manners, and other  
 virtues unceasingly manifested by his nephew, lived with him  
 as with a beloved friend, and in divers ways enjoyed with him 7  
 the pleasures of the park, sports on the water, and other pastimes,  
 and travelled about with him in divers parts of the country.  
 One day (in the course of the king's travels) he came nigh 8  
 unto a village named Badalatthali, where Saggha Senádhpati 9  
 dwelt, a man of might, strongly devoted (to the king's cause),  
 and who had been set to guard the boundary of the king's  
 dominions. This general, having heard thereof, caused the 10  
 village to be decorated tastefully, and having gone forth to  
 meet the king and his nephew, bowed down and stood before  
 them. Thereupon both the father and the nephew\* spake 11  
 kindly to him, and, having been much pressed by him, they  
 went to that village. And the king sojourned there a few 12  
 days, and sent unto the general and spake these words  
 unto him: "My son (nephew) has even now attained his 13  
 age and is fit for the rite of investiture.† Therefore it is meet 14  
 that great preparations should be made for that end." And the  
 general having heard these words, straightway made all prepara-  
 tions for the feast. The king thereupon first made great offerings, 15  
 such as scents, lamps, and flowers, to the three Sacred Objects  
 for three days, and concluded the ceremony as became the 16  
 grandeur of the occasion with the help of Brahmans who were  
 versed in the social laws contained in the Vedas; and then, 17  
 with his ministers and the prince Parakkama, he commenced  
 to enjoy the great sports and pastimes of (the season of) spring.  
 Now at this time the king, Kitti Sirimegha, having heard from 18

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\* All throughout the narrative the nephew is called 'son' (*putta*) and the uncle 'father.' According to Eastern usage, a nephew calls his father's brother 'big-father' or 'little-father,' as the case may be.

† *Upanayana*: the investiture with the sacred thread of the Brahmans, Kshatriyas, and Vaishyas classes, which take place respectively from eight to sixteen, from eleven to twenty-two, and from twelve to twenty-four years of age.

the messengers who had arrived from the Rohaṇa of the death of  
 19 his brother Siri Vallabha who dwelt there, and the succession  
 to the kingdom of Mánábharaṇa, and also of the birth of a  
 20 son, Siri Vallabha, to the queen Mittá,\* was filled with exceeding  
 21 great grief at the death of his brother, but was comforted  
 22 by the tidings of the birth of a son to Mittá. But  
 he stopped the sports of the season, and, having left the general  
 Saṅkha there, departed for the city of Saṅkhathali with his  
 23 nephew. And he lived happily there with the prince Parakkama  
 24 for one year, when Mánábharaṇa's second wife, Pabhávati, brought  
 25 forth a son who was named Kitti Sirimegha. Then the king  
 Kitti Sirimegha having heard thereof, was exceeding glad,  
 and exclaimed, "Our house has indeed become great!"

26 And the prince, who was destined by the exceeding great  
 merits of his former births to enjoy the dominion of the island of  
 27 Laṅká without a rival, valued not, even as much as grass, the  
 28 great lovingkindness shown to him by his father," as to a dear  
 friend, nor even the faithful services done to him by a great many  
 29 officers of state; but, being anxious speedily to make the whole  
 island graceful by bringing it under the canopy of one dominion,  
 30 thought within himself in this wise: "This island is not very great  
 31 in extent, although it is highly considered by reason of its being  
 32 the repository of the relics of the Teacher's hair, collar-bone,  
 neck-bone, tooth, alms-bowl, and of the foot-print shrine, and the  
 branch of the sacred Bodhi, and the four and eighty thousand  
 divisions of the body of the law, which are like unto the Supreme  
 Buddhas themselves: (it is likewise highly prized) by reason of its  
 being a mine of divers kinds of precious stones, pearls, and other  
 33 things of great value. Nevertheless, could not the three kings,  
 my ancestors, nor my uncle bring it by any means under one  
 34 canopy of sovereignty. They divided the land among themselves  
 and possessed it in portions, thinking that by so doing their work  
 was complete; they lacked ambition to become anointed kings,  
 35 as had been the custom in their royal house, but were contented  
 therewith, and busied themselves in husbandry, like village  
 landlords, each holding authority over his own portion of the  
 36 kingdom. And of these men, save my younger father, the rest

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\* The eldest daughter of Ratanávali, queen of Mánábharaṇa. See chap. LXIII., v. 6. She was forcibly given in marriage to Siri Vallabha's son, also called Mánábharaṇa, v. 16. Siri Vallabha's son, Mánábharaṇa, appears to have taken to wife both Mittá and Pabhávati, the daughters of Ratanávali.

of the three kings have passed away according to their deeds. Alas! even the most highly favoured life of man in these days 37 is but short. Children, young men, old men,—all these, in their 38 due course, must yield to death. And although this is the law of Nature it is never acknowledged by men. But princes like 39 unto us should, in every way, renounce the love for a body that is so corruptible and feeble, and that is despised by those who set their minds on what is solid. Yea, rather should we set our hearts on an 40 enviable body of glory that will endure for ever. Moreover, there 41 are written, in the Ummagga Játaka and many other books, the great deeds of courage done by the Bodhisatta; in the Rámáyana, 42 Bhárata, and other profane stories, the valour of Rámá, the slayer of Rávana, as well as the feats of strength displayed in the field 43 of battle by the five sons of Paṇḍu who slew Duyyodhana\* and the other princes; in the story of the epics, † the wonderful deeds 44 of Dussanta‡ and of the other kings who distinguished themselves in the olden times in the war of the gods and the demons, and also the power of the wisdom shown by the chief Brahman, 45 Cánakka, who destroyed the princes of the Nanda race. Yea, all 46 these things that have come to pass in this world have indeed been heard throughout the world, even unto this day, although the doers thereof are not nigh unto us now. Verily, they have profited 47 by their lives who, in this world, have done such deeds of surpassing greatness. And if I, who am born of a princely race, would 48 not do a deed worthy of the heroism of kings, my life would be of none avail. They (the heroes of olden times) have surpassed 49 me in one thing,—in that they had the blessing of a long life; but in what respect are they better than me in point of wisdom and other virtues? ” And when he had thought thus, he pondered again in this wise: “The king, my father, is now at the point of 50 death, and if it should so happen that the kingdom which belongeth to him should fall into my hands, and that my mind, being drawn 51 away by the pleasures of the office of king, should fall away into habits of carelessness, then would not my heart’s desire be fulfilled, and then would my loss be great indeed. But if I 52 remain where I am, and send my spies to spy out the real state of the upper provinces, and if their report satisfy me not as to the 53

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\* The eldest of the Kaurava princes and the leader of the war against his Páṇḍava cousins. The story forms the subject of the Mahá Bhárata.

† *Itihása-Káthá*.

‡ Dussanta, a prince of the Lunar race. Sk. Dushyanta.

54 weak points in the enemy's country, then shall all those men who  
 are assembled round about me set forth before me in divers  
 ways only the greatness of the enemy's strength. They will  
 55 then say unto me: 'The three kings, your fathers, who each ruled  
 a separate kingdom, joined together and waged a great war seven  
 56 times, and yet they found it difficult to reduce the country. How  
 then can it be conquered by a youth who ruleth over but one small  
 57 kingdom? It is therefore meet that you should banish from your  
 mind the foolish thought that it is an easy thing to subdue the  
 58 chief kingdom.' Such words like heated nails would they drive  
 into my ear, and exalt in divers ways the greatness of the upper  
 59 provinces. But never, in truth, shall I believe all the words of  
 these foolish men, who speak not knowing the true state of things.  
 60 I shall therefore depart straightway, on some pretence, to the  
 opposite province, and shall ascertain myself the condition of that  
 country." Having thought thus, he again pondered to himself in  
 61 this wise: "But if the king my father should know of this  
 62 resolve of mine, he might stop the journey through love of me,  
 fearing lest, by going to the enemy's country, evil should befall his  
 63 son who would add lustre to his noble house; and then my heart's  
 desire will in no way be fulfilled. Therefore, it is better that I  
 should depart in disguise."

64 Thereafter this skilful prince, who lacked not cunning and  
 knew how to take advantage of fitting occasions, found the oppor-  
 tunity one night when his father knew not of his intended journey,  
 and stole out of the house and departed.

Thus endeth the sixty-fourth chapter, entitled "The Departure  
 to the Upper Provinces," in the Mahāvāṇsa, composed equally for  
 the delight and amazement of good men.

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#### CHAPTER LXV.

1 **A**ND no sooner had he proceeded, with only his arms  
 for his companion, than there arose before him a blast  
 2 of conch shells. And the prince, who was skilled in  
 divining by signs, heard it, and was glad thereat, regarding it as  
 3 a sign that his desire would speedily be fulfilled. Then the  
 brave prince, like unto a lion in courage, departed from the  
 4 city without the knowledge of the guards who were posted in  
 different places, and made haste and travelled over a distance of  
 5 five leagues on the road, and arrived at a village known as

Piliṅvatthu, which was not far from the village Badalatthali. For he had before ordered his men to assemble there and to wait on the road for his arrival; but when he found that only a few of those who had received the command had come, the prince exclaimed, "What! Are these the only men who are come?" And they answered him, saying, "What is this that our lord speaketh,—he who hath an understanding of all the ways of the world, who feeleth not the fear of death? Our lord seemeth to be yet but a child, and his mouth smelleth like as of milk! Surely thou hast not any separate property of thine own that thou hast acquired; neither is there any other store of materiel to help thee in this enterprise. And who, we pray thee, are thy followers, save us who have been long accustomed to thee, and whose faith in thee remaineth yet steadfast? There is one thing, moreover, to be considered: for who knoweth what punishment the king, thy father, will mete out to us (for having joined thee in this matter)? Then, again, there is the general Sankha, and he dwelleth on the borders of the king's country, and is a man of great might and valour. And other enemies have we yet to encounter; and being few in number, our hearts are sore troubled, distrusting each other greatly. And lo! the dawn is close at hand (and the light of day will betray our journey)." Thus they spake, and one by one made known the fears with which their hearts were troubled. And when the dauntless prince had heard their words, he smiled pleasantly and looked at their faces, and said: "What a strange thing it is that all these men who have followed me so long know me not yet, and are filled with alarm!" Then, in order that he might calm the fear which had taken possession of them, the lion-like hero spake unto them with a loud voice like that of a lion, saying, "Let alone all men: while I hold a weapon in my hand, what can Sakka himself, the chief of the gods, do, even though his anger were kindled? These foolish thoughts have arisen in your minds only because you think that I am too young! What! have you not heard that it is power and authority that should be considered, and not age? Behold, now, I have thought of doing one deed, on this very day, that shall make the men of my country and those of other countries fear and regard me, and that will drive away your fears; yea, when this night is past, at the dawn shall I show that act of the highest wisdom, might, and valour; and if there be any fear in you that my father's men will stop my journey, go you forward before me." And when he had

25 spoken to them in this wise, the valiant prince was inspired by a  
26 strong resolve, and departed from that village taking his weapons  
with him, and, like unto the disc of another sun that had arisen  
in the west that it might eclipse the orb of the sun that stood  
on the top of the eastern mountain, he spread forth a glory  
which made the eyes of his people to beam with joy like unto  
clusters of blooming lotuses, and came to the village Bada-  
latthali.

27 And when the general (Sankha) was awakened by the blast of  
the conch-shell of victory, and when he had heard that the prince  
28 had come thither, he went forth to meet him with a large number  
of followers. And when he had been received kindly, he bent his  
head reverently to the ground to perform the customary obeisance,  
29 whereupon the prince's soldiers, thinking that he should be put  
to death forthwith because he would be of no assistance to  
30 them hereafter, looked up into the prince's face. But the prince  
considered that it was unmanly to put one to death in whom  
was found no fault, and that punishment could be inflicted if  
31 he should act against him ; and having, therefore, restrained his  
soldiers by a sign, the lion-like prince took the general by the  
hand, and spake kind words unto him and accompanied him to  
32 his mansion. The general then thought thus within himself :  
33 "This prince's journey must have been made without the  
knowledge of the king. Until, therefore, I can learn the truth  
thereof, I must keep his followers apart, so that they may have  
34 no access to him ; let the prince only abide in my house." And  
the general did so, and, in order that he might deceive the noble-  
minded prince, he showed him great hospitality, and meanwhile  
35 sent messengers to the king. And when the prince had been  
36 informed of the deception that had been practised by the general,  
he thought thus : " Now, if I remain indifferent in this matter and  
do not the thing that should be done, then surely will my object  
not be accomplished. Therefore must this man be first of all put  
37 to death forthwith." So he commanded his followers and caused  
the general to be slain ; and then there was a great uproar, and  
38 a cry arose, saying, "The general is slain." Thereupon a certain  
39 soldier, who had spent his life in the service of the general, ran  
furiously with his sword in his hand towards the prince, who  
was standing alone, saying, " Why has my master been killed ? "  
40 But when he looked at the prince, he trembled through fear,  
and, being unable to stand before him, fell down at his feet.  
41 But before the prince had time to say "Seize him," an

attendant who stood hard by slew the soldier. But the prince 42  
 was angry thereat, and said, "He hath done an unlawful act,  
 inasmuch as he did it without my order." And he caused him  
 to be duly punished ; and by merely frowning, put an end to the 43  
 great tumult that then arose. Thereafter the bold and valiant 44  
 prince, who regarded glory as the greatest wealth and fame as  
 the most solid substance, and who knew well how to reward  
 valour, gave leave to all his soldiers to possess themselves of  
 the exceeding great wealth that had been acquired by the general,  
 according to their desire.

Thus endeth the sixty-fifth chapter, entitled "The Slaying of  
 the General," in the Mahāvāṅsa, composed equally for the  
 delight and amazement of good men.

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 CHAPTER LXVI.

**T**HIS greatest of far-seeing men then thought thus to 1  
 himself: "Now, if I should depart hence this very day  
 to accomplish my desire, then would the people say  
 'The prince has fled through fear.' I will therefore tarry here 2  
 and see what my father will do because I have so boldly  
 killed his general." And moved by such thoughts, the valiant 3  
 prince spent a few days at that very place. The general's  
 soldiers and many people of that country were filled with great 4  
 fear by reason of the murder of the general ; and the people of 5  
 the country were not able to remain in their places (through fear  
 and anxiety), but came from all parts and saw the prince, thinking 6  
 that the king's son had rebelled against his father and slain his  
 general. And the people spake to him, and said, "What service 7  
 is there that cannot be done to our lord while there are wise and  
 powerful servants like unto us whose faithfulness is great?  
 While the rightful heir yet liveth (in you), how could your uncle 8  
 venture to possess this kingdom, which belongeth to your father,  
 saying that (his son) the prince (who is the heir) is young?  
 Let us go together to the city of Sankhanáthathali and seize 9  
 the king, and bring him hither with his household and his  
 treasures." And when they had thus firmly agreed among 10  
 themselves they went (straightway) to the place which was  
 called Padavárasuññakaṇḍa, being all of one mind to seize the 11  
 kingdom. Whereupon the prince sent thither some of his men  
 and brought up the leaders of the soldiers into his presence, and

12 spake unto them, saying, "Think not that I caused the general  
 to be slain from a desire to rebel against my father, and I pray  
 13 you not to bear any ill-will towards me on that account. Of a  
 certainty I have not come hither having rebelled against my  
 father, the king ; neither do I desire to possess any portion of his  
 14 dominion. Is it not the duty of sons, like as we are, both to live  
 15 without causing displeasure to their aged parents and to defend  
 them from danger that might arise from others, and to minister  
 16 unto them carefully all the days of our lives? Wherefore, then,  
 did ye think in this wise?" So he spake, and having removed  
 their doubts this man of great wisdom turned his thoughts to  
 17 other things that had to be done. And he thought, "Now, if I  
 remain here, where I now am, though it be even for a few days  
 longer, evil men may destroy the love that there is between  
 18 us, father and son. It is meet, therefore, that I should now de-  
 part hence to fulfil my first resolve, and not tarry here any longer."  
 19 Having thus determined, the prince departed from the village  
 Badalatthali to go to the village Buddhagáma, which is near unto  
 20 the rock Siridevi ; but before he had reached the village Siriyála  
 the people of that village, with one accord, fled and dispersed  
 21 themselves (to various parts of the country). Thereupon the  
 heroic prince, who had followed after them with his men, put on  
 22 his full armour and walked along the highway ; but some daring  
 men made a device to capture him, saying, "How can we be  
 faithful to our lord who giveth us our bread, if we care not that  
 the prince who hath killed his father's general maketh his  
 23 escape?" So they followed the prince, and fell upon him un-  
 24 awares as he yet walked on the road. And the prince, fearing  
 nothing, fought with the sword that he had in his hand, and put  
 25 them to flight. After that, he who knew no fear, and was endued  
 with great wisdom, took his followers with him and reached  
 Buddhagáma, and encountered not any other danger.

26 And while he yet dwelt there for some days, the people of that  
 country joined together, saying, "We shall capture the prince" ;  
 27 and so they surrounded that village. And being desirous to com-  
 mence the fight, they ceased not to pour forth a shower of arrows  
 28 with great determination. Thereupon the soldiers who had come  
 with the prince, saying, "Our lives even shall we sacrifice if it  
 29 profit us aught," were sore afraid, save the prince's own atten-  
 dants who carried his sword and umbrella, and ran hither and  
 30 thither even in sight of the prince. And the prince, seeing his  
 soldiers fleeing, laughed and said, "Now is there an occasion

for me to show an act of great courage, for I shall terrify them 31  
and put them to flight with my single weapon." So the prince  
gave a fierce cry, saying, "Give me my sword." And he had 32  
hardly uttered the words, in a deep tone of voice that resounded  
on all sides like the blast of the conch of victory, which was  
heard by the soldiers that were fleeing, when they saw the heads 33  
fall of the bravest leaders of the enemy, who were being cut down  
(by the prince). Thereupon the soldiers who at first fled rallied  
and fought with the enemy, who numbered several thousands, and 34  
having put them to flight they surrounded the prince and praised  
his great valour, and gave him alone all the praise of their victory.

Afterwards, while the prince yet dwelt there (at Buddhagáma), 35  
he desired to send for Gokanna Nagaragiri, who dwelt at 36  
Kálavápi, one of king Gaja-Báhu's generals (who guarded the  
borders), and to learn from him how he was affected towards  
his sovereign. And for this purpose he sent to him one of his  
trusty men with a letter. And when he (Nagaragiri) saw the letter 37  
he received it with much humility, and when he had read it he  
fully perceived how things stood.

And because of this prince's exceeding great power he 38  
thought it not prudent to disobey the command; and, utterly 39  
disregarding his duty, he waited not to learn the wishes of his  
own sovereign, but proceeded to Buddhagáma and appeared  
with all reverence before the prince. And the prince spake unto 40  
him, and said, "It is known to you how I have come away from  
the presence of my father, the king, and how I have dared to  
cause his powerful general to be slain, and how I have displayed 41  
marvellous feats of valour before the hosts of enemies who pur-  
sued me closely and pressed me right hard;—and hearing these 42  
things, you have come before me without even giving a thought 43  
to learn the wishes of your king, and without any knowledge  
beforehand of me, but simply on seeing the messenger and the  
letter that I sent unto you. In doing thus you have done well."  
So saying, the great prince felt much pleased, and bestowed on 44  
him all the jewels and ornaments of divers kinds that were on  
him, and a splendid elephant, and to his chief soldiers he gave 45  
divers ornaments, earrings, and other things of great value, and  
afterwards sent the chief from his presence, who also received 46  
every attention, and was provided with lodging, food, and other  
things that were necessary, so that he might take rest with his  
own soldiers. And when the chief had laid himself to rest for 47  
the night, he saw there in a dream that he was encompassed by 48

savages armed with weapons, and ready to kill him at the command of the prince in the same manner that the general had been killed ; and, being oppressed with the fear of death, 49 he gave a most terrible cry, and fell down from his couch to the ground. And, taking no heed of his own servants who had 50 charge of his sword and umbrella and other things, he left behind him all the fighting men that had come with him (and fled) ; but as he was not able, through fear, to judge even of 51 the way by which he went, he entered into the great forests and wandered about thither, in great bewilderment, until dawn, when he saw the road that leads to Kálavápi, and leaving the 52 forest he arrived in haste at his own village. And when his 53 followers heard that their lord had fled, seeing no other safety for themselves, they trembled with great fear, and, throwing 54 away every man his weapons of war, wandered about the woods as bewildered as their master ; but when the morning broke they found their way out and entered Kálavápi in great 55 haste. And when the prince heard the tidings of the general's 56 flight, he smiled thereat and tarried there a few days. At that time, whenever fatigue overcame him, this pleasant story was told him ; and as it was in itself a pleasant thing, it removed the weariness of the prince, for he had a great love for pleasantry.

57 And when Kitti Sirimegha had heard of all these things, he assembled his ministers and took counsel with them. And he 58 spake thus unto them : " The prince has secretly departed from this city, although it has been well watched, and held by nobles, 59 and is full of soldiers. And having afterwards joined himself unto certain vagabonds, they have fled together with other evil-doers, 60 and have slain the most powerful general in my kingdom, and have taken away all the wealth that he had gathered together. 61 And, fleeing from thence, he has slaughtered in many places 62 many soldiers of the province who pursued him. Moreover, it is said that when he tarried at Buddhagáma he ordered up Gokaṇṇa Nagaragiri, an officer of king Gaja-Báhu, before him, and reduced 63 him to submission. This is, therefore, not the time to remain indifferent to these things ; for if my enemies, profiting by this 64 opportunity, enter into a false treaty with the young prince, whose good fortune is great, and who is rich in wisdom and valour, they might determine to make war, and great will be 65 our misfortune if it so happen. It is meet, therefore, that he should be taken while he is yet in that village, and before he gives himself up to other evil thoughts."

Having resolved thus, the king called into his presence the 66  
two chief officers, Sena and Mahinda, and also the mahálana,\*  
Devapádamúla Dáraka, and to these and other nobles he gave 67  
command, saying, "Take with you all the people that are found in 68  
my kingdom who live by the use of weapons, and go quickly  
and bring up the prince by force." And when he had so ordered  
he sent them thither. Thereupon these men of great might 69  
took each his own great company, and approached the village  
Siriýála, and there divided themselves into ten companies. The 70  
prince also, having heard thereof, thought thus to himself: "I  
will take my stand at such a stronghold, that so I may be able  
to compel the army that cometh hither in ten separate com-  
panies to join themselves together and present themselves as  
one body; and then will I quickly root them up." So the hero 71  
went to Saraggáma, in the district of Mahátíla. Then the 72  
king's ministers, fearing lest the prince should flee from that  
place and take refuge in the country abounding in great strong-  
holds and surrounded by hills, and thus make it difficult for 73  
them to take him, proceeded together by the same way, even to  
that very place. And when the prince had heard thereof 74  
he was glad, inasmuch as the movement had fallen out as he  
had desired. And so he allowed the army to advance and to  
enter (the pass) without putting any hindrance in their way,  
and placed in ambush, on both sides of it, a great number of 75  
his men, well armed, and whose courage failed not. And when 76  
the mighty prince had learned that the whole host had entered  
the pass, he caused a great slaughter of the enemy's men that  
were skilled in war. And the rest of those who remained 77  
threw down their weapons, every one of them, and fled on every  
side without any desire to renew the fight. And the victorious 78  
prince departed from that place, and, that he might calm the  
anxiety of his father, returned to the village Bodhigáma.

And the brave prince tarried there a few days, and when he 79  
had broken up and routed the army that had come up again to 80  
do battle by the order of the king, his father, he proceeded  
from thence to the village Ranambura, in the country of Lapká-  
pabbata.† And the prince wearied not, but remained there a 81  
few days that he might give rest to his soldiers, who were tired  
by the march. And thus did he think: "All my pursuers have 82  
I defeated and beaten several times, and though they have no

\* Chief Secretary (?).

† Laggala.

desire to fight any more, yet do they not go back for fear of  
83 the king, my father. And say they, 'The prince does not fall  
into our hands because he is entrenched in the strongholds.'

As the minds of these evil counsellors are full of such false  
84 imaginings, I will now issue forth from my stronghold and go  
to the very place where they now are, and remove that error."  
85 And when he had resolved thus, he departed for the village  
Khíravápi, where the enemy's hosts were encamped, and entered  
86 the country of Ambavana,\* and tarried awhile there. And after  
he had himself learned from the men of that village the spot  
where the enemy was encamped, he marched forth into the village  
87 at night. And his men halted without, being unable to break  
through the fence that surrounded them, which was rendered  
formidable by reason of its being fortified with sharp, piercing  
88 thorns. Then the hero went forward fearlessly and brake the  
fence, and entered and stood in the midst of the village, and  
89 made his name heard throughout it. And the enemy, who had  
before seen the marvellous valour of the prince, when they heard  
90 his deep voice in the midst of them were panic-stricken, and all  
of them, quite unmindful of their clothing and weapons, fled on  
all sides like unto a flock of deer when they see a lion among  
them.

91 And his men, who had entered the village by the same way that  
he had, killed all such of the enemy as they met in flight, and  
92 destroyed the village with fire. Then the prince went straightway  
93 to the village Návágiri and rested there until the dawn. There-  
upon the king's ministers assembled themselves, and spake  
together concerning the great courage and skill shown by the  
94 prince in every battle. They said to one another: "We have  
now taken with us armies, many thousands in number, saying,  
'We shall take the prince speedily after we have destroyed  
95 his army.' But on every side in the battle field they have all fled,  
and we have thereby only proclaimed the glory of the prince.  
96 The letters that the king hath now oftentimes sent are full of  
alarm, and our negligence in this matter will cost the life of  
97 the king our kinsman. Therefore, it is not meet that we should  
let the time pass by without endeavouring in some manner to  
98 carry out the king's command. Nay, it is our duty, even by  
sacrificing our lives, to please our lord whose bread we eat, and  
99 to save the life of our kinsman." So all these great hosts, being

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\* Ambana, or Ambokka.

well armed, marched forth eagerly, like the host of Mára, on the highway pointed out by the spies. They entered the village 100 by the gates of the four quarters thereof, and then encompassed the house where the prince dwelt. Because that the country was 101 cold, the prince girded on a red blanket, and amused himself with a game that was suited to youths; and knew only that the 102 enemy was nigh by the uproar. And when he looked round, he saw not even one of his followers about him.

Thereupon, he forthwith fastened his hair-knot firmly, and 103 wrapped himself closely in the blanket that he had girded himself with, and, taking his sword in his hand, he gave a terrible look and entered into the midst of his enemies, like unto a liou, 104 among the elephants, and forthwith put them all to flight on every side. Then he called to the men who had followed him, 105 and who had entered the forest through fear of the great tumult, and, bringing them together, spake to them saying, "If there 106 be any doubt in the mind of the king, our foe, as to the reason of my coming hither after I had left the king, my father, the 107 slaughter of the general and all the deeds that followed it should suffice to remove that doubt. It is time now to go to the opposite country." And when he had resolved thus, the prince 108 proceeded on his journey, and at the place Porogáhali-Khaṇḍhaka he washed his hand with water and thereby released it from the hilt of his sword, to which it had cloven by reason of the hardened blood; and he put off the blanket that he wore, and 109 took a change of raiment, and, having enjoyed the pleasure of rest for a while, he crossed over the boundary of the kingdom of the 110 king, his father, and entered a place called Janapada in the kingdom of Gaja Báhu, and stayed there a few days, enjoying the 111 divers pastimes and amusements for which that country was famous.

And when the king Gaja Báhu had heard from the mouths 112 of his body-guards of the manner of the prince's coming, he was greatly troubled, and, taking counsel with his ministers, 113 determined on what was meet to be done. And he sent unto him garments and jewels and other gifts, with a message saying, "My heart overfloweth with exceeding great joy because that I 114 have heard of your departure from the presence of the king, my uncle, and of all the wonderful courage that you have shown on your way hither, and how you have come and entered into a place 115 in my dominions. What kinsfolk are there to you on your mother's side save me? Of a surety, therefore, your sight is to 116

117 me like a feast of the coronation. My uncle, the king, who is  
 now in his old age, maketh not a jewel of a son like unto you  
 118 his greatest treasure, but by some evil or mistaken policy hath  
 sent you to me ; wherefore do I indeed consider it the beginning  
 119 of my great good fortune. Now, if we are both firmly knit  
 together (in the bonds of peace and unity), what enemy will dare  
 120 to approach us with the intent to make war against us? Yea,  
 even now will my glory become great indeed in every way, even  
 121 like unto the fire that is fanned by the wind. And as soon as it  
 shall be that we have the pleasure of beholding each other, it will  
 not be hard for me to place the son on the throne of his father.  
 122 Wherefore, tarry not long on the road, but hasten to come and see  
 me." With these words did he send messengers unto him.  
 123 And when he had heard these things from the messengers, the  
 prince, who was endued with an exceeding great power of judging  
 what was right and wrong, thought thus : "Verily, it is hard,  
 124 in every way, to fathom the wiles of princes. It is meet, there-  
 fore, that I should go to Gaja Báhu after that I have learned  
 somewhat more regarding his designs." So he sent along with  
 the king's messengers a crafty soldier from among his own men,  
 125 Nimmala by name ; and the prince having learnt from him how  
 the king and his ministers were truly disposed towards him,  
 proceeded to the neighbourhood of the city of Pulatthi.  
 126 Then king Gaja Báhu went forth to meet him, surrounded by  
 127 his army, and was received with great respect ; and as he was  
 overcome by the fulness of his joy he made the prince to mount  
 the elephant on which he himself rode, and after that he had  
 shown him all the beautiful sights of the city (as he passed  
 128 through it) entered the royal palace together. And the prince  
 spent many days in the palace, and praised all things greatly,  
 and showed forth to all men the great delight that he felt  
 129 because that he had seen the king. And so that he might know  
 130 to a certainty those who were faithful from those who were  
 unfaithful among the subjects of the king, he chose faithful  
 men of his own, who were skilled in all expedients and were  
 131 familiar with the languages of many countries. From among  
 them he (the prince), who was skilled in devising devices,  
 appointed some who were experts in the science of poison to  
 132 go hither and thither in the disguise of snake-dancers, and some  
 of physiognomists, and some of musicians, wearing the garments  
 133 of Candálas and Brahmans. From among the Tamils and other  
 strangers he chose such as were skilled in singing and dancing,

and induced them to assume the guise of such as wander about displaying puppet-shows and other sports. Some also he 134 appointed to walk about disguised as pedlars, taking with them as merchandise rings and bangles and other ornaments made of glass. He made some to carry umbrellas, staves, and other 135 things needful to hermits, and, causing them to take the guise 136 of devout ascetics, sent them forth to wander from village to village, as if they made pilgrimages to shrines. He commanded 137 others who were skilled in healing diseases to go about the villages and towns practising as physicians. Likewise also he 138 commanded those who were versed in teaching the young the knowledge of letters and arms, and those who were versed in alchemy, those also who were sorcerers, and many who were 139 cunning in working in gold and other metals, to betake themselves to their trades and to wander about the country. And as he 140 himself desired to know the true feeling of them that dwelt without the city, he feigned himself to be fond of talk, and spake to all men whom he met with ; and when it happened 141 that he was in the company of those who constantly found fault with the king, he showed himself like as if he were dull of understanding by reason of his youth and inexperience. Thus 142 did he find out from among the chief ministers and the king's soldiers those who were puffed up with pride and those who were kindled with anger and resentment, those who lacked courage and those who were greedy of gain.

And the spies, who were well versed in the folklore of the 143 divers systems of religion that are contained in the Itihása, the 144 Purána, and the other books, and who were skilled in devising proper means to lead the minds of their companions, took themselves the guise of Samanas,\* and repaired to the houses of the people, and, having gained their entire confidence and obtained their favour and regard, took to themselves the office of house- 145 hold counsellors, and undermined the fealty of the people, and themselves acted in such a manner and gave such counsel as made them to be one with them. Thereafter the prince thought, 146 that as soon as the king was made to feel himself safe he might go about the country as it pleased him, and easily learn the state of things within it. So he sent a letter to his mother, 147 who dwelt in the Rohana, and called for his younger sister, the beautiful princess Bhaddavati, and for a great quantity of wealth, 148

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\* *Samanas* : mendicant monks.

pretending that it was her property, and took that wealth unto  
 149 himself. He then gave the princess to wife unto Gaja Báhu,  
 150 and thus gained the entire confidence of the king. Thereafter  
 he was wont always to go about the streets, as if for pleasure,  
 151 accompanied by a spirited elephant of noble breed,\* and,  
 feigning to be pursued by the beast, he would run a distance and  
 take refuge in the houses of those whose goodwill he thought  
 152 it needful to obtain by making suitable gifts to them of  
 ornaments of great value and other treasure ; and in this manner  
 153 he secretly brought them all under his influence, so that all  
 the traders and townsfolk, even to the lowest of people, every one,  
 154 regarded him only as his sole benefactor. Thereafter this clever  
 155 prince set his own writers to work, commanding them, according  
 to their several branches, to take account of the king's treasures,  
 of the number of his stores of grain and of his fighting men, and  
 156 of the quantity of his materiel of war. But to inquire how those  
 were disposed who were appointed to guard the city, and who  
 were the chiefs of the army, sent he not any of his men. But  
 157 for this purpose he himself went about from place to place,  
 pretending that he amused himself, and thereby escaped he all  
 danger of detection, and found out for himself all things regarding  
 the two countries.

158 Thus do all the endeavours of beings endued with the power of  
 meritorious deeds heaped up in former births meet with no  
 hinderance, but are crowned with success. Let, therefore, the  
 prudent man take this to heart, and become diligent in the  
 performance of good deeds.

Thus endeth the sixty-sixth chapter, entitled "The Spying  
 out the Condition of the Upper Province," in the Mahávaṇsa,  
 composed equally for the delight and amazement of good men.

## CHAPTER LXVII.

1  NE day the prince was borne through the king's highway  
 2 in a litter, attended by his followers. And a fierce buffalo,  
 that had broken loose and killed every one that came in its  
 path, rushed at him with his eyes red and glaring in their sockets.  
 3 And when they that bare the litter and the men that followed

\* The words of the text are *Rája-kulaṅ-vena-karina*. This hardly conveys any connected sense. I have therefore altered the reading to *Rája-kulinena-karina*, which may convey the meaning of a spirited elephant of noble breed.

him saw it coming nigh unto them, they were confused with  
 fear and fled. Then the prince thought to himself: "Of a  
 surety it is not meet for me also to run away like unto these  
 men." Then, nothing doubting or wavering, he went up bravely  
 before the beast and shouted with a loud voice. And the  
 buffalo, hearing the voice, which was like unto the roar of a  
 lion, paused of a sudden, and turned round and fled, killing and  
 wounding all who came in his way. And they who saw this  
 marvel with their own eyes, and they who heard thereof, were  
 astonished, and praised him loudly, saying, "Behold, the  
 possession of glory! Behold fortitude! Behold the courage of  
 brave men! Behold self-reliance! Behold the dawn of good  
 fortune!"

And when king Gaja Báhu heard of the tribute of praise that  
 the people lavished on the heroism of the prince, and his other  
 great virtues, he thought thus to himself: "This man is truly  
 great, seeing that he is endued with marvellous courage and a  
 glory that hath not been surpassed by others," and so he became  
 jealous of the prince. And the prince, having been made aware  
 of the suspicious thought that had arisen in the mind of the king  
 Gaja Báhu, thought in this wise: "If I desire now to seize the  
 kingdom even whilst I am here, it remaineth for me only to knit  
 my brows, and my desire will be fulfilled. But if it should so  
 happen, then will not my renown and my exceeding great valour  
 and the strength of my arm be spread throughout the world.  
 Nor will the itching of my proud arm (for the fight) be appeased  
 except by the pastime of war. Therefore shall I go to the land  
 of my birth and crush this king together with his ministers, and  
 take them alive. And if I succeed in bringing my father Kitti  
 Sirimegha into this city, and wipe off the stain of defeat which  
 my three fathers before me have sustained with the water of  
 ointment that shall be poured on his head, even so shall my  
 glory overspread the whole of India." And knowing that there  
 were secret ways leading to and from a city, he thereupon ascer-  
 tained from the hunters the secret way by which the army would  
 enter the city (in time of war) to make ready (for a siege), the way  
 by which they would depart from the city in secret when it was  
 needful to leave it, and also the secret way by which spies are  
 sent out. And he himself wandered about the forest in the  
 neighbourhood of the city, seeming to hunt the deer, and set  
 various signs there, and thereby became familiar with the ways  
 and byways thereof. And remembering the ancient saying that

“in the passing away of time time absorbs its own sap,”\* he resolved to go to his own country.

22 And he sent beforehand a great number of his followers to a  
place called Janapada, where it was determined that they should  
23 assemble together. But he thought: “It becometh not my  
manliness that I should remain so long here and depart without  
24 informing the king thereof.” So at eventide he arrayed himself  
gorgeously with ornaments and went and stood before the king  
25 Gaja Báhu. And when the evening was come, with its amuse-  
ments and pleasures, the prince put on a pleasant face and spake  
26 smilingly to the king, saying, “It is needful that I should go to  
the sub-king’s country and see my father and come back hither ;  
27 I must depart also this very day, and that forthwith.” And  
when the king had heard these words, he thought that the prince  
spake thus thinking to visit his own house, because that he had  
28 not the wisdom to understand their meaning ; and he answered  
him pleasantly in these gracious words: “May the desire of  
your heart be fully accomplished.”

29 Now, at that time the chief of the Brahmans, who stood near  
the king, rehearsed the usual greeting and the auspicious words  
30 praying for wealth and security from danger, for victory in  
battle and for the destruction of their enemies, and for an  
31 abundant store of prosperity. The prince also heard this as he  
went, and thought to himself: “In truth, this is an exceeding  
lucky hour for me,” and went straightway delighted to his house.

32 Furthermore, the prince, being gifted with great wisdom and  
virtue, and seeing and hearing divers good signs, departed from  
33 his house. And like as if he pursued the elephant Rámakala in  
sport, he sped from street to street, and at night departed from  
34 the city. And as he walked in the light of the moon he saw a  
man seated under a tree taking his rest ; and he asked him,  
35 “Friend, who art thou ?” And as he got no reply, he knew that  
he was a wayfarer, and spoke to him a second time in a loud  
voice, saying, “What, knowest thou not who I am ?” But the  
36 man stood silent through fear. Then he said, “Fear not ; they  
call me Parakkama Báhu, the governor,” and assured him  
37 and treated him kindly. And he said further, “Friend, it is an  
exceeding great gain to me that I have met thee here. Now, there-  
fore, depart at once, and go quickly to the camp in the city, and  
38 say, “I have seen the prince Parakkama Báhu as he returned to his

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\* Cf. “Procrastination is the thief of time.”

country." With this message he sent the man away forthwith. And he waited on one side of the tank Khajjúraka Vaḍḍhamána that he might see whether any armed hosts pursued him, but not espying any the prince departed from thence to go to a place called Kāṇapaddáuda. And as he went through a thick forest a fierce she-bear, with rough claws of great size and with a horrible growl, came before him with her cubs; and he pressed her down with the end of his shield, and cut her in twain with his sword, and quickly cast off her cubs to a distance. Then, calling back his followers, who had entered the wood for fear, the brave prince proceeded further and crossed Silákhaṇḍa. There he likewise killed a wild boar that came towards him with a fierce grunt, leading a herd. And going on his journey onwards he came to a place called Demeḷiyanaga, in the village Opanámika, where he met some country folk early in the morning, armed with swords, proceeding on some expedition in which they were concerned. And seeing them he thought that they had come there beforehand to oppose him. So he struck his sword hard against his shield, and crying out in a stern voice, "I shall slay these villains," he rushed into their midst like as a lion rushes into a herd of deer. And great fear fell upon them, so that their weapons dropped from their hands, and they fled into the thick forest.

Thereupon the prince looked round, and seeing that one of the men who had fled had fallen into a precipice, he raised him up from the cliff and inquired of him saying, "Who art thou?" And when he had obtained from his lips the truth, he was moved with pity for him, and spoke to him saying, "Fear not, but take up thy weapons," and straightway told him familiarly all about his own journey. And when he came to the village of Maggalaba he met his fellow-soldiers assembled, who were there according to the former agreement, and made merry with them. And with these men he went to the place which was called Janapada, and joined his followers who had reached there before him. And the noble prince tarried there two or three days with these men, and beguiled the time with deer-stalking and other pastime.

Now, when it came to the knowledge of Kitti Sirimegha from letters that were sent to him by his faithful servants that his son had come thither, he was filled with joy, because that his son, who dwelt for a long time among his enemies, had escaped narrowly from their hands and had come back without any evil befalling him. And he sent men who were the

58 reputed heads of the five trades,\* with a letter in his own  
handwriting and with gifts to his son, commanding them  
saying, "Friends, I pray you bring hither and forthwith show  
me my son, who will drive out my sorrows before any evil  
59 befall me." And they went, and the prince saw them and the  
gifts that they had brought, and was glad thereat. And being  
himself anxious to see his father, he departed thence to Saraggáma.  
60 And when Kittī Sirimegha heard that his son had arrived there, he  
61 sent Kuthára and other chiefs of the assemblies and the chief  
monk who lived in the Pañca-pariveṇamúla monastery, that the  
62 prince might be brought to him straightway. And when the  
prince had inquired from them news about all things, especially  
about the king, he said : " I shall proceed with you at the  
moment that the stars are favourable, and then it is meet that  
63 you should go with me." Having spoken thus unto them, he  
spent some days pleasantly engaged in divers sports at this  
place, which was beautiful with waterfalls and other lovely  
scenery.

64 And the followers of the prince, seeing the soldiers who had  
come from every side to see the chief of the assembly and the  
65 other ministers (who had come to convey the prince home), and  
remembering the offence that they had already given to the king  
by joining themselves unto the prince, were overcome with fear,  
66 and spake unto each other saying, " Many are the soldiers who  
assemble hither from divers places, so that it is hard to know  
67 the intent of these ministers. All the men who have come  
together have surrounded us, setting us between them, and  
68 have taken their stand each in his place." In this manner  
spake they unto each other, and went up to the prince and told  
69 him all their doubts and foolish fears. And it provoked the  
prince to anger, and he spake words of such import unto them :  
" So it is always : these base men know not how to discern things,  
70 and therefore see danger even when there is none. Seeing the  
country-soldiers who have assembled hither to see the chief of  
the assembly, they now come before me and utter words of  
71 despair." But although he spake thus (to assure them) they  
abandoned him one after another and fled on every side. And  
72 when the prince was informed of this he said, " Even after they  
73 have seen my prowess in divers places, and the many times that

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\* *Pañca-pessiya-vagga*. They are the carpenter, weaver, washerman, barber, and shoemaker.

I myself have shielded others from danger, these base men durst not cast off their inborn fear. Whether they remain here or depart, maketh not any difference to me. Would any man ever think aught against me while I am here alive?" So he remained there and spent some time in the place.

Then the queen Ratanávali, hearing that her son stayed there and came not with the messengers that had been sent by the king, thought to herself: "If my son should remain there and not return home forthwith, it might grieve the king, and that of a surety is not beseeming. I will therefore go there myself and fetch my son, and straightway show him to the king." So she made haste and departed from the Rohana, and proceeded to Saṅkha-náthatthali and saw the king, and after she had exchanged many pleasant words with him she drew near unto him and declared the purpose of her visit. And then she went to Saraggáma and saw her son and the chief elder and the chief of the assembly; and they all took counsel together as to what was to be done.

And as they thought it in nowise prudent to delay longer outside the city, they took the prince with them and came to Badalatthali, where they joined unto them the general Deva, and went with him to Saṅkha-náthatthali, and showed the prince to the king, his father. Whereupon the loving father, Kitti Sirimegha, having seen his son, delivered himself thus in the presence of his chief nobles: "This day hath removed from my mind the sorrow which had pierced my heart like an arrow concerning who should minister most dearly to an old man like unto me, or who should perform the last rites of the dead unto him. Therefore, I pray you think not (that the return of the prince) is a gain to me only. Doth he not foreshadow the dawn of good fortune to you all also? Henceforth, therefore, submit yourselves unto the prince, even all of you." So saying, he gave his son charge over them. And while the ministers fulfilled his command with all reverence, the king Kitti Sirimegha died in due course of time. But the prince, whose calmness forsook him not, and who was versed in all knowledge and religion, yielded not to the grief caused by the death of his father, but comforted the chief ministers and the other inhabitants of the country, and performed the rite of burning the dead body of his father as it became his high office. And then he set over the different districts and borders of the country officers whom he had trained, and who were very faithful to him. And as he was well versed in the

laws of the Kshatriya tribe, he held the great festival in honour  
 92 of his being appointed to the office of chief governor. There-  
 93 upon the ornament of Laṅká (Parakkama Báhu), decked with  
 all the emblems of the kingly office, and endued with great  
 power, and chiefest amongst the most skilful, mounted his  
 elephant, and, like the chief of the gods proceeding round his  
 habitation, he rode around the city, which was ornamented in  
 94 divers ways with numerous decorations. And the season of the  
 drought of poverty that the Śramaṇas and Brahmaṇas had long  
 suffered from was now refreshed by the shower of rich gifts that  
 were bestowed on them that day.

95 Thereafter he sent his messengers to give an account of these  
 doings to king Gaja Báhu and king Mánábharaṇa.

96 So the chief governor Parakkama Báhu, who by his excellent  
 virtues had gained the hearts of a great number of chieftains,  
 and made his enemies to tremble greatly before him, succeeded  
 in acquiring great renown; and his chief desire being to spread  
 his good name and fame throughout the whole world, he dwelt  
 in that city and devoted himself to doing many noble deeds.

Thus endeth the sixty-seventh chapter, entitled "The Festival  
 of the Chief Governor," in the Mahávaṇsa, composed equally for  
 the delight and amazement of good men.

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## CHAPTER LXVIII.

1 **A**ND as his aspiration soared exceeding high, and because  
 of his great knowledge of the opposite country, he took  
 counsel with those who were appointed to manage the  
 2 affairs of the kingdom. And he thought thus (within himself):  
 "Inasmuch as the end of my kingly office is to destroy all my  
 enemies and to establish the prosperity of the land and its religion,  
 3 I have even now, by my great wisdom, raised this kingdom to  
 4 a state of prosperity. Notwithstanding that it is a small one, I  
 shall soon make it yet more prosperous, so that it will surpass  
 even the greatness of other kingdoms."

5 And the governor having thought thus (within himself) gave  
 unto all those officers that had been brought up with him offices  
 according to their deserts, and gained their affection by giving  
 6 them wealth and power. From the mountain Samanta-kúṭa\* as

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\* Adam's Peak.

far as the seabord he set his own soldiers in divers places in the borders of his kingdom. And he thought to himself: "It is my chief duty to gather up an abundance of grain by all that lieth in my power." Having so resolved, he spake to his ministers in these words: "In the kingdom that belongeth to me there are many paddy lands that are watered chiefly by the water from rain clouds; but the fields that depend on a perpetual supply of water from the rivers and tanks are verily few in number. The land is studded thickly with numerous rocks and thick forests and great marshes. In a country like unto this not even the least quantity of water that is obtained by rain should be allowed to flow into the ocean without profiting man. Therefore, save the mines of gems and gold and other precious things, the rest of the land should be turned into rice fields. Remember also, that it is not in the least meet that men like unto me should live and enjoy what has come into our hands and care not for the people. And all of you who have a hard work to do, slacken not your energy because of the hardness of your work, nor take any account thereof, but fail not in the least to perform all that I have commanded you according to the command that I have given unto you." So this great king commanded them to build the causeway known as Kotṭhabaddha over the river Jajjara,\* that had been long in ruins, and which had caused exceeding great trouble to kings in former times. Whereupon all the ministers set forth before him, in divers ways, the difficult nature of the work, and its unstableness even if it should be accomplished. But king Parakama Báhu would not listen to their words, saying, "To men of perseverance, what is there in this world that cannot be accomplished? Even in the depths of the sea Rámá built himself a great bridge with the help of his hosts of apes,† and this saying remaineth in the world even up to this day. If it be my destiny, by means of my exceeding good fortune, to bring Lapká under the dominion of one canopy and to advance the welfare of the country and its religion, then, indeed, will the beginning of the work see also the end thereof." Thus did this man of great courage fill them with courage.

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\* Deḍuru-oya.

† Referring to the episode in the Rámáyana about Hanuman and his horde of monkeys building a bridge across the Gulf of Mannár, of which the reef of rocks called Adam's Bridge is supposed to be its remains.

- 23 Before beginning to build the causeway this prudent ruler of  
 the land caused a great channel to be made of great breadth and  
 24 strength, the depth whereof was equal to the height of several  
 men holding their hands aloft, and extending from (the site of)  
 the head of the causeway up to the country of Ratta-karavha.\*  
 25 And this great and renowned ruler assembled a multitude of  
 stone-cutters from among the dwellers of the country, and a  
 great many workers in brass and copper and iron and gold, and  
 26 employed them in the work of cutting stones, and caused them  
 27 to build a causeway of exceeding strength and firmness, with  
 stones so closely knit together that the joints thereof were  
 difficult to be seen, like unto a single slab of stone, having the  
 28 plaster work beautifully finished. And the faithful king placed  
 a Bodhi-tree and an image-house and a Dhátugabbha† on the  
 29 top of the causeway, and in such a manner did this wise and  
 prudent ruler finish the work that the whole stream of water  
 30 flowed to the sea through this channel. And when he had  
 caused the forest on both sides of the stream to be cut down, he  
 formed fields of several thousand waggons of paddy seed in  
 31 extent; and because this portion of the country was full of  
 granaries, filled with a perpetual supply of paddy, they called it  
 Koṭṭha-baddha, which signifieth 'the perpetual granary'.  
 32 Afterwards, at the confluence of the two rivers Saṅkha-  
 33 vaḍḍhamána and Kumbhíla-vánaka, he caused the place  
 Súkara-nijjhara to be dammed up, and there also he built a  
 34 channel in the manner aforesaid, and caused the water of this  
 channel to fall into the tank Mahágallaka, after he had  
 35 completely repaired the breaches thereof. And then he enlarged  
 the gates of the sluices, and made the body of water that  
 36 flowed through them to be greater than before. And from that  
 place (Mahágallaka) up to Súkara-nijjhara he formed paddy  
 fields, and collected heaps of grain there also.  
 37 And in the middle of the Jajjara river, at the place Dórádat-  
 tika, he built a waterfall and a large channel also (to convey the  
 38 water thereof), and from thence up to Súkara-nijjhara he formed  
 paddy fields; and there also collected he stores of grain in the  
 same manner.  
 39 The tank Paṇḍa-vápi, which was aforesaid of very small size,

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\* Ratkerauwa (?) in the Aṭakalan kóralé of Sabaragamuwa, where extensive remains of stupendous irrigation works are still to be seen.

† Dágoba,

he rebuilt with embankments greatly enlarged in height and 40  
length and breadth, and with sluices to convey a body of  
water of great and exceeding height, and gave to it the name of  
“The Sea of Parakkama.” In the islet in the middle of the 41  
tank he built a Cetiya\* on the top of a rock, like unto the top of  
Mount Kelása in beauty; and in the centre thereof he built 42  
a royal palace of surpassing beauty, three stories high,—a palace  
fit (to draw unto it) the multitude of joys in this world.

The tanks Mahágalla, Setṭhivápi, Chattunnata, Tambavápi, 43  
Ambavápi, Vásavápi, Giribávápi, Pátála, Maṇḍika, Moravápi, 44  
Sádiyaggámavápi, Tilagullaka, Málavalli, Káli, Kittakaṇḍaka, 45  
Kaṇikáragalla-vápi, Buddhagámaka-nijjhara, Súkaraggáma-vápi, 46  
Mahákirála-vápi, Giriya-vápi, Rakkhána, Ambála, Kaṭunnaru,  
Jallibáva, Uttarála, Tintiṇigámaka, Dhavala-viṭṭhika-gáma, 47  
Kirávápi, Naḷannaru, Kharaviṭṭha-vilatta, Dumbaragámaka, 48  
Múnaru, Kasála, Kalalahallika, Múlavárika, Girisigámuka, 49  
Polonnarutala, Visiráthala,—these and many other reservoirs 50  
that were in ruins, mountain streams and tanks also, did this  
bountiful king build in his kingdom.

In the country of Pañca-yojana† he drained great marshes and 51  
bogs, and made the water thereof discharge itself into rivers,  
and formed paddy fields, and gathered together a store of grain. 52  
In the forest of that part, and in many other places also, he set 53  
boundaries to all forest land; and when he had assembled all the  
village chiefs of the people together he set the inhabitants of the  
country to work in making paddy fields. Thus did this wise 54  
ruler make the revenue that was obtained from the new paddy  
fields alone to be greater than the revenue which had been  
derived from the old paddy fields in the kingdom; and when he 55  
had accomplished this he made the country so prosperous that  
the inhabitants thereof should never know the evils of famine.

And, being skilled in the laws of government, he thought 56  
within himself: “Let there not be left anywhere in my kingdom  
a piece of land, even though it were the least of the yards of a  
house, which does not yield any benefit to man.” And so he 57  
caused delightful gardens to be planted in every place, and many 58  
fine groves thickly covered with all manner of running plants  
and trees famous for their divers fruits and flowers, and fit for  
the use of man.

Thus did this king, because he was a skilful governor, by 59

\* A large dágoba.

† Pasdun kóralé.

his own superior wisdom cause his kingdom, though a small one, to surpass others even greater than his own.

Thus endeth the sixty-eighth chapter, entitled "The Improvement of his own Kingdom," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

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CHAPTER LXIX.

1 **A**ND Parakkama Báhu having thus firmly established his  
 2 own kingdom, thought with himself in this wise concern-  
 3 ing the matters that required his attention : " Foolish  
 4 kings in past times, who were enemies to good government, did  
 5 for a long period ruin the kingdom and the religion according as  
 6 it pleased them. The monks, too, turned the doctrine and  
 7 discipline of the religion of the Teacher upside down, and, acting  
 8 against its precepts, lived just as it pleased them. Now, there-  
 9 fore, it would be well if I should establish one canopy of dominion  
 10 throughout Laṅká and set in order the kingdom and its religion."  
 11 And when he had thus thought he gave orders to the chiefs of  
 12 districts and provinces to gather men and to procure materials  
 13 for war. Above all things, the royal prince sent for the Malaya  
 14 Rájá, who was then the chief of the Tamil forces in the country  
 15 of Ratta-kuravaka, and (after he had given him orders) sent him  
 16 to remain there ready with many thousands of mighty men of  
 17 valour, with armour and weapons also for them. So also from  
 18 the countries Tabbá and Giribá and Mora-vápi and Mahipála  
 19 and Pila-viṭṭhika and Buddhagámaka and Ambavana and  
 20 Bodhigáma and Kaṇṭaka-petaka, he sent separately for the  
 21 chiefs who guarded the frontiers, and after he had given them  
 22 orders to make ready many thousands of men and strongholds  
 23 and armour and weapons—swords, lances, darts, and other  
 24 weapons of war—he sent them back every one to his own country,  
 25 to remain there. At that time Laṅká-Mahálána, Sikhá-Náyaka,  
 26 Jayamahálána, Seṭṭhi-Náyaka, and Mahinda—the five famous  
 27 men who were descended from the Lambakaṇṇa race—dwelt in  
 28 the Moriya country ; and he commanded them also to have in  
 29 readiness, each one, a thousand strong men with their materiel  
 30 of war. The king also appointed twelve chiefs of provinces over  
 31 the interior of the country, and gave in charge to each of them two  
 32 thousand men of valour. He also conferred on four and eighty

men, who were used to overcome difficulties and hindrances, the offices of chiefs of districts, and gave unto each of them a thousand fighting men. He chose him many thousands of men, 17 also of great stature and of great strength, and formed them into a body of fighting men, armed with maces, and supplied them with all the requirements of warfare. Of strangers also, 18 who were dwellers in Kerala and other countries, he formed bodies of fighting men of many thousands of trained warriors. He also formed a body of a thousand moonlight archers\* skilled 19 in fighting at night, and provided them with dresses made of furs and the like. He trained many thousands of hunters† 20 and made them skilled in the use of their weapons, and gave them suitable swords, black clothes, and the like things. Then the 21 king chose from divers artificers a thousand of each kind, and commanded them that they should devote themselves each man to his own labour.

And the lord of the land brought up in his own palace the sons 22 and brothers and grandsons of many noble families, saying, "Let 23 them grow up and become familiar with the service of kings and be skilled in managing horses and elephants and fencing, and in the knowledge of strange tongues, and in music and dancing. Likewise also he maintained in the king's own house many thou- 24 sands of attendants of divers classes, such as sword-bearers, 25 incense-bearers, menials, Siphalese musicians, and pages. He 26 gave materials and implements to young men of the liveried, the barber, and other castes, and commanded them to serve each one his chief.

And when he had learned from the chiefs of the treasury of the 27 king his father the amount of the wealth (that could be taken), 28 he decided that he could not, with that amount, bring Lapká under the dominion of one canopy. Therefore, without oppressing the people, he laid up wealth in the following manner. The lord of 29 the land divided the army and the revenue into two branches of the king's service, and placed them under (the oversight of) two chief officers. Likewise, also, the king divided equally the whole of 30 the country that he had gotten by conquest, and put the two parts thereof under two ministers of accounts who had a claim to hold the offices by right of regular succession. From the 31

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\* *Candáloka dhanuddhare*. Men accustomed to use the bow and arrow in the moonlight.

† *Vyádhá*. *Sip. Veddá*. Most likely, the *Veddás*.

country on the seaboard, from the country of gem quarries,\* from  
 32 the country of the great Malaya and the rest, the king separated all  
 the land of great value and gave the charge thereof to a minister,  
 33 for whom he created the office of Antaraṅgadhura.† And he  
 exported in ships gems in great number for merchandise, and  
 34 thus increased the king's treasure. And his materiel of war and  
 his thousands of fighting men he placed under the oversight of  
 35 his two chief ministers. So that an exceeding great host was  
 there kept under these three ministers,—namely, he who filled the  
 office of Antaraṅga and they twain who filled the offices of the  
 two divisions (of the kingdom).

36 And that he might make the soldiers dexterous in war he  
 caused mock battles to be practised in the streets, and chose those  
 who showed themselves most skilful, and rewarded them highly ;  
 37 but those who were feeble and unable to fight he sent away, full  
 of compassion and pity for them, saying, “ Let them live in com-  
 fort by giving themselves up to husbandry and other labour.”

38 Thus did the king, who knew how to command and how to  
 make ready armour and weapons and valiant hosts, acquire great  
 wealth with ease without oppressing the people.

Thus endeth the sixty-ninth chapter, entitled “ Preparation for  
 War,”‡ in the Mahávaṅsa, composed equally for the delight and  
 amazement of good men.

## CHAPTER LXX.

1 **H**EREAFTER he (Parakkama Báhu) beheld his great  
 army and the extent of his wealth, and his grain, and  
 2 other possessions, as well as all his materiel of war ; and  
 he thought to himself : “ Now is it not difficult for me to subdue  
 even the continent of India, much less even the island of Síhala ” ;  
 3 and so he began to make ready the kingdom (for war). And by  
 4 kindness he induced Rakkha-Daṇḍanátha, the chief captain of  
 5 king Gaja Báhu, who was in charge of Yaṭṭhi Kaṇḍaka and  
 6 Dumbara in the great Malaya country, to come to him, and, after  
 he had shown him great favour, the king treated with him for the  
 surrender of the Malaya country which he then governed,—a  
 country that could be passed only by a footpath, and which,

\* *Ratanákara*. The similarity of this name to the present Ratnapura is significant.

† Minister of the interior.

‡ *Bala-dhana-saṅgaha*. Literally, “ collection of men and money.”

because of the mountain fastnesses and of the wild beasts which haunted it, was difficult to be reached, and was not resorted to by men of other districts. Moreover, it was made exceeding dangerous by the numerous streams that flowed through it, broad and deep, swarming with crocodiles that feed on the flesh of man. Thereupon the people of that country, when they heard of these things, took counsel together, saying, "When Daṇḍanátha comes back then shall we kill him." And Daṇḍanátha, also, when he had heard thereof, returned in haste and fought with the rebels and put them to flight, and seized the country of Dumbara. And then he fought a battle at Yaṭṭhikaṇḍa, and drove away the enemy and cut off the head of the chief of that district. At the village Tálakkhetta he gave battle to the enemy in two places, and likewise also at Nágapabbata. In the villages Suvanna-doni,\* Rámucchualika,† and Dematṭhapádatthali he fought battles, one at each place, and having driven them all from the places that they had held, this powerful chief captain of the army seized the country of Yaṭṭhi-kaṇḍaka also. And when he had placed his younger brother there in charge of the army, he returned to the king (Parakkama Báhu) that he might learn what was meet to be done. And meanwhile the soldiers that his brother had led fought against the enemy and took the country Nílagallaka. And when Daṇḍanátha returned he fought the enemy at Sayakhattaka, Rattabeduma, and likewise at Dhanuvillika,‡ a battle at each place, and killed great numbers of the enemy, and established himself firmly in the country of Nílagallaka, which he had taken. Thereafter he fought twice with the powerful chief Otturámallaka, and with Dhanumaṇḍala-Nátha, and when he had taken the country of Nissenikhettaka, which he freed from its enemies, he brought Otturámallaka and the others to submission.

Thereupon the king sent for Rakkha Daṇḍa-náyaka, and bestowed on him the rank of Kesadhátu,§ together with much wealth and honour, and sent him to the king's country to take the district of Majjhima-vaggaka. Accordingly he went to Nílagiri; and when he had added to his army there and waxed very

\* Randeniya.

† Rambukvēlla.

‡ Dunuvila.

§ This rank appears to have been conferred on many distinguished captains of this period. Kesadhátu means the Hair-relic; and the rank probably consisted in the installation of the recipient to a certain Order of Knighthood, instituted at that time in connection with the Hair-relic.

powerful, he fought at Vápívátaka, and at Majjhima-vagga also,  
 22 and gained a victory. And when king Gaja Báhu heard of these  
 things he sent a great army to fight against the enemy ; and  
 23 Kesadhátu, when he knew thereof, made ready to meet it with a  
 powerful army and equipage, and broke the enemy's forces and  
 took the country of Majjhima-vagga.

24 Thereafter the two officers, who were like unto lions in courage,  
 named Lókajitvána and Rakkha-Laṅkádhináyaka, raised an army  
 25 and went and fought with Húkitti-Laṅkánátha ; and they slew  
 him and took possession of the country of Rerupallika. Then  
 26 the king (Parakkama Báhu) won over the chief Samanta-  
 malla of Kosaka-vagga by showing him kindness, and, having  
 27 bestowed on him much wealth and honour, he sent him with a  
 large army and materiel of war to take the country of Kosaka-  
 28 vagga. Whereupon Samaṇamallaka, Otturámallaka, and the  
 others fought with the enemy and made a great slaughter of  
 29 them in battle ; but at the place called Sísacchinnaka-Bodhi  
 these powerful chiefs utterly defeated the enemy in a pitched  
 battle and took the country of Kosakavagga.

30 In this manner did he restore peace thoroughly in the Malaya  
 31 country, which was troubled by its own inhabitants, and dwelt  
 in his own city, passing the time in pleasure parties and sports on  
 water, and in dancing and music, and other pleasures.

32 And in order to restrain the rival chiefs and to keep down the  
 robbers, and also for the sake of exercise, it was his custom at  
 33 that time to go out hunting. And one day the king went with  
 his chief queen and his officers and followers for a hunt, and  
 34 seeing a certain wood in which there were signs of the presence  
 of deer, the king caused the queen to sit down on one side,  
 35 and the whole forest to be surrounded with nets and hunters  
 armed with javelins, and caused them to shout on every side.  
 36 Thereupon a stag, of the size of a young elephant, being  
 exceeding frightened by the terrible noise, broke cover and,  
 37 looking wildly around him, fled down the precipices, leaping  
 38 over the mountain streams, and, breaking through the branches of  
 the trees, burst asunder the network of creepers, trod down  
 the brushwood, and rending and tearing up the nets to pieces,  
 39 and terrifying and driving away every man that came in his  
 way, fled with the speed of the wind in the face of the  
 40 queen. And when all the people saw the deer fleeing so  
 wildly they were struck with fear, and fled on all sides, leaving  
 41 the king and his queen alone. But the king, being a man of

great courage, saw the fierce deer that had burst out of the wood, and ran up against it and smote it with his spear. And the beast, being now wounded, bent down its head to attack, 42 and lo! at that moment his antlers dropped and fell at the feet of the king. And when the cries of the deer that had 43 been wounded were heard by the officers, the hunters, the servants in livery, and the barbers and the other followers of the king, they turned back and came together from all sides. And when they reached the spot they saw the king standing 44 bravely like a lion, and the antlers of the deer (on the ground beside him).

And when they saw this they were astonished, and being 45 exceeding glad and merry thereat, they made the whole forest to resound with their shouts. And when they had many times 46 praised the king for his great good fortune and courage and valour, they took up the antlers, and, surrounding the king, 47 went into the city, which was ornamented like unto the city of the gods. And after they had told the chief ministers of this 48 marvellous thing, they displayed the antlers before all of them. And when they had heard the wonderful story they were greatly 49 astonished, and showed forth their admiration in these words: "Oh that this man of great might and power had been born 50 on the continent of India, for then would he have become a monarch with supreme power and dominion over all things (Cakkavatti Rájá)!" Thus did they sound forth the praise of 51 the brave king, whose valour it was difficult to surpass. And 52 after they had caused letters to be engraven on the antlers, they placed them in the king's treasury, where they remain until this day.

Now, at that time, it came to the ears of the king that king 53 Gaja Báhu had brought hither royal princes, believers of false 54 creeds, from strange countries, and thereby filled the king's country with enemies as with a bed of thorns. And he was greatly displeased therewith, and thought thus within himself: "And yet hath he done this, when men like unto me, of great skill and good fortune, of rare gifts and exceeding courage, are still to be found here." So he commanded his generals to seize the king's country also. And as he had diligently studied 55 the books that related to the business of war—to wit, the Kocallasattha, the Yuddhannava, and other books—and had used his own judgment in those matters, he knew well how to 56 carry on the war according to the times and places, and wrote 57

down the plan of carrying on the war, and caused it to be delivered to the chief officers that were in command of districts, 58 and enjoined them strictly not to turn aside from his commands, 59 even unto a hair's breadth. And they all received the king's command with great submission, and began the attack in great force (on all points).

60 Now there was in the service of king Gaja Báhu a chief officer of the king's canopy-bearers,\* Kombá by name. And he was much skilled in war, and had an abundance of men and 61 materials. And he had built himself a very strong fortress at the village Mallaválána, that so he might hinder his enemies from invading the country, and was for a long time in possession 62 thereof. (And when the war was begun) Malaya Ráyar, who was placed in the stronghold at Válikákhetta, fought with 63 him, and drove him away, and took his fortress. And the valiant captain led a large army in ships by the sea to the 64 pearl-banks,† and fought a great naval battle with Daṇḍanátha, who was stationed there, in which the mighty 65 captain (Malaya Ráyar) routed the hosts of the enemy. In a second great battle also, which he fought there, he put many 66 thousands of the enemy to death. And the host (of Parakkama), under the captain Nambá Kesadhátu and other chiefs, 67 destroyed the enemy at Málavalliya; and Nílagalla, the captain of the borders at Moravápi, went up at the same time to Katiyágáma and killed a great number of the enemy.

68 Now in the village Kálavápi there lived a celebrated captain 69 of Gaja Báhu, by name Gokaṇṇaka Nagaragiri. He was a true and brave officer, endowed with great qualities, and had under his command chariots and men and materials, and was 70 able therewith to withstand the attacks of the enemy. But Rakkha Divána (one of Parakkama's captains) gave him battle 71 at the place Goṇagámuka, and defeated him. And being greatly shamed by the defeat, the chief Gokaṇṇaka increased and strengthened his army, and gave battle in the following places:— 72 at the stronghold Pilaviṭṭhi, at the stronghold called Sállaka, at the stronghold Taṭavápi, at Jambukola, at Vajiravápi, at 73 Nandivápi, at Pallikávápi, and at Kalalahallika. And when he had given battle in each of these places, and had been defeated on 74 all sides, he thought within himself: "This army of mine,

\* *Chatta-gáhaka Náyaka.*

† *Muttákara*, lit. 'the pearl mine.'

which had aforetime gained the victory even when fighting 75  
 with the king himself, though now double in number, hath met  
 with defeat, and its officers have been slain in the divers battles  
 which it hath fought with two or three of Parakkama Báhu's  
 commanders of the borders. It seemeth clear, therefore, that the 76  
 war cannot now be carried on any longer." So he sent mes-  
 sengers to Gaja Báhu, informing him of all that had happened.  
 And the king Gaja Báhu, having heard all these things, called 77  
 his ministers together and spake these words unto them :  
 "We have heard not, at any time, of any defeat that hath 78  
 happened to us before; wherefore it is a sore disgrace to us that  
 we have now been discomfited. The mightiest and most 79  
 powerful of my generals hath fought more than once, and  
 hath been defeated. It would not be well, therefore, for me if 80  
 any further disaster should overtake him." And when he had  
 thus delivered himself, and taken counsel with his ministers,  
 he sent much treasure to his captain, and men also, and officers, 81  
 and weapons of war, and armour that could not be pierced  
 through. Then the officer Gokanna, having made haste and 82  
 armed the hosts that the king had sent, and his own men also,  
 that consisted mostly of the country people, went up again to 83  
 Nilagaḷa and fought a great battle with Mâyageha, the chief  
 captain (of Parakkama). And a great number of Gokanna's 84  
 men fell in that battle, and some threw down their weapons, and  
 others fled into the forest. And the slaughter was so great 85  
 that the people spoke thereof as if none had escaped. And he  
 himself fled into the forest, leaving behind his chariot and  
 umbrella; and henceforth he abandoned all thought of giving 86  
 battle, and kept himself within the fortress at Kálavápi, after  
 he had strengthened it.

After that the officers who were kept in the Súra-ambavana 87  
 district invaded Janapada, and slaughtered the host of the  
 enemy.

And the leaders of the hosts that were kept at Bodhigáma 88  
 attacked Lanḡágiri, and destroyed the enemy there.

And Parakkama Báhu sent Mahinda, Nagaragiri, and other 89  
 officers under them to fight again in the Mallaváḷana country.  
 And these mighty men went thither, and drove the enemy before 90  
 them, and entered and took that country and fortified it strongly.  
 And from thence they departed by the sea in many hundred 91  
 ships, and attacked the country of pearls and took the chief 92

captain in charge thereof with his army, and sent the pearls to their lord (the king).

- 93 Thereupon the king caused a fortress to be built at a place callad Pilavasú, wherein he kept his strong and mighty men and officers.
- 94 And king Gaja Báhu, when he had heard of these things,  
95 consulted his ministers and began to send an army. And Parakkama Báhu, knowing how to manage (under difficulties), sent his general (Rakkha) Laṅkánátha to the Janapada country.
- 96 And when king Gaja Báhu heard thereof he gathered together his  
97 army, and dividing it into two, sent them with arms and weapons by two ways,—the one towards the place called Janapada,  
98 and the other towards the fortress at Pilavasú. And Rakkha-Laṅkádhinátha also, in order that he might wholly destroy the host of the enemy, advanced at the head of his great army and  
99 proceeded to Ambavana, and gave battle to the enemy in the village Bubbula, where he destroyed a great number of them  
100 and put the remainder to flight. Thereupon the people who dwelt in the country stopped the highways with trees which they  
101 had cut down, and with thorns and creepers; and the enemy stood under cover behind them and continued the fight. And  
102 Laṅkánátha, who was resolved to destroy the enemy, pursued after them, breaking through their stockades, and after he had fought fiercely with them from place to place, succeeded in  
103 entering the Janapada country. And he took Janapada, and, in obedience to the commands of Parakkama Báhu, he built  
104 a fortress there and held it. Thereupon king Gaja Báhu sent  
105 Deva-Laṅkádhináyaka and Dáthá Bhára to oppose him. And Laṅkadhinátha fought a great battle with them, and put them  
106 to flight and took the village Yagálla. But king Gaja Báhu sent a host of men that was called the Catasso Parisá ('the four companies') that were in the A'lisára country, to fight again; and  
107 Laṅkánátha advanced and fought with them, and some of them  
108 he took alive, and subdued the Taláthala country. Whereupon  
109 king Gaja Báhu, wishing to subdue him by favour and kindness, sent him numerous presents of jewels and ornaments of great  
110 value, and divers garments of silk and linen. And the chief of the army received the presents, and after he had disfigured the messengers he sent them with the bribes to his own master  
111 (Parakkama). And the king was much pleased on seeing them, and sent back all the wealth and the valuable presents to him

(the chief of the army). After this the chief of the army left 112  
the Taláthaliya fortress and took possession of the fortress at  
A'ligáma, which is by the side of a river.

Then Gaja Báhu sent Síká, the chief of the army, and other 113  
valiant and mighty men of war (against Laṅkádhinátha). And 114  
they all set out with an abundant supply of men and waggons,  
and besieged the fortress and poured showers of arrows into it.  
And some of Laṅkádhinátha's mighty men, armed with weapons, 115  
stood at the gates and carried on a fierce fight. Archers and 116  
other strong men also, who stood on the battlements, killed  
many of the enemy with their arrows and their lances and  
javelins. In this manner did all the fighting men exert them- 117  
selves to their utmost might, and carry on the great struggle  
without ceasing, for three days. At last the mighty men of 118  
king Gaja Báhu, who were determined to destroy the enemy,  
essayed to break the great gate of the fortress. Whereupon 119  
Laṅkádhinátha and his strong men sallied forth, and (after a  
hard struggle) drove back the enemy, killing so many of  
them all along unto the river that he made the water of the 120  
river mingle with the blood of the slain; and at the same time  
he took captive many of the chief officers of the enemy's army.  
And Rakka-Laṅkádhináyaka, who gained the victory in this 121  
battle, enjoyed the pleasure of a feast of triumph in his own  
fortress, and sent to his own master the heads of the chiefs of 122  
the enemy that he had slain, with their umbrellas and waggons  
and weapons, and also those whom he had taken alive. There- 123  
upon the king called his general Deva-Senápati, and told him all  
that had been done by Rakkha-Laṅkádhináyaka; and inasmuch 124  
as he feared that Gaja Báhu, when he heard of the losses sus-  
tained by the victorious army, would assuredly send a great army to  
take the general captive, he commanded Deva-Senápati to proceed 125  
to the Giribá country that so he might divide Gaja Báhu's  
great army in twain. And this general, being a prudent man, 126  
made ready all his host, and advanced to the border of the  
Kálavápi river, and built a fortress there and remained therein.  
Then, at the command of the king, he built over the Kálavápi 127  
river a bridge of timber, two hundred cubits in length and twenty 128  
cubits in breadth, fastened and made exceeding strong with  
plates of iron and pegs,—a bridge of exceeding great beauty, that  
could be passed by elephants, and horses, and chariots, and foot-  
men. And the general Deva-Senápati left some officers in charge 129  
thereof, and proceeded thence, and gave battle to the enemy in

130 divers places. And being victorious in these battles, he proceeded  
 to a place called Aṅgamu, and, with the intent to make further  
 advances against the enemy, he built a fortress there and held it.  
 131 And when the enemy had heard thereof, he also built a fortress of  
 great strength in the village Senágáma, to oppose the general.  
 132 Thereupon the famous Deva-Senápati went forth and fought  
 133 with the enemy at Senágáma, and seized the fortress. And  
 the enemy having again fought twice and being defeated, he  
 134 built a fortress at Manyágáma, and held it. Then Deva-Senápati  
 went forth from Senágáma and took the fortress at Manyágáma  
 135 and the forts at Mita and Súkaragáma also. And when he had  
 repaired all these fortresses, he left them not unoccupied, but  
 136 set officers in charge of them. The chief of the army also  
 built a fortress at Terigáma, and placed officers therein who  
 were accounted mighty men of valour, with soldiers under them.  
 137 Whereupon Gaja Báhu sent Ráma Nílagiri, with the chiefs of  
 districts and many leaders and their forces, to destroy him.  
 138 And they all went forth well furnished with men and materials,  
 and raised fortifications in the neighbourhood of Terigáma.  
 139 And both the armies began the fight vigorously, and continued  
 140 it from morning until evening. Then Nílagiri and the mighty  
 141 men who were accounted men of valour, seeing that their army  
 was losing ground, armed themselves well with their weapons,  
 and, striking down the strong men and causing great terror  
 among the enemy, rushed into the midst of the contending  
 142 host like lions among a herd of elephants. But Deva-Senáधि-  
 143 pati's mighty men, who flinched not in the fight, spread them-  
 selves around them, and slew Ráma-Nílagiri and many officers  
 of the army in the field of battle, and took captive the great  
 warrior Kaḍakkúḍa and other warriors also who were with him.  
 144 And the general Deva-Senánátha, who gained the victory in the  
 145 field of battle on that day, sent the men whom he had taken  
 146 alive to live in comfort with his master (Parakkama). And the  
 wise Parakkama Báhu spoke to Mahinda Nagaragiri as he  
 stood in attendance on him, and told him of the marvellous  
 147 courage of his generals. And when he heard it he was straight-  
 way roused with a great desire to excel them, and exclaimed,  
 "I also will go to the field of battle and soon take Anurádhapura  
 148 for you!" And when he had made the promise, the general,  
 being desirous to crush his enemies, proceeded with a great  
 army, and fought a great battle with the enemy at a place called  
 Badaribhátika-mána.

And having gained great fame thereby, he proceeded to fight 149  
 great battles at the village Siyámahanta-kuddála and in the 150  
 neighbourhood of Tissavápi and Anurádhapura, and defeated  
 the enemy everywhere until he took Anurádhapura at the head  
 of a large army. Then king Gaja Báhu, having heard of these 151  
 things, sent several captains of armies with a chief commander  
 over them. And they all came ready for war, and set up barriers 152  
 on the roads on all sides of the city, and hindered communi-  
 cation thereby. And when Deva-Senápati heard these tidings 153  
 he set off to rescue the general (Mahinda Nagaragiri) who was  
 besieged closely, and, giving battle once again in the village 154  
 Siyámahanta-kuddála, he fought three fearful battles on his  
 way to the besieged city. And Malaya Ráyar also having heard 155  
 how things stood, set out from his fortress, and having fought  
 twice on his way, arrived (and joined his forces with those of  
 Deva-Senápati). But at the command of (Deva) Senápati he 156  
 proceeded in a certain direction, and fought with the enemy's  
 forces nigh unto Anurádhapura.

Meanwhile (Deva) Senápati himself, having fought hard with 157  
 the enemy in many places, came close to Anurádhapura and  
 commenced to fight (with the besiegers). Then Mahinda, the 158  
 valiant chief of the army, sallied forth straightway from the  
 beautiful city of Anurádhapura and slaughtered the enemy and 159  
 brake down the barricades, and cut his way out by force and  
 joined Senápati. And when the armies of Senápati and the chief 160  
 captain had joined themselves together, they fought with the  
 opposing host, and again put the enemy to flight; whereupon 161  
 the chief captain (Senápati) returned to Siyámahanta-kuddála  
 and strengthened the fortress there, and occupied it.

Thereafter Parakkama Báhu sent unto the general Mâyágeha 162  
 and commanded him to carry on the war at A'lisáraka. And he 163  
 proceeded thither with great joy, with skilful and valiant  
 men, and built a fortress at Kalala-Hallika and occupied it.  
 Thence he advanced to A'lisáraka, and fought three battles at 164  
 the fort in the village Nandámúlaka, and seized the fortress.  
 After that he took the fortress at the village Kaddúra, and 165  
 again fought and took possession of the fortress at Kiráti.

And king Gaja Báhu's forces, who came to oppose him, 166  
 held the fortress which they had built at Vilána. At this time 167  
 Parakkama Báhu, whose valour no man could surpass, built  
 himself a fortress at Nálanda, and held it. And hearing that (the 168  
 enemy held a fortress that so they might oppose the advance of

Máyágeha), he secretly sent forth two or three hundred thieves  
 169 skilled in house-breaking, commanding them to set out at mid-  
 night and, taking with them sharp-edged deer horns, to break  
 170 into the fortress and seize it. Thereupon the general Máyágeha,  
 in obedience to these commands, broke the fortress and took the  
 171 enemy captive. And then he took the stronghold at Mattikávápi  
 and the two strongholds at the Uddhakúra and Adhokúra  
 172 villages, and moreover broke into and took the fortress at the  
 village Násinna. Thus did he bring the country of A'lisáraka  
 under his authority.

173 At the same time, the king, who knew the proper time when he  
 should act, commanded his officers to take the city of Pulatthi  
 174 without delay. Thereupon Rakkha Láṅkádhinátha and Sukha-  
 Jívitaputthaki went forth with all speed from the fortress at  
 175 Talákatthali, fighting with the enemy in divers places on the way,  
 176 and engaged in battle at the place Rajakamata-sambádha. They  
 fought again on the borders of the tract of fields called Miḷána  
 khetta and, proceeding thence, fought again, even amid the field,  
 177 and slaughtered many of the enemy. And from that place they  
 pursued after the enemy, and overtook him at Dara-aga, and  
 178 fought a battle there also and gained a victory. And from  
 thence they went forward, and took the fort at the village  
 Maṅgalaba by assault, and brake down the walls thereof, and  
 destroyed the enemy there and took possession of the fort.

179 Now at that time king Mánábharāṇa, the lord of Rohaṇa,  
 180 who had waged many wars with king Gaja Báhu's chiefs and  
 had been defeated and humbled by them, had given up the  
 thought of war, and dwelt for some time much broken in spirit.  
 181 But afterwards, accompanied by the Order whodwelt in the three  
 Fraternities, he went and submitted himself to Gaja Báhu and  
 182 entered into an alliance with him. But when he heard that the  
 mighty generals of king Parakkama had made war against king  
 183 Gaja Báhu, and had destroyed their adversaries and gained the  
 victory in every battle, Mánábharāṇa communed with himself in  
 184 this wise: "Of a certainty will Parakkama Báhu, who is ex-  
 185 ceeding rich in resources, subdue the whole of the king's country;\*  
 and if peradventure that ruler took the king's country then would  
 186 it not be possible for us to dwell in the Rohaṇa country." So he  
 broke off the alliance that he had made with king Gaja Báhu

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\* The upper portion of the island, *Rāja raṭṭha*, in contradistinction to the  
 Dakkhiṇa or Rohaṇa, the southern part of the island.

and sought the friendship of Parakkama Báhu, and, raising a 187  
great army from among the inhabitants of both countries,\* he  
threw up fortifications in the valley of Sobora.

And the king Parakkama Báhu, wishing at that time to show 188  
forth his marvellous valour, thought thus to himself: "Oh, that 189  
I could let not my generals, who are in divers places, know there- 190  
of, and secretly go to the city of Pulatthi with the mighty men  
who have been brought up with me, and give battle and break  
down the gates and battlements and towers thereof, and enter  
the city and take Gaja Báhu captive!" Then the 'wise king 191  
sent unto the general Mâyágeha, who was left at Ambavana, and  
told him of his purpose; and as his desire was to go to Ambavana, 192  
pretending that he had other business to do there, and from  
thence to proceed to the city of Pulatthi, he instructed his  
general Mâyágeha secretly in this wise: "Send you a letter to 193  
me in these words, saying, 'It is my heart's wish to hold a great  
feast in honour of Buddhá. I pray you, therefore, send unto  
me the things that are needful for making offerings unto  
Buddhá,—namely, chanks and the five kinds of loud instruments 194  
of music, and Cámaras† and white umbrellas and banners: and 195  
may it please my lord also to come hither and behold my feast.'" 196  
And Mâyágeha went accordingly to Ambavana, and having made  
all things ready for the feast, he sent the letter as he had been  
commanded.

And when the king saw it he was glad, and caused the letter 197  
to be read in the midst of the assembly of the ministers; and 198  
then the great king made haste and sent unto the general the  
articles of divers kinds that were necessary for the feast, and  
declared before the ministers his desire to go thither. There- 199  
upon the chief of the ministers, who knew what the true purpose  
of the king was, sent a messenger to his brother Nagaragiri,  
telling him of these things. And when he had heard the tidings, 200  
he set out from Móravápi and made haste with his army to see the  
king. And when they asked why he had come, he replied say- 201  
ing, "Because that I have known my master's mind have I come  
hither," and moreover he said, "Servants like unto us are in 202  
the employ of the king for the intent that they might bring  
under subjection the rulers of the land who are his adversaries.

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\* Meaning the two portions into which the southern country was divided at this period.

† Yak's tails used as whisks and as insignia of royalty = chowries,

- 203 Wherefore shall I go up alone and seize Gaja Báhu with his numerous hosts and chariots, and give him as a captive to my lord.”
- 204 And when he had spoken these words the chief of the border
- 205 entreated of the king that he might proceed thither. And when the ambitious chiefs of the army, Mâyágeha and Kitti Laṅkádhinátha, and many other mighty officers, saw how matters stood, they offered themselves also, and each entreated the king, saying, “I
- 206 shall go first, I shall go first.” Thereupon the king, who was much skilled in all stratagems, made known his plan and
- 207 sent his mighty men to the field of battle. And they all departed with their chariots and men and waggons, and built
- 208 fortresses nigh unto Nalanda. And as they tarried there, great clouds gathered in the sky, and the rain fell with great violence all around as if it would wash away the earth with its flood of
- 209 waters. Thereupon the king, who clave strictly to the truth, fearing that his army would be drenched by the clouds which were fast approaching, made the following solemn declaration
- 210 (before them) :\* “If the establishment of the kingdom be for the prosperity of the religion and the state, then let not the rain fall (in this place) ;” and it ceased to rain there accordingly.
- 211 And then he sent to the army rice mixed with acids, plantains, rice roasted and beaten into cakes, and divers things to eat in
- 212 great plenty. He also sent many thousands of bamboos (made
- 213 into water-pipes), each formed into one long channel, replenished with water and pierced with holes and stopped at both ends so that many persons could drink thereof at one and the same moment (by taking away the plugs in the holes that were pierced along the bamboo).
- 214 Thereafter the general Mahinda went forth with a great army, and took the fortress in the village Lahulla after he had de-
- 215 stroyed the enemy. Then Laṅkádhinátha, having heard thereof, made great haste and took the fortress Hattanna after he had
- 216 put the garrison thereof to death. And the general Mâyágeha, having heard thereof, hastened with a great host and reached
- 217 Khaṇḍigáma, so that Gaja Bahu’s army, consisting of elephants, cars, horsemen, and footmen, was shut in on three sides in the
- 218 pass at Khaṇḍigáma. Thereupon the son of Laṅkádhinátha, Laṅkápura by name, a man of great might, came up to the gorge
- 219 at Khaṇḍigáma and joined together all the forces that had come from the three sides, and drove the enemy before him as

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\* *Sacca-kiriyá*, an adjuration by the power of truth.

a lion drives a herd of elephants. Then the other chiefs, with 220  
 Lan̄kadhinátha at their head, routed and slaughtered Gaja 221  
 Báhu's army, and pursued it unto the place called Koṇḍañgulika-  
 Kedára : and Gaja Báhu's broken forces then entered the city of  
 Pulatthi. And when king Gaja Báhu saw the great host enter 222  
 the city he was greatly roused with pride, and thought thus  
 haughtily within himself : " When the king my father departed 223  
 to heaven to join himself to the gods, and when I was scarce 224  
 established in my father's kingdom, then came Kitti Sirimegha  
 and Siri-Vallabha, from both sides of the land, to fight against  
 me ; but they were not able to stand against my flag of victory, 225  
 and fled; and from thenceforth did they abandon all thought of  
 war until their live's end. And now am I well established in 226  
 the king's country ; and my army, consisting of elephants and  
 chariots and horsemen and footmen, is perfect. If, therefore, I 227  
 should arm these hosts and lead them (myself) to battle, what  
 king is there who is able to hear the sound of my drum in the  
 field of battle? " And king Gaja Báhu, being thus puffed up with 228  
 pride, commanded the ministers of the interior to set the whole  
 army in readiness. Thereupon the ministers made ready 229  
 elephants and horses that were well harnessed, and also great  
 bodies of very mighty men skilled in war and clad in ten kinds  
 of armour, and soldiers also from the Keraḷa, Kaṇṇāṭa, Damiḷa, 230  
 and other races. And when they had arrayed these forces the  
 ministers informed the king thereof.

Then Gaja Báhu set out from the noble city of Pulatthi 231  
 at the head of a great army, and came to a place called  
 Sīkaviyala. And the commanders of Parakkama's armies, 232  
 under their leader Rakkha-Lan̄kádhinátha, made war with the  
 king Gaja Báhu ; and these mighty men broke through his host 233  
 of elephants and horses, and slew their riders, and put the king  
 to flight.

And the king made haste and entered his own city, 234  
 and caused the gates thereof to be shut, and hid himself  
 in Anurá ;\* and the mighty men also, who pursued after 235  
 the king, came up and surrounded the city of Pulatthi on  
 all sides. Then they began to attack its walls, battlements, 236  
 and towers ; and the spies whom they had before left in  
 the city (treacherously) opened the gate thereof. Whereupon 237

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\* This is probably the name of a secret place of concealment, or of a tower,  
 a palace, or a grove.

the besiegers entered the city with great ease, and took  
 238 Gaja Báhu captive, and shut him in the palace. The princes  
 Coḷagaṅga and Vikkama Báhu also they took captive, and bound  
 them and cast them into prison.

239 Then the chief captains of the army sent tidings unto the king  
 of these things. And the king, who by his wisdom was able to  
 judge wisely of the matter, when he heard thereof thought  
 240 within himself, saying, "It is meet that he should live at ease,  
 without any cause for fear from us, until that we could see each  
 241 other at a lucky hour." So he sent forthwith to Gaja Báhu  
 gifts of great value: garments, perfumes, and jewels, that  
 he had set apart for his own use.

242 Thereupon the chiefs of the provinces and of the districts  
 took counsel together, and sent a letter unto the king written in  
 243 this wise: "While the king (Gaja Báhu) liveth a great part of the  
 inhabitants of the country will not submit unto thee: therefore  
 244 ought this man to be put to death." And when the king heard  
 the message his heart was moved with compassion, and thinking  
 245 to himself, "That king, surely, must not be killed," he  
 straightway commanded the noble-minded general Deva-Sená-  
 pati, who was at Senágama, to come before him, and spake these  
 246 words unto him: "If these chiefs of the provinces and the  
 districts, who are puffed up with victory, should seize the king  
 247 and kill him, it would not be well; neither would it be well if  
 they should plunder the city and oppress the people and  
 248 conduct themselves riotously. For, is not the kingdom to be  
 established with the intent that the religion should be pro-  
 moted and the welfare of the State? Surely it is not only for  
 249 the purpose of putting the king to death! Go you, therefore,  
 and put down all those that are riotous and disobedient; pre-  
 serve the king's life, and establish order and authority in the  
 250 city." And when the king had spoken these words, it is said  
 that he hastened away the chief captain, who departed with his  
 251 army, and went to the city of Pulatthi. But before he came  
 thither the soldiers, by reason of their perversity and wicked-  
 252 ness, had set at nought the king's command. They brake  
 open the doors of the houses in the city of Pulatthi, plundered  
 the wealth thereof, and robbed the people of their raiment  
 253 and jewels. And the noble city of Pulatthi, oppressed thus by  
 the violence of the soldiers, was then thrown into great con-  
 fusion, like unto the ocean that is disturbed by the tempest at  
 254 the end of the world. And they that dwelt in the city, and

the ministers and their followers, and the country folk and the  
 armed men were disgusted with these deeds of violence ; and 255  
 all of them went up with one accord to Mánábharāṇa,\* and  
 told him of these things, and spake to him, saying, “ We 256  
 beseech you come with us: we will conquer the kingdom for you,  
 and it will be for you only to support our cause.”

And Gokaṇṇa, the chief, who was left at Kálavápi, also sent 257  
 a messenger to him asking him to come up quickly. And the 258  
 weak-minded prince Mánábharāṇa, having heard all this, and  
 having taken counsel with his foolish ministers, determined 259  
 that he would go thither, pretending to deliver the captive king,  
 and then destroy the enemy and take possession of the whole of  
 the king’s country. So he made haste and gathered together an 260  
 army from among the inhabitants of both countries, and having 261  
 joined them with the forces of the officers of the king’s country  
 went up to the city and fought a fierce battle there, in which  
 he utterly defeated Parakkama’s army, albeit that it was so  
 great. And king Mánábharāṇa went up to the palace and saw 262  
 king Gaja Báhu after he had made the customary obeisance to  
 him. And so that he might calm the fears of that king’s people, 263  
 he delayed a few days, and then put to death all the commanders 264  
 of the king Gaja Báhu, and seized the king himself and cast  
 him in prison. All the elephants also, and horses, and such 265  
 moneys as were in the treasury, he seized and took to himself ;  
 and, thinking that he had now gotten himself the kingdom, he  
 commanded the Tooth-relic and the Alms-bowl relic and his 266  
 mother and all the women of his household to be brought thither  
 from the Rohaṇa. And after that the king (Mánábharāṇa), who 267  
 had neither compassion nor wisdom, secretly took counsel with  
 his mother and his chiefs in this manner, saying : “ While the 268  
 king (Gaja Báhu) liveth the forces of the king’s country will be  
 true followers of him only : he should therefore be put to  
 death. But should we put him to death publicly, then would 269  
 there be a strong uproar among the people : it is meet, there-  
 fore, that the king should be put to death secretly.” So he 270  
 made the king to endure great hardship by depriving him  
 of food and rest, and also devised means to kill him by giving  
 him poison. Now king Gaja Báhu could not endure the tyranny 271  
 of the king Mánábharāṇa ; so he sent secret messengers to Parak- 272  
 kama Báhu, saying “ I have no other refuge but in thee. I pray 273

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\* Siri-Vallabha’s son, and cousin of both Parakkama and Gaja Báhu.

thee, therefore, pour upon me the water of thy mercy, and quench the flame of sorrow with which I am eternally scorched and tormented." And the king (Parakkama), being full of mercy, gave good ear to all the words that the king (Gaja Báhu) had sent by the mouth of his messenger, and was moved with exceeding pity, and thought in his heart, saying "Verily hath he suffered all this grievous pain because of me! It is therefore my bounden duty to deliver him from that pain." So, although he had lost his army and his materiel of war (at the city of Pulatthi), yet, being endued with great heroism, he slackened not his energy, but chose the more valiant men from among those who had been brought up with him, and gave them offices and great wealth and honour. He gave the office of Adhikári\* to the general Mâyágéha, and likewise the office of Laṅkádhikári† to the chief Kitti-Saṅkha. And of the two generals who were brethren the king gave to the elder the rank of Kesadhātu Náyaka‡ and to the younger the office of Nagaragalla. And the wise and prudent ruler won their hearts by giving to both of them great wealth and honour and many soldiers.

281 Thus did this wise king furnish great and powerful armies with all speed, and send them in divers directions.

282 He sent the chief captain Rakkha Kesadhātu-Náyaka with an army to the village Vacá-váṭaka in the Merukandara country.

283 In like manner also he sent Rakkha Laṅkádhinátha to the village Maṅgalaba and Kitti Laṅkádhikári to the place Kyána-gáma.

284 The two generals who were brethren, did the king send with a great host to Makkala-gáma.

285 At that time the king sent messengers secretly to the chief captain Deva-Senápati, who was shut up in the city of Pulatthi, and brought him hither and gave him the command of a great army like that of the gods. And the king, who was skilled in the manner of commanding his forces and disposing them, sent him to Gaṅgátata.§

287 And all the chief captains went with their armies and took each the post that was his, and plundered divers places on the way to the city, and cut off the heads of their enemies, striking them with terror, and stopping the supplies of corn. In this manner 288 did they sorely oppress the people that dwelt in the city; and the 289

\* Chief Executive Officer : the " Adigar " of later times.

† Executive Officer of the Island

‡ Warden of the Hair-relic ; but see note *infra*.

§ Gantalawa or Kandalai.

strong men of war who were set to guard different places killed and plundered the people, so that they ventured not to come outside the city even to seek wood or leaves, because they feared that they would be robbed of all their possessions. In many places they stopped up the highway from the Rohaṇa to the city, and hindered the dwellers of that country from going to and fro from it. Then did the men of Māṇābharaṇa, who were shut up in the city, feel as if they were birds penned in a cage. Thereafter the two generals who were brethren fought a battle, and took Kōṇṭa Disānāyaka (Māṇābharaṇa's general) prisoner. They also fought with the hosts that were led by Bodhi Laṅkādhinātha (also a general of Māṇābharaṇa), and pursued after him unto the city of Pulatthi.

The general (Rakkha) Kesadhātu, who held the village Vacāvātaka, fought with the chief captain of Māṇābharaṇa, called Uttama, and gained a victory, and went up to the village Nāla, and fought a battle there with Buddha-Nāyaka and gained the victory. Afterwards the general Rakkha-adhikāri (Rakkha Laṅkādhikāri), who was left at the village Maṅgalaba, fought with the enemy and took the village Hattanna; and this famous man followed up his victory with all speed, and fought Nāthādhikāri and drove him back with his army. And when the king Māṇābhāsana (Māṇābharaṇa) heard thereof, he went with his mighty men of war to Māsīviyalasa to fight against him. Thereupon Kittī Adhikāri, who was then at Kyānagāma, and Deva-Senāpati, who was at Gangātaṭṭa, and the two brethren, the generals, who were at Makkalagāma—even all these, with their great hosts, made haste and went up in battle array each from his place (against the city), and slaughtered and put the enemy to flight wherever they chanced to meet them, and then went up with all speed from divers points to the city of Pulatthi, where they scattered the strong men who were set as guards all round the city (and entered it) and set the king Gaja Bāhu at liberty. And they seized the women of the household of king Māṇābharaṇa, and his sons, and his mother, and all his treasure. But as soon as king Gaja Bāhu was set at liberty by them he made all haste and fled straightway, and took refuge in the country abounding with stores of grain.

And king Māṇābharaṇa, who then fought against Rakkha Laṅkādhikāri, having heard of these things, was filled with grief for the loss of those he loved, as if he had been pierced by an

arrow ; and he put on his armour and his weapons, and regard-  
 308 less even of his life he returned to the city at night with his  
 great army, and fought a fierce battle, resolved to destroy the  
 309 enemy. But when his general Bodhi Laṅkádhinátha fell in the  
 field of battle, he could not maintain his ground in the city of  
 310 Pulatthi, and therefore he took with him the sacred Tooth-relic  
 and the Alms-bowl relic, and his mother and the women of the  
 palace, and departed for the Rohaṇa at night.

311 Now at that time Parakkama Báhu had left Buddhagáma and,  
 312 having repaired to the neighbourhood of the city with the intent  
 to set the king Gaja Báhu at liberty, had built himself a beauti-  
 ful palace of two stories, and lived in the village Giritāṭa  
 313 with his army and all his retinue. And it chanced that  
 certain of the king's men of valour had gone to the village Tan-  
 naru that they might amuse themselves there after the toils of  
 314 the war ; and certain of the generals of king Gaja Báhu kept the  
 king behind and treacherously attacked them with violence.  
 315 And when the king Parakkama Báhu heard this he was greatly  
 incensed, and commanded his own chief officers to seize Gaja  
 316 Báhu. Thereupon Kitti-Laṅkádhihári and Deva-Senápati, with  
 317 a great host, proceeded to the village Tannaru, and fought three  
 great battles there with the chief officers of the king Gaja Báhu,  
 318 and slaughtered many of the enemy. And Nátha Nagaragiri and  
 Maudi-jivita-putthaki scattered the hosts of the enemy at the  
 319 village Váluka-patta. So also at the village Tannaru, they who  
 commanded the great hosts destroyed the forces of the enemy  
 320 that they met, and proceeding to the village Kohomba they  
 carried on the war, and slaughtered many of the enemy that were  
 there, and broke down the walls of the fortress, and seized it.  
 321 They scattered also many of the enemy that were armed at the  
 village Ambagáma, and took possession of the fortress. And  
 322 from thence they marched to Tannittha, and, succeeding there,  
 they went further, and put the enemy to flight at Antaraviṭṭhi.  
 323 Now at that time certain of Parakkama Báhu's commanders, at  
 324 the head of a great host, lay nigh unto the city of Pulatthi, and  
 Gaja Báhu's officers that Devádhikári had led fought against  
 325 them, and were defeated. Likewise also they defeated great  
 numbers of the enemy at a place called Kálapilla, and destroyed  
 326 them, and took up their abode at Madhúka-Vanagaṇṭhi. And  
 they all then moved quickly in divers directions, and spread over  
 327 the country with the intent to seize the king, who, when he heard  
 that the armies had overwhelmed the country and were descending

upon him from all sides, and seeing none other course left to him, sent messengers to the Order of all the three Fraternities that dwelt in the city of Pulatthi, saying, "I see none other refuge now but in my lords : I beseech you, therefore, take compassion on me and save me in my distress." And the brethren received the message and were moved with compassion, and proceeded (in a body) to Giritatáka, and went up before the presence of the king (Parakkama Báhu) ; and when they had spoken civilly to each other and the king had asked them of the reason of their visit, they made answer to him in these words of peace : " The blessed and merciful Buddha hath, in divers courses, spoken at length of the evils of strife and of the blessings of peace. The (vanquished) king hath neither a son nor any brethren ; moreover, it seemeth clear that by reason of his age he standeth now at the gates of death, insomuch that your vow to establish the kingdom with the intent to advance the welfare of the country and the religion thereof will soon be fulfilled. Therefore is it meet that you should abandon the strife and return to your own country, having respect to the counsels of the Order."

So the king (Parakkama Báhu), who had subdued the country with the utmost difficulty, hearkened to the words of the Order, and yielded it to the vanquished king (Gaja Báhu), and returned to his own country.

Oh, how marvellous was the fulness of his compassion !

Thus endeth the seventieth chapter, entitled " The giving away of the Kingdom," in the Mahávaṅsa, composed equally for the delight and amazement of good men.

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CHAPTER LXXI.

**A**ND the king Gaja Báhu then came to Gangátatáka and made it his royal city and dwelt there in peace. Thereupon king Máṇábharaṇa sent presents unto him, and assayed to enter into an alliance and live with him in friendship ; but king Gaja Báhu wished not to enter into an alliance with Máṇábharaṇa, and went up to the vihára Maṇḍalagiri, and made a solemn declaration there, saying, " I have given the king's country to king Parakkama." And when he had caused this to be inscribed on a table of stone he returned to Gangátatáka, and died there of a certain disease with which he had been afflicted after he had reigned two and twenty years.

Thereupon the foolish ministers of king Gaja Báhu joined

themselves together, and caused his body to be taken to a stronghold abounding with grain, and sent messengers to king  
 7 Mánábharāṇa to come up quickly whilst they yet tarried there.  
 8 King Parakkama also, having heard of the king's death, set his army in array and came up to the city of Pulatthi.

9 And then king Mánábharāṇa, because that he had under him  
 10 a great host from among those who had come from the king's country and had taken refuge in Rohaṇa, and being advised thereto by wicked men, thought to himself saying, "I surely  
 11 will take the king's country." And being overpowered by this foolish ambition, he set out from Rohaṇa with a great host and reached the stronghold (where the generals of Gaja Báhu  
 12 had tarried till he should come). And Parakkama Báhu also, the ruler of the land whose valour no man could even conceive or surpass, having heard thereof, thought within himself  
 13 in this wise: "Even Gaja Báhu, the generous king, and his  
 14 chief captains had resolved not to continue the war; but the  
 15 people say that this Mánábharāṇa hath now come to war (against me), trusting on the vain talk of the cowards from the king's country, who had fled thither in all haste with not so much as  
 16 the cloth round their bodies which belonged to them. Him indeed will my ministers humble, yea, even two-fold more than the  
 17 humiliation that the king Gaja Báhu was made to endure. Nor  
 18 will I let him to cross over to this side of the river Maháváluka."

And when the king had pondered within himself in this wise and with the wisdom and skill that he showed in making ready for war, he placed his armies with commanders over them at every ford, even from the ford of Saragáma unto the Gokaṇṇa sea.

19 Then the chief ministers of State, who were men of great wisdom, came together to the presence of the ruler of the land, and made obeisance to him with their hands lifted up to  
 20 their heads, and prayed that he might be anointed king. "Great  
 21 king," they said, "the victorious monarchs of old caused the ceremony of anointing to be performed on them even in the field of battle, that so they might impress fear and affection among the people, and that their exceeding great power and  
 22 majesty might be made known everywhere. Therefore also it should be the duty of our lord to preserve the customs of those great and good men, because that he is learned in the law  
 23 and knows its precepts. O king! although thou art young in years, yet it is hard for thy enemies to bear the weight of thy might and majesty, and to overcome the strength of thine

arm. With the dawn of thy prosperity thou wilt be able to 24  
 exercise dominion over the whole continent of India, let alone 25  
 the island of Laṅkā. From the first ages of the world unto this 25  
 day has thy race continued as pure as the milk that is poured into  
 a cleansed chank. Wherefore, let it please thee to ordain that 26  
 the anointing be held on a day of good omens,—that anointing  
 which of a certainty will bring blessings upon the whole world.”

And the king Parakkama Báhu, of thoughtful men the most 27  
 excellent, whose enemies could be subdued only by his frown,  
 hearkened to this request; and on a day that seemed of good 28  
 omen, when the stars on the moon's path signified excellence,  
 he put the crown on his head, and arrayed himself in all  
 the royal apparel. And although the tidings came to him at 29  
 that moment that Máná Bharana had crossed over to this side of  
 the river, he cared not so much as a blade of grass for him; but 30  
 himself ascended the ornamented pavilion, and placing his armour  
 and his weapons near him, he went in great state from his 31  
 palace and, like unto a fearless lion, marched round the city, 32  
 astonishing the people who were drawn to the ceremony by the  
 splendour thereof, and entered the royal palace that was the  
 home of the goddess of prosperity.

[This seems to be the end of the chapter. From some cause  
 or another there appears to be a slight omission.]\*

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CHAPTER LXXII.

**A**T that time the great scribe Mahinda came with a great 33  
 army (on Máná Bharana's side) and carried on a great 34  
 fight with the famous Rakkha Kesadhátu who was  
 left at the ford of Sarogáma. But Rakkha Kesadhátu, the  
 mighty chief of the army, like unto a lion amid a herd of 35  
 elephants, slew a great number of Mahinda's mighty men in  
 battle and drove away the great scribe and all his host, as doth  
 the wind a tuft of cotton. And when he essayed again to cross 36  
 over at the ford of Talanigáma with the intent to renew the 37  
 contest, the selfsame Rakkha Kesadhátu fought a great battle  
 with him and put him to flight.

In the same manner also did Buddha Kesadhátu, who was 38

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\* The words within brackets are remarks made by the editors of the text.  
 I may add, that probably the concluding verse, which is generally either  
 laudatory or hortatory, is the only one that is missing.

39 charged to defend the ford of Púṇa, encounter the king  
 40 Mánábharāṇa, when he essayed to cross that ford with the intent  
 to make war; and in a fierce battle that took place with the  
 commanders of Mánábharāṇa, he slew many of his mighty men  
 and utterly defeated the enemy so that they wished not to return  
 to cross by that ford any more.

41 Likewise also did a certain chief of a district, who was left to  
 42 defend the ford of Samírukkha, defeat the army of the chief  
 captains Máyágeha and Gaja Bhuja, who came thither to carry  
 on the war, and put them to flight.

43 And a chief of Máraḡiri, by name Mattatála, came up with an  
 44 army and essayed to cross the ford called Mahárukkha; but Ráma,  
 the commander who was left at Nilagiri, which was his birth-  
 place, a man of great prowess, fought a terrible battle there, and  
 45 took him alive with the other mighty men who were worthy of  
 being taken captive, and put the remnant to flight, who lost  
 heart and desired not to fight again.

46 And a certain other chief who was left at the ford of Nálikera-  
 47 vatthu fought a battle with the forces of the king their enemy,  
 who sought the fight, and killed many of his men, and defeated  
 and scattered on all sides the remnant of the army.

48 A certain other brave and valiant chief of a district, who was  
 49 left at the ford called Anantara-bhaṇḍaka, gave battle to an  
 50 exceeding great army of the king their rival, who had come to  
 wage war there with the chiefs of the army, and made the field of  
 battle to look like a heap of mangled flesh, and drove away the  
 remnant of the army with its commander, as the wind doth a  
 gathering cloud.

51 A certain other mighty commander of a district, who was  
 52 chosen to defend the famous ford Káṇatálavana, with a well-  
 equipped army and materiel of war, fought fiercely with the host  
 of the enemy who had come by the way of that ford to wage war,  
 and defeated them so that they wished not to renew the fight.

53 And the commander Kitti-Adhikári, who was left at the ford  
 54 Yakkha-súkara, fought a terrible battle with the enemy who  
 landed there for the fight, and killed a great many men and put  
 55 the remnant to flight. And while he yet held this ford, in  
 obedience to the commands of the great king Parakkama, he  
 56 appointed a great officer in his stead, and returned; and this  
 officer also fought three times with the hosts of the enemy (who  
 returned to the fight), and utterly scattered them so that they  
 had not the heart to renew the fight.

And Jitagiri Santa, the great captain who defended the ford 57  
Vihāra-Vejjasāla, and whose army consisted of proud and 58  
haughty men, waged a terrible war with the enemy who had  
come thither to cross the ford and utterly destroyed the army  
of the king their rival.

And Kittī Potthakī, who was at the ford Assa-maṇḍala, and 59  
Mahīnāma, who had a great army, and Laṅkāgiri, with his mighty 60  
host—even these and other great armies destroyed the hosts of  
the enemy who came against them, and returned to the king.

And the valiant men who were nigh unto the river Sakkharā- 61  
laya crossed the bridge there, and entered the grove Sakkuṇḍa,  
and straightway fought a battle and put an end to the lives of 62  
many men, and brake the spirit of the enemy so that he had  
not the courage to essay to break through that way any more.

Moreover, the general Saṅkha-nātha, who was left at the ford 63  
of Sarogāma, checked the hosts of the king their rival who  
came thither to fight through that way, and himself crossed 64  
the river, and destroyed a great number of the enemy and  
returned to his position. In the same manner also did a great 65  
army that was left at the ford Samī make a slaughter of a great 66  
number of the hosts of the enemy who essayed to cross it, and 67  
thereby stop the enemy from coming any more to the attack. A  
great host of the king that kept the ford at Culla-nāga destroyed  
many of the enemy who essayed to cross it with their armour  
and weapons of war. At Burúdatthali also the two generals 68  
who were brethren withstood the attack of the enemy who  
came from that side to cross it. And the great hero Rakkhā- 69  
dhikāri, who guarded the ford Nigguṇḍi-vālukā, withstood a  
great host who came to cross thereat, and maintained the fight 70  
without ceasing for two months, and, unmoved by any fear what-  
soever, destroyed them utterly.

Likewise also the mighty hero Laṅkāpura, who was known by 71  
the name of Kaḍakkūḍa, and who had fought great battles  
and become exceeding powerful, utterly destroyed a great host 72  
of the enemy, and with a mighty effort utterly destroyed the  
army of the enemy so that there was no hope left in them.  
And Rakkhaka Saṅkha-nāyaka, the chief captain who remained 73  
at Bhillapattaka Khaṇḍa, utterly routed the hosts of the enemy  
who had come thither to carry on the war. A certain great 74  
chief also, who was left at Titthagāma with a great army to 75  
defend it, began the strife with the enemy with great vigour  
when he essayed to make his way through it, and fought a very

- great battle and put the enemy to flight, and so weakened him  
 76 that he cared not to renew the fight ; and a powerful commander,  
 who had fought many great battles, and who was left at Nandi-  
 gáma, drove back a great host that essayed to pass through it.
- 77 And the commander Déva Senápati was left at the Hedilla  
 Khaṇḍa ; and when the prince Mahinda came up to give battle  
 there with an army that was well equipped, four times he  
 78 fought with him ; and he covered the field of battle with the  
 bodies\* of the enemy's mighty men who were slain, and brought  
 79 the prince into great danger. And with his host of men and  
 80 with his materiel in no wise diminished, he pursued after the  
 prince as he fled with his army, and made haste and crossed the  
 81 ford at Bhillagáma. And there he carried on a terrible war for  
 two months, and prevailed everywhere and drove the enemy  
 from their position in that place.
- 82 And the chief of the district who withstood the enemy at the  
 ford of Málágáma, and was constrained to play the game of war  
 83 ten times over, routed an exceeding great number of the enemy  
 who had come thither to cross at that point, and scattered them  
 like as the rising sun scattereth a thick darkness.
- 84 And a certain chief of a district, of great might, who was  
 85 appointed to guard the ford at Golabáha, defeated the army of  
 the enemy in battle that had come to fight their way through  
 that ford, and put them to flight with their leader, even as a lion  
 86 putteth to flight a herd of deer. A mighty chief also who was  
 left at the ford Dípála, fought with the enemy and routed the  
 hosts that had come to cross the river at that place.
- 87 And while the war was being carried on in this manner, the  
 great king and best of rulers, Parakkama Báhu, of dreadful  
 88 might, thought thus within himself, saying : " To the king Máná-  
 bharana, who hath been utterly defeated in the war here, shall I  
 89 not give a resting place even in the Rohana." And so the warlike  
 90 king, strong in his purpose, commanded Devila and Loka,  
 both of whom held the rank of Kesadhátu, and dwelt the one in  
 the Mahániyáma country and the other in the Pañca-yojana  
 91 country, and A'rakkhakamma-Nátha and Kañcuki Náyaka also,  
 to proceed to the Rohana. And these skilful men departed thence  
 in obedience to his command, like as the four great kings†  
 departed in obedience to the command of king Sakka.

\* Lit. skeletons.

† The gods of the lowest deva-lokas and guardians of the world of men under Sakra's command.

And they came to the country Navayojana,\* and played the great game of war twenty times with the mighty army of the king, his adversary, that was left there. And they destroyed that great army and took Navayojana. And from thence they departed and came to the borders of Kálagiri,† and fought twenty battles with the army that was there, and took that place also. And they advanced yet further and, in like manner, took possession of Dighálíka-Mahákhetta. And when the king Mánábharana heard of these things, he divided his army in two parts and hastened one part to that place.

And it came to pass that on one occasion a certain great officer named Náráyana, a captain of the army, who had been charged to defend Anurádhapura, bethought himself foolishly that he could subdue the country and raise a fortress therein, and free himself from subjection to kings. But when king Parakkama Báhu had been informed of this matter, he thought thus within himself, saying, "Him will I root up before that he take root himself"; and the valiant king made great haste and sent Chattaḡáha-náyaka against him. And that great captain was moved with an ardour that durst not be compared with any man's, even like the ardour of a lion pursuing after deer or young elephants; and he went up and waged a dreadful war with him, and destroyed him and his army, and freed the country of its enemies that were like thorns unto it.

Now at this time when all the public fords round about were guarded by the great officers of the king, as if by evil spirits, so that the king Mánábharana could not cross them, they that dwelt in the king's country, who were faithful to him, showed a certain secret ford, whereby he crossed over at last to this side; and when king Parakkama Báhu heard of these things he resolved to root him up with his host on the borders of the river, and chose him a spot for a stronghold at a place called Mayúra-pásána ‡ and sent thither that man of exceeding great valour, the chief captain Rakkhádhihári, with a great body of soldiers and many men and chariots.

But Rakkhádhihári was displeased with the king, because that by reason of his envy it vexed him of the great favours that the grateful king Parakkama had bestowed on his adversary Deva-Senápati, in that he had given pleasure to the king mightily in a great battle that was fought by him. So he (Rakkhádhihári)

\* Navadun koralé.

† Kalupahana.

‡ Monaragala.

showed not any zeal for the war. And because the fever of envy was on him he was languid and indifferent, and cared not to exert himself. And at this time a certain evil-disposed chief of the king Gaja Báhu, whom the king Parakkama had saved, accompanied the general and learned how he was really disposed towards him. And because that he had a secret understanding aforetime with the king Mánábharaṇa, he made haste and sent a message to that king, asking him to come thither with all speed before that they began with the fortifications. And the king Mánábharaṇa gave heed to this request, and commanded his forces to carry on the war (with zeal) in divers sides. Whereupon the prince Mahinda came up and fought at Vallitittha with the captains of the general Deva Senápati. But they slew many mighty men in the terrible fight, and soon disabled that prince and routed his army. And the king Mánábharaṇa himself fought a great battle with Rakkhádhikári, which was fought fiercely, insomuch that sparks of fire were sent forth by the clashing of the swords, and many great and mighty men fell on both sides; nevertheless, Rakkhadhikari's forces were utterly routed. Whereupon he fought alone with his sword in hand, and slew many brave men, and himself fell dead in the field of battle.

And when the mighty and terrible king Parakkama Báhu heard of this event, his lotus-face beamed with a smile, and he communed with himself, saying, "While I live, what profiteth me the living or the dead? The lion seeketh not a companion to rend him an elephant. Now, therefore, shall I in very war fulfil the desire of my arms which have, for a long time, longed fondly for battle? And soon shall I take to myself, as a man doth a wife, this kingdom which hath been defiled by its connection with many kings whose ways were evil, after that I have cleansed it with a stream of blood from the bodies of the enemy and purified it in war. Verily it shall become a glorious hall wherein heroes like unto me might display their skill.\* As the sun needeth not a firebrand, so also to me, who am the destroyer of the enemies who surround me like a thick darkness, what profiteth it the help of another power?" And when he had pondered with

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\* In the original the words are combined in the form of a metaphor, in which the author alludes to Lapká as a female that had been defiled by contact with wicked sovereigns, and whom the king intends to wed after having washed her in the blood of her enemies.

himself in this wise, he appeared on the field of battle like a fifth sun\* over the great sea of the hosts of the king his enemy. And this chief among the judges of harmony went thither and tarried there and gave ear to the songs of the singing women, enjoying the delightful strains of their sweet melody. 126

At that time the chief officers of Parakkama Bâhu, as they pursued after the hosts of the enemy, met with the king (Mânâbharana) as he returned from pursuing after the great army (of Parakkama) that was routed, and fought a terrible battle at the village Badaravalli, and defeated the victorious army of Mânâbharana, and hotly pursued after them. But their army was greatly diminished by reason of the losses they had suffered from the attacks ; and although they killed also a great number of the enemy they dispersed themselves and turned their faces backwards with the intent to return to their own country ; whereupon the great army of the enemy took heart, and increased their efforts two-fold. Then the commanders of Parakkama left them that were wounded to the care of physicians, and began to retreat with the army ; but Parakkama met the host as it retreated and looked at it with a scornful smile on his face. And then he frowned on the officers who commanded his bearers not to advance, and commanded his officers to stand still, and sent the bearers away, and turned his face towards the enemy. And that so he might commemorate the happy union of valour and good fortune, and send forth his sword like a messenger into the field of battle, the mighty hero bethought him that he would hold the festival of war, and shouted to his armour-bearer, saying, " Bring hither to me a Siphalese sword." And the armour-bearer understood it not, but brought the Indian sword called Pâtava, saying it was a Siphalese sword. But he cried out saying, " Say not to me that this is a sword of Siphalese handiwork ; it is one that hath power (in my hands) to put an end to all the kings of India. Lay this apart and bring me quickly a sword of Siphalese handiwork." And when he had thus spoken, lol a fearful sword of Siphalese handiwork was forthwith brought unto him ; and the king, who was like unto a haughty elephant when he subdueth his foes, considered in his heart that there was not a man in all the island who could even place in his hand a (proper) weapon, and looked at the faces of Rakkha Kesadhātu and 127 128 129 130 131 132 133 134 135 136 137 138 139

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\* Alluding to the seven suns that are said to rise in succession at the destruction of the world, the fifth drying up the waters of the deep.

140 Nátha Nagaragiri who stood nigh unto him. Thereupon they  
 141 twain understood what the king's gesture meant, and, like unto  
 lions in courage, they rushed into the midst of the host of the  
 enemy. And these men, whose courage was to be compared to  
 no man, entered the field of battle and seemed to the enemy as if  
 142 they numbered thousands; and from noon till the darkness  
 came on did they continue the fierce strife that was horrible to  
 behold because of the bodies of the enemy that were hewn in  
 143 twain by the blows with the sword-cuts. Then the great officers  
 joined hands together and raised them to their foreheads, and  
 144 saluting the king spake unto him, saying, "O lord of men, the  
 145 great host is broken! We were indeed only a few who fought  
 against it; but nevertheless that we were few in number, we  
 allowed not the goddess of fortune to turn her face away from us  
 as we engaged in this great fight. It seemed also that the sun  
 had hid himself behind the western mountain as if terrified at  
 146 the sight of the battle. Let us, therefore, go back to the city of  
 Pulatthi and vanquish the enemy in the morning. This is not the  
 147 time for fighting." But as soon as the king heard this counsel  
 he rejected it, as he longed to pass the night in that very place  
 and renew the fight in the morning.

148 Then the brave king laid him down to sleep for a moment; and  
 in that moment (while he yet slept) the officers began to bear  
 149 him to the city of Pulatthi. But in the middle of the night,  
 when they arrived at the Pañca Vihára, the king awoke and  
 150 enquired saying, "What place is this?" And when they told  
 him that it was the Pañca Vihára, the chief of men waxed wroth,  
 151 and said, "You have surely done a wrong thing in that you have  
 brought me hither while I lay asleep"; and, as he wished to take  
 all his retinue with him so that no man should be left behind,  
 152 he tarried there a short time (to make ready), and caused the  
 village to resound with the blast of chanks and the sound of  
 the five kinds of instruments of music; and when he had himself  
 153 examined the retinue that had come with him, he sent them  
 forward, and himself followed behind, and reached the city of  
 Pulatthi at dawn.

154 And afterwards Parakkama Báhu, who by his unsurpassing  
 courage had subdued the earth, heard (the following tidings)  
 when the sun, who was the firstborn of his race, arose (in the  
 155 morning), to wit: That at the ford called Billa the chief captains  
 of his army Deva Senápati and Kitti Adhikári with their great hosts  
 156 had encountered Náth A'dhikári, Prince Mahinda, Sukha Senápati,

Nátha Lanḡágiri, and others (the chief captains of Máná- 157  
 bharana), and had with their armies crossed that ford and given  
 battle ; that they (his chief captains) had maintained showers of  
 arrows without ceasing, and, after that they had killed Sukha 158  
 Senápati and Nátha Lanḡágiri with many of their strong men,  
 they pursued after Náth Aḡhikári and Prince Mahinda, as they 159  
 retreated with their hosts ; but when they entered into the 160  
 midst of the enemy's country, the whole army of the enemy and  
 the inhabitants of the country made the roads so that no man  
 could pass by them, and surrounded them on all sides. And 161  
 when the great conqueror heard these tidings he prepared to go  
 thither that he might rescue them, because that he was always  
 intent on brave deeds. Thereupon the great officers who were 162  
 with him raised up their hands in supplication to hinder the  
 king who was so eager for the strife. (And they spake to him,  
 saying), "O Ruler of men ! Except in thy exceeding glory that 163  
 cannot easily be surpassed, verily have we no other help what-  
 soever. The inhabitants of the country, yea, even all of them, 164  
 have gone over to the enemy. It is meet, therefore, that we should  
 go hence to Nandamúla and begin the fight from that place." 165  
 With such and other deceitful sayings of the kind did they hinder  
 the ruler of men from going forward. And they departed thence 166  
 and set out on their journey with the king. But the inhabitants  
 in the neighbourhood of Nandamúla (who were armed), seeing that 167  
 the king came attended only with a few followers, began to pour  
 showers of arrows upon them from every side ; whereupon the  
 king stopped at a place called Karavála-giri and sent unto them 168  
 a few of his valiant officers in whom he trusted, and caused  
 that armed body of men to turn from their resolve, and make not  
 further resistance to him. And then, commanding his followers to 169  
 advance, and himself proceeding behind them, this great and  
 wise king reached Jambukola. And setting out from thence he 170  
 went forward with the intent to rescue Deva Senápati, and entered  
 into a place called Navagámapura. Now at this time Deva 171  
 Senápati and Kitti Adhikári, because that they had followed not  
 the counsel of the king, endured much privation with their armies, 172  
 and abandoned the struggle, and gave themselves up to the enemy  
 at the village Surulla. And as they knew that the king had 173  
 set out to rescue them, and wishing to hinder him from so doing,  
 they sent messengers to him saying, "Here are we in the 174  
 midst of this great country, fallen into the hands of the enemy ;  
 and none help have we save in our lord's exceeding great

175 valour. The inhabitants of the country also have set their  
 176 faces against us and are on the side of the enemy. Neverthe-  
 less, we doubt not that if our lord's exceeding great glory should  
 continue he will bring this land that the sea surroundeth under  
 one canopy of dominion, and ensure the prosperity of the king-  
 177 dom and the religion thereof. And if there be such good fortune  
 for us that we may have the comfort of beholding again thy  
 178 lotus-like feet, then indeed shall we escape. But O ye who are  
 the defenders of the four tribes and of the sacred Orders!  
 179 abandon your resolve to come hither, and turn back." And when  
 the wise and prudent king heard this message, he perceived that  
 evil would befall them even before he could accomplish his  
 180 journey thither ; and being moréover entreated thereto by all his  
 ministers with uplifted hands, he wisely refrained from going, and  
 went to the city called Vikkama.

181 Now, at this time, when it had come to the ears of the great  
 officers that king Mánábharaṇa had joined his forces together  
 and had come to the city of Pulatthi, and setting out from  
 182 thence had arrived at a place called Giritata, and when they had  
 183 heard also other tidings of this kind, they told them, every word,  
 even as they had heard them, to the king, and also how that the  
 army had been utterly destroyed in the divers great battles that  
 184 they had fought with the enemy ; and then they declared that it  
 was prudent to go to the city of Parakkama or to the village of  
 Kalyáni, and to begin the war again after that they had got  
 together an army.

185 And when the king had heard this counsel, like unto a lion  
 he displayed the fire of his anger that could be discerned by the  
 frown which like unto smoke gathered on his brow ; and he spake  
 186 thus : " Let them that fear go whithersoever they choose : we need  
 them not. To such as I am, there are even great hosts in the  
 187 strength of our arms. While I live, it seemeth to me that there  
 is not one in the three worlds, even to the chief of the gods, who  
 188 will venture to cross the bounds of my dominion. No king who  
 is an enemy unto me will dare to set foot in the kingdom wherein  
 I am established, even as an elephant will not, in the cave that  
 189 is guarded by a lion. Who is there that becometh not a hero  
 by a glance of mine eye ? And if but I so desire it, even the  
 190 babes and sucklings would fight on my side. Lo ! within two  
 months or three, not only will I drive the king Mánábharaṇa out  
 of the king's country, but I will shut him out also from his own.  
 191 Yea, it is even in such a pass as this, when all things seem hopeless,

that the strong arm of heroes like unto me availeth something.”  
 With such bold words as these did he give courage to those whose  
 hearts had failed them. And then the skilful warrior sent  
 the captains Rakkha Adhikári and A'di Potthaki that they  
 might take up a position at the village Mañgalaba.

And then the king, whose fame was great and who knew how  
 to command, bestowed offices on such as were worthy of them, and  
 chose him as officers Rakkha the chief secretary, Mandijivita  
 Potthaki, Sapkhadhatu, and the generals Kitti who were bre-  
 thren, to serve under him. And to these officers the great king  
 entrusted a mighty army, and sent them to Pillaviṭṭhi to subdue  
 the great districts that adjoin Kálavápi. Likewise also did this  
 exceeding great and mighty man place Máragiri and Nigrodha  
 at Uddhavápi with a great host. Moreover, he left in divers  
 places bodies of fighting men with captains over them to carry  
 on the war at divers points.

Now, at that time, the chief secretary Mandi went at the com-  
 mand of Mañábharaṇa to the place called Janapada, to make war ;  
 but the fighting men of Janapada, who were skilled in the game  
 of war, fought with him and put him to flight ; and being thereby  
 discouraged he renewed not the contest. And that host sent  
 tidings of what had happened to king Parakkama while he  
 tarried at Nálanda, and took his pleasure there like unto the  
 chief of the gods, and also daily performed many great and good  
 deeds. Afterwards the commanders who were set at Pilla-  
 vitṭhi with Rakkha, the chief secretary, at their head, fought a  
 terrible battle for eight days with Buddhanátha, Máhálana, and  
 Deva Senápati, the generals of Mañábharaṇa who occupied Kála-  
 vápi; and killed many strong men and put the remnant to flight,  
 and also took possession of Kálavápi, and speedily cleared the  
 place of the thorn-like foe ; and, in obedience to the command of  
 Parakkama Báhu, they fortified the place and tarried there with  
 the army.

And Nigrodha Máragiri, who was set at Uddhavápi, also gave  
 battle three times and broke the enemy's forces. And then he  
 fortified himself in a grove at the village Tannaru, and tarried  
 there with the army according to the command of the great  
 king.

Thereupon king Mañábharaṇa bestowed honours and much terri-  
 tory on the prince Mahinda, and said unto him : “ Go thou with a  
 great host in the direction of the country Moravápi and tarry in the  
 noble city of Anurádhapura that so we might seize the southern

part of the country, and I will proceed to Pallavavála that so  
 211 I might from thence move towards Buddhagáma." And he gave  
 212 Mahinda a great army first, and sent him to the beautiful city  
 of Anurádhapura, but he himself tarried behind, even where  
 213 he was, in the king's country. And the chief officers who were  
 214 placed at Kálavápi heard that prince Mahinda had advanced  
 with a great army to Anurádhapura, and they desired greatly  
 to defeat his purpose before he could establish himself there.  
 215 So they placed the great secretary Rakkha and Kitti Bhaṇḍára  
 Potthaki to defend Kálavápi, and of their own accord they  
 216 proceeded thence with their armies and their equipage to the  
 place called Káṇamúla, and built a stronghold there and occu-  
 217 pied it together. And the king Parakkama heard thereof, and,  
 being a cautious man and one whose cunning in war failed him  
 218 not, he sent messengers unto them, saying, "Ye are men of none  
 219 experience in the country, go not therefore without my command  
 into the heart of the country to carry on the war." Thus did  
 the wise and far-seeing king, with authority like unto the god  
 220 Sakka, send forth his command. But the foolish officers were  
 impatient, and went thither even against the king's command,  
 221 saying "We shall soon take Anurádhapura." And those  
 222 among them who were not fortunate would not be advised by  
 the king's message, and not being skilled in action nor in  
 devising devices, proceeded to the place called Kaṭuvandu, as if  
 they sought after the consequences of disobeying the king's  
 223 command. And when they had arrived there, they did many  
 wicked things in divers parts of the great country, by reason of  
 224 which their forces were scattered on all sides. Thereupon the  
 prince Mahinda, hearing of their doings, took counsel with his  
 officers, and, gathering together his forces around him, commenced  
 225 the fight with them. But, inasmuch as Parakkama's army lacked  
 unity, the prince Mahinda broke and utterly routed it in the field of  
 226 battle. And the leaders thereof returned to Kálavápi with their  
 forces shattered, as if they had only then remembered the  
 227 king's command which they had not regarded. And the prince  
 then returned to Anurádhapura and gathered together an army  
 228 of his fellow-countrymen. And as he was now powerful he sent  
 them to Kálavápi to seize it, which was his great desire. And  
 when the lord of the land, whose wisdom was great, heard  
 229 thereof, he made haste and sent thither Bhúta Bhaṇḍára Potthaki  
 at the head of many hosts of mighty men of valour whom he  
 230 had carefully chosen. And they all joined themselves together,

and for the space of three months maintained an exceeding fierce contest day after day. And these skilful men despised not the king's counsel, but continued to fight vigorously, and broke in pieces Mahinda's four-fold army. And they took the great country round about, and remained at Kálávápi, even where they then were, mindful of the king's command.

Then the prince Mahinda, being puffed up with his success in the unequal struggle that he had with those who had obeyed not the king's command, came himself, ready for the strife. But a certain captain who was left at the place called Moravápi set not at naught the counsel of the far-sighted king, and drew up his forces on both sides of the road; and when all the hosts of the enemy had entered within their lines, they closed on them from all sides and kept up a terrible fight. And they made an end of the lives of many captains and leaders, and put the prince to flight, and sent unto the king the heads of many of the enemy that had been slain in the field of battle.

Thereupon the mighty and terrible king Parakkama Báhu gathered together his armies that were set at divers places. And that he might drive the king Mánábharaṇa out of the king's country, he placed Rakkha, the great secretary, and Añjana, the chief of works, at Kyánagáma, and sent forward Kittipotthaki and Rakkha Adhikári to the village Maṅgalaba. And he sent companies of hunters and robbers, and such as were accustomed to the fastnesses of the forest and the mountain, and to roaming at night, and caused them to destroy (the enemy's) men by day and night, wheresoever they found them. And so greatly did they disquiet the king Mánábharaṇa and harass the city, that the inhabitants of Pulatthi, like unto birds that were made captive in a cage, feared to come out of their houses even in the daytime; neither were they who had been for a long time in want of fuel and water able to do the works that were needful, because that all the grass and the plants had been rooted out. Yea, everything that was in each man's house was destroyed; even all the divers stuffs in the markets on the borders of the city were cut off, and, by reason of the constant tumult that was raised by this war of kings in the streets that led to the town, the whole city trembled with fear, even to the court of the king's palace.

Then the king Mánábharaṇa, being sorely vexed, and filled with anxious thoughts, communed with himself in this wise: "Alas! If we flee into the Rohaṇa the people of the king's

country who dwell there, seeing that we are weakened and in flight, will not permit us to remain there, that so they might  
 251 show their fealty to the king Parakkama. On the contrary, it is  
 even difficult for us to remain here, where we now are, by reason  
 252 of the distress that we endure by day and night. It is therefore  
 meet for us that we should engage in a fierce battle with the  
 enemy, and partake of the pleasure (of victory) or suffer the  
 253 misery (of defeat) that would happen therefrom." And when  
 he had thus resolved he stirred himself up for the fight and put  
 his four-fold army in battle array, and proceeded to Pallava-  
 válaaka.

254 Thereupon the king Parakkama Báhu, who was brave like  
 255 unto a lion and prudent in action, when he heard everything  
 256 concerning this movement, desired greatly to drive away the  
 army of the enemy that came from that side, and sent Laṅkápara,  
 the two generals who were brethren, and Lokagalla, by three  
 ways, having before instructed them in the divers stratagems of  
 257 warfare. And these mighty men went thither, and kept the  
 enemy engaged daily in exceeding great encounters for the space  
 of one month.

258 Then was the king Máṇábharaṇa's distress increased two-fold ;  
 and he thought within himself, saying, "Our strongholds have  
 259 we quitted and come hither with the intent to give battle ; but  
 even here is there no hope for us. Verily our misfortune hath  
 260 taken firm root, and increaseth daily. Instead of contenting  
 ourselves with the good or the evil that would have been our  
 portion in the wilderness, have we ventured to come hither, and  
 are therefore well served in that we are brought to such great  
 261 misery. Should we then endeavour again to return thither ?  
 262 But that also is now an exceeding hard matter. Nor is it right  
 263 for us to tarry in a place where we are hemmed in by the great  
 hosts of the enemy who occupy divers places on the highway.  
 Let us therefore, inquire of them that are familiar with the  
 country and go about among the hosts of the enemy, and proceed  
 by some secret path which peradventure they might show us."  
 264 And when he had determined in this wise, he inquired of them  
 that dwelt in the country, and went by the way that they showed  
 him to the village Konduruva.

265 Thereafter Rakkha Adhikári, mindful of the king's counsel,  
 266 held possession of the village Mihiraṇa-Bibbila. And he put  
 up posts, pointed like unto arrow-heads, and fixed them firmly  
 in the ground, joining the one with the other, that so they might

not be shaken even by elephants. And on the outside thereof, 267  
he put up huge posts, greater in size than the rest, and placed  
them close together on the ground, that so there might not be  
any fissures, and bound them crosswise with poles. Moreover, 268  
he caused a moat to be dug between the two stockades, twenty  
or thirty cubits in breadth, the circumference whereof was equal  
to the measure of one hundred men with their hands raised,  
and he laid sharp spikes and thorns therein. On the ground 269  
outside thereof, he also fixed rows of spikes, and made a fence  
of thorns along it without gap or opening ; and between them 270  
also he made a trench as before, and in it also he made rows 271  
of spikes and thorns, and caused the ground outside the fence  
to be dug, and thus formed a trench so deep that it reached  
the water. And he covered the bottom of it with spikes and 272  
thorns. At the same time also he caused the forest beyond the 273  
trench to be cleared to a distance of two or three bow-shots ; and  
outside this space, where there were secret paths, he dug pits,  
and spread the bottoms thereof thickly with sharp thorns, and 274  
covered them all over with dry leaves and sand that so they  
might appear passable. And in order that he might utterly 275  
destroy the enemy who ventured to come from that side, he caused 276  
secret paths to be made round about it, and placed sharp-  
shooting bowmen therein. He then built a tower of four stories 277  
in the middle of the fortress, and set archers on the top thereof  
in divers places. Thereafter, in order that he might tempt the 278  
enemy's hosts to draw near unto the fortress, he sent forth  
two or three thousand archers skilled in the use of the bow.  
And they cunningly feigned that they were driven back by a 279  
shower of arrows that they could not resist which the enemy had 280  
poured out on them on all sides as they came forth to meet them,  
pursuing after them as they stood still (and turning round and  
fleeing from them when they pursued after them). And when  
the enemy had come sufficiently nigh unto the fortifications,  
many thousands of good and valiant men, skilled in warfare, 281  
armed themselves quickly, and rushed forth on the enemy like 282  
unto so many elephants, and fought like the hosts of the king  
of Death that had appeared against them. Then the showers 283  
of arrows began to pour down on all sides ; and they that were  
placed on the top of the tower began to shoot their arrows on  
those that were on the ground.

(And now the battle waxed hot), and stones without number 284  
were seen, hurled from engines, that flew about on every side.

285 And the heat of the fire of the reeds that were lighted and  
 286 thrown among the enemy could not be endured, nor the many  
 burning javelins bound with chains with which they harassed  
 them. And this cruel work lasted for seven days.  
 287 Thus did the noble officers of the great king carry on the  
 288 war with zeal according to his commands. Then, of a sudden,  
 were the hosts of the enemy with their kings broken up and  
 destroyed, like the billows of the sea when they dash themselves  
 289 upon the shore, the one after the other ; and the king ( Mánábha-  
 rana) and his army on the field of battle resembled the (fading)  
 moon and the stars at the rising of the sun.  
 290 Moreover, they weakened the hosts of the enemy in the terrible  
 war that they had ceased not to wage at Rajata-kedára for six  
 291 months. Then the king Mánábharana began to build him a for-  
 tress with an encampment, after that he had covered the ground  
 292 outside with thorns. Thereupon the lotus-eyed king Parakkama  
 Báhu, resolute and lofty in wisdom, pondered the design with  
 293 care, and being also skilled in the stratagems of war, thought  
 in this wise : " If now, he purpöseth to raise a fortress, it  
 294 seemeth to me that it is but a feint, for his forces are now  
 weakened ; and he intendeth of a surety to retreat. Now is  
 295 the time, therefore, to seize him. And for this end it is  
 meet that I also should go thither in such a manner that  
 he would not know aught thereof, lest otherwise he escape."  
 296 And when he had thus resolved he set out from the city called  
 297 Vikkama, feigning that he desired to go out hunting, and  
 298 reached Kyánagáma, surrounded by a band of musicians. And  
 the wise king, who delighted in the strains of Vínás and flutes  
 and songs, tarried in that village, taking his pleasure like unto  
 299 Sakka. Then the lord of the land sent messengers to Rakkha  
 Adhikári, commanding him to make ready a force and to engage  
 himself quickly in battle with Buddha Náyaka, the chief  
 300 captain of Mánábharana. And the great king's commander  
 301 (Rakkha), who was a man of great mind and obedient withal, gave  
 due heed to the king's wish that was conveyed to him, and straight-  
 way made ready an army skilled in war, which was able to blow  
 away the enemy like a blast of wind which bloweth away the cotton.  
 302 And that army of four divisions proceeded to Rajatá-kedára,  
 303 and fought a great battle there until the going down of the sun.  
 And they slew Buddha Náyaka and the other captains, and put  
 the remnant of the army to flight, and passed the night at that  
 304 place. And when the skilful ruler heard the tidings thereof,

he went to the village Mihirāṇa-Bibbila; and called unto him 305  
 Kaḍakkūḍa Laṅkāpura, an officer of exceeding great might, and  
 the two chief captains who were brethren, and spake unto them,  
 saying, "The king Māṇābharaṇa, whose heart is bowed down 306  
 with great fear, will of a certainty flee from hence this night.  
 Do ye, therefore, go before him and hinder him by stopping 307  
 the road by which he would escape." The discerning king spake  
 thus unto them and sent them on this errand. But as they went, 308  
 while the clouds yet poured down torrents of rain and ceased  
 not, and in the thick darkness of the black night, they were not 309  
 able to overtake the king Māṇābharaṇa, who fled from them with  
 great fear.

For on that day did the king Māṇābharaṇa think thus within 310  
 himself: "This day there is heard in the camp of the enemy's 311  
 hosts a great and terrible uproar, like unto the rolling of the great  
 sea. It seemeth therefore to me that the king, mine enemy, hath  
 come into the camp. Of a certainty, then, shall I fall into his 312  
 hands, who have never before submitted to any man, if I tarry  
 here at night and escape not forthwith. It is well, therefore, that 313  
 I should depart hence and let none of my followers know aught  
 thereof." And as he was bowed down by fear, he resolved in this  
 wise; and, leaving his children behind him, while the rain fell 314  
 fast and the darkness around him grew thick and heavy, he 315  
 departed, falling oftentimes into deep pits hither and thither, and  
 starting with fear while his feet stumbled over the thickets of  
 the forest. And, with a mind sore troubled with fear, he came 316  
 at last to the banks of the Mahāvāluka river. And here he 317  
 thought thus within himself: "If, peradventure, I cross by a  
 ford that is well known to the enemy and make my escape  
 thence, then shall he pursue after me and take me alive." So 318  
 thinking, he crossed the river with much difficulty by an un-  
 known ford, and was forthwith relieved of the anxiety of his  
 mind; but as he trusted not even the people that dwelt in the 319  
 country, he fled in fear and disguise from village to village,  
 until he entered undisguised into his own country.

Thereupon the mighty men of king Parakkama, who were 320  
 set in divers places, heard of Māṇābharaṇa's flight and rejoiced  
 greatly. They waved their garments aloft in thousands, and 321  
 lighted hundreds of thousands of torches around, and put many 322  
 thousands of the strong men of the enemy to death. They  
 clapped their hands, and shouted and leaped about for joy. And 323  
 then they all entered at once from every side into the fortress that

324 the king Mánábharāṇa had held, and took the prince Sirivallabha  
 who had been left there, and many other great officers also,  
 325 alive. They seized much treasure also that belonged to the king  
 their enemy, that was scattered in divers places, and took many  
 326 elephants and horses and armour and weapons ; and after that  
 they had set guards over such of them as required to be watched,  
 327 they all pursued after the king Mánábharāṇa. And when they  
 328 arrived at the river Mahávaluka, they forthwith slew the hosts  
 329 of the enemy that they found there also in confusion, and made  
 a river of flesh and blood out of the army of the enemy. Then  
 they resolved firmly, saying, " Even unto the sea shall we proceed  
 330 to seize the king Mánábharāṇa, and cease not otherwise." But  
 while they set off, Parakkama Báhu, whose arm was proud and  
 mighty, and whose commands none dared to transgress, sent  
 messengers unto them that they should not cross over to the  
 other side of the river, and thereby stopped them from pursuing  
 331 any further. Thereafter, Parakkama Báhu, who vanquishes all  
 kings that oppose him, arrayed himself with all the ornaments  
 332 of the kingly office, and surrounded by his army, and followed by  
 333 the prince Sirivallabha, entered the beautiful city of Pulatthi,  
 filling the whole heaven with shouts of victory, like unto the  
 victorious king of the gods as he entered his abode in the heavens  
 after his battle with the spirits of evil.

334 And after this the king Mánábharāṇa approached the end  
 of his days by reason of a disease that had come upon him  
 335 through fear of the king Parakkama Báhu. And as he lay on  
 his deathbed in great pain, amidst the women of his household  
 336 who bewailed him with uplifted hands, he called the prince  
 Kitti Sirimegha and his ministers also into his presence, and  
 337 spake these words unto them, saying : " Many treasures that  
 the faithful had offered up to the holy Tooth-relic and the  
 338 sacred Alms-bowl of Buddha have I taken, and divers villages  
 also that belonged to the Order have I destroyed, because that  
 339 the lust of dominion had overpowered me. But now I have  
 laid me down on a bed from the which I shall not rise up  
 again. And even after that I am dead and have departed from  
 340 this world, whither indeed can I look for salvation ? Do not,  
 therefore, bring yourselves to ruin as I have done ; but go up  
 341 to the king Parakkama and do as he shall bid you, and live  
 in obedience to his commands." And when he had spoken  
 342 these words he wept bitterly, and, as if it moved him to go  
 unto the place whither the good soldiers of the great king

Parakkama would not desire to follow him, he set out for the fortress of the Ruler of Hell.

And when the king Parakkama Báhu, who had joined to him- 343  
 self a number of goodly followers, heard of the death of king  
 Mánábharaṇa, he commanded that Kittī Sirimegha should be 344  
 brought from thence. Then the great ministers assembled  
 themselves together, and made great obeisance unto the noble- 345  
 minded king, and prayed that it might please the king to appoint  
 a day for the feast of the coronation. And the king, being now 346  
 freed from his enemies, held the great feast of the coronation 347  
 under a good star and a prosperous hour. And on that day the  
 deafening sound of divers drums was terrible, even as the rolling  
 of the ocean when it is shaken to and fro by the tempest at the  
 end of the world. And the elephants, decked with coverings 348  
 of gold, made the street before the palace to look as if clouds had  
 descended thereon with flashes of lightning; and with the 349  
 prancing of the steeds of war the whole city on that day 350  
 seemed to wave even like the sea. And the sky was wholly  
 shut out of sight with rows of umbrellas of divers colours and  
 with lines of flags of gold. And there was the waving of  
 garments and the clapping of hands. And the inhabitants of 351  
 the city shouted saying "Live! O live! Great King!" And 352  
 there was feasting over the whole land, which was filled with  
 arches of plantains intermingled with rows of flower-pots; and  
 hundreds of minstrels chanted songs of praise, and the air was 353  
 filled with the smoke of sweet incense. Many persons also  
 arrayed themselves in cloths of divers colours and decked in orna-  
 ments of divers kinds; and the great soldiers who were practised 354  
 in war, mighty men, armed with divers kinds of weapons, and  
 with the countenance of graceful heroes, moved about hither and  
 thither like unto elephants that had broken asunder their bonds.

By reason of the many archers also, who walked about with 355  
 their bows in their hands, it seemed as if an army of gods had  
 visited the land; and the city with its multitude of palaces, 356  
 gorgeously decorated with gold and gems and pearls, seemed  
 like unto the firmament that is studded with stars.

And this mighty king, with eyes that were long like the lily, 357  
 caused many wonderful and marvellous things to be displayed,  
 and adorned himself with divers ornaments, and ascended a 358  
 golden stage supported on the backs of two elephants that were  
 covered with cloth of gold. And he bore on his head a crown 359  
 that shone with the rays of gems, like as the eastern mountain

- 360 heareth the glorious and rising sun. And casting into the shade the beauty of spring by the strength of his own beauty, he drew tears of joy from the eyes of the beautiful women of the city.
- 361 And he marched round the city, beaming with the signs of happiness, and, like unto the god with the thousand eyes, entered the beauteous palace of the king.
- 362 Thus did this ruler of the world of men make every quarter and every point thereof one scene of feasting; and this king Parakkama Báhu, whose dominion now was supreme, held the ceremony of his second inauguration in the second year (after that he had held the first).

Thus endeth the seventy-second chapter, entitled "The Festival of the Coronation," in the Mahávaṇṣa, composed equally for the delight and amazement of good men.

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CHAPTER LXXIII.

- 1 **A**FTERWARDS the king Parakkama who had been duly  
 2 anointed king, being endued with much wisdom and  
 3 become eminent among those who understood what was  
 good for the people, thus thought within himself: "In times past  
 were these people much oppressed by kings of old, in that they  
 placed a heavy yoke on them by unjust taxes that they levied  
 on them and by other similar burdeus, from which arose great  
 grievances. And they were led astray (from the path of duty)  
 by love and hate, and fear and ignorance, and sought not to  
 govern for the good and the advancement of the church and  
 the kingdom, albeit that subjects should be so governed that  
 4 their happiness may thereby be increased. And the religion of  
 5 the great Sage has now for a long time past been shaken to  
 6 its foundations with hundreds of heresies, and broken up by  
 reason of the disputes of the three Fraternities, and ministered  
 to by crowds of monks who know not any shame, but whose object  
 it is to fill their bellies, so that it hath come to pass that the  
 religion of Buddha hath fallen to decay before even the five  
 thousand years have passed for which, according to his prophecy,  
 it was to endure. But these things must be so ordained that  
 7 the religion shall endure for a long time. Again also, there are  
 men of great families who have been utterly ruined and are  
 scattered everywhere, who should be restored to their positions  
 8 and defended according to the custom. And more also, there are  
 the poor whom I should feed by giving alms unto them, as the

cloud that is gathered from the four corners of the heavens poureth down the shower of rain that ceaseth not. All these things had I meditated as the fruit of my labours when I strove with great difficulty to establish the kingdom. Now, therefore, is the time to order these things according to my desire." And when he had resolved thus, he commenced the work by bestowing offices on them that were deserving of them. And then he caused the poor to assemble by beat of drums, and gave unto them a feast of alms for which he expended precious things equal to his weight in the balance; and this feast he caused to be observed every year. Thereafter the king assembled a great body of the monks that belonged to the three Fraternities, that so he might order their affairs to advance the welfare of the Church. Likewise also, he assembled many great doctors, learned in the ways of searching into the guilt or innocence of persons who had committed crimes and offences. And as he was himself the foremost among them that were learned in the laws of the Church, and was able to distinguish between the true and false views of things, he made inquiry concerning such as were pure and such as were impure among the recluses. And as he took not part with the one side or the other, and was moved neither by love nor by hatred, but was diligent and constant in duty both by day and night, the wise king, in that he was able to discern the fitness of things, like unto a skilful physician or surgeon who carefully considereth the diseases that could be healed and such as could not, restored such as he could unto the Order, and sent them away whose diseases could not be cured. And this union of the three brotherhoods who had set their faces against each other and stirred up divers disputes, was not wholly effected, even though many kings had tried to do so from the time of Vattagāmaṇi Abhaya up to this day. But this wise king, whose mind was set against injustice, in that he acted according to the manner laid down in the Vinaya, and in former births had held fast to the hope of purging the religion, endured two-fold more hardship than he did while he established the kingdom, and brought about a union whereby the religion of the Conquerer might continue for five thousand years in a state of purity, like unto the water of the milky ocean.\*

Afterwards this chief of men erected in the middle of the city a square hall facing the four quarters, with divers rooms of

\* This subject is more fully detailed in chap. LXXVIII., vv. 1—27.  
91—87

24 great size, and established a charity with all the things that were  
needful thereunto, so that many hundreds of pious monks  
25 might be fed there daily; and this ruler of men, who was  
well pleased with them, failed not yearly to give unto them  
garments and robes according to their standing in the Order.  
26 Then, in the four quarters of the city he built four Alms-halls,  
duly defined and separated from each other, and furnished  
27 with many vessels made of metal, and pillows and cushions,  
28 and mats, coverlets, and beds; and for the use of those halls  
29 he gave thousands of cows that yielded good milk. Then he  
planted gardens near them of exceeding beauty, delightful like  
those of heaven, with fountains of pure water, and ornamented  
30 with rows of trees bearing divers flowers and fruit. He built  
also many storehouses near them, filled with much grain, and  
supplied with candied sugar, treacle, honey, and all things of  
31 that kind; and this wise and firm and spirited king stinted  
32 not, but, with a heart full of joy, caused a great distribution of  
33 alms to be made daily to many thousands of pious and devout  
monks who came from the four quarters of the land, and to  
Brahmans, and to begging minstrels, and to very many other  
34 poor beggars. And this ruler of men built further a large hall  
that could contain many hundreds of sick persons, and provided  
35 it also with all things that were needful, as stated underneath.  
36 To every sick person he allowed a male and a female servant,  
that they might minister to him by day and by night, and  
furnish him with the physic that was necessary, and with divers  
37 kinds of food. And many storehouses also did he build therein,  
filled with grain and other things, and with all things that  
38 were needful for medicine. And he also made provision for the  
39 maintenance of wise and learned physicians who were versed in  
all knowledge and skilled in searching out the nature of diseases.  
And he took care to discern the different wants of the sick, and  
caused the physicians to minister to them, as seemed necessary,  
40 both by day and night. And it was his custom, on the four  
Sabbaths (Upasatha days) of every month, to cast off his king's  
41 robes and, after that he had solemnly undertaken to observe  
the precepts, to purify himself and put him on a clean garment,  
42 and visit that hall together with his ministers. And, being  
endued with a heart full of kindness, he would look at the  
sick with an eye of pity, and, being eminent in wisdom and  
43 skilled in the art of healing, he would call before him the  
physicians that were employed there and inquire fully of the

manner of their treatment. And if so be that it happened that 44  
 the treatment that they had pursued was wrong, the king, who 45  
 was the best of teachers, would point out wherein they had erred,  
 and, giving reasons therefor, would make clear to them the course  
 that they should have pursued according to science ; also, to some  
 sick persons he would give physic with his own hands. Like-  
 wise also he would inquire of the health of all those that were 46  
 sick, and unto such as were cured of their diseases he would  
 order raiment to be given. And as he desired greatly to gain 47  
 merit, he would partake of merit at the hands of the physicians,  
 and impart his own merit to them,† and then return to his  
 own palace. In this manner, indeed, did this merciful king, 48  
 free from disease himself, cure the sick of their divers diseases  
 from year to year.

But there yet remaineth another marvel to relate, the like of 49  
 which had neither been seen nor heard of before. A certain raven 50  
 that was afflicted with a canker on his face and was in great  
 pain, entered the hospital of the king, whose store of great good-  
 ness was distributed to all alike. And the raven, as if he had 51  
 been bound by the spell of the king's great love for suffering  
 creatures, quitted not the hospital, but remained there as if its  
 wings were broken, cawing very piteously. Thereupon the 52  
 physicians, after they had found out what his true disease was,  
 took him in by the king's command and treated him ; and after 53  
 he was healed of his disease the king caused him to be carried  
 on the back of an elephant round the whole city, and then set  
 him free. Verily, kindness such as this, even when shown unto 54  
 beasts, is exceeding great. Who hath seen such a thing, or  
 where or when hath it been heard before ?

Thereafter the king Parakkama Báhu, who had gained the 55  
 love of all good men, began with great vigour to enlarge and 56  
 adorn the famous city of Pulatthi which (had then been brought  
 low and) was a city but in name and could not show forth the  
 exceeding greatness and majesty of the king. And from that time 57  
 forth the protector of the land began to surround the city with 58  
 fortifications ; and outside the belt of the city-wall of former kings  
 he caused a great chain of ramparts to be built, exceeding high,  
 and greatly embellished it with plaster work, so that it was as

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† *Patti*. In Buddhism the meritorious acts of one person may be partici-  
 pated in by another by the exercise of sympathy, goodwill, &c., and both he  
 who gives and he who receives are supposed to be benefited thereby, if they  
 do it in sincerity.

59 white as a cloud in autumn. Thence he built three lesser walls,  
 one behind another, and caused divers streets to be formed around  
 60 them. Likewise also, he surrounded his own palace and the  
 chambers of the women of his household with a circle of lesser  
 walls.

61 Then the greatest of all kings built a palace of great splen-  
 70 dour called *Vejayanta*, so that none could be compared unto it,  
 like unto one of the creations of *Vissakamma* that have not been  
 surpassed. It had seven stories, and contained one thousand  
 chambers supported by many hundreds of beautiful pillars. It  
 was surmounted with hundreds of pinnacles like the top of  
*Kelása*, and adorned with networks of divers leaves and flowers.  
 Its gates and doors and windows were made of gold, and its walls  
 and staircases were so ordered that they gave pleasure in all the  
 seasons. It was also always well supplied with thousands of beds  
 of divers kinds covered with carpets of great value, made of gold  
 and ivory and other substances. And the splendour thereof was  
 increased by the addition of a bedchamber for the king, which  
 sent forth at all times a perfume of flowers and incense, and  
 which was made beautiful with rows of large lamps of gold, and  
 made exceedingly lovely by reason of the garlands of pearls  
 of great size which were hung at the four corners thereof—pearls  
 white like the rays of the moon, and which, as they waved to-  
 and fro, seemed to smile with scorn at the beautiful ripples of  
 the river of heaven. And the network of tinkling bells of gold  
 that hanged here and there in the palace and sent forth sounds  
 like unto those of the five instruments of music, seemed to  
 proclaim the unlimited glory of the merits of the king.

71 (Thereafter he caused the following buildings to be set up:  
 namely,) a golden house, so that he might have the propitiatory  
 rites performed therein by Brahmans; a beautiful house of  
 72 Vishṇu, for the *Mantra* ceremonies; a delightful circular house,  
 where he might listen to the *Játakas* of the great Sage, read by  
 73 the learned priest who dwelt there; and a *Pañcasattati* house, to  
 receive the holy water and the holy thread that were offered to  
 him by yellow-robed ascetics.

74 And he who walked always in the path of religion caused a  
 religious house (*Dhammágáraṇ*) to be built, surrounded on all  
 sides by a curtain-wall of many colours and ornamented with a  
 75 canopy of gold of great price. And by reason of the fragrant  
 flowers of divers hues that were offered at divers places therein,  
 76 its splendour was like unto a nose-gay. The chambers thereof

were always lighted with lamps fed with perfumed oil, and all around it the air smelt with the smoke of benzoin. It was adorned with many images of the Conqueror made of gold and the other precious substances, and decorated with an array of pictures of the Omniscient wrought on cloth. And whenever the great king entered the house to paint with his own hands the eyes of the images of the Conqueror, or to make offerings to the Tathágata, or to hear the preaching of his doctrines that have never been surpassed, the nautch girls danced and sang songs sweet and melodious as the music of heaven ; and it was also adorned with (the image of) a peacock of great splendour that joined the women always in the dance, uttering wild screams that amazed and delighted the people greatly.

Afterwards the king caused a theatre to be built, the Sarassati Maṇḍapa, hard by his palace, that so he might listen to the sweet and melodious singing of divers singers, and witness the delightful dance. It glittered with golden pillars all around, and pleased the mind with the paintings that described the events of his own life. And it was adorned with an imitation of the 'wish-conferring tree of heaven' (Kappa-rukkha). The trunk and the branches thereof glittered with gold, and were ornamented with a multitude of divers kinds of birds of beautiful workmanship. It shone also with divers ornaments, such as earrings and bracelets and garlands of pearls and the like, and with beautiful garments made of linen and china silk, silk, and such like.

Then he caused to be erected a very pleasant open hall of recreation, Rájavesi Bhujaṅga by name. It seemed as if the hall of assembly of the gods (Sudhamma) had descended to the earth, and as if the manners and customs of the whole world had been gathered together into one place. It was a three-storied building, ornamented with beautiful pictures and surrounded by rows of seats arranged with much beauty. It was also ornamented with a throne of great price, like unto the throne made under the 'wish-conferring tree of heaven' (Kappa-rukkha) which giveth to the musicians of heaven all that they desire. It looked also like his glittering crown shining with divers gems when in battle he won Laṅká by the strength of his arm, and also like the heap of matted hair on the head of this earthly Siva.

Likewise also he caused a charming palace to be built, supported on one column, which seemed to have sprung up, as if it were, by the bursting of the earth ; and it was completed with

figures of the Makara.\* It was then adorned with a golden house full of beauty; its floor of gold was lighted with only one chandelier; and the house stood on beautiful pillars of gold, bearing the glory of a golden cave of this lion-king.

95 This chief of kings and lord of the country caused also a  
97 park to be made nigh unto the royal palace. And they called it Nandana, because that it displayed the splendour of Nandana† the 'park of heaven,' and pleased the eyes of the people and gave them delight. It had trees entwined with creepers of jasmine.

98 And the air was filled with swarms of bees, roused with the  
102 enjoyment of the honey of divers flowers. The Campaka,‡ Asoka, and the Tilaka; the Nága, Punnága, and Ketaka; the Sála, Páñali, and Nípa; the Amba, Jambu, and Kadambaka; the Vakula, the Nálikera, the Kuṭaja, and the Bimbijálaka; as also the Málati and Mallika, and the Tamála and Nava-mallika: these and divers fruit-bearing and flower-bearing trees of their kind were found there, such as charm the people who resort thither. And it was made delightful by the screams of the peacock and the sweet and deep tones of the Kokila§ that charm the world and always give pleasure. It was interspersed also with sheets of water ornamented with fine banks, and made pleasant by the abundant growth of the lotus and the lily, and  
103 the musical tones of the Saras.|| It was railed also with pillars  
105 decorated with rows of images made of ivory. And it was ornamented with a bathing hall that dazzled the eyes of the beholder, from the which issued forth sprays of water that was conducted through pipes by means of machines, making the place to look as if the clouds poured down rain without ceasing,—a bathing hall, large and splendid, and bearing, as it were, a likeness to the knot of braided hair that adorned  
106 the head of the beautiful park-nymph. It also glittered with a mansion of great splendour and brightness such as was not to be compared, and displayed the beauty of many pillars of sandalwood carved gracefully, and was like an ornament on the  
107 face of the earth. A hall shaped like an octagon, and a beautiful  
108 and pleasant hall, formed after the fashion of the beautiful coils of

\* A fabulous animal. It is generally depicted with the head of a crocodile and the body and tail of a fish.

† The garden of Indra.

‡ *Michelia Champaka*. (See the botanical names of these plants at the end of the chapter, Note A.)

§ The Indian cuckoo.

|| The Indian crane.

the king of serpents, adorned this park, wherein 'the stone-bath' 109  
 (Silá-pokkharanī\*) continually attracted the king, who surrounded  
 himself with a great number of good men, and who was like a  
 crest on the heads of kings—and whose 'bath of fortune' (the 110  
 Maṅgala Pokkharanī†) made it yet the more delightful, and  
 caused the beholder to feel as if it were Nandana, the 'garden of  
 heaven,' with its Nandá tank—and where yet another, the 111  
 'overflowing bath' (Puṇṇápokkharanī), full of perfumed water,  
 embellished it, and delighted the moon-like king—and which 112  
 also, with its baths and its cave Vasanta, always looked charming  
 by reason of its exceeding beauty and gracefulness.

And the king, who kept all men under subjection to him, caused 113  
 the 'park of the island' (Dípuyána) also to be laid out at a place  
 like unto an island, because of the water that flowed there on two  
 sides,—wherein is to be seen a wonderful white house, wholly of 114  
 plaster-work, and resembling the crest of the mountain Kelása ;‡  
 and it was ornamented also with a mansion, Vijjá-maṇḍapa§ by 115  
 name, so named because that it was made for displaying divers  
 branches of knowledge and the arts (Vijjá),—where also shineth 116  
 a 'swinging hall' (Dólá-maṇḍapa) of great neatness and beauty,  
 containing a beautiful swing with its tinkling bells of gold ; where 117  
 also there is a 'hall of pleasure,' by name Kīlá-maṇḍapa, which  
 attracted the king and the gay and witty attendants of his court.  
 And this park was likewise rendered beautiful by a pavilion called 118  
 Sānimaṇḍapa,|| wrought with ivory ; and with the 'peacock hall' 119  
 (Mora-maṇḍapa), and with another called the 'hall of mirrors'  
 (A'dása-maṇḍapa), the walls of which were overlaid with mirrors.

In this park the bath, Ananta-pokkharanī, overlaid with stones 120  
 coloured like unto the body of the serpent Ananta, continually  
 delighted the people ; where also, the bath Cittá-pokkharanī, with 121  
 its paintings of divers colours, attracted the brave and wise  
 Parakkama Báhu the Conqueror, and where also, stood the 122  
 four-storied palace that was not to be surpassed, with its divers  
 paintings, shining clear above all, from whence proceed the  
 voices of love. And the park was ornamented with the Tála 123  
 and the Hintála trees ; the Nága and the Punnága trees ; the  
 Kadali, Kaṇṇikára, and Kaṇṇikára.¶

\* Sig. Gal-pokuna.

† Sig. Magul-pokuna.

‡ One of the highest peaks of the Himalaya range, and supposed to be the residence of Kuvera.

§ Lit., 'the hall of science.'

|| Lit., the 'hall of curtains.'

¶ See note A.

124 And it so happened that among the ministers of the inner  
 127 palace of this king, who was like unto Meru amidst all the races  
 of kings that were like mountains, there was a pious and wise  
 man, Mahinda by name, who loved the Three Gems with  
 all his heart,—a man pure in heart and of sound wisdom, and  
 one who knew what was good and evil, and had a knowledge of  
 the ways and the methods and forms and practices for doing  
 religious works, without being moved either by love or hate,  
 or by fear or ignorance. And though he had heaped up much  
 merit, yet was he not satisfied therewith, being like unto the  
 ocean that the waters never satisfy. And he abstained from sin  
 by reason of the shame and fear within him, and strove always  
 128 to overcome difficulties. And for a receptacle for the noble  
 Tooth-relic that was made holy by reason of its being washed  
 with the nectar of the four-and-eighty-thousand sections of the  
 129 law (delivered by Buddha and his disciples), he, with the favour  
 of the gracious king who always gave help to good works, caused  
 a wonderful temple of great splendour to be built, giving delight  
 130 to all. It shone with roofs of gold, and doors and windows,  
 and divers works of art wrought both within and without. And  
 131 it was ornamented with canopies painted with divers colours,  
 like as a golden mountain encompassed with streaks of lightning.  
 132 And by reason of the bright curtains that flashed with divers  
 colours, and the rows of beds spread out with coverlets of great  
 price with which it was furnished, it was like unto the palace of  
 133 the Goddess of Beauty ; and it shone with a lustre so great that  
 all that was beautiful on earth seemed to have been gathered  
 134 together and brought into one place. And it was made exceed-  
 ingly attractive by a spacious upper room (Candasála) of great  
 excellence and exquisite beauty, white as the snow or the swan, or a  
 135 bright cloud or a garland of pearls. And the temple was decorated  
 with flags flying aloft, and crowned with a pinnacle of solid gold.  
 136 And there was also the queen Rúpavati, the best of beautiful  
 beings, who, like the young moon, rose from the ocean-like great  
 king Kitti Sirimegha, and drew upon her the eyes of the world.  
 137 She was the beloved wife of him who was like the banner of the  
 Khattiya race, and carried the heart of that king captive, who  
 was like the crest of kings, even as Sítá carried captive the heart  
 138 of Ráma. And among the many hundreds of women who were  
 in the inner chambers of the palace, she was beloved the most,  
 as were the Three Gems that she loved best. And save her own  
 husband, she regarded not, as much even as a blade of grass,

any other person, though he were like unto the chief of the gods. She spake loving words, and conformed her conduct to the wishes of the king. She was adorned with the ornament of many virtues, as faith, piety, and such like. She was skilled in dancing and music, and was richly endued with a mind as keen as the point of the blade of a Kusa grass. And she was always generous and warm-hearted, being moved thereto by a merciful disposition. Chaste, and wise, and virtuous, and pure in action, and of good name and fame, she remembered the exhortations of the Conqueror of Sin regarding the fleeting nature of things, that "Men are frail and their lives are short"; "The good man should walk through life circumspectly, as if he carried live coals on his head"; "There is no truth in the saying 'Death will not come'"; and the like. She heard and remembered the sayings of many great Sages; and because that she knew that short-lived beings, whirled about in the great ocean of life, had none help but that which could be obtained from the merit of good works, she was diligent in gaining merit of divers kinds. And, like unto a vessel of gold that was to carry her speedily over this sea of transmigration unto the shore of Nibbāna, she caused the great golden Thúpa to be built in the midst of the city.

And the great and wise king caused divers roads to be made in that beautiful city; and many thousands of mansions, of two and three stories high and the like, were built on the borders thereof. They abounded on all sides with shops filled with goods of all kinds. Elephants, horses, and carriages passed without ceasing along the roads, which were crowded every day with people who continually took part in great feasts.

Afterwards the king caused three smaller cities to be erected, namely, the Rájavesi Bhujāṅga, the Rája Kulantaka, and the Vijita; three vihāras near unto them, namely, Veluvana, Isipatana, and Kusinārá, each having three stories and adorned with three temples, that shed lustre and beauty on the place, and advanced its great prosperity. And the king caused to be made in the space between the royal palace and the three cities, at a league's distance from each other, three stately vihāras with beautiful preaching-halls and image-houses, which were furnished with resting-places for the priests that came from the four quarters of the earth.

Thus was this city, Pulatthi by name, surrounded with fine and noble ramparts, four leagues long and seven leagues broad; and to this size were they extended by the king himself, so that

the city bore his own name. It was diversified also with streets great and small, delightful to the eye; and it shone brilliantly with beautiful mansions. It was perfect in all its parts, and was like unto the beauty of the spring and the city of Sakka. In this city he reigned like the king of the gods, after that all his desires had been satisfied, and showed great skill in  
 160 defending the rich and the poor alike. And this ruler of men caused these fourteen gates to be made therein, namely, the exquisite King's gate, the delightful Lion's gate, the broad  
 161 Elephant's gate, the gate of Indra; and Hanumanta's gate, the high Kuvera's gate, the many-coloured Durga's gate; likewise  
 162 also the Rakkhasa's gate, the lofty Serpent's gate, and the Sparkling Water gate; and also the graceful Park gate, the  
 163 Illusion gate, the great Port gate, and the excellent Musician's gate.

164 Thus did this king Parakkama Báhu, stable as the king of the mountains\* and sharp as the edge of the diamond, adorn the city of Pulatthi, which aforetime was exceeding small by reason of many wars—like unto the city of the Távatiṇṣa heaven.†

Thus endeth the seventy-third chapter, entitled "A Description of the Improvements made in the City of Pulatthi," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

## NOTE A.

Asoka, <i>Jonesia Asoka</i> .	Bimbijálaka, <i>Momordica monodelpha</i> .
Tilaka ( <i>doubtful</i> ).	Málali, <i>Jasminum grandiflorum</i> .
Nága, <i>Mesua ferrea</i> .	Malliká, <i>Jasminum zambac</i> .
Punnága, <i>Rottleria tinctoria</i> .	Tamála, <i>Valernana jatamansi</i> .
Ketaka, <i>Pandarus odoratissimus</i> .	Navamalliká, a species of jasmine.
Sála, <i>Shorea robusta</i> .	Tála, <i>Palmyra tree</i> .
Pátali, <i>Bignonia suaveolens</i> .	Hintála, <i>Marshy Date tree</i> ( <i>kitul</i> ).
Nípa, <i>Nauclea cadamba</i> .	Kadali, <i>Plantain tree</i> .
Amba, <i>Mangifera indica</i> .	Kaṇṇikára, <i>Pterospermum ascerifolium</i> .
Jambu, <i>Eugenia jambolana</i> .	Kaṇikára, <i>Premna spinosa</i> .
Kadambaka, a species of Asoka.	
Vakula, <i>Mimusops elongi</i> .	
Nálikera, <i>Cocoanut tree</i> .	
Kuṭaja, <i>Echites antidysenterica</i> .	

\* Mount Meru.

† The lowest world of gods situated on the top of Mount Meru.

## CHAPTER LXXIV.

**A**FTERWARDS when the king saw that his chief city of 1  
 Anurádhapura had been wholly destroyed by the hosts 4  
 of the Cholians, deeming it worthy of being held in  
 great honour, insomuch as the feet of the living Master, which  
 bore the marks of the wheel\* with its thousand spokes and  
 rim, had trodden the ground thereof and made it holy, and  
 insomuch also as it was the place wherein the right branch  
 of the great Bodhi and a doṇa† of the relics of the great Sage had  
 been preserved, he resolved to commence the repairs thereof.  
 And for this end the wise king sent unto a certain great minister 5  
 and bade him do his (the king's) will. Thereupon the minister 6  
 despised not the king's command in any way, but received it  
 humbly, raising his joined hands to his forehead, and set out for 7  
 Anurádhapura ; and being himself skilled in the art of command,  
 he commenced to execute the king's order, and left not undone  
 a single point.

Then did this wise minister delay not, but caused ramparts and 8  
 walls, streets, palaces and towers, pleasant baths and delightful 9  
 parks, to be built as aforetime within the limits of the chief city  
 of former kings. And afterwards he repaired the great Cetiya and 10  
 other Cetiya's that belonged to the three Fraternities, and also the  
 Lohapásáda and many other viháras, and the beautiful palace also 11  
 with its gates and doors and towers and courtyard, and its  
 pleasant hall on the top‡ thereof, in the which (the king) himself  
 had dwelt. And this city, which possessed such grandeur, did he 12  
 restore throughout, and make it to look as it did in former times.  
 In this manner did he (the king) make haste and finish by the 13  
 hands of his one minister the works that had been done by many  
 former kings. (Yea, it is even so :) the desires of men endued with 14  
 wisdom, who are like unto vessels overflowing with merit gathered  
 together in numberless births, are all fulfilled and fail not.

Thereafter the great and wise king caused a city to be built, by 15  
 name Parakkama, and ornamented it with gates, towers, and  
 ramparts, and moats, streets, temples, and markets. And it was 16  
 ornamented with gardens shining with temples built for the

\* The Cakra, being one of the auspicious marks on the soles of his feet.

† A measure of capacity, equal to thirty-two seers, or about sixty-four pounds avoirdupois.

‡ Candasála.

habitation of many hundreds of monks who were endued with  
 17 piety and other virtues. And like unto A'lakamandá, the city of  
 the gods, it was wealthy and prosperous and filled with great  
 plenty, and continually crowded with people.

18 And afterwards he ordained that the chief ministers of the  
 19 kingdom who were set over divers districts throughout the island  
 of Sihala should collect the revenue thereof in a manner that  
 would neither oppress the inhabitants thereof, nor diminish aught  
 from the taxes paid to the revenue.

20 And the king, who was endued with great wisdom and had not  
 21 cause to fear aught, ordained that freedom from fear should be  
 given on the four holy days of every month to the beasts and the  
 fish that moved in land or water ; and this command he extended  
 to all tanks and other places throughout the island.

22 Now at that time many chiefs in the Rohaṇa country were  
 brought to great distress upon the death of the king Mánábharaṇa,  
 23 and had become utterly helpless. They knew not the nature of  
 Parakkama Báhu ; and as their minds were overawed with fear,  
 24 they durst not show themselves to that ruler. And they  
 remembered them often of their own offences, and in the course  
 25 of time their fears increased two-fold ; and albeit that they  
 well knew that the great prowess of this lion-like and lordly  
 26 king could not be surpassed by any others, yet did they  
 think it best for them to live (at liberty), though it were  
 even for one day, in the country of their birth. And they cared  
 27 not for the consequences, but said to themselves, "Shall we at  
 any time allow the enemy's hosts to behold this province, that  
 28 aboundeth with rivers and mountains and such like?" And  
 uttering such words (of defiance) they brought the inhabitants  
 under their control, and approached the king's\* mother Sugalá,  
 29 and spake unto her saying, "O lady! if thou art troubled with  
 sorrow for the death of the king Mánábharaṇa, let that not any  
 30 longer afflict thy mind. While we live, who will venture to enter  
 this our province which containeth so many strongholds?"

31 And with such words did they make known their purpose to the  
 32 queen. And they all joined themselves together and made  
 numberless strongholds, such as could not be shaken even  
 by elephants, in all the remote places, even unto the borders of  
 33 the country, and dug trenches round about them, and scattered  
 sharp thorns like nails of iron on them, and cut down trees

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\* Mánábharaṇa's.

across the roads so that no man could pass through them. Then 34  
 did all the inhabitants of the country rebel openly ; and many 35  
 thousands of strong men, with their loins girded for war, and  
 furnished with much armour and weapons, held each stronghold.  
 And being very powerful they boldly awaited the enemy.

And as the queen Sugalá was wanting in discernment and was 36  
 by nature wicked, she believed the words of those men, who were 37  
 doomed to utter destruction, and gave up all the jewels and  
 pearls and such like treasures that she had, and also a great 38  
 quantity of precious things that belonged to the Tooth and Bowl  
 relics, and expended them for these men, as if she had thrown  
 them into a fire. And as she knew not how to put men into 39  
 places that were suited to them, she gave away offices (foolishly),  
 and herself began to stir up the rebellion through them .

And when Parakkama the chief of men, heard of all this, he, 40  
 whose might no man could surpass, smiled sweetly and sent for the 41  
 general Rakkha, a man of great endurance in war, and told him  
 the news as he had heard it, and commanded him saying, " Go 42  
 quickly, and quench this wild fire of a rebellious host by pouring 43  
 down showers of arrows on them ; and after that you have  
 appointed persons who are able to defend that province, hasten  
 back hither." So saying, the king sent him at the head of a  
 great host.

Then the Sálala and Keraḷa inhabitants that dwelt in the 44  
 interior, with the Veḷakkára force, assembled themselves and  
 took counsel together, saying, " We have heard a rumour that 45  
 the king Parakkama Báhu hath sent out a great number of  
 strong men under officers with the intent to subdue the Rohaṇa.  
 Let us, therefore, seize this opportunity of taking the country." 46  
 And they all with one accord began a great war. Thereupon 47  
 the king Parakkama Báhu, before whom all the kings of the  
 earth bowed themselves down, sent thither many valiant officers 48  
 with an army of men and chariots and carriages, and slew such  
 persons as should have been slain, and gave away many of their  
 lands to assemblies of monks. And he also took possession of 49  
 many villages, and, having none occasion himself for fear,  
 delivered that country also from the fear of its enemies.

Thereafter Rakkha, the general, having humbly received the 50  
 command of the great king, bowed down before him, and made 51  
 obeisance unto him, and departed from the city of Pulatthi . And  
 this mighty man of great renown proceeded to the place Barab-  
 bala, and encamped there. And all the great hosts of Rohaṇa, 52

with the inhabitants thereof, having heard a true account of the manner in which the general had come thither, were of one heart and mind, saying, "While we live he shall not cross the boundary of our country and come hither." And when they had made this resolve they waxed exceeding desperate and cared not for their lives, and marched to the place (Barabbala) eager to begin the war.

Then Rakkha, the general, fought a great battle with that army and killed many men; and he made his way through the trees that the enemy had cut down and had thrown across the road, and came to a great place by name Kaṇṭakavana. And there he fought with the hosts of the enemy, who had fortified and occupied that place; and he broke that stronghold and entered it, and after that he had put an end to the lives of many thousands of strong men he departed thence and went to the place Ambaḷa, and fought a battle with the army that was there and dispersed it, and made that stronghold and the whole field of battle to reek with the flesh and blood of the slain. And departing from thence he destroyed a great stronghold, Savan by name, and killed a great many of the soldiers. And in the front thereof was the stronghold Divá-candanta-bátava, beyond which the enemy had built seven strongholds that no man could reach, the one after the other, in a forest one or two leagues in extent; and both the sides of the road that led thereto lay between great rocks, in the middle whereof they cut down great trees of divers kinds at certain intervals, and thereby made the roads so hard of approach that men could neither pass nor repass through it. And they secured the strongholds with great gates, so strong that even the most furious elephants could not shake them. And each of the hosts of the enemy held a separate fortress, resolved firmly in no wise to let any man enter therein, but the mighty general carried on the war with them with great fury both by day and night for many months, and slaughtered many thousands of strong men and their officers, and himself encamped at that very place.

And when the brave and mighty king Parakkama, who then dwelt in the city of Pulatthi, heard from the mouth of a messenger how that his chief captain had carried on the war, he sent unto Bhútádhikari, who lived in the king's palace, and was skilled in the ways of warfare, and spake unto him, saying, "Verily in no wise beseemeth it us to carry on this war for so long a time on an equal footing with these fools, who are rebels withal.

Break down, therefore, all the strongholds and the gates thereof in the manner that I have instructed you, and after that you have destroyed all the hosts of the enemy make haste and send unto me a true account of your doings." And when he had given him these commands, and furnished him with many strong men, he sent him forth to the field of battle.

Then Bhútádhikári departed from the noble city of Pulatthi 72 with a great host, and went and joined Rakkha the chief captain. And they disobeyed not the commands of the gracious king, 73 but procured them coats of mail of buffalo hides and clothed their men therewith. And then they commenced the great 74 war, and slew many hundreds of strong men, and after 75 that they had destroyed the seven strongholds that were hard by each other, they proceeded from thence to the village Kiṅsu-ka-vatthu. And there also, they carried on a very fierce and 76 terrible war ; and they set out from thence to Vataṛakkhatthali, 77 and slaughtered the army of the enemy that had assembled there from all sides. And afterwards they fought a great battle at 78 Dāṭhávaḍḍhana and another at the village Sahodará. And from thence Rakkha, the chief captain, sent on a part of his army to 79 subdue the enemy that remained at Lokagalla, after that he had kept many thousands of strong men with him. And when a 80 great host of the enemy came against him, saying, " Now on this occasion shall we seize the chief captain," he made a great slaughter of them, and put them to flight.

But though the great host that consisted of the four divisions 81 of the army that had gone to Lokagalla had succeeded in 82 bringing the enemy's hosts that were there to great straits, yet could they not completely cut off their great resources, and so they came back to the place which was held by the chief captain. Thereupon the two armies joined themselves together and advanced 83 to Majjhima-gámaka. And there also, nigh unto the village 84 Kanṭaka-dvára-vátaka, they fought a great battle with the 85 enemy's host, who had made a firm resolve with their chief captains and officers at Lokagalla, saying, " The venerable Tooth-relic and the sacred Bowl-relic shall we not allow them to seize." And they slaughtered the host of the enemy, and proceeded to 86 Uddhana-dvára, and fought a great battle with the host of the enemy who held the strongholds that they had built there. And they brake down those strongholds and their gates, and 87 entered therein, and slew a great number of the enemy ; and after having put their army into order they encamped there.

88 Thereupon the queen Sugalá took the sacred Tooth-relic and  
the Bowl-relic and went to Uruvela.

89 And in the meanwhile the commanders Kitti and Kitti-jvita-  
90 potthaki, and other chief officers that the king Parakkama sent  
91 with an army to subdue the hosts of the enemy at Díghavápi,  
set their men and materiel in order, and proceeded by the way  
of Eráhulu, and went up to the village Givulaba and fought  
a terrible battle with the hosts of the enemy that were encampéd  
92 at that place. And when they had broken down the stronghold  
there and slain a great number of the enemy, they departed from  
93 thence to Uddhagámaka. And there they built a stronghold and  
carried on a great war, and ceased not till they had put the hosts  
94 of the enemy to flight. After that they waged a fearful war with  
95 the enemy that was encampéd at a place called Hihobu, where  
they had built a stronghold surrounded with a ditch and spread  
over with thorns, and had gathered together divers kinds of arms,  
96 and made themselves ready for war. And they destroyed that  
stronghold utterly with the gates thereof, and entered it, and  
fought a battle there, pouring showers of arrows on the enemy,  
97 so that there was none like unto it. And they departed from that  
place also, and came to the village Kirinda, where the enemy  
had built a stronghold at three leagues' distance as before, and held  
98 it in great force. And they routed the hosts of the enemy as they  
did before, and then returned to the place Díghavápi, and encampéd  
there in great force.

99 And king Parakkama, the most prudent of men, sent messengers  
100 to the officers that were there, saying, " It has come to our  
knowledge that our enemies who have been defeated in the field  
of battle have now taken to flight in great terror, carrying with  
them the sacred and precious Bowl and Tooth-relics, and are even  
101 now about to cross over to the other side of the sea. If perad-  
venture such a thing should happen, then would this island of  
102 Laṅká be shorn of all its glory. For although this island of  
Sihala containeth gems of divers kinds and of great price, such as  
103 precious stones and pearls and the like, yet the sacred relics of  
the Bowl and the Tooth of the lord of doctrine are alone the two  
104 gems that cannot be compared. And all the endeavours that I  
105 have continually made by the great treasures that I have spent in  
gathering together multitudes of strong men with their armour and  
weapons, that so I may restore peace and security to this island of  
106 Laṅká, will then be of no avail. And though my head is adorned  
107 with a crown of great price, sparkling with the rays of divers gems,

yet is it hallowed only by the union therewith of the holy touch  
of the sacred Tooth and Bowl-relics. Array, therefore, yourselves 108  
under one chief with all your men and materiel, and swerve not one 109  
jot or one tittle from my instructions, but go forth and conquer  
the enemy, and send unto me straightway the glorious Tooth-relic  
and the sacred Bowl." And the commander Kitti, who tarried in 110  
the district of Dīghavāpi, received the king's command with all 111  
humility, and assembled together his whole army and all his  
officers, and went up with them to the place that was held by the  
chief captain (Rakkha). Thereupon the rebellious party\* and a 112  
great host composed of the inhabitants of the country, being 113  
provided with many arms and weapons, put themselves under their  
officers and went forth boldly in battle array, with the look and  
gait of heroes, to the very village Uddhana-dvāra, eager for battle.  
And they bethought themselves saying, "Of a certainty shall 114  
we not allow even so much as a single foe to escape from the  
army of the enemy that has entered into the midst of our  
dominions. Strongholds shall we build in the way of the enemy, 115  
and the road therein shall we make impassable for a space of two 116  
or three leagues, and see to it that no manner of grain shall be  
taken from the neighbouring villages to the place where the  
enemy might take shelter : and when the whole army shall have 117  
been brought thus to starvation, shall we fight a great battle  
in which the enemy's hosts shall not be able to withstand our  
storm of arrows ; and thus shall we slaughter them." And, with 118  
the intent to do this, they built great strongholds in the manner  
aforementioned, and sat them down thirsting for the battle.

Then the commander Bhútādihikāri and the chief captain 119  
Rakkha and the commander Kitti—all of them valiant men  
in the field of battle, who were wont to defeat the enemy—  
set their great army in battle array, and, according as they had 120  
been instructed, advanced all of them together ; and after that 121  
they had fought terrible battles, in which they killed a great 122  
many soldiers and put the remnant to flight, they proceeded  
from thence with their mighty host to the stronghold Mahari-  
vara, and destroyed it. And from thence they departed and  
came together at a place called Voyalaggamu, and there the 123  
skilful commanders encamped, and destroyed, in the same manner 124  
as before, the hosts of the enemy at Sumanagalla that were  
over against them at that place. Afterwards they destroyed the 125

\* Vaggika.

126 enemy's hosts at Badagaṇa, and so also the whole army in a  
great battle that they fought at a place called Uruvela Maṇḍala  
where they were encamped, and seized and took the glorious and  
holy Bowl and Tooth-relics, and remained there with the great  
army around them.

127 Now at that time a certain chief of the king Māṇábharaṇa, a  
128 perverse man, and the leader of a host of rebels, Súkarabhātu-  
deva by name, whom the king Parakkama caused to be put in  
prison and bound with chains, brake his fetters and fled  
129 and entered the Rohaṇa. Thereupon the king sent unto the  
130 commander Mañju and said unto him : " Súkarabhātu, the leader  
131 of the rebels, hath escaped and hath fled to his own country ; but  
it is meet that you should pursue after him before that he can  
establish himself in one place." So saying the king sent him  
forth. And he (Mañju) departed from the city of Pulatthi and  
132 came to a place called Sápatgamu, and fought a great battle  
there with the hosts of the enemy, and, after that he had killed  
many strong men and built him a stronghold, remained there at  
the head of a great army.

133 Thereupon all the men of his tribe and many of the rebels  
136 gained over all the inhabitants of the country, yea, even the  
young men, to their side. And they said unto themselves : " Even  
though we should lose our lives yet will we in nowise give up the  
two relics—the Tooth and the Bowl." And when they had  
resolved thus, they assembled themselves together at the village  
Bhattasúpa, full of evil thoughts, and with their hearts overcome  
137 with pride. Then Rakkha, the general, and Kitti-adhikári and  
138 Bhútádhikári, and others of the captains, fought a terrible  
battle with the hosts of the enemy ; and by reason of their great  
experience in war they allowed not even so many as two men (of  
the enemy) to go together on the same road. And they seized  
and took the Tooth-relic and the Bowl-relic, and, regardful  
of the king's command, they held great feasts in honour  
thereof, and departed from thence, and feared not danger from  
any quarter.

139 But when they came to the place called Demaṭava, the whole  
140 army of the enemy that was at Vápi hasted thither from all sides,  
fully armed, and fought a battle so great and terrible that it made  
141 the hair of the flesh to stand up. But the chief captain and  
142 the other commanders allowed not the enemy space even for their  
feet (in that part of the battle-field that they held), by reason of  
the dead bodies of the enemy that they had slain in this fierce

battle and of the weapons that they (the enemies) had thrown down (as they fled). And they (the chief captain and his officers) 143 carried with them the two glorious and holy relics—the Tooth and the Bowl—and arrived at the village Sappanárúkokila.

Then was the chief captain Rakkha laid low by dysentery, 144 and he passed away according to his deeds ; for all living things indeed perish. Thereupon the two commanders Mañju and Kitti 145 caused the funeral ceremonies to be performed over his dead body 146 with the honour that was due to his rank ; and though the king 147 himself was far off when the brave chief captain died, yet did these valiant commanders, by the exceeding great majesty of that self-same king of terrible might, assemble the army together quietly, and, giving no man cause for any fear or anxiety, hold 148 great feasts in honour of the relics ; and after that they had sent 149 tidings thereof to his gracious majesty the king, they tarried there for several days. Then did the lord of the land, Parakkama 150 Báhu, in the fulness of his gratitude and wisdom, when he heard 151 these tidings, send a royal command (that they might do honour 152 to the chief captain who was dead,) saying, “ Wheresoever the dead body of that chief captain was burned, there let a great Alms-hall be built with four gates on the four sides thereof; and see that ye make sufficient provision for the giving of alms there to the poor who come thither from the four quarters of the earth.” And the chief officers of the army were glad thereat, and carried 153 out the king’s command according as he had instructed them, and remained at that very place because that they knew it was prudent to do so.

Then the rebels thought to themselves that they had now yet 154 another opportunity to strive to gain the victory, because that the 155 chief captain was dead and Súkarabhátu was now become their commander. And so they gathered themselves together in the district of Guttasálaka.

And when this came to the ears of the great army of the 156 king Parakkama, who with his officers was wont always to 157 defeat his enemies, it began to carry on the war with vigour on every side, and advanced towards the district of Guttasálaka. Thereupon the rebels abandoned that village through fear, and 158 fled into the district of Mahágáma. And when king Parakkama, 159 whose majesty no man could approach, heard thereof, he sent 160 messengers unto his officers, saying, “ It pleaseth me in nowise that you should carry on the war from village to village, taking with you the Tooth and the Bowl-relics. Send, therefore, the

161 two relics straightway to me." And when the chiefs of the army  
 162 heard this message, they desired greatly to send the sacred Tooth  
 and Bowl-relics to the city of Pulatthi, and after they had  
 163 appointed a chieftain to protect them, they proceeded from the  
 164 village Hintálava and fought a fearful battle, as before, with the  
 hosts of the enemy at the village Khíragáma, and put them to  
 flight on all sides. Then they entered the village Khíragáma,  
 165 and there also they fought a fierce battle and slew many men.  
 And from thence they advanced and fought great battles likewise  
 at Taṇagalúka, Sukhagiri, Kaṭadóravá, Dambagallaka, and  
 166 Taṇḍula-pattha. And after that they brought up the Tooth and  
 167 Bowl-relics with great pomp, and sent them unto Mañju, the  
 168 commander, who, after that he had slain many men at the village  
 Sakhápatta and at Lokagalla and subdued all the inhabitants  
 of Dhanumaṇḍala, had placed himself there. And he went forth  
 169 to meet the Tooth and Bowl-relics, and paid great honour unto  
 them by day and by night; and when he had given them in  
 170 charge of the chief Añjanakamma, he sent the two relics to the  
 great king. And when he had departed thence and arrived at  
 171 the village Bokusála, being himself wise in counsel, he took  
 counsel together with all the officers (that were in command of  
 divers forces), and said unto them, "These our enemies are  
 172 familiar with the country. And after that we have departed  
 from a place, all they who have fled hither and thither come back  
 and oppress the people that we had pacified and brought under  
 173 subjection. Our lord also, the ruler of the land, who knoweth  
 the ways of warfare, would care not, even so much as a blade of  
 grass, for a territory that hath been subdued and brought under  
 his dominion, if his commands concerning it were set at nought.  
 174 Therefore let us do honour to the commands of his gracious majesty,  
 175 and place, in each district that hath been subdued, a great host with  
 captains over them, that so the enemy might not again enter  
 176 therein. Then shall we have destroyed the enemy by the root;  
 177 and after that may we go up and bear the lotus-feet of our lord  
 on the crown of our heads." And when the prudent chief captain  
 had resolved thus, all the officers consented to his words, and,  
 178 having set their mighty hosts in order of battle, they departed  
 from thence and came to the village Válivásara, of many roads.  
 179 And there they put an end to the lives of many of their enemies,  
 and proceeded from thence, and built a fortress at a place called  
 180 Balapásána, and placed Kitti and Lanápura there in command of  
 181 another great army composed of four divisions. And from thence

all the great chiefs and leaders, at the head of a great host, proceeded to the district of Dīghavāpi, as they had been instructed, that so they might subdue the many rebels who were there.

Now, at that time, Parakkama Bāhu, the conqueror of kings, 182 dwelt in the beautiful city of Pulatthi, far from the strife of his 183 foes. A faithful and wise man, blessed with the dawn of fortune, and a leader of those that love music and poetry, 184 he passed his time in the enjoyment of quiet pleasures and amusements. And when he heard how the relics were brought 185 (nigh unto the chief city), his heart was filled with the utmost pleasure and joy, and he spake these and the like words, saying: "Oh! this is indeed a great boon to me! And now is my life worth living for, insomuch as I have received the great reward 186 of my labours, in that I have established the kingdom, and am now permitted to behold, and devote myself to the service of, these two relics of the King of Sages." Then having 187 washed and anointed himself, and put on his raiments, and adorned his person in a suitable manner, this highly favoured 188 king, surrounded by his princes and his ministers who were arrayed, and looking like the autumn moon encompassed with a multitude of stars, set forth to meet the relics, and proceeded to 189 a distance of about three leagues. And as soon as he came in 190 sight thereof, as he himself had received the honour of good 191 men, he gave honour to the relics, and presented unto them gifts 192 of jewels of great price, such as gems and pearls and the like, of all kinds, and offered unto them incense also of all kinds, and lamps and sweet-smelling flowers and many perfumes. And the noble king shed tears of joy without ceasing, and showed a devotion to them even as he would have showed to Buddha himself had he been alive. His whole body also glistened with 193 its hair standing on end, like unto buds of joy sprouting from his 194 delighted heart. Plunging his mind in a flood of joy, as if the nectar of the gods had rained upon his body, the wise and noble king bore the sacred Tooth-relic on his head, as did the 195 moon-crested god\* the half-moon on his brow, and displayed the two relics unto all them that were with him. And being endued 196 with much knowledge of doctrine, this king of great wisdom proclaimed the majesty of the relics unto them, and caused them to present great offerings thereunto. And the chief of men, who 197 took great heed unto his conduct, caused the relics to be kept in 198

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\* Śiva, as represented with a half-moon on his forehead.

the self-same place, and after that he had commanded that divers offerings should be made thereto, he returned with his ministers and followers, in the same joyful mood, to his own palace, like unto  
 199 Brahma as he returned to his mansion in the heavens. And,  
 200 then he adorned the beautiful house of the Tooth-relic, which stood in the middle of the city, like unto the hall Sudhamma, of fair proportions,\* and caused the road for about a league's length from the king's gate to be made as beautifully smooth as the  
 201 palm of the hand. And as he yearned after the welfare of all  
 202 beings, he then caused arches to be erected and ornamented with paintings, to the great joy of all the people. And under them there was spread, far and wide, a series of canopies of many  
 203 colours, hung with garlands of divers colours. And all the pillars of the arches also he covered with cloth of divers colours.  
 204 And he caused the tops thereof to be adorned with rows of parasols and chowries, with clusters of divers flowers, and flags also of  
 205 many colours, and other things that were fit to be displayed at feasts. He also adorned both sides of the road with fruit-bearing  
 206 trees, as the king-cocoanut, plantain, areca, cocoanut, and such like ; and with water jars filled with bunches of beautiful flowers,  
 207 and with many kinds of banners and flags, and with lamps,  
 208 censers, and such like. Thus did the king, in that he understood what was the path and what was not the path (that led to happiness), make this path as beautiful as Sudassana, the street of the chief of the gods ; and, as he was skilful and able to please good men, he embellished also, at the same time, the enclosure of the house of the Tooth-relic, and made it like unto  
 209 Alaká. After that, the protector of the land caused a gem of  
 210 exceeding great size and value to be hollowed out, and filled it  
 211 with powdered perfumes ; and as he increased the happiness of the country, he placed the sacred Tooth-relic therein, and the  
 212 gem he placed in a casket made of gold. Moreover, he placed  
 213 the Bowl-relic on a throne covered with carpets of great price  
 214 on which were spread sweet-smelling flowers ; and the throne was erected in a pavilion of great splendour, fixed on four wheels, which shone like the beautiful rainbow. It sparkled also with the lustre of divers jewels, and was like unto the united rays of  
 215 the rising sun. And being able to take good care of what he  
 216 had gotten himself, he placed around the (movable) pavilion, for the protection thereof, the Lambakaṇṇas† and others of noble

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\* Sakra's Hall of justice.

† A race of men of noble descent.

families, holding in their hands parasols, chowries, swords, and such like. And around the pavilion there were many hundreds of (movable) halls, of great cost, in the which were players with their Vínás and flutes and tabours; and numbers of songstresses also, like unto the songstresses in heaven, preceded by dancing women that were kept apart (in companies), made the feast merry with dancing and singing and music. And he caused the whole city to be perfumed with divers flowers and incense, and with divers kinds of perfumes also, and caused a multitude of people to rejoice. And by means of the light of thousands of lamps that were lighted all around, he made the four quarters and the intermediate quarters also as one great expanse of light. With rows of parasols and chowries and with rows also of flags of many colours and banners of all kinds he covered up the whole face of the sky. By the trumpeting of the elephants, the neighing of the horses, and the rumbling of the wheels of the chariots, the tumult of the drums, the deep sound of numerous festive chanks, the sound of the trumpets, the shouts of triumph of the heralds, the uproar of acclamations, the noise of applause, and the din of shouting,—he made all the quarters of the earth to resound with the noise. And then the protector of the land, adorned with all the ornaments of royalty, mounted a noble elephant of exceeding beauty, that was decked with coverings of gold, and, surrounded by his ministers in carriages of divers kinds, he set out from the beautiful city with great might and majesty. And he went up to the Tooth-relic and the sacred Bowl-relic, and after that he had bowed unto them with clasped hands raised to his head, and reverently offered flowers and perfumes unto them with his own hands, he took the two relics and proceeded with them on the highway.

Then there arose untimely a dark cloud that overspread and covered the face of the whole sky with a mass of darkness, increased the sound of the drums two-fold by its deep thunder, and adorned the firmament with its rainbow of exceeding beauty, flashing its brilliant lightnings on every side, and calling the peacocks to their ceaseless dance round the ring, and, with the dust raised by the dashing of the hoofs of the horses, screening the unbroken rays of the sun. And when all the ministers saw this they thought every moment that it would rain a great rain as a consequence of the great feast; and their minds were sore troubled thereat, and they approached the great and wise king and inquired of him what they should do at this juncture.

236 Thereupon the king, knowing well his own exceeding great  
 240 majesty and the inconceivable glory of the great Sage, spake  
 unto them, saying, "Let not your minds be troubled. A great  
 and wonderful feast like unto this, by which the minds of men  
 and gods are taken captive, must of a surety take place, and I  
 also have set forth, who am reckoned a man of great fame and  
 glory and of great good fortune, whose supreme might no man  
 can approach. What god, what Mára, therefore, shall stand in  
 the way and endanger this great festival that I have promoted?  
 Take, therefore, the two relics with you, and go forth and feel  
 not any anxiety whatever." And when he had spoken these  
 words the wise king set out.

241 Then, beyond the place of the festival, the great rain-cloud  
 242 descended, causing a violent flood, and filled the highway on  
 every side with its waters; and lo! it came before the great  
 procession and moved along before it, raining just so much only  
 as was enough to settle the dust of the earth. And all the  
 243 people of the city who were assembled there, and the devout sons  
 246 of the Sage, many hundreds in number, when they saw the  
 marvel, exclaimed, saying "Oh, how wondrous is this king, the  
 subduer of his enemies! His power is truly great. Verily, it is  
 our good fortune that he hath made himself manifest in Laṅká.  
 Lo! here is the power of merit; here is wisdom; here is faith in  
 the Tathágata; here is fame; here is glory; here is majesty,  
 exceeding great!" And when they had given vent to their feel-  
 ings of astonishment in a torrent of words like these, they  
 proclaimed his praise throughout every quarter of the land.

247 And the protector of the land caused a number of wonders to  
 249 be displayed one after another, which had not been seen or heard  
 before, and held the feast in a manner suited to his high office;  
 and, as he was endued with wisdom and might, he bore the two  
 relics into the sanctuary of the Tooth-relic; and being a light  
 himself to the whole world, he held a feast of lights for seven  
 nights throughout the city of Pulatthi.

250 Thus did this king Parakkama Báhu, before whom howed  
 all the kings of the earth, hold, in a worthy manner, a feast  
 of the sacred relics, which was a source of delight and pride,  
 astonishment and bewilderment, to the multitude of people who  
 beheld it.

Thus endeth the seventy-fourth chapter, entitled "A Descrip-  
 tion of the Festival of the Tooth-relic," in the Mahávaṇsa,  
 composed equally for the delight and amazement of good men.

## CHAPTER LXXV.

**T**HEN all the officers and chiefs with their great armies 1  
 proceeded to take the district of Dīghavāpi. And they 2  
 fought a great battle at the place called Syavana-viyala,  
 and utterly destroyed the fortress of twelve gates that was there.  
 And after that, they waged a great war at the place Goma- 3  
 yagāma, and at the stronghold called Chaggāma, and at Bala-  
 pāsāna; and when they had routed the enemy's hosts they 4  
 encamped with their men and materiel at the stronghold of Bala-  
 pāsāna. Then the officers and the chiefs proceeded from thence, 5  
 and after they had fought a great battle at Málavatthukamaṇḍala,  
 they fought other great and terrible battles in divers places 6  
 also, namely, at Vaṭṭagāmakapāsāna, at the village Mulutta, the  
 village Senagutta, the village Bólagāma, the village Vánaragāma, 7  
 and the village Gullambaṭṭhi. Then they went to the village 8  
 Hintālagāma and fought a great battle there, and killed many 9  
 of the enemy, whose hosts had occupied the country for about  
 three leagues in circumference, after that they had built a strong-  
 hold therein, which they fortified with many defences; and  
 they (the king's forces) encamped themselves at that place and 10  
 tarried there to the great dread of the enemy. Now at this time  
 all the rebels departed for Dīghavāpika-maṇḍala, saying, "We  
 shall first bring the whole country over to our side and then seize 11  
 it." But the officers, who were at Hintālavanagāma, received a  
 true account of their design, and sent thither many soldiers.  
 And they all marched a space of about twenty leagues in two 12  
 nights, and fought a great battle and destroyed great numbers of 13  
 the enemy, and terrified them so greatly that they had not the  
 courage to renew the fight; and after this the victorious soldiers 14  
 returned to the same place (Hintālavanagāma). Then all the  
 officers united themselves together, and fought a great battle with 15  
 the enemy who held Guttasāla-maṇḍala after having built a  
 fortress at the place A'dipādaka-Punnāga-khaṇḍa. They fought  
 great battles also at the villages Coramba-gāma, Múlānagāma, 16  
 and Kuddāla-maṇḍala; and, proceeding from the place Hin-  
 tālagāma, they waged a fierce war at the villages Kittirāja- 17  
 vāluka, Uḷadá, Vālukasa, and Huyalagāma, and made a great 18  
 slaughter of the enemy, and encamped there. 19

Thereupon the king sent Rakkha Damilādhikāri and Rakkha 20  
 Kañcuki-nāyaka and commanded them that they should make 21

the city of Maháúgakula,\* wherein the former kings had dwelt, the chief city of that country ; and they got ready a great army and departed, eager for the fight.

22 Then Rakkha Kañcuki-nátha sent on the Kesadhátu, Devarája  
23 of Pañcayojana, with a great army, and destroyed many of the  
24 enemy that were there. And he brought the enemy to great  
straits while he yet held many fortresses at Gimha-tittha† with  
25 the intent to make it a chief city. And after he had done  
this the valiant and skilful commander tarried a few days  
there, as he wished to give rest to his army that was weary of  
fighting.

26 Then the enemy, who even now was in great distress, assembled  
27 together and pondered gravely in this wise, saying, "The glory  
of king Parakkama is like unto the fire at the destruction of the  
world, that cannot be surpassed, not even by the kings of the  
28 whole of Jambudípa.‡ Even the king Gaja Báhu and the king  
Mánábharaṇa, albeit that both of them were warlike and lion-  
29 hearted kings, spent much treasure and made ready great armies  
and carried on the war in divers ways both by day and by night ;  
30 yet, when they heard the sound of his (Parakkama's) victorious  
drums they gave way, even at a distance, like unto the glow-  
31 worms before the rising of the sun. And because that they  
could not dwell even in their own country through fear, took  
they refuge in the King of Death, seeing no other way of escape.  
32 Now have we none other refuge but in our fortresses ; and  
(happily) the country aboundeth throughout with mountains,  
33 strongholds, and the like. Let us therefore defend our fortresses  
with numerous barriers, and make all the chief highways such  
34 that none can pass through them, and let us cut numerous secret  
paths, that so when it shall come to pass that the country  
cannot be pierced through we may gather our forces together  
and wage war."

35 Thereupon all the rebels placed themselves under one leader,  
and advanced to the mouth of the Gálu river§ with the  
36 intent to fight. But Kañcuki-náyaka, having heard thereof,  
proceeded thither himself, and fought a great battle and put them  
37 to flight. And the army that was thus routed went up from every  
side and joined the enemy, who had gathered together at the  
38 Maháválukagáma. But Rakkha Kañcuki-náyaka gave rest to

\* See chap. LXI., v. 23.

† The continent of India.

‡ Gintoṭa, or Gindura.

§ Galle river, Giṇ-gaṇṇa.

his army, and advanced to fight against the enemy who withstood 39  
him at that village; and he crushed them utterly, and made  
the field of battle like unto the Nága world that the Garuḷas  
destroyed.\* And after that he had driven them away from that 40  
place also, as a tiger driveth a herd of deer before him, the  
victorious general encamped there with his army.

Afterwards Kañcuki-náyaka, who was wise to discern between 41  
what was of advantage and what was not, communed with  
himself while he yet tarried at Válukagáma in this wise:  
“These our enemies, like unto flies that know not the power of 42  
fire and are consumed therein, bring about their own destruction  
greatly. Now, therefore, if they should all be destroyed the 43  
land will become like unto a desert. They know not, also, how  
merciful is our king. Them, therefore, among the enemy that 44  
will henceforth yield themselves unto us shall we assure of their  
lives and give unto them our protection.” So he sent messengers 45  
to some of the chief men of the country, saying, “Let them who  
are willing to save their lives come unto me.” And the mer- 46  
chants of Válukagáma, † who were desirous to save their lives and  
their property, and many dwellers in the seaport, and other 47  
inhabitants of the country who were terrified, when they heard  
this came in great numbers from all sides unto Rakkha Kañcuki-  
náyaka (seeking his protection). After that he sent forth his 48  
strong men and fought many battles with the forces of the 49  
enemy that were gathered together at many places, namely: 50  
Devanagara, ‡ Kammáragáma, § Mahápanálagáma, Mánáka-  
piṭṭhi, the ford of the Nílavalá|| river, and Kadalipattagáma ;  
and, being victorious everywhere, he showed favour unto those  
who came to him.

But the rebels waxed strong, and resolved that they would not 51  
allow the powerful army of their enemy to cross the river at the 52  
place Mahakhetta. And they defied them and advanced boldly,  
and arrived at the banks of the river. But Kañcuki-náyaka heard 53  
the tidings thereof, and sent his own army to go up and fight 54  
against the rebels. And then the skilled warriors on both sides  
fought a fierce battle in the middle of the river, so that the 55  
conflict of the two armies waxed as terrible as the conflict between

° A race of monster birds said to be the natural enemies of the Nágas.

† Veḷigama, between Galle and Mátara.

‡ Devinuvara, Dondra, the southernmost point of the Island.

§ Kamburugamuva, in Mátara.

|| Nílvalá-gaṅga, in the Mátara district.

56 the gods and the Dánavas\* who came up from the sea. Thereupon  
 the strong and valiant men who fought against the rebels  
 57 communed with themselves in this wise: "A drawn battle with  
 these men would be equal to a defeat. And though even our lord  
 58 the king hear not of it, yet would it be a great disgrace unto us  
 should it reach the ears of Kañcuki-náyaka. We will therefore  
 cut these enemies into pieces, like unto the tender plants among  
 59 the bamboos, and cast the bodies into the river so that they may  
 become food for the fishes and turtle, whose hunger we shall  
 thereby appease: otherwise, we ourselves shall become food for  
 them."

60 And when they had resolved thus, they carried on the conflict  
 with exceeding great fury, like unto the monkeys which had leaped  
 61 over the great sea in the war between Ráma and Rávana; and they  
 soon made the host of the enemy as one river of flesh and blood, and  
 62 proceeded from thence to take Digháli, and, like unto the elephants  
 which had entered a forest of bananas, these mighty men rooted up  
 63 a large and united force of the enemy. And being routed there also,  
 they gathered themselves together at the place called Suvanṇa-  
 64 malaya, and began to make war again. Then Kañcuki-náyaka  
 sent thither many soldiers, who poured forth a shower of arrows on  
 65 them, and ceased not. And when they had learned from the spies  
 of the paths that led through the forest, they entered by the  
 66 way that the spies had shown them, and slew many strong men  
 who occupied the divers strongholds; and thus they delivered  
 the Suvanṇamalaya of its enemies.

67 After that Kañcuki-náyaka departed for the Málávaratthali,  
 and sent word unto his strong men, who were at Suvanṇamalaya,  
 68 saying, "I go straight from this very place to the village Málá-  
 varatthali: do ye also proceed along the road leading thereto (so  
 69 that ye may meet me)." And when they had received the  
 message they did so. And he took them, every one, with him and  
 went up to Málávaratthali.

70 And the Tamil commander, Rakkha by name, a skilful warrior,  
 71 reached Doṇivaggaḥ at the head of a great army. And when the  
 72 rebels heard thereof they straightway sent a message to Rakkha  
 Lapkápura, who dwelt in the city of Máhánágakula, giving him a  
 true account of their affairs, and asked him to come up to them  
 73 quickly. And they thought thus, saying, "The highway that

\* The Asuras, or Titans.

† The large village of Denavaka in Sabaragamuva.

leadeth from Doṇivagga to Navayojana\* is very hard to pass 74  
 through. Therefore, shall we oppose their entrance into the country  
 by that way, and keep them shut up in their own strongholds." 75  
 So the enemy waxed bold and began the war. And Rakkha, the 76  
 prudent Tamil commander, was desirous to begin the conflict and  
 to crush the rebels before they could begin the fight ; and he sent  
 Loka the Kesadhātu and Nātha the Saṅkhanáyaka,† with other 77  
 chief men, at the head of a great number of soldiers. And they  
 fought a great battle and gained a great victory. Thereupon the 78  
 enemies were utterly routed, and, being filled with great fear and  
 confusion, they gathered themselves together at the place called  
 Garuḷaṭṭhaka-lañcha. And Rakkha, the Tamil commander, sent 79  
 the selfsame army to take that place also. And these mighty 80  
 men of valour went thither, cutting down all obstacles, and brake  
 down the great strongholds with their numerous gates. And  
 they entered the place wherein the enemy had taken refuge, and 81  
 took them captive whose lives should have been spared : many  
 others also of the enemy they straightway put to death, and the 82  
 remnant they dispersed helplessly. And, after they had deli-  
 vered that place also from the enemy, the men who had gone 83  
 (on this adventure) returned to him (Rakkha, the Tamil com-  
 mander). And he bestowed favours on them according to their  
 deserts.

Then the wise Tamil commander, as a rain-cloud unto a forest 84  
 that the rays of the summer sun had burnt, returned to Doṇivagga, 85  
 that so he might reconcile the enemies who were burnt to ashes  
 by the consuming glory of the king, and thus save their lives.  
 And over each country that was pacified he placed men who 86  
 deserved to be set (in authority and office), and accepted the  
 submission of such as were willing to submit, and purged that  
 part of the country also of its enemies.

And the enemy at Púgadanḍakávāta, who occupied a fortress 87  
 that they had built, waxed strong, and began to renew the war.  
 Thereupon the Tamil commander sent thither many soldiers with 88  
 chiefs expert in war. And the mighty men of valour proceeded 89  
 thither, and, by the arrows that they rained upon them and the  
 beating of their drums and the brandishing of their swords, they 90  
 seemed unto the enemy like an untimely rain-cloud followed with  
 lightning. And they relieved their weariness after the battle by  
 enjoying the taste of their own heroism, and honoured the goddess 91

\* Navayodun, or Navadun kóralé. † The chief of chank-blowers (?)

92 of valour by the beat of their victorious drums. Then tidings  
 came to them that great numbers of the enemy had assembled  
 together at a place called Tambagáma, where they held a strong-  
 hold that they had built. And the men of tried valour, being  
 93 desirous to display an act of singular great courage, went thither  
 by night and entered the place with the beating of war drums, as  
 94 if defying the enemy to battle. And when the rebels heard  
 95 the noise of the drums they felt as if a thunderbolt had fallen on  
 their heads, so that some fainted and fled, and some met with a  
 speedy death. Then the powerful victors burnt the stronghold  
 96 and returned to Púgadaṇḍáváta. And Rakkha, the Tamil com-  
 97 mander, brought his army together, and sent a four-fold force  
 under a chief to subdue the enemies that were concealed in  
 98 divers places in their own country. And that army slew many  
 rebels at the villages Bodhiáváta, Hintálavana, and Atarandá-  
 99 Mahábodhikkhanda, and returned after it had fought battles  
 in the night also. Then the Tamil commander, at the head  
 100 of a great force, went to the place Súkaráli-Bheripásana, and,  
 acting in no wise against the king's commands, restored many  
 101 persons to their homes as before, who, though they were not  
 enemies, had, nevertheless, concealed themselves (through  
 102 fear). And after that he had appointed fit persons as chiefs  
 103 over the countries that were pacified, he departed at the  
 head of his terrible army and arrived at the village Símá-  
 talatthali. Then a great number of rebels, who lay hidden  
 104 in divers places, assembled together the inhabitants of the  
 105 country that were armed; and, after that they had become  
 106 exceeding powerful, they chose Rakkha Laṅkápura, who was at  
 the head of many strong men, and appointed him to be the  
 commander of their army, and brought him down with great  
 pomp, filling the country round about with the sound of drums  
 and trumpets, and came to the village Nadibhaṇḍa. And when  
 107 the wise Tamil commander heard of this thing, he drew out his  
 110 own soldiers, and spake these words unto them, saying, "Show  
 now your fidelity to your master, and I shall be a witness to  
 your courage in this place. Think not that this is a strange land  
 and that the enemy is exceedingly bold, but trust to the glory  
 of our master for succour; and be ye assured that victory will  
 follow you in the field of battle. Proceed ye therefore, and, first,  
 take up a position to give battle." And when they heard these  
 words their courage increased, and they proceeded boldly and  
 111 took up their place in the village Mahasagáma to give battle

there. Then the strong men of both sides rushed into the midst of the field of battle. And the sparks that flew from their weapons, as they beat against each other, made the whole sky seem as if it were spangled with stars in the daytime. And they poured arrows as thick as rain, so that they seemed to fill the whole face of heaven, and began to fight the great battle uttering shouts of defiance. Then the Tamil commander, who was a man of great strength, cut off the head of Rakkha Lapkápura, and thus put an end to his valour. Thereupon the whole rebel host became helpless, and was utterly defeated and thrown into confusion like a flood of water that had rushed forth through the bounds of the sea. And the field of battle was covered over with ravens and vultures; and the Tamil commander, who had gained the victory and won great renown, held a great feast in honour thereof, and entered the city of Mahánágakula at the head of his whole army.

Then Rakkha Kañcuki-náyaka left Málávaratthala\* and went in haste to the city of Mahánágakula and saw the Tamil commander. And he, being a wise man and one who knew what it was to be in season and out of season, took counsel with him and spake to him in this wise, saying, "According to the commands of our master we have taken the city of Mahánágakula, but there remain yet many enemies that have not been destroyed, and who, with none to support them, have entered into the country of Khaṇḍavagga.† But it is not my desire that the strong men, who have but now gained a victory, should proceed thither in haste. We must therefore trust to the king our master for mercy."‡ So they tarried there, and sent unto them who were not open enemies but who had hid themselves in divers places, and persuaded them to take up their abode, each in his own country. And the two commanders spent their time in this manner at the city of Mahánágakula.

But numbers of the enemy that had fled to Khaṇḍavagga turned to their side many chief men of factions, and assembled themselves together at the place Khaṇḍavagga, resolved to renew the war. Thereupon the Tamil commander thought to himself, saying, "The time is now come to fight the enemy," and he departed from the city of Mahánágakula, and attacked the enemy

\* Mārākaḍa, in Giruva pattu.

† Kaḍawat kóralé, between Balaggoḍa and Haldummulla.

‡ Literally "Our refuge is our master's feet."

fiercely at Bakagalla-Uddhavápi, and put them all to flight, and returned in triumph.

128 Now, at that time, some of the enemy came up to the village  
 Saṅghabhedaka ; and Súkarabhátu Deva,\* the general, brought  
 129 up his soldiers to Mahágáma with the intent to make war.  
 Thereupon the Tamil commander also drew up his soldiers, and  
 130 first sent them forward to the village Saṅgha-bheda ; and these  
 131 valiant men went to the seat of war, and consumed a great  
 number of the enemy by the fire of the glory of their noble king.  
 And after they had held great feasts there they returned to the  
 132 city of Mahánágakula. Then the Tamil commander sent Deva-  
 133 Laṅkápura, and many other warriors, to make war and seize the  
 general (Súkarabhátu Deva). And they marched forth to the  
 134 field of battle, covering the whole sky with the arrows that they  
 shot without ceasing. Then, with a great shout, these mighty  
 135 men rushed into the midst of the fight and killed the general  
 and routed the enemy, and, afterwards, themselves returned to  
 Mahágáma, and delighted the heart of the Tamil commander  
 with the sound of their triumphant drums.

136 Then a certain elder brother of Rakkha Laṅkápura  
 137 took upon himself the office of commander there, of his own  
 accord, and gathered together numbers of the enemy who had  
 138 escaped and were not slain in battle, and came to the city of  
 Mahánágakula to fight for the sake of plunder. But the Tamil  
 139 commander sent soldiers thither, and they slew him there and  
 dispersed many of the enemy. But the strong men of the enemy  
 140 that were defeated came to the place Kuravaka-galla;† and  
 Rakkha, the Tamil commander, came forth from the city of  
 Mahánágakula and dispersed them, and returned afterwards to  
 the city.

141 Then Lokagalla, whose surname was Vikkama, and many others  
 of the enemy, came forth from the city and gathered themselves  
 together at Mahágáma, with the intent to fight against Mána  
 142 Múla-potthaki. And Múla-potthaki, who was surnamed Mána,  
 with the help of his followers, soon gained the victory in that  
 143 war. Thereupon the Tamil commander took counsel with his  
 144 officers, and spake unto them, saying, "Our enemies have  
 we defeated in every battle, and when we see them flee before  
 145 us for fear on every side, we are wont to think that they have  
 lost courage and will not renew the war. But their utter

\* See chap. LXXIV., v. 127 *et seq.*

† Kerawaggala (?)

destruction have we not yet seen. They leave the open country 146  
 (for a time) and hide themselves (in chosen places) here and  
 there. Therefore let us allow them to return to the open country  
 from their hiding places, and then shall we destroy them utterly.”  
 So this wise commander, whose fame was great, returned to Púga- 147  
 daṇḍáváṭa (whence he had set out). And the rebels knew not  
 his device, but came down from their divers strongholds into 148  
 the open country. And when the Tamil commander received a  
 true report concerning this, he again set out from thence 149  
 (Púgadaṇḍáváṭa) at the head of his valiant men, and made war  
 with them, and slew the enemy at every place, yea, even great  
 numbers of them that were in the village Bodhiáváṭa, and at the 150  
 place called Súkaráḷibheripásána, and in the stronghold Madhut-  
 thali. And he went into the open country, and there also he 151  
 sent his host into divers parts thereof, and utterly destroyed 152  
 great numbers of the enemy. After this he received a message  
 from the chiefs of Huyalagáma and went to Kumbugáma.

Thereupon the commander, Mañju by name, who held the 153  
 stronghold Huyala, with the two commanders Kiṭṭi and Bhúta, 154  
 came to that very place (Kumbugáma), surrounded by many chief  
 men, with great rejoicing. Then the commander Mañju sent 155  
 unto Rakkha, the Tamil commander, and spake these words unto 156  
 him: “Many of our enemies are they who have come from  
 your country discontented, and are hidden in divers strongholds.  
 We must make an end of them before they obtain a footing therein ; 157  
 and then shall we proceed to overthrow the enemies that occupy 159  
 the strongholds of Aṭṭha-sahassaka,\* and seize Sugalá the queen  
 also. But if the enemies that possess the strongholds (of this  
 district) should wax too numerous, and it be difficult for you to  
 deal with them alone, then shall we send more soldiers (to help  
 you).” And the Tamil commander approved his words, and 160  
 began forthwith to search the forests and the rivers of that part  
 of the country with his army. And he came up quickly with  
 the enemy as they made haste to reach Málávaratthali, that so  
 they might reach their strongholds in the mountains. And when 161  
 they heard that he had set out to pursue them, they were sore  
 afraid, and entered into the thick forest that covered the great 162  
 hills. And the Tamil commander encompassed the wood and  
 the mountain, and fought terribly with them, and utterly 163

\* Aṭakalaṇ kóralé. Most likely the war was fomented by the rebels of that district.

destroyed them. And he took the country of Dvādasa-sahassaka,\*  
 164 and delivered it of the enemy, and made inquisition concerning  
 166 the behaviour of the enemies who were taken captive, and impaled  
 many hundreds of them in the villages and towns. Afterwards,  
 this commander, to whom great power was given, impaled many  
 enemies round about the village of Mahánágakula also; and  
 167 some he caused to be hanged and burnt to ashes. And he  
 remained at the self-same village of Mahánágakula, and, at an  
 168 hour when the stars foretold prosperity, he caused proclamation  
 to be made of the rule of the gracious king, by beat of drums,  
 throughout the villages and towns of the district. And when he  
 169 had sent tidings of these things unto the king, and had received  
 favours from him, this wise commander of great fame remained  
 at the self-same village Dvādasa-sahassaka, making inquisition  
 concerning the affairs thereof.  
 170 And in the meanwhile, the chief officers who remained at  
 Kubbugáma communed with themselves in this wise, saying,  
 171 "From the time that we departed to Rohaṇa for this war, the  
 175 soldiers that we had sent to fight at divers places have strewed  
 the ground with the bones of their enemies. It is not possible  
 that they should resist these soldiers; nay, not even all the  
 strong men who inhabit India (could do so). Why should we,  
 therefore continue any longer to carry on the war with enemies who  
 hide themselves in divers places for fear? It is Sugalá the queen  
 who is at the root of this rebellion, and sheltereth them in forests  
 and strongholds in divers places. She it is, therefore, who should  
 176 be taken alive." And when the officers, men of stout hearts,  
 177 had resolved thus, they departed from Kubbugáma to Haríta-  
 kíváta, and after that they had left good and fitting men of  
 acknowledged valour in divers towns there, they went from  
 thence, with their men clad in mail and armed with weapons,  
 178 to Kaṇhaváṭa. And they came to the place Vanagáma; and  
 there they met the enemy with the queen (among them), and  
 179 fought a very fierce battle with them there. And the sound of  
 their victorious drums seemed to rend the earth. And they  
 180 seized the queen and all her treasure, and set proper guards to  
 watch the treasure; and on that day and that place brought  
 they the game of war that they had begun so well to a prosperous  
 181 end. And they covered the land with the feet and the hands and

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\* Giruvá pattu (?) Dvādasa-sahassaka : lit. "The country of twelve thousand (villages.)" Giruvá pattu is still called "Giruvá Dolosdáha," or the Giruvá of twelve thousand villages.

heads of the enemy, and took captive them only whose lives it seemed fit that they should spare, and utterly freed the Rohaṇa country from the enemy.

Then the three Phālakālas, who (afterwards) met with their death, took with them some soldiers who had found means whereby to escape from the hands of their victorious enemy, and fled from them for sore fear, and also Taṇḍigama and the two Pabbatas, and Laṅkāpura, the two brethren known as the Kaḍakkūdas and (another) Laṅkāpura, and other chiefs, with many soldiers; and they assembled themselves together at the village Uddhana-dvāra, and were defeated there in a great battle and were forced to fly to Nigrodha-Māragalla. Whereupon the great officers and chiefs pursued after the enemy, and cut off the head of Phālakāla and sent it to their chief officers. And they took Laṅkāpura and the two Pabbatas alive; and thus did they bring the enemy altogether to their last extremity.

Then did the commander Mañju counsel them in this wise: “From the time that we began to subdue Rohaṇa have we, by the might of the king our master, dealt destruction to the enemy in the field of battle only. But no punishment that could strike the enemy with terror has yet been dealt out to them, that so the people may be convinced how full of evil is the crime of resisting the king. Everywhere, therefore, should they be punished to the uttermost who deserve punishment, and favour be shown unto them that deserve favour. Thus shall we mete reward and punishment according to the wishes of our master.” And every one received this wise counsel with reverence.

Thereupon they commanded a great number of the enemy to be brought before them, who deserved punishment; and after they had caused numerous stakes to be planted in villages and towns, they caused many hundreds of them to be impaled; and great numbers of the enemy they hanged, and some they burnt. In this manner did they thoroughly manifest (unto the people) the wonderful power of king Parakkama,—a power that it was hard to resist or difficult to overcome.

Afterwards they bestowed favours on them that deserved to be dealt with kindness, and, in due course, pacified the country like the clouds which, in the rainy season, cool a forest that was burned by fire.

And when the king Parakkama heard these tidings he sent a letter full of great joy, commanding them in this wise, saying,

199 "Send hither first the officers who were taken alive, and Sugalá  
 203 the queen ; and give the whole charge of the country to Bhútádhi-  
 kári after that ye have appointed proper chiefs over each district.  
 And bring ye up also the army of four divisions that was sent  
 from this city, with the great Order of Priests that dwell therein  
 placed in the forefront thereof, and make haste hither ; and, on a  
 day and hour that shall be reckoned lucky, let the officers, even  
 all of them, appear before me."

204 Thereupon all the officers, disobeying naught of the king's  
 commands as they were given to them, departed from Rohaṇa,  
 surrounded by the great army, and came to the city of Pulatthi.  
 205 And they were followed by the inhabitants of the city, with  
 206 singing and music and clapping of hands and the waving of  
 thousands of cloths on every side, and with shouts of triumph.  
 207 And when they came to the magnificent palace of the king they  
 208 saw there the gracious king of kings seated with great majesty  
 on his throne of state, and cleansed their heads with the dust  
 of his lotus-feet.

209 Thus did this chief of men, endued with a glory as fierce and  
 terrible as the consuming fire of a burning forest, and conforming  
 himself to the rules of polity and law, keen and clear in his  
 judgment, and served by men of valour, free Rohaṇa from the  
 enemies that infested it like thorns.

Thus endeth the seventy-fifth chapter, entitled "The Subjuga-  
 tion of Rohaṇa," in the Mahávaṇsa, composed equally for the  
 delight and amazement of good men.

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#### CHAPTER LXXVI.

1 **N**OW in the eighth year of this gracious king's reign, while  
 2 he was yet diligently employed by day and night in  
 3 advancing the welfare of the religion and the kingdom  
 with discretion and judgment, all the inhabitants of the Rohaṇa  
 joined themselves together and again rebelled against him ; the  
 which peradventure they were constrained to by the force of a  
 certain exceeding terrible crime that they had committed in a  
 former birth, and were doomed thereby to utter destruction.  
 4 When the king Parakkama heard of these things he sent thither  
 5 again a great army with officers, and began the war without  
 ceasing, as before, in all the villages and towns mentioned in the  
 6 foregoing (chapter). And he made the forces of the enemy like

unto fuel consumed in the fire of his glory, and soon freed the whole country of Rohaṇa from its enemies.

Again, in the sixteenth year of this great king's reign certain 7  
inhabitants of the country round about Mahátittha, whose days 8  
were soon to come to an end, rebelled and made war against him  
because that they counted it better (than submission). But, in 9  
the abundance of his devices, he sent a four-fold army thither,  
and destroyed the rebels, till they were made as the dust of the  
earth.

Now, because that the inhabitants of Laṅká and Rámañña pro- 10  
fessed the same true faith, there never was any difference between  
them. The lords of the island of Laṅká and the rulers of the 11  
country of Rámañña were alike exceeding zealous followers of  
the Blessed One. Wherefore many kings of old who reigned 12  
in the two countries had a great regard one to another, and  
lived as true friends. They sent rich gifts to each other in great 13  
number, and preserved their friendship for a long time without  
breach. And the king of Rámañña, like the kings that went before 14  
him, continued the ancient friendship with king Parakkama  
Báhu also. But at one time this foolish king hearkened to the 15  
words of certain messengers who went from this country and  
uttered slanders in his ears ; and thereafter he ceased to furnish 16  
the ambassadors of the king of Laṅká who were at his court  
with the expenses that were given to them aforesaid according  
to custom. And he also made a decree that the elephants that 17  
many persons had sold in his kingdom for export should not  
any longer be sold. Moreover, with evil intent, the king also set 18  
a high price on the beasts, commanding that the elephants which 19  
were sold in former times for a hundred nikkhalas\* of silver, or  
a thousand, should now be sold for two thousand or three  
thousand. And he likewise put an end to the ancient custom 20  
of giving an elephant to every ship that bore presents to the  
king. Even when the messengers of the king of Laṅká brought 21  
him letters written on leaves of gold, he robbed them of all 22  
their treasure, and imprisoned them in a fortress in the hill  
country, pretending that they were sent to Kamboja,† or saying  
something of that sort. And notwithstanding that he had heard 23  
how the king of Laṅká had shown kindness to his ambassador 24  
Tapassi, this unjust king deprived the messengers of the chief

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\* Evidently a coin. I have not been able to ascertain its value. Cf. Niska.

† Cambodia.

- of Laṅká of their wealth and their elephants and their ships  
 25 and all that pertained to them. And he caused their feet to be  
 beaten with sticks, and employed them to draw water in prisons.  
 26 And on one occasion, when a certain chief of India, Kassapa by  
 27 name, sent presents unto him of great value with a letter written  
 on a leaf of gold, he hindered the men who bare them from  
 landing, and then caused the presents to be taken from them  
 with the letter and sent into the city with great dishonour.  
 28 And after that he sent one day unto the Siṅhalese ambassadors,  
 29 saying, "Henceforth shall ye not send ships from the Siṅhalese  
 30 country into our country; and if the chiefs of the Siṅhalese do so,  
 then should not any man blame us\* if we put the messengers to  
 death that come hither. Give us now, therefore, a writing,  
 saying that ye have received intimation hereof; else ye shall  
 31 surely not be permitted to return to your homes." And when  
 he had thus put them in fear and had made them a promise  
 that he would allow them to return to their own country, he  
 caused them to put it in writing, and took the paper from their  
 32 hands. And he commanded Vágissara the scholar and Dham-  
 makitti the pandit† to be sent on the open sea in a ship that  
 leaked (and was not sound).
- 33 On a certain other occasion also he took the presents and the  
 merchandise from the messengers whom the lord of Laṅká  
 had sent in charge thereof that they might buy elephants, saying,  
 34 "Fourteen elephants shall we give you or their value in money."  
 35 But he spake only a lie, and gave nothing unto them. After-  
 wards again he violently seized a princess that the lord of Laṅká  
 had sent to the country of Kamboja.
- 36 And when the king Parakkama Báhu heard of the many  
 wrongs that were oftentimes done unto him by the king of  
 37 Rámañña, he waxed exceeding wroth, and said: "What king is  
 there in the whole of India that dare behave to my ambassadors  
 38 in this manner?" And he sent unto his ministers, saying, "It  
 seemeth necessary that we should now compass the king Arimad-  
 dana‡ to take him captive or to kill him."
- 39 Thereupon a certain Tamil commander of high rank in the

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\* I propose the reading of *Amhaṅ* instead of *Tumhaṅ*, as otherwise the passage would be meaningless. The construction of the whole passage is, however, obscure.

† These are evidently the names of the ambassadors who were accredited to his court.

‡ The name of the king of Rámañña.

army, A'dicca by name, stood up with his hands raised to his forehead. And as he was desirous to go to war he spake these words 40  
 unto the king, saying: "O king! let not the chief ministers of the 41  
 kingdom be employed in this work. Let the command be given 41  
 unto me, and I shall in nowise transgress the bounds of the 42  
 king's orders. And surely it is not a hard thing even for me 42  
 alone to carry out successfully the wishes of my lord the king,  
 whose commands no man can set at naught."

And when the king had hearkened unto him he was greatly 43  
 pleased, and set all the captains that were fit for the enterprise  
 under him, and commanded him to depart quickly.

Then the great king commanded that they should make ready 44  
 many hundred ships of divers kinds, and that there should be  
 no delay. And all the country round about the coast seemed like 45  
 one great workshop busied with the constant building of ships.  
 And the building of all those ships was finished in five months; 46  
 and he gathered them together with all speed at the port Pallava-  
 vaṅka. And then the king, in his great majesty, supplied them to 47  
 the full with all things that were necessary for the enterprise, 48  
 namely, rice and other provisions for the voyage, that would  
 last for one year; armour, weapons, and the like; hundreds  
 and thousands of coats wrought of iron and skins of deer,  
 to keep the sharp-pointed arrows from piercing them; divers 49  
 kinds of medicines filled in the horns of bullocks as a balm  
 to the burning wounds caused by poisoned arrows; drugs of 50  
 divers kinds also to serve as antidotes if they should chance  
 to drink of the poisoned waters of divers streams; pincers of  
 iron for drawing out the arrows with poisoned tips that, 51  
 by reason of their having entered deep into the flesh, could  
 not be drawn out (by the hand); and likewise, physicians of 52  
 great skill, and nurses also. And the king, whom no one could 53  
 equal in ordering things aright, sent on board a mighty army  
 numbering many thousands; and sent out, in one day, all those 54  
 ships laden with good soldiers and much provision, so that the 55  
 fleet of ships that conveyed the great army seemed like an island  
 moving in the midst of the sea.

But because of the stormy weather certain of these ships were 56  
 wrecked, and certain others were driven on strange lands. And 57  
 many soldiers of great skill who had embarked in one of the  
 ships landed at Kákadīpa,\* and fought a battle there, and 58

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\* Crow island.

carried many of the inhabitants captive, and brought them away in safety, and took them before the king of Laṅká.

59 But five of the ships, that carried a great host of strong men,  
60 landed at the port Kusumi in the country of Rámañña. And these valiant soldiers were led by Kitti and Nagaragiri ; and, being provided with weapons and armour, they advanced from  
61 the port where they landed and fought many fierce battles, and  
62 slew many thousands of the forces of the Rámañña country. Like furious elephants they destroyed a great number of cocoanut and other trees in the places round about them, and burned many villages with fire, and destroyed half of the kingdom.

63 And the ship which the Tamil general A'dicca commanded cast  
64 anchor at the port Papphála in that country. And these men also, led by the Tamil commander, began straightway a fierce  
65 and bloody war, and took many of the inhabitants captive, and  
66 shook the kingdom of Rámañña greatly. And after this the mighty and terrible Siṅhalese entered the city, and spared not their weapons, and slew the king of Rámañña who had dis-  
67 regarded the laws of nations. And when they had subdued the inhabitants of Rámañña and conquered the kingdom, these great  
68 warriors rode on the noble white elephant and marched round the city without fear, and afterwards proclaimed by the beating of drums the supreme authority of the lord of Laṅká (over that kingdom).

69 Then the people of Rámañña trembled with fear (for the safety of their country), and seeing none other means of escape (from their troubles), they assembled themselves and took  
70 counsel together. And they sent messengers with letters to the  
73 Order of Priests that dwelt in the island of Laṅká, saying, "Take henceforth from us, as a yearly tribute, as many elephants as are necessary. We are deserving of compassion at your merciful and divine hands, who, by speaking words of counsel, can turn the king of Laṅká from his purpose, that so he may not  
74 thus cruelly lay waste our possessions." And the king's heart was made soft towards them by the words that the priests of the  
75 three brotherhoods spake unto him ; and the people of Rámañña sent yearly many elephants, and entered again into a covenant with the lord of Laṅká, and made him a true friend.

76 And it came to pass that, at that time, Parakkama, the king of  
79 Paṇḍu, who dwelt in the city of Madhurá, was besieged in his city by his warlike enemy, king Kulasekhara, who had encompassed the city with his army. And Parakkama, seeing that there was no

king in the country of India able to help him in his distress, sent messengers to the lord of Laṅká, saying, "O thou, who art worthy of looking to for succour! I am but a grasshopper in the flame of my enemy's glory; let thy feet be a refuge unto me, like a fortress of adamant."\*

And when the Chief of Laṅká had hearkened to the words of the messengers, he spake unto them saying, "If we render not 80 help to him who seeketh refuge from us in his adversity, how then can the name of Parakkama Báhu† be given unto us fitly? He who hath chosen protection from us shall not be crushed by 81 any enemy. Behold the hare that has taken refuge in the moon; ‡ what beast of prey can crush her? Laṅkápura Daṇḍanátha! § 82 go thou and destroy this Kulasekhara, and establish king Pandu in his kingdom, and return not till thou hast accomplished it."

Thereupon that most valiant captain, Laṅkápura by name, 83 who knew the art of war, and destroyed his enemy like as a flame of fire destroyeth the forests, assented to the king's 84 command and received it with great joy, as if it were a garland for his head. And many chieftains that were skilled in war accompanied him; and he departed from the city with a great 85 host that none could withstand in battle, and came to Mahá-tittha.

And in the meanwhile king Kulasekhara put the king of 86 Paṇḍu to death with his wife and children, and took the city of Madhurá.

And when the mighty king (Parakkama Báhu) heard of these 87 things he sent a message saying, "Let the kingdom be seized and given to one of his offspring." And when he (Laṅkápura) was commanded a second time, he proceeded to the haven Talabbilla, || 88 which is on this side of the sea, and sent his great army on board there in many hundred ships, and then set out. And when they 89 had sailed one day and one night they saw the coast on the other side. And as the enemy stood there in readiness, he commanded 90 all his men to put on their armour on board their own ships;

\* *Vajira-pañjara*, literally "a cage of diamond."

† One meaning of which is "He whose arm defends others."

‡ The dark figure visible in the full moon, supposed to resemble a hare.

§ Addressing the general by that name. Daṇḍanatha may mean a captain, or a commander, or a general.

|| Talavvilla is also a reading.

91 but as the ships stood in deep water\* he feared that they would  
 wet their armour if they landed in the self-same place. And he  
 92 put them in hundreds of hulks, and commanded the men to hold  
 their shields of hide before them whenever the Tamils rained  
 93 their arrows on them from the beach. And in this manner he  
 landed them at the haven called Talabbilla that was on the  
 Pandian side of the country.

And the mighty Laṅkápura drove back the Tamils who were  
 94 left at that haven, and seized it and encamped there, and fought  
 four battles. And when the five chieftains,† namely, Vaḍavalat-  
 95 tirukkádi Náḍálár,‡ Kuḍaya-muttu Ráyar, Villává Ráyar,  
 96 Añcukoṭṭa Náḍálvár, and Narasiha Deva, proceeded to give battle,  
 97 he fought with them, and slew many Tamils, and seized their  
 horses, and discomfited all their great host. And then he took  
 98 Rámissaram§ after he had fought five battles. Then he  
 99 encamped there and fought nine battles more. And in the  
 tenth battle he fought with these six chieftains, namely,  
 Silámegha, Naratugga Brahmahá Ráyar, Ilaṅkiya Ráyar,  
 100 Añcukoṭṭa Ráyar, Paludiya Ráyar, Paṇasiya Ráyar, and with  
 101 the five that are mentioned above, who came with a great army.  
 And he prevailed against them, and slew many Tamils, and took  
 102 many horses. And from thence he proceeded to Kundukála,  
 midway between the two seas, and four leagues distant from  
 Rámissaram. And the Tamils that were there flew for fear and

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◦ The original has *agáḍha*, which means "very deep" (water.) This, I think, is a mistake; for it is difficult to understand why the ships stopped, turned back, or struck aground (as the word *nivattana* may be rendered) in "very deep water," or why the idea of putting down the men there should have occurred at all. The sea near Paumben, where the landing appears to have taken place, was known to be very shallow even in ancient times. (See Caldwell's History of Tinnevely, p. 22.) I believe, however, the meaning of the passage is, that the sea being *shallow* the ships struck aground, and through fear of wetting the soldiers' equipments if they waded from their vessels to the shore, and to avoid exposing them to the missiles of the enemy in doing so, the general devised the plan of sending the men ashore in boats, numbers of which were probably lashed together so as to admit of carrying great numbers of the men simultaneously.

† Sámantas, or chiefs, of districts.

‡ I believe *Náḍálár* or *Náḍálvár* (from the Tamil *Náḍu*, a country, and, *Aḷvar*, a ruler) and *Ráyar*, denote the office and rank, and are identical with the office of Zemindar of the present, and Polygar of former times. For an account of them see Caldwell's History of Tinnevely, pp. 56-58.

§ "Rameṣvaram, the name of the celebrated temple on the eastern extremity of the island (of Paumben). Ráma's Iṣvara, Rámas Lord, that is, Siva, recognised and worshipped by Ráma, according to the Śaivas as his lord." Caldwell's History of Tinnevely, p. 21.

entered into the forests; and he seized some of them and 103  
 impaled them there. But the lord of Laṅkā thought it fit 106\*  
 that these self-same Tamils should repair all the Cetiya in  
 Laṅkā that they had aforetime destroyed. And when he gave  
 command to Laṅkápura to that effect he sent some of them to  
 Laṅká, and set them to work at the Ratanaváluka Cetiya. And  
 the lord of Laṅká caused that Thúpa which the Tamils had  
 breached to be built up by them.

And when the work was finished the king proceeded to 107  
 Anurádhapura with his ministers and all his followers to hold  
 the feast of the pinnacle (wherewith it was crowned). And he 108  
 caused the great body of the Order throughout the island of  
 Laṅká to be assembled there, and ministered unto them with the  
 four things that were necessary for their support. And when 109  
 the fourteenth day of the moon was come, he caused drums to be  
 beaten and proclamation to be made, saying, "Let the city be  
 adorned, and let all the people go on the morrow to the 110  
 place of the Great Thupa with perfumes and flowers and such  
 like offerings." In this manner did he cause everything to be  
 done properly according to the custom. And then on the day  
 of the full moon the king adorned himself with all the grace 111  
 of a god, with a diadem and a chain of gold and brace-  
 lets and precious ornaments of such kind thickly set with  
 divers gems. And many hundred women of the queen's 112  
 chamber, whose forms, beautifully attired, were like those of  
 goddesses for elegance, accompanied him, and many chieftains 113  
 also, of great fame, clothed with divers robes and jewels and  
 glittering ornaments. And the earth sunk, as it were, with the 114  
 weight of this great multitude, and of the troops of horses and 115  
 elephants in their trappings of shining gold, and of the wor-  
 shippers who honoured the Cetiya with offerings of lamps which  
 they carried on their bodies.† And every quarter thereof was  
 covered, as it were, with parasols and banners and chowries;  
 and the caverns seemed to burst asunder with the sounds of 116  
 divers instruments of music; and the eyes of all the people

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\* In the original the editors of the Páli text have made a mistake in numbering the verses of this group. I have, however, kept to those numbers to facilitate reference.

† At great festivals devotees carry lighted lamps on their heads and in their hands, and sometimes lighted frames which cover the whole of their bodies; and with these they walk round the Dágobas to illuminate them. This is, I suppose, what is meant by *Sabbanga-dípa-pijá* in the text.

were filled with tears of joy by reason of the exceeding great  
 117 beauty of the sight; and the caskets and flags and vases and  
 fans and pots and other utensils of gold sent forth rays which  
 118 made all the place to seem yellow. And then the king came  
 forth from his royal palace at the hour when the shadows  
 lengthened,\* and stood on the terrace of the Cetiya with the  
 119 majesty of the king of the gods. Then many hundred priests  
 went forth and compassed the Cetiya round like a wall of  
 120 coral.† And then the king placed the pinnacle of gold on  
 the top of the Cetiya, as if he displayed to the world the glory  
 of Kelása‡ with the sun standing on the height thereof,  
 121 And lo! there was no night in the city on that day. And  
 wherefore came it? By reason of the king's Feast of Lamps or  
 because of the glittering pinnacle that was set on the top of  
 the Thúpa?

122 Thus did Parakkama Báhu, the defender of the land, hold  
 this great feast in honour of the Thúpa; and then he returned  
 to his own city of Pulatthi.

123 And the general (Laṅkápura) built a fortress at Kundukála,  
 which he called Parakkama Pura. And as he wished to make  
 124 it endure for a long time he built three walls of stone of great  
 height round it, two thousand and four hundred cubits long, with  
 125 twelve gates, and a court with four rows of buildings,§ and three  
 trenches also, the waters of which flowed from the one into the  
 126 other, as if from sea to sea. And while he dwelt in that fortress  
 he subdued the chieftains Kadakkúdiya Rájá, Coḷagaṅga, and  
 127 many others. But though the Siṅhalese thus gained strength  
 128 daily, the king Kulasekhara remained not idle, but sent Sundara  
 Paṇḍu Rájá and Paṇḍu Rájá again with many powerful chiefs  
 129 that they may drive the Siṅhalese away from thence. But  
 Laṅkápura fought with them and discomfited them in three  
 130 battles, and took Carukkaṭṭa. And he proceeded from thence and  
 131 fought a great battle with those chieftains and a Tamil, Aḷavan-  
 dapperumál by name, and got the victory, and took the villages  
 Koḷuvúru and Maruthúpa.

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\* At eventide.

† *Pavála-vediká*. The word "vediká" is used to mean a low wall or terrace intended for various sacred purposes. The allusion is to the dark-red robes of the priests.

‡ The highest peak of the snow-clad Himálaya. The Thúpas being white and glistening edifices, the simile is obvious.

§ Military barracks?

And when the general had made the Maravár soldiers \* of the 132  
country of Kaṅkuṇḍiya and of Kolúra to submit themselves to  
him, he went against the country of Víraganga with a great army, 133  
and laid waste Kúṇappunalúr and the rest of the towns and  
villages therein. And Málava Ráyar, the chief of the country, and 134  
many thousand Tamils also he subdued, and held that country.

And after that he returned from that place to the city of 135  
Parakkama † that he might satisfy his men with rice and their  
wages. And while he was yet on the way he fought a battle 136  
with A'lavanda ‡ who was encamped at the village Vadali, and  
slew him.

And now, when the powerful king Kulasekhara, whose courage 137  
was like to that of a lion, and who had a great army of tried  
soldiers, and was himself cunning in the art of war, saw that he  
could not prevail against Laṅkápura even though he sent his best 138  
officers against him with many men and much materiel, he  
resolved to go himself to the field of battle.

And he took with him Málava Cakkavatti and Málava Ráyar, 139  
Parittikkudaya Ráyar and Toṇdamá Ráyar, Tuvarádhīpa Velár 140  
and Vírapperiya Ráyar, Seṅkuṇḍiya Ráyar and Nigaladha Ráyar,  
Kurummaḷatta Ráyar and Nakula Ráyar, Puṅkuṇḍa Náḍáluvár 141  
and Karamba Ráyar, and the Náḍálvars, by name Kaṅḍiyúru  
and Thalanḍúru, Kángayár and Víraganga, Vemuva Ráyar and 142  
Alattúru Náḍálvár, and the three Mannaya Ráyars, and 143  
Kalavaṇḍiya Náḍálvar and Keraḷasiha Muttara,—these and  
other chieftains did he take with him, and the others afore- 144  
mentioned.

And he also took the residue of the forces that were left in the  
country of king Parakkama Paṇḍu ; and all the forces of the two 145  
Koṅgu countries that belonged to the two brethren of his mother,  
and all his forces also that were in the kingdom of Tirináveli. §

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\* "The Maravár or Vannian caste peculiar to Southern India..... As feudal chiefs, and at the same time heads of a numerous caste or class of the population, this caste constituted themselves, or were constituted by the peaceful cultivators, their protectors in times of bloodshed and rapine, when no central authority capable of keeping the peace existed." Caldwell's History of Tinnevely, p. 105. See also Row's Manual of the Tanjore District, p. 192.

† *Parakkama Pura.*

‡ See verse 130.

§ Tinnevely, which "should be written Tiru-nel-véli ; and the meaning of this name is the 'sacred rice hedge,' from *tiru* (the Tamilised form of the Sanskrit *sri*), sacred ; *nel*, paddy ; and *veli*, hedge." Caldwell's History of Tinnevely, p. 88. For the legendary derivation of the name read continuation of the same page.

146 And these are the names of the chieftains that he took with  
 him : Niccavinoda Mánava Ráyar, Paṭṭi Ráyar, Taṅkutta Ráyar,  
 147 Tompiya Ráyar, A'lavándap Perumál, Coḷa Konára, Tangap  
 148 Perumál, Alakhiya Ráyar, Mánábharaṇa Rájá, Avandiya Ráyar,  
 149 Mundiya Ráyar, and Vittára the Tamil. These chieftains took  
 he with him ; and with a great army and chariots and horses he  
 150 came nigh unto Parakkama Pura,\* boasting to himself, saying,  
 151 " This time shall I offer my oblations to the god at Rámíssaram  
 after that I have cut off the heads of the Sinhalese." And he  
 152 fortified the villages Erukotta and Iḍagaḷissara. And then he sent  
 153 a great army by land, and many soldiers by sea in ships, to assault  
 154 the fortress of Parakkama Pura ; and when the (two) great armies  
 came up from this side and from that and joined their forces to-  
 gether to battle, it seemed as if two seas had overflowed their banks.

Thereupon Laṅkápura set his great army in array, and went  
 155 forth from the fortress and gave them battle. But the hosts of  
 156 the Tamils who were engaged in this fight were smitten so  
 grievously with the sword and with arrows that their hearts  
 failed them, and they turned back and went to their own camp.  
 157 And in this manner they fought fifty and three battles. And  
 when king Kulasekhara saw that his army was discomfited in  
 every battle he went forth from the camp and himself led it to  
 158 battle. Then Laṅkápura caused all the gates of the fortress to  
 159 be opened, and led his army, like a great mountain before him,  
 160 in battle array. And he fought with the enemy and gained the  
 victory, and slew many Tamils, and took their horses, and  
 pursued after them unto Kurumbaṇḍaṅkali, and began to make him  
 161 a stronghold there. Then Kulasekhara, who hitherto was a terror  
 162 to his enemies, gathered together his great host that was broken  
 and discomfited in battle, and chosing himself the flower of his  
 army, † whom he loved like his own life, went up himself and  
 fought a battle. And their swords flashed like thousands of  
 163 fishes, and the horses were like waves in number, and the  
 footmen as an expansion of water ; their parasols also were like  
 seas of foam, and their arrows that flew about like streams, and  
 the sound of their drums was like the roaring of the tempest ;  
 164 yea, with all this, the field of battle on that day was as terrible  
 as the mighty ocean itself. ‡ And as the battle waxed fiercer

\* The fortress built by Laṅkápura.

† *Sárabhútam*, literally the pith or most precious portion.

‡ The whole simile is very tersely expressed in the original by the use of compound words.

and fiercer, the Sinhalese, with their valour and might, satisfied  
the itching of their fingers for the fight. And they slew Villava 165  
Ráyar and Coḷa Konára and the Yádhava Ráyars and a certain 166  
exceeding powerful chieftain, and many hundred soldiers and  
officers of the king. The horse also, on which Kulasekhara rode, 167  
they shot under him. Then Kulasekhara and his army turned  
their backs and fled, as if to give the Sinhalese a better opportunity 168  
to make a slaughter of them with their swords. And as he fled 169  
from the field of battle, he left his valour behind him, and also his  
throne and his canopy and his ornaments and divers other things.  
Then Laṅkápura proceeded to the stronghold Erikkávúr, which  
Kulasekhara his enemy had held, and burnt it to the ground; 170  
and built himself another fortress and tarried there awhile.  
And Laṅkávidu\* (Laṅkápura) proceeded from thence and entered 171  
Vaḍali. And setting out from thence he surprised Deviyá- 172  
pattanam, and took it, and proceeded to Siriyavala. And at the  
stronghold Koluvukkoṭṭa, which Khudda-kaṅkuṇḍa Ráyar held 173  
there with a great host, he fought a fierce battle and assaulted  
and took it. And many of king Kulasekhara's officers he put to 174  
flight in that battle, and took the stronghold, and burnt twenty and 175  
seven large villages to the ground. And this great and terrible  
general abode in Dantika, and fought with the chiefs who held  
Kota and Vukka, and also with them that held the village of the  
Brahmins. And these are their names: Paṇḍiyáṇḍár the Tamil, 176  
and Coḷa Konára, and the chieftain Yádhava Ráyar, and Villáva  
Ráyar and Kálinga Ráyar and Sundara Paṇḍu Ráyar and Narasiha 177  
Devar and Paṇḍiya Ráyar. And he utterly destroyed their forces 178  
and slew many Tamils and took many horses. And as he had men 179  
and materiel in abundance he remained in Kuṇḍayan-neka, and 180  
brought Kuṇḍayamuttu Ráyar and Kaṇḍili Ráyar and Yádhava  
Ráyar, the three Tamil chiefs, into subjection. And as he knew 181  
how things stood he tarried there, and compelled Paṇḍiya Ráyar,  
who held the stronghold Vikkama Colapper, and the three chief- 182  
tains Paṇḍimanda Náḍálvár, Víramanga Ráyar, and Kaṅga Koṅ- 183  
ḍappa Ráyar, and all the inhabitants of Kámaṇḍakoṭṭa, to submit  
themselves to him. And after that the valiant general proceeded  
to Maruthukkoṭṭa, with the intent to carry on the great war.  
And there also he fought a great fight with Coḷa Konára and 184

\* I see no reason why Laṅkápura's name is changed to Laṅkávidu in this place, as the metre does not require it. I am very much inclined to think it a clerical error for *kálavidú*, an epithet meaning "he who knew his time," which would be very appropriate here. Cf. *Tána-vidú*, in verse 181.

185 Tondriya and another chieftain, Suttaddhára by name, and with  
 the Tamil Víragangara, and likewise also with Kuttaddhára and  
 186 other chieftains. And in that war he slew Tondriya and took  
 his horses, and slew many other Tamils also, and took the fortress  
 187 Kaṅgakoṭṭána. And from thence he proceeded and remained  
 at Paṇiva, and fought a great battle there with these chieftains,  
 and these are their names: the two Alattúru Náḍálvárs, Pandriya  
 188 Ráyar, Villava Ráyar, and Culla Kaṅkuṇḍa Ráyar. And he  
 189 discomfited them and dispersed them and took Paṇivakkōṭṭa; and  
 returning from that place he went to Kaṅgakkōṭṭa and occupied  
 190 it as he had done before. And from thence he proceeded to  
 Aṇivaḷakkōṭṭa and fought a great battle with these chieftains,  
 and these are their names: Khaṇḍamálava Ráyar, the two  
 191 Víragangaras, and Coḷa Konára the Tamil. And he discomfited  
 192 them all, and slew many Tamils and took many horses, and took  
 that fortress and Neṭṭúr also.\* And he remained there and  
 193 brought into subjection to him Kuttaṇḍa and Víraganga and  
 Tangapperumál and their servants, many hundreds in number.  
 194 Likewise also he brought Ilaṅkiya and Añcukoṭṭa Ráyar into  
 subjection to him, and presented to them gifts—earrings and  
 195 other ornaments; and conferred on Ilaṅkiya Ráyar the renowned  
 title of Rájavesibhujanga-Silámegha, which he desired greatly.  
 196 And in the meanwhile it came to the ears of Laṅkápura that  
 197 Víra Paṇḍu, the youngest son of king Parakkama Paṇḍu, had by  
 198 some means escaped from the hands of the enemy when the king,  
 his father, was discomfited and put to death with his wife and  
 children, and that he even then dwelt in the Malaya country, †  
 199 because he feared greatly to return to his own country. So he sent  
 a messenger unto him, saying, “The king Kulasekhara and all his  
 200 officers have I defeated here in more than one battle, and have  
 taken half of the kingdom, and am now come within two or three  
 201 leagues of the city of Madhurá. The king, my master, hoped to have  
 been able to defend the king thy father; but when the enemy  
 202 had put him to death, and tidings thereof came to the ears of our  
 master, then commanded he unto us, saying, ‘If peradventure he  
 who had sought protection from me hath been murdered by the  
 203 king, his enemy, then slay ye him also, and bestow the kingdom  
 of Parakkama Paṇḍu on one of his offspring, if any of them be  
 204 yet alive’. Fear not, therefore, but hasten and come hither and  
 rule over the kingdom which is the inheritance of thy father.”

† Nellore ?

‡ The Hills.

And the prince duly hearkened to the message and delayed 205  
not, and went up to him.

Then Laṅkāpura sent a letter to Laṅká, to the great king 206  
thereof, telling him that the prince had arrived destitute. And 207  
when the great king had heard thereof he sent unto him gifts :  
vessels of gold and silver meet to set food in for the king's table,  
and lamps of gold and silver in great number, and raiment of 208  
great price such as kings wear, and earrings, and chains for the 209  
neck, and bracelets set with jewels. These and other gifts did  
the king, in his great delight, send as tokens of his good-will and  
pleasure. And the prince accepted them all with much affection, 210  
making obeisance to the side that looked towards the king.

And then the powerful Laṅkāpura fought against Khaṇḍa- 211  
deva Málava Ráyar, who held Muṇḍikkára, and drove him from  
that place. And he remained there and forced the Tamils of 212  
the two countries Kīḷa-maṅgala and Méla-maṅgala\* to submit  
unto him. Afterwards Málava Ráyar's heart failed him for 213  
fear, and he humbled himself and sought protection from him. 214  
And the valiant man (Laṅkāpura) gave back Muṇḍikkára to  
him, and restored him to his place, and appointed him ruler of  
the two Maṅgala countries, and made him chief of Gokaṇṇa-náḍu 215  
in Muṇḍaṇṇaṅkoṇḍa. Now Laṅkāpura, who at that time abode at  
Aṇivalakkoṭṭa, proceeded from thence and suddenly entered 216  
Neṭṭúr, and made war with the two Alattúru Náḍálvárs and 217  
Kálinga Ráyar and Kalikála Ráyar, the chieftains who dwelt at  
Mánavíra Madhurá. And this powerful general fought a great 218  
battle and slew many Tamils and Kalikála Ráyar among them,  
and brought that Madhurá† also under his authority, and after- 219  
wards compelled many Tamils and Muvaraya Ráyar and Karum- 222  
bulatta Ráyar to submit themselves to him. And after that this  
powerful and terrible general, whom no man could subdue,  
proceeded to the fortress of Alattúru Náḍál and fought a great  
battle with Kálinga Ráyar and Culla Kaṅkuṇḍa Ráyar, and  
drove them from that place, and burnt down many great villages,  
and himself returned to Neṭṭúr.

Then there came from the south side of the country Culla 223  
Kaṅkuṇḍa Ráyar, the two Alattúru Náḍálvárs, Mannaya Ráyar,  
Parittikkunḍiyar, Senkuṇḍi Ráyar, and many other Tamils skilled 224  
in the art of war ; and the chiefs Kálinga Ráyar, Tennavaṇṇalla 225  
Ráyar, and Aḷavandap Perumal, who were in great favour with 226

\* Upper and lower Maṅgalas. † Mánavíra Madhurá.

the king Kulasekhara. And these all were men difficult to be  
 227 overcome. And they made ready, each his own host, and  
 assembled together at a place called Pátapata with great con-  
 fidence, resolved that they would prevail against the enemy this  
 228 time. And the skilful commander Laṅkápura, being informed of  
 what they intended to do, sent his chiefs thither with a great  
 229 host of men and materiel of war. And they went thither and  
 compassed the whole fortress round about, and burnt down  
 230 twenty great villages that were nigh unto it. Then they sent  
 messengers unto Laṅkápura and told him thereof, and inquired  
 231 whether they should assault the fortress or not. And when  
 Laṅkápura had heard the news he sent a great force again, and  
 232 gave them the command, saying "Assault the fortress." And  
 when they received this command they began a fierce assault.  
 233 And the battle that took place between the two armies there  
 was exceeding violent, even as the raging of the tempest at  
 234 the destruction of the world. And they slew thousands of  
 Tamils, and Tennavappalla Ráyar also, who had great favour  
 235 with the king. And Aḷavandap Perumál was wounded; and  
 when he fled before them they slew him, and seized the horse  
 236 on which he rode, and many other horses also. And the lion-  
 hearted Sihalese broke and dispersed the Tamil host, and made  
 the face of the goddess of Valour, that was like a lotus, to smile  
 237 with joy. And when Laṅkápura had taken possession of Pátapata,  
 he commanded the army that was there to return to him.

238 Afterwards Laṅkápura went up to Anivalakkikoṭṭa and  
 brought Málava Cakkavatti and the Añcukkotṭas under his autho-  
 239 rity. And when he had taken Toṇḍi and Pása in this manner, he  
 proceeded to Kurundañkuṇḍi, that he might clear the northern  
 240 country of the enemy. And then he persuaded Valuṭṭhi Ráyar  
 to submit to him, and confirmed him in his office, and gave him  
 241 presents: bracelets of gold and such like ornaments. And from  
 242 thence he proceeded to Tirivekambama, and persuaded Silámegha  
 Ráyar and Kanasi Ráyar and Añcukoṭṭa Náḍálvár to submit  
 themselves to him, and gave gifts and favours to all of them as  
 243 he had done before. Then he persuaded Puṅkoṭṭa Náḍálvár  
 also to submit himself to him, and gave gifts and favours to him  
 also, as he had done before.

244 Afterwards that man of great valour (Laṅkápura), who was  
 wont always to use great plainness of speech, sent a message to  
 Málava Cakkavatti, desiring him to submit himself to his au-  
 245 thority; but he showed not himself, and departed to Semponmári;

and Laṅkápura himself pursued after him to Semponmári with the intent to seize him. Now, it was said of Semponmári that it was a fortress which the hosts of the Choliahs had failed aforetime to take, even though they had fought against it for two years. But the lion-hearted Siphalese assaulted this fortress, even though it was so hard to have access to it, and broke down two walls and four gates thereof, without even spending half a day at it. And then they entered the stronghold one by one like unto so many elephants, and slew many hundred Tamils, and thus took Semponmári in a moment.

Then the Kallar and the Maravar and the Goḷihala and the Kuntará and the Vallakkuttár and the U'cena hosts, and the mighty army of the country of the Añcukkoṭṭas, in number about fifty or sixty thousand—a host of Tamils of exceeding great strength—compassed the stronghold that the Siphalese held, and straightway began to make ready for a fierce assault. Then Deva Laṅkápura and Sora Laṅkágiri, men whose courage could not be subdued, opened the gates of the tower on the south side, and rushed forward with their hosts, and slew the Tamils by thousands; and these lion-hearted men destroyed the Tamil force that had come from that side with great fury, as though lions were rending in pieces a herd of elephants. And the commander, Gokaṇṇa, and Loka, surnamed Kesadhátu, went forth that moment from the south gate and slew a great number of the enemy on the field of battle, and dispersed the residue that were not slain. And Kitti, the powerful Kesadhátu, and a certain fearful chief, Jagad Vijaya by name, rushed out from the north gate and slew a great number of the mighty men among the Tamils, and speedily destroyed the Tamil forces on that side. Thus did the Siphalese make a speedy slaughter of the forces of the Tamils, and put them all to flight in one day, and enter again the famous stronghold of Semponmári in triumph after that they had taken many horses and distinguished themselves by many deeds of valour.

And then he brought to subjection under him the hosts of the Kuntavará and the Kallar, the hosts of Goḷihala and the Maravars, the Vallakkuttára hosts, them that followed U'cena, the two hosts of Thaláyúru Náḍalvár and Kaṅgayár, the inhabitants of Thaláyúru Náḍu, the hosts of Kalahai Náḍu, the inhabitants of Thalayun Náḍu, and Kákan Náḍu,\*—all these Tamil hosts, yea, even all who dwelt on this side of the country from the village

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\* Kákannáḍu, Coconada.

Colláru unto the boundary of the Coḷa country did he bring into subjection under him. And Laṅkápura bestowed on them gifts and favours as he had done before.

268 Then the Vessas\* and Yavanas† brought presents unto him, which he received, and satisfied them also with many presents  
269 and favours (from his hands). Afterwards he gave Semponmári to Málava Cakkavatti, who had sought protection from him, and  
270 confirmed him in his own office. And he departed from thence and went again to Tiruvekambama, and from thence to Kurundañkuṇḍi.

271 Now, at that time Kalavaṇḍi Náḍálvár, who had become powerful, fought against Málava Ráyar, and took Muṇḍikkára.  
272 And when Málava Ráyar saw none other help for him, he came unto Laṅkápura and besought him, saying, "Be thou my  
273 refuge." Then Laṅkápura, who directed the affairs of the war, sent unto the principal officers, the two Kesadhátus, who were  
274 known to all men by the names Kitti and Loka, and to Gokaṇṇa the Daṇḍanatha,‡ and commanded them to seize upon Muṇḍik-  
275 kára and restore it to Málava Ráyar. And they went thither and fought a great battle with Kalavaṇḍi Náḍálvár, and drove  
276 him from that place, and killed many Tamils; and after that they had placed Málava Ráyar in his former office they returned and joined Laṅkápura.

277 Moreover, another chief, Puṅkoṇḍa Náḍálvár by name, went up to Siriyavala,§ and took it. And, tarrying there, he fought a  
278 great battle with Málava Cakkavatti and drove him to the village Jayaṅkoṭṭána, and forthwith took possession of Sempon-  
279 mári. And when Laṅkápura heard thereof, being a man of courage and great resolution, he made haste and left the fort of  
280 Anivalakki, and went to Tirivekambam with the intent to take back Semponmári; but Puṅkoṇḍa Náḍálvár having heard  
281 thereof, left Semponmári in great fear, and went up to Sirivala. And when the brave Laṅkápura arrived at Semponmári, Puṅ-  
282 koṇḍa Náḍálvár came thither to submit himself to him; but he changed his mind afterwards and returned to Siriyavala and showed not himself. And Laṅkápura pursued after him to that  
283

\* *Vessas*, Vaisyas. The agricultural and mercantile caste.

† *Yavanas*, the Moors or Arab descendants.

‡ A leader of a company or column of troops. I have sometimes rendered it by general or commander. From *Daṇḍa*, 'a column,' and *Nátha*, 'a leader or chief.'

§ "Sherevall," a fortified village of the Marudas. See Caldwell's *History of Tinnevely*, p. 214.

village, and compassed it, and began to assail it fiercely. Then 284  
 Puṅkoṇḍa Nádálvár sent messengers unto him, saying, "If now  
 I shall find favour in thy sight, then will I submit myself unto 285  
 thee ; but if not, I am overwhelmed with fear, and dare not do  
 so." And when Laṅkápura had heard the message he sent unto 286  
 him, saying, "Let him come hither without fear." And when 287  
 the message of Laṅkápura, who always spake the truth, came  
 unto him, he laid aside his fear and went before him. And the 288  
 great warrior bestowed many gifts and favours on him, and sent  
 unto Málava Cakkavatti and reconciled them to each other, and 289  
 then restored them, each to his former office, and himself went  
 to Neṭṭúr.

And after these things he repaired and built two tanks that 290  
 were destroyed at Rájasiha-Maháḷa and the famous village Válu-  
 gáma, and likewise also two tanks at Siriyavala and Perum- 291  
 payala, and caused the land to be tilled. And in the meanwhile 292  
 king Kulasekhara gathered together the forces of Tirinávela and  
 those also of his mother's brethren which were at Ten-koṅgu and  
 Vaḍa-koṅgu. And as he was skilled in devising means whereby 293  
 he might prevail against his enemy—namely, reconciliation and 294  
 the like—he won over many Tamils who had already submitted  
 themselves to Laṅkápura, and having an abundance of materiel,  
 he made ready for war. Then Laṅkápura, whose mind was ever  
 watchful, when he heard of this deed, caused all the treacherous 295  
 Tamils to be utterly destroyed, in obedience to the commands of  
 the king his master, that the wicked should not be spared. Now, 296  
 at this time, the great king sent Jagad Vijaya, whom no man in 297  
 all the land excelled in courage, with a great host of horsemen  
 and footmen that he might support Laṅkápura. And this mighty  
 warrior went over the great sea and arrived at Aṇivalakki. And 298  
 the famous Laṅkápura went out from Neṭṭúr to Aṇivalakki to  
 meet him, who had just then come thither ; and when he had 299  
 embraced him and spoken words of kindness and civility with  
 him, the victorious general returned to Neṭṭúr. And the fame of 300  
 his valour was spread abroad, and he departed to the place  
 Mudrannaddhána, and tarried there, as he was well acquainted  
 with the place. And he fought a battle at a place called Maṅ- 301  
 gala, and routed the enemy, and killed many soldiers, and took 302  
 alive only such as should have been taken, and seized many  
 horses that were left by the enemy on the field of battle. And 303  
 he departed from thence and went to Orittiyúru-Toṇḍama, and  
 fought a great battle with these chiefs, namely, Puṅkoṇḍa

- 304 Nádálvár, Silámeghara, and Añcukkotta Nádálvár; and by reason  
of his exceeding great and terrible skill he slew a great number  
305 of Tamils. And from thence he went to Sirivala and burnt the  
306 two-storied palace and fortress of Puṅkoṇḍa Nádálvár down to the  
ground, because he had not submitted to him, and departed from  
Tirikkánapper.
- 307 And in the meanwhile Jagad Vijaya went up to Neṭṭúr from  
309 Aṇivalakki, and departing from thence he destroyed the fortress  
Madhuram-mánavira, Patta-Nallúr, and Soranḍakkota, to which  
no man had access, and returned to Neṭṭúr and tarried there, and  
caused Alattúru Nádálvár and Culla Kaṅkuṇḍa Ráyar to submit  
310 themselves to him. And at one time when this powerful com-  
mander was at Patta-Nallúr, he sent messengers to Laṅkápura,  
311 saying, "It is needful for me that you should make haste and  
meet me at the river Síha, and you shall then of a certainty  
312 know all that I have to tell you of." And when Laṅkápura  
received the message he made haste and departed straightway  
313 from Neṭṭúr with his great army. And the forces of the enemy  
314 that were encamped at Tiruppálúr armed themselves and went  
out with a great number of horsemen, and fought fiercely against  
the enemy in the midst of the way. But the brave men, whom  
315 Deva-Laṅkápura and the other warriors led into battle, speedily  
brake their ranks and scattered the great host, like as the rays of  
316 the sun that dispel a thick darkness. Thus did Laṅkápura, the  
fury of whose might was like the fire at the destruction of the  
world, take Tirrupáli in a moment. And he abode in the self-  
same place.
- 317 And Jagad Vijaya, the commander, who was skilled in all the  
318 devices of war, defeated the forces of the Tamils of Pannaṭtak-  
kotta in battle, and took their strongholds and remained in the  
same place.
- 319 Then king Kulasekhara, who was an exceeding violent man,  
joined himself to Tugarádhiva Velár, Toṇḍa Mánar, Vírappe  
320 Ráyar, Nigaladha Ráyar, Kalaváṇḍi Nádálvár, and Kaṅgaya  
321 Ráyar, and armed a great number of his own fighting men, and  
322 came to the city of Rájiná fully prepared for war. And this  
mighty and terrible man commanded his great host to make war  
323 with Laṅkápura. And Laṅkápura, who was skilful in command,  
324 sent tidings of these things to Jagad Vijaya with a message,  
325 saying, "Come up quickly from one side, with your army in battle  
array, to join me, so that we may fight against the king Kula-  
sekhara and put him to flight." And when he had sent this

message he put his mighty army in battle array, and departed 326 from that place, and fought a great battle with the forces of the Tamils. And their forces were broken there, and they fled and straightway entered the city of Râjina,\* and shut the gates 327 thereof both small and great, and the towers also, and closed themselves therein with their king.

Then Gokaṇṇa Daṇḍanâyaka, Loka Kesadhātu, and Deva 328 Laṅkâpura, the foremost among the valiant men who pursued after them, joined themselves together and forced the western gates, 329 and battered the walls and towers (on that side). And Deva 330 Laṅkâpura and Gokaṇṇa Daṇḍanâyaka broke down the wall and the tower and entered in. Then Loka Kesadhātu, an exceeding 331 mighty chief, and haughty withal, thought within himself, saying, "By the way that others have opened shall I not enter." So he slew many men and cut down many horses, and brake 332 the southern gate and straightway entered the city. Then the 333 king Kulasekhara was overwhelmed with terror, insomuch that, leaving behind him even the clothes that he wore, he opened the 334 eastern gate and got out by the tower, and fled and escaped from the hands of the enemy by some good luck.

Then did they slay many soldiers of the Tamils, and take 335 many horses and much treasure also. And they rejoiced greatly 336 at their victory, waving their garments on high and leaping for joy, and clapping their hands together and making themselves merry.

And Laṅkâpura and Jagad Vijaya Nâyaka also, with the rest 337 of their valiant men, came up to Râjina.

Thus do the desires of those attain unto perfection, who have 338 gained merit (in former births) and are endued with great wisdom, who understand law and government and regard awful glory as a mine of wealth, and whose courage faileth them not, even as the moon increaseth day by day in the two bright weeks of the autumn.

Thus endeth the seventy-sixth chapter, entitled "An Account of the Capture of the City of Râjina," in the Mahāvansa, composed equally for the delight and amazement of good men.

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\* The Pâli text has *Râjinda*, which, I think, is a clerical error for *Râjina*. Cf. verse 321 and the concluding paragraph of this chapter.

## CHAPTER LXXVII.

1 **A**ND the king Kulasekhara fled from that place (Rájiná) in  
 2 fear, and took up his abode in the fastnesses of Toṇḍamána.  
 3 And the hosts of Víranukkar, Kakkola, and Madhurak-  
 4 kára came to Rájiná and told Laṅkápura everything concerning the  
 5 king Kulasekhara, and invited him to go to Madhurá. And Laṅká-  
 6 pura and Jagad Vijaya Náyaka went up to the city of Madhurá in  
 7 great splendour, and gave the city in charge to Vira-Paṇḍu, saying,  
 8 "This is the house in which thou wert born, and this was the  
 9 habitation of thy father," and themselves remained there. And  
 10 they sent unto these (chiefs and princes), namely, Sirivallabha  
 11 Rájá, Náráyana, Parakkama Paṇḍu, Vírappé Ráyar, Maṇṇaya  
 12 Ráyar, Senkuṇḍi Ráyar, another Vírappé Ráyar, and Kerala-  
 13 sīha Muttara, and gave ornaments to them and other gifts. To  
 14 Colagaṅgara, who had submitted himself unto Laṅkápura, they  
 15 gave the country Parittikkunḍi, which he had possessed aforetime,  
 16 and restored him also to his office. But Kalavāṇḍi Nádálvár, who  
 17 had come to Madhurá to submit himself, returned to his country  
 18 and showed not himself, saying, "I fear to show myself (lest  
 19 some evil befall me)." Therefore Laṅkápura went against his  
 20 country to take it. And the great warrior, whom no man could  
 21 resist, fought against him and put him to flight, and, as he had  
 22 great power and authority, he seized the country Alagvánagiri.  
 23 Then another Kalavāṇḍi Nádálvár, surnamed Súradeva, besought  
 24 the general that he would protect him, and prayed that that coun-  
 25 try might be given unto him. And Laṅkápura gave that country  
 26 to him who had entreated it. And then the great general went  
 27 up to the country of Kurumba Ráyar and brought him to submis-  
 28 sion, and Kaṅgayar also, and tarried in that district.\*  
 29 And that he might bring Nigaladha Ráyar also into submission,  
 30 the valiant general departed from thence to the place called  
 31 Tiripputtúr. And Nigaladha Ráyar gathered together his army  
 32 and joined himself unto the Cholian chieftains Akalaṅka Nádálvár,  
 33 Kaṇḍambi Ráyar, Malayagha Ráyar and Kiñcáratta Ráyar.  
 34 And he took their numerous hosts and a great number of  
 35 their horses, and went up and began a war against them, which

\* *Niyama*. The sense in which this word is used here is uncertain. I have rendered it "district." The Siphalese translators use the same word (*Niyama*), as they generally do when words of obscure meaning occur.

it was difficult to bring to an end. But at length he defeated the 20  
 hosts of the enemy and his allies and his footmen, and pursued 21  
 after them on the highway from Tiriputtúr until they came to  
 Pon Amarávati, a space of three leagues, which was, as it were,  
 one heap of flesh (by reason of the great slaughter of the  
 enemy). And the hosts of the Sinhalese utterly routed that great 22  
 army and entered Pon Amarávati. And they burned down the  
 three-storied palace that was built there; and many other houses 23  
 and barns also that were full of paddy\* did they burn down.  
 And this valiant commander, that he might calm the fear of the 24  
 inhabitants of the country, made a proclamation by beat of  
 drums (assuring them that he would protect them). And so he  
 brought the people under his authority and returned to Madhurá.

Now at this time the king (Parakkama Báhu) sent forth com- 25  
 mandment—and his commandments were urgent—that they  
 should make ready to hold the festival of the coronation of the  
 prince Vira Paṇḍu. And when Laṅkápura received the king's 26  
 urgent command he began forthwith to make ready for the cere-  
 mony of coronation. And he appointed Málava Cakkavatti and 27  
 Málava Ráyar and Thalayúru Náḍálvár, men of the Lambakaṇṇa  
 race, to perform the duties of the office of Lambakaṇṇa.† And he, 28  
 whose authority no man dared to resist, caused proclamation to be  
 made by beat of drums throughout the kingdom, and commanded 29  
 all the chieftains of the Paṇḍu kingdom to gather themselves  
 together, arrayed in all their robes and ornaments, and attended  
 by all their followers. And he caused the prince to be anointed 30  
 duly in the temple which stood at the northern gate of the palace 31  
 of the former kings, and which aforetime had been honoured with  
 the sound of the drums of victory. And the famous general  
 then caused the prince to go round the city in state.

In the meanwhile the king Kulasekkara, who had fled to the fast- 32  
 nesses in the mountains of Toṇḍamána, brought Toṇḍamána over  
 to his side. And, taking his (Toṇḍamána's) forces and his own hosts 33  
 with him, and one Anujívi Samiddha, a man of great and terrible  
 might, he went forth from the fastnesses in the mountains and 34  
 attacked the stronghold Maṅgala, and fought a great battle there 35  
 with Maṅṅaya Ráyar and Sepkuṇḍi Ráyar, who had submitted 36  
 themselves to the Sinhalese, and took that fortress and so held it.

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\* Rice in the husk.

† *Lambakaṇṇa-dhuraṇa*. This was probably some office connected with the  
 ceremonial at the crowning of kings, and which the nobles of this race had to  
 perform.

Then Laṅkápura, when he had found out for certainty how  
 37 things stood, thought to himself, saying : “ This king, our enemy,  
 must I drive away from that place also, and not return thence until  
 I have cleared of all its enemies that country of rocks and  
 38 mountain fastnesses.” So saying, he departed from the city of  
 Madhurá and went and fortified himself near Maṅgalakoṭṭa.  
 39 And then he carried on a great war with the brethren of the wife  
 of Toṇḍamána, who held the stronghold Vellinába with a great  
 host, and with the Vellár Kallakka and Munayadha Ráyar and  
 40 Kalinga Ráyar. And the famous man seized that fortress and slew  
 41 many Tamils, and then took Sivaliputtúr,\* and remained there.  
 42 Now at that time the king Kulasekhara, his rival, gathered  
 43 together the forces that were at Tirináveli, and sent messengers to  
 his mother’s brethren and obtained the forces also of Ten Koṅgu  
 44 and VaḍaKoṅgu ; and as he had now a great army he commanded  
 them all to remain at their posts at the fortress Sántaneri.  
 45 Then Laṅkápura and Jagad Vijaya Náyaka commenced forth-  
 with to march on the way thither that they might take that  
 46 fortress. But the king Kulasekhara, who was skilful in devising  
 devices, caused the bund of a great tank to be cut that so he  
 47 might stop the way of the enemy. And when the mighty Laṅká-  
 48 pura heard thereof he bethought himself, saying, “ The sight of  
 an empty tank forebodes not good to one who is on his way to  
 fight a great battle.” And as there was a great host with him  
 49 he forthwith caused the breach to be built up, and then went  
 up against that stronghold with great power and might, and  
 50 fought a great battle and took it. And he slew Kalakka the  
 Velar and many other Tamils, and took many Tamils also and  
 51 horses captive. And straightway from thence he entered the  
 two villages of Toṇḍamána, called Sirimalakka and Kattala.  
 52 And Sirimalakka he burnt to the ground and left nothing but the  
 name thereof, because he had heard that Parakkama Paṇḍu  
 53 was slain there.† And departing from thence the famous general

\* Sirivilli-puttúr. Caldwell’s History of Tinnevely, pp. 61, 110, and 113.

† The second part of verse 52 runs thus in the revised original :—*Katvá Parakkama Paṇḍu Rájá etthágato iti*, which makes no sense either in itself or with the context. The literal rendering of it would be, “ Having made king Parakkama Paṇḍu had come here.” The Sinhalese translators have not translated this passage in the body of the work, but have, in a corrigenda prefixed to it, given the literal translation with a remark that it looks like a superfluous passage in the place. The fact, I think, is that a slight clerical error has altered the sense of a most important passage. I have, therefore, translated the passage, taking the true reading to be *Sutvá Parakkamo Paṇḍu*

went up to the village Coḷakulantaka and tarried there some time.

And the king Kulasekhara went up himself to a place called 54  
Palaṅkoṭṭa,\* together with his two uncles and their armies and  
many horses. And chieftains also of Cola and their hosts took he  
with them, namely, Akalaṅka Náḍálvár and Pallava Ráyar and 55  
Malayappa Ráyar and Kaṇḍamba Ráyar and Kincáratta Ráyar, 56  
who was a mighty and powerful man ; and also Kalaváṇḍi Náḍálvár 57  
with his force, and Puṅkoṇḍi Náḍálvár at the head of his host.  
And as he had by this means waxed very powerful, he resolved 58  
that he would this time prevail against his enemies, and com- 59  
manded his great army to remain at Paṇḍu Náḍukoṭṭa and U'riyeri.

Then Laṅkápara and Jagad Vijaya Náyaka proceeded from 60  
the village Coḷakulantaka to give them battle. And they 61  
ordered the things in such a manner that the enemy's forces that  
had entered within the two great fortresses cared not to fight in the  
open field. And so they raised a strong fortification on the upper 62  
side of the tank in the village U'riyeri, and remained in it at night.  
And the forces of the enemy that were in the two strongholds broke 63  
forth and went up to the place where the king Kulasekhara was.

Thereupon Laṅkápara and Jagad Vijaya Náyaka, men who 64  
were skilful to seize their opportunity, went up to Palaṅkoṭṭa.  
And these heroes fought a terrible battle with the king their 65  
rival, and slew many strong men and took many horses, and 66  
straightway drave king Kulasekhara and took Palaṅkoṭṭa. And  
from thence they went up to a certain (chief), Tuvarádhipa 67  
Velára by name, and took possession of the horses and elephants  
that he had delivered over to them of his own accord. But when 68  
they heard that King Kulasekhara had gone up to Madhurá,  
they resolved to expel him out of that place, and departed from  
thence, and went up to Adharaṭṭeri. And there they brought 69  
Nigaladha Ráyar over to their side, and bestowed on him many

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*Rájd ettha hato iti.* The reason why Sirimalakka, out of the two villages of  
Toṇḍamána that had been entered into, was particularly selected to be burnt  
down completely becomes now obvious, namely, because it was there that  
Parakkama Paṇḍu (father of Vira Paṇḍu), who had solicited the aid of  
Parakkama Báhu, had been slain.

Subsequent to writing the foregoing note I have found out that my conjecture  
and amended reading are correct. See variant at foot-note of the text in  
chap. LXXVI, verse 86, where the line occurs exactly as I have amended  
it here. It is evident that the line must have been displaced by some  
careless copyist, whose copy must have been followed by other transcribers.

\* Palamcottah, the modern name.

- 70 gifts and favours. And as they yet went forth from that place the  
king Kulasekhara was filled with fear and entered the Coḷa country.
- 71 And after this Laṅkápura commanded the officer Jagad Vijaya  
72 Náyaka to remain at the place called Patta Nallúr, and he  
himself went at the head of his army to Tirukkánupper.
- 73 And King Kulasekhara obtained favour in the sight of the  
Cholian king by reason of his entreaties and his cunning.  
And at the command of that king he took the army and the  
horse of Pallava Ráyar, and these chiefs of the forces of the  
74 Uccaṅkuṭṭha country ; namely, Inandapada and Toṇḍamána,  
75 Rájá-Rájakaḷappa and Pattá Ráyar, Kaṅga-koṇḍakalappa Ráyar  
76 and Nakará Nibilupádi Ráyar, Niccavinoda Mánava Ráyar and  
the brave Narasiha Padma Ráyar, Sekíra Padma Ráyar and  
77 Rájiná Brahmahá Rájá, Mádhava Ráyar and Nigaladha Ráyar,  
78 Coḷa Konára, Chandah Brahma Mahárájá, and Coḷa Nirikka  
79 Ráyar. He also took Niyaráya and Kappincimpekula, Mádhava  
80 Ráyar and Kaṇḍuveṭṭi, Koṅgamangala Náḍálvár and Akalaṅka  
81 Náḍálvár, Kaṇḍamba Ráyar, Kílamaṅgala Náḍálvár, and Visála  
Muttu Ráyar, and all their horses, and sent them to Toṇḍi  
and Pása.
- 82 And when Laṅkápura heard of these things he resolved  
83 to destroy them so that their name only may be left. And so he  
commanded Jagad Vijaya Náyaka to remain at Madhurá, and  
84 himself departed from Tirikkanapper and came to the city of  
Kiḷe Nilaya, on the utmost border of Madhurá. And then the  
85 hosts of the Cholians went against him in great force. But  
Laṅkápura defeated them and strewed the road to a space of  
about four leagues with the dead bodies of the slain. And he  
slew many soldiers, even those that cast themselves into the sea,  
86 and made the water thereof red with the blood of the enemy.
- 87 And he took many horses and Tamils also, and carried Rájinda  
Brahmahá Rájá, Nandi Padmara, and Coḷa Konára also, captive.
- 88 Moreover, the mighty general burnt Vaḍa Maṇamekkuḍi and  
89 Maṇamekkuḍi and Mañcakkuḍi also, even to the ground. And  
seven leagues distance also of the Coḷa country did he burn down  
90 with fire. And when he had thus rid himself of the Cholians he  
returned thence and entered the village Velankuḍi that belonged  
91 to Nigaladha Ráyar, and sent a message unto him that he should  
come thither. But he had already gone over to the king Kula-  
92 sekhara. And when he had joined himself unto him, and his  
93 forces unto those of Silámeghara and Akalaṅka Náḍálvár and  
Kaṇḍamba Ráyar and Malayappa Ráyar and Visála Muttu Ráyar

and Kalavánda Náđálvár and the forces of Tirináveli and 94  
 Puṅkoṅḁa Náđálvár, he waxed very powerful, and went forth to  
 Pon Amarávati to fight a great battle.

But when the powerful Laṅkápura had heard of these things, he 95  
 made haste and departed from Velapkuḁi that he might subdue  
 the king, his adversary. And the mighty and terrible general came 96  
 forth from five sides and fought a great battle with the hosts  
 of the enemy, and defeated and scattered them in an instant.  
 And he slew thousands of Tamils, and took many horses, and put 97  
 the king Kulasekhara to flight.

Then Nigaladha Ráyar feared greatly and sent unto him, 98  
 saying, "I pray thee take away all my treasures and my horses, 99  
 and forgive me this mine offence." And when this message was  
 brought to Laṅkápura he returned answer, saying, "Of a surety 100  
 shouldst thou have obeyed my command. There is no need to  
 me of thy treasures or of thy horses; but fear not, and present 101  
 thyself before me." And when he heard this he presented him-  
 self before Laṅkápura. And when Laṅkápura saw him, he gave 102  
 him gifts, and his country, and much treasure also wherewith to  
 build his house that was burned down with fire.

And the famous general departed from thence and returned 103  
 to his place, and delivered the whole of that country from  
 the enemy. And he commanded that the Kahápaṇa coin, bear- 104  
 ing the superscription of King Parakkama,\* should be used  
 throughout the country, and gave over that kingdom to the 105  
 prince Víra Paṇḁu. And the men and horses and elephants 106  
 that he had taken in great numbers from the countries of Coḁa  
 and Paṇḁu he sent straightway to Síhala.

Then the King Parakkama Báhu, the lion of kings, founded 107  
 the fruitful village Paṇḁu Vijayaka, to be a witness of his  
 conquest of the Paṇḁu country; and because that he was always 108  
 a lover of charity he gave it to the Brahmans (to be held by  
 them) for ever.

So triumphs Parakkama Báhu, the chief of the race of kings, 109  
 whose power and might are infinite. And so bears he rule alone  
 over the earth that the ocean boundeth by the supreme power  
 that he possesseth to discern right and wrong.

Thus endeth the seventy-seventh chapter, entitled "The  
 Conquest of the Paṇḁu Country," in the Mahávaṇsa, composed  
 equally for the delight and amazement of good men.

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\* These coins are still found.

## CHAPTER LXXVIII.

1 **A**ND thus did Parakkama Báhu, after that he had been  
 2 anointed king, establish order throughout Laṅká. And  
 3 being skilled in policy, he was desirous to further the  
 4 religion of the Master, which he loved greatly, and which was his  
 5 chief purpose in establishing the kingdom. In the villages that  
 6 were given to the Order, purity of conduct among priests consisted  
 7 only in that they supported their wives and their children.  
 8 Verily there was none other purity except this thing.\* Neither  
 9 was there any unity in the performance of the offices of the  
 10 church ; and those priests that walked a blameless life cared not  
 11 even to see each other. And when the king saw these things  
 12 he was minded first to reconcile the monks of the three Frater-  
 13 nities to each other that he might thereby promote the welfare of  
 14 the religion of the Conqueror. And as the king Dhammásoka  
 appointed Moggaliputtatissa (to be the chief of the Council of  
 Elders that was held in his reign), so also did this lord of the  
 land appoint the elder Mahá Kassapa (to be the chief of the  
 Council of Elders that he held). He was learned in the three  
 Piṭakas and knew the Vinaya wholly, and was like unto a  
 solitary light in the succession of the elders, waiting long for  
 the unity of the church. And the elder Nānapála, with his  
 disciples who dwelt in Anurádhapura, did the king invite to the  
 city of Pulatthi ; likewise also the priests who dwelt at Saphara,†  
 and the elder of Nágindapalliya, together with the elder Mog-  
 gallána and all the other priests who dwelt in the country of  
 the sub-king, and those of the three Fraternities who dwelt in  
 the Rohaṇa with the great elder Nanda of the Selantaráyatana  
 Vihára as their chief. After that the ruler of the land entreated  
 the priests of the Mahá Vihára that they should be reconciled to  
 each other. But many priests consented not to be united, inas-  
 much as the lewd brethren prevailed (in the church) and the  
 breach was from old time. And some departed to other countries,  
 and others took off their robes, and many wished not even to  
 sit (with their brethren) in the hall of judgment. And then

\* A piece of scathing satire that is not met with elsewhere in the sober pages of the "Mahávaṇsa."

† Sapparagamuva? In the Siphalese translation it is rendered "other countries."

they began the great trial; and very hard were the questions that had to be determined therein. Verily, it seemed as if the endeavour to accomplish this unity was like unto the endeavour to raise the Mount Meru. But the king was a just man 15 and partial to none, and resolute withal. And he encouraged the priests, and with much labour prevailed on them to consent. And when the questions arose for their judgment, 16 he caused the priests, over whom Mahá Kassapa was chief, to solve them. And that these judgments may be accepted (by 17 them whom they concerned), he joined unto himself the great doctors learned in the three Piṭakas, and caused the priests, whose 18 causes could be remedied, to be restored, according to the provisions of the law, to their purity; and thus did he bring to pass the unity of the priests of the Mahá Vihára Fraternity. And he 19 caused the robes to be taken off of those priests that were reputed evil, and gave them high offices, saying, "Let them not destroy religion for the sake of lucre." And in this manner did he effect 20 with great labour the purity of the Mahá Vihára.

And the Abhayagiri brethren, who separated themselves from the time of the king (Vattagámani) Abhaya, and the Jetavana 21 brethren that had parted (from the Mahá Vihára brethren\*) from the days of the king Mahásena, and taught the Vetulla 22 Piṭaka and other writings as the words of Buddha, which indeed were not the words of Buddha, and set their faces against order and discipline,—these brethren did the king endeavour to re- 23 concile to the brethren at the Mahá Vihára Brotherhood, who abounded in all virtue, like unto the uniting of glass with precious stones. But the Jetavana brethren, because that they were devoid 24 of piety or other stable virtue, cared not, even then, to regard the commandments of Buddha, notwithstanding the majesty of the great priesthood and the king. Nevertheless the righteous king 25 caused inquisition to be made by them who had knowledge of the laws, and not even one priest was found who preserved the state in which he had been ordained. And many of these priests 26 did he cause to return to the life of novices, and from others of them that were reputed evil did he cause their robes to be taken off; and to them he gave offices of much profit. Thus did the king, 27

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\* The Theriyá, or the Mahá Vihára Fraternity, was the oldest and most venerated body of priests in Ceylon, and was regarded as belonging to the line of apostolical succession from Mahinda, and its doctrines and precepts were considered orthodox. The Abhayagiri and Jetavana Fraternities were seceders.

after spending much time and labour, bring about the purity and unity of the church and restore the priesthood to the place that they held in the days of Buddha.

28 And every year did this noble-minded king conduct the priests  
to the brink of the river and cause them to stay in the park, and  
29 minister unto them together with his officers. And he caused  
boats to be fastened securely in the middle of the river so that  
they moved not, and built thereon a beautiful hall of comely  
30 proportion, in which he made the priests to perform the service  
of the ordination, after that he had presented them with robes  
and divers other things that were necessary for priests.

31 And as he was minded to build great vihāras, wherein the  
priests that had increased by many hundreds in number might  
32 dwell in comfort, he built the great Vihāra called Jetavana, as if  
33 he displayed before men's eyes the magnificence of Jetavana.\*

And then he caused eight stately houses of three stories each to  
34 be built for the elders, who observed the utmost discipline but  
dwelt in houses; and for the use of the elder Sāriputta, a priest  
steadfast in discipline, a mansion of great splendour containing  
35 many halls and chambers; about seventy image-houses of three  
stories, hard as the rock, to which nothing can be compared, and  
36 adorned with images; seventy-five rooms for dormitories and an  
37 equal number of long halls; one hundred and seventy and eight  
38 lesser halls; four and thirty gates; two rooms for books; buildings  
with pinnacles and caves; many halls adorned with the images of  
39 Gods and Brahmas, and flowers and plants painted thereon; a  
Tivaṅka† house for the Tivaṅka image, wholly made of brick and  
40 mortar, and pleasant to the eye; a round temple of the Tooth-relic  
41 built wholly of stone and adorned with beautiful pillars, staircases,  
walls, and such like, and ornamented with rows of figures of the  
lion, the kinnara ‡ and the haṅsa, § and covered with many terraces,  
42 and surrounded with divers kinds of latticework; three preaching  
halls; one cetiya; eight covered walks of great length; one refec-  
43 tory hall of great length and breadth; eighty and five fire rooms  
for fire-places, || covered with tiles; and one hundred and seventy  
and eight closets for water,—all these did he cause to be built.

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\* The famous monastery in which Buddha generally resided.

† I believe a three-sided house for a three-sided image is meant here.

‡ A demi-god with the body of a man and the head of a horse.

§ The sacred swan.

|| Rooms in which fires are kept for the purpose of warming the body, boiling water, &c.

And when he purified the church, he cleansed the priests of 44  
 their defilements within ; and, that he might purify them from 45  
 their uncleanness without, he caused spaces\* to be inclosed with 46  
 stones for bathing, that so they might bathe themselves freely in  
 water during the time of great drought. (And these were their  
 names), the Round bath, the Cave bath, the Lotus bath, the Pure  
 bath, and others, adorned with pillars and staircases and places .  
 for standing upon; and such like ; and the great king caused many 47  
 walls to be built round about them. Thus did the whole College 48  
 of Jetavana consist of five hundred and twenty houses.† And  
 the king provided all things that were necessary for the main-  
 tenance of the priests, and caused the Order to dwell therein.

And the king of the royal race built there the A'láhaṇa Pariveṇa,  
 which was approved of all men, on a situation that fulfilled every 49  
 condition that was necessary for the life of a monk, namely,  
 that it was not too far from dwellings (nor yet very near unto  
 them), and such like. He caused a stately house of three  
 stories to be built for the Elder there, with halls of exceeding  
 great beauty and many rooms of great splendour, and adorned 50  
 with a roof of pinnacles. And he built there forty long halls  
 and an equal number of closets for water, and eight lesser halls, 51  
 and six gates, and thirty-four rooms for fire-places, and two great 52  
 walls, and the Subhadda Cetiya and the Rúpavatí Cetiya also. 53  
 He made also a beautiful image-house with five stories, that 54  
 contained the likenesses of gods and Brahmas and other beings,  
 and workmanship of flowers and plants, and adorned with  
 pinnacles and caves, and inner rooms, halls, and chambers,—an  
 image-house, which bore worthily the name of Laṅká-Tilaka,  
 which signifieth the jewel of Laṅká.‡ And he made there a 55  
 standing image of Buddha of the full size, which was delightful 56  
 to behold, and called it Laṅká-Tilaka. Likewise also he built  
 an Uposatha house of twelve stories, Baddhasímá Pásáda by  
 name, that consisted of rooms like cages,§ with pointed roofs  
 and many chambers and halls and great rooms also.

\* *Nahána-kottha.*

† The buildings enumerated here appear to be more than five hundred and twenty. It is probable that the total given excludes buildings other than houses.

‡ Lit. 'the Tilaka of Laṅká.' Tilaka in composition is generally used in the sense of pre-eminence. It is the mark made with coloured earth, &c., to denote a religious sect, or for the purpose of adornment.

§ *Paṭṭjara-geha*, lit. 'cage-rooms.'

57 And that he might cause the bounds (Símá)\* of the Uposatha  
 58 house to be determined, the king arrayed himself in all his royal  
 ornaments and approached the vihára, like the king of the gods,  
 together with his ministers and the women of the king's house-  
 hold, and with a great host of men and chariots. And being  
 59 exhorted thereto by the great Order, with Mahá Kássapa for  
 60 their head, the lord of the land held the plough of gold that was  
 61 yoked to the state elephant, by the handle thereof, and walked  
 along the bounds making furrows on the ground amidst the  
 great feast, when joyful songs of praise and sounds of music and  
 shouts of joy were heard so that the four quarters rang again.  
 And many people followed him, carrying parasols and innumera-  
 ble flags and golden caskets and pots and other precious things.  
 62 And that all doubts might be removed concerning the former  
 consecrated limits, the Order, who dwelt in divers places, first  
 63 erased those limits,† and, by the way that the king's plough had  
 taken, they duly proclaimed the bounds in agreement with the  
 words of the law, and with all the conditions that were needful  
 to make their doings to be of force.

64 Thus he set three Khaṇḍa Símás and one Mahá Símá ; and the  
 stones that marked the bounds thereof stood on the eight quar-  
 65 ters, beginning from the east, at these distances from the Laṅká-  
 66 Tilaka (image) house ; namely, forty and four, forty and nine,  
 thirty and eight, thirty and six, thirty and five, fifty and seven,  
 forty and five, and sixty and six yaṭṭhis, each in their order,  
 67 reckoning the yaṭṭhi at five cubits. The stone that marked the  
 bounds on the south side was forty and eight yaṭṭhis from the  
 68 Gopála Pabbata. The stone that marked the bounds on the north  
 69 side was fifty yaṭṭhis from Vijaḍdhara Lena. And these stones  
 70 marked the bounds of the Mahá Símá. And the Baddha Símá  
 71 was inclosed within a space, the length whereof was fifteen yaṭṭhis  
 72 and the breadth thirteen from the Baddha Símá Pásáda (Uposatha  
 house). And within the Khaṇḍa Símá Málaka was inclosed yet  
 another Símá, the length whereof was fifteen yaṭṭhis and the  
 breadth six yaṭṭhis. Likewise also the Baddha Símá at the  
 Elder's palace was eighteen cubits in length and twenty cubits in  
 breadth. And the king gave this vihára (Baddha Símá Pásáda),  
 with all the furniture thereof, to the priests.

\* *Símá* is a duly consecrated boundary round a vihára, or the area within  
 it, where only an ecclesiastical act can be lawfully performed.

† Lest this limit should encroach on any other duly consecrated limit  
 already existing, which would make this one invalid.

In the same manner also did this chief of men build the 73  
 Pacchimáráma. And with about twenty-two Parivenas that 74  
 belonged thereto there were an equal number of two-storied 75  
 halls of great length, twenty rooms for fire-places, forty and  
 one smaller houses with two stories, thirty and five closets for  
 water, one hall for preaching, and ten gates. This vihára also,  
 with the furniture thereof, he gave to the priests.

And this ruler of men built likewise the Uttaráráma, nigh unto 76  
 the Mahá-Thúpa, after that he had caused the rock that was there 77  
 to be hewn out. And when he had finished all the work he caused  
 cunning workmen to make three caves in the rock, namely, the  
 Vijjádharma Guhá ('the cave of the spirits of knowledge'), the  
 Nisinna-pañimá-Lena ('the cave of the sitting image'), and 78  
 the Nipanna-pañimá-Guhá ('the cave of the sleeping image').

And by the greatness of his own royal might only, without 79  
 any help\* from the gods or the sanctified spirits, the lord of the 80  
 land built the great Thúpa, one thousand three hundred cubits 81  
 round about. It was the greatest of all the Thúpas, like unto  
 another Kelása; and it was called the Damiḷa-Thúpa, because  
 that the Damiḷas, who were brought hither from the Paṇḍu  
 country after it had been conquered, were also employed in the  
 building thereof.

He also built in the branch city of Rájavesi Bhujanga the 82  
 Isipataṇa Vihára, which was the delight of the holy monks. And 83  
 it consisted of one Dhátugabbha† and three image-houses of  
 three stories each, with precious images adorned with beautiful  
 work, and a two-storied stately house of fine workmanship, and 84  
 two long halls, and four gates, and eight small halls, and a hall 85  
 for preaching, a covered path, and eight rooms for fire-places,  
 and six closets for water, and a beautiful inclosed space for 86  
 bathing made all of stone, and one Símá wall, and a park for  
 the use of the whole Order.

Likewise also at the branch city of Síhapura the lion-hearted 87  
 lord of the land built the Kusinára Vihára. In it also there were 88  
 a Dhátugabbha and three image-houses of three stories each,

\* *Iddhi*, generally 'power.' But as an indirect allusion is made here to the help that Duṭṭagemunu (Duṭṭhagamani) is said to have received from gods and arhats in the building of the Ruvanveḷi Séya (Ratanaváluka Cetiya), I have rendered it by the word 'help.' And, indeed, that is really what the author means here.

† *Thúpa*, *Cetiya*, or *Dhátugabbha* are pagodas containing relics. The terms *Cetiya* and *Thúpa* are, however, generally applied to *Dhátugabbhas* (*Dágobas*) of extraordinary dimensions.

· six walls of great length, and a hall for preaching, a covered  
89 path, sixteen lesser halls and three gates, eleven closets for  
water, and six rooms for fire-places.

90 King Parakkama Báhu built also the Véluvana Vihára at the  
91 branch city of Vijita. In it there were three image-houses of  
three stories each, with beautiful images and paintings, a Thúpa  
92 and a covered path, a two-storied house and four gates, four halls  
93 of great length and eight lesser halls, one refectory, one hall for  
preaching, seven rooms for fire-places, and twelve closets for water.

94 And at the distance of one league from each other the ruler of  
95 men built the Gávuta Viháras,\* containing beautiful image-  
96 houses, gates, walls, and halls for preaching. And for the  
convenience of all priests who loved a solitary life and practised  
the Dhutangas † he built the vihára called Kapila. In it also  
there were a mansion of great excellence with two stories, a  
covered path of great length, four halls, and four houses with  
two stories each.

97 And for Kapila, the ascetic, he built a dwelling shaped like an  
98 eagle and adorned with divers works of art and ornamented with  
peaks and such like. There were besides four smaller stately  
houses and three closets for water ; and these viháras also, with  
the furniture thereof, did he give unto the priests.

99 And he sent a minister to repair the viháras of Anurádhapura  
100 that the Tamils aforetime had destroyed, and which many kings  
before him had not assayed to restore because of the hardness of  
101 the work, namely ; the Ratanaváluka Thúpa, one hundred and  
twenty cubits in height ; the Abhayagiri Thúpa, one hundred and  
102 forty cubits ; the Jetavana Thúpa that reached one hundred and  
sixty cubits in height ; and the great Maricavaṭṭi Thúpa that  
103 reached eighty cubits in height. These three Thúpas ‡ that the  
Tamils had destroyed were covered with great trees in which  
104 lurked tigers and bears. And because of the great heaps of  
bricks and clay and the thickets of the forest no man was able to  
have access thereto. And after that he had caused the forests to  
105 be cut down and the Thúpas to be built up in good order and  
106 plastered, he caused the yards of the Cetiyaas to be cleansed.

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\* Lit. 'the league viháras.' These were built at one league's distance from each other between the three branch cities and the chief city. See chap. LXXIII, v. 154.

† Certain rules of practice adhered to by austere monks.

‡ Evidently a *lapsus* for four ; or, perhaps, the writer meant only the first three.

And the Cholians had destroyed the Lohapásáda, a building one hundred cubits square and an equal number of cubits in height.\* But the king caused all the one thousand and six hundred pillars to be set up, and the building to be rebuilt with all the stories thereof adorned with hundreds of rooms and pinnacles and rows of windows with lattice. And a marvellous work it was. 107 108

The sixty great palaces that were called Sepañnipuppha and the ruined palace Mahinda-Sena, with numerous Símá walls and Pariveṇas also, did he rebuild. And he caused an alms-hall also to be built, and made provision for the giving of alms. The Thúpárāma also and other old Pariveṇas he caused to be repaired. And he also caused repairs to be made in sixty and four Thúpas at Cetiyaḡiri and its old places. 109 110 111 112

Seeing then that even those men that are the most enlightened are moved by the one great desire for the performance of deeds of merit, notwithstanding that they stand secure in the height of their greatness, what wise man in this world will be negligent in good works that promote the happiness of all beings? 113

Thus endeth the seventy-eighth chapter, entitled "The Building of Vibáras," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

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## CHAPTER LXXIX.

**T**HE king being desirous that all needful things for the comfort of the people of the city should be made easy for them, caused gardens to be planted in divers places. 1

And he who was the delight of the people caused a garden called Nandana ('Delight') to be planted, and adorned it with many hundreds of fruit trees and flower trees. And being full of zeal, the king planted cocanut, mango, jak, areca, palm, and such like trees, about one hundred thousand of each kind, and bestowed that great garden, to which he gave the name of Lakkhuyyána, which signifieth the garden of "One hundred thousand," on the Order, to be by them enjoyed in common. And in that same garden he made two pleasant ponds of stone with recesses, so that the priests might bathe themselves freely therein 2 3 4 5

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\* Lit. "one hundred cubits on each side, one hundred cubits wide and an equal number in height."

- 6 in the time of drought. And the lord of the land caused the  
 Dípuyyána also to be planted, a garden shining with great  
 beauty, wherein he might rest in the daytime and commune with  
 7 himself. And he planted these gardens also; namely, the  
 Mahámeghavan' Uyyána, the Cittalatávana, the Missaka Uyyána,  
 8 the Rája 'Náráyana, the Lanhá-Tilaka, the Tilokanandana, the  
 9 Vánarákara, the Nayanussava, the Manohara, the Nimmitapura,  
 10 the Jañghábhára, the Puññavaddhana, the Saṅsáraphala, the  
 11 Phárusaka, the Sálipota, the Somanátha, the Thánakoñkaṇa, the  
 12 Uttarakuru, the Bharukaccha, the Pulacceri, the Kṣákara, the  
 Pañḍavávana, the Rámissara, the Sámisantos' Uyyána, the  
 13 Cintáman' Uyyána, and the Pacur' Uyyána.
- 14 In many villages and towns in the king's country he built  
 ninety and nine new Thúpas. And he caused the breaches in  
 seventy and three Dhátugabbhas to be repaired and plastered.  
 15 Six thousand and one hundred old image-houses did he repair,  
 16 and rebuild three hundred old image-houses. He caused four  
 hundred and seventy-six images of divers kinds to be made, and  
 17 planted ninety and one Bodhi trees. He made also two hundred  
 18 and thirty houses wherein the priests of the four quarters might  
 rest in their journeys to and fro. He caused fifty and six halls  
 19 for preaching to be made, nine covered paths, one hundred and  
 forty and four gates, one hundred and ninety-two covered altars for  
 20 offerings of flowers, sixty and seven walls, thirteen deválayas,  
 twelve árámas for the use of priests that were strangers, and  
 21 two hundred and thirty halls for strangers. And the king  
 caused to be repaired twenty and nine halls for preaching, thirty  
 and one caves in the rock, and five viháras with their gardens,  
 22 and fifty and one halls for strangers, and seventy and nine decayed  
 deválayas.
- 23 And this most excellent of men caused many tanks and  
 channels to be built in divers places, that so he might put an  
 24 end to the calamity of famine from among men. And the lord  
 of the land built a stone wall and stopped the course of the  
 25 Káraganga, and turned the wide flow of the waters thereof by  
 26 means of the great channel A'kásagangá,\* and built that famous  
 27 king of tanks which was known (unto all men) as the Sea of  
 Parakkama, and which was like unto a second sea, wherein was  
 water perpetually, and an island shining with a royal palace  
 28 of great splendour. Likewise also he built the great tank

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\* 'The celestial river.'

Parakkama Taláka,\* in which was a stone conduit of one hundred cubits, hard of access to men; and also the tanks Mahinda Taláka and Ekáha Vápi † and Parakkama Ságara ‡ and 29 Koṭṭhakabaddhanijjhara and Khudda Vápi.§

In divers other places did the chief of men construct one thousand four hundred and seventy and one lesser tanks; and in three hundred tanks did the lord of the land cause an equal number of stone conduits to be made. And many old and decayed tanks also did he cause to be repaired. 30 31

The great tank Mañihíra, the tank Mahádáragalla, the tanks Suvanna Tissa, Dúratissa, Kálavápi, Bráhmaṇagáma, Nálikera- maháthamba, and Raheha; likewise also the tanks Giritaláka, Kumbhíla-sobbha, Káṇavápi, Paḍivápi, the tank of Kaṭigáma, the tank Pattapásána, the tank Mahaṇṇa, the tanks Mahánáma- matthaka and Vaddhana; the tanks Mahádatta, Káṇagáma, Víra, Válahassa, Suramána; the tanks named Pásáṇagáma and Kálavalli; the tank Káhalli; and the tanks Aṅgagáma, Hilla- pattakkhaṇḍa, and Madagu;—these decayed tanks did the king restore to their former state; and also four hundred and sixty- four smaller tanks that had gone to decay. 32 33 34 35 36 37 38 39 40

And in about one thousand three hundred ninety and five tanks did the king, who knew the condition thereof, repair the breaches and make them exceedingly durable.

And the king built the channel by name Gambhíra that issued from the floodgate Makara in the Sea of Parakkama; likewise also the great channel Hemavati that issued from the selfsame floodgate towards Mahámeghavana; the famous channel known as Nilaváhini that issued from the sluice Málattípuppha of the same (Sea of Parakkama); also the channel Salalavati that issued from the sluice Kílákaruyyána; the great channel Vettavati that proceeded from the famous sluice Vettavati; the channel Tungabhadda that proceeded from the sluice on the south side; likewise also the channel Mangalagangá from the sluice Mangala; the channel Campá from the sluice at the gate Caṇḍi; the Sarassati that issued from the tank Toya and poured out the waters thereof into the tank Puṇṇavaddhana, from the west side whereof proceeded the channel Veṇumati, and also the channel Yamuná that proceeded towards the west, and Sarabhu that proceeded towards the north; the channel Candabhága 41 42 43 44 45 46 47 48 49

\* 'Parakkama's lake.'

† 'The lake of one day.'

‡ 'The little tank.'

§ 'Parakkama's sea.'

which passed through the middle of Lakkhuyyána, and the channel  
 50 Nammadá which flowed by the corner of Jetavana Vihára ; the  
 channel Nerañjará that proceeded from the same tank towards  
 the north side ; the channel Bhágirathí that proceeded from the  
 51 tank called Anotatta ; the channel A'vattagaṅgá that proceeded  
 therefrom towards the south side ; the channel Tambapaṇṇi that  
 52 proceeded towards the north from the tank Ambála ; the channel  
 Aciravatí that proceeded towards the west side from Mahávaluka-  
 gaṅgá, and was designed to turn away the danger of famine for  
 53 a long time ; the channel Gomatí that proceeded thence towards  
 the east side ; the Malápaharaṇi that proceeded towards the north  
 54 side ; the (lesser) channels Sataruddha, Nibbinda, Dhavala, and  
 Sída which issued from (the great channel) Aciravatí towards  
 55 the east side ; the channel Kálindí that proceeded towards the  
 south side from the opening in the south of the great tank  
 56 Mañihíra ; likewise also the channel Káveri which supplied  
 water for the lake Kaddúra Vaḍḍhamána from the tank Giritá-  
 57 lāka, and the channel Somavati that conducted the water from  
 the lake Kaddúra Vaḍḍhamána to the village Arimadda Vijaya.\*

58 The king also built the Godhávári channel that proceeded  
 from the Kára-gaṅga into the tank Parakkama Ságara.

59 And this royal person restored the decayed channel Jayagaṅga  
 that proceeded from Kálavápi until it came to Anurádhapura.

60 He built five hundred and four and thirty smaller channels,  
 and repaired and restored to their former state three thousand  
 and three hundred that had been brought to ruin.

61 In many places also in the country of the sub-king did this  
 skilful chief of men cause a variety of works to be wrought.

62 And in the place whereon stood the house in which he was  
 born, even in the village Puṅkhagáma, he built the Sútighara  
 63 Cetiya, one hundred and twenty cubits in height. And in the  
 same country he caused to be made twenty-two Dhátugabbhas,  
 thirty-seven Bodhi trees, one hundred image-houses, fifteen  
 64 caves in the rock, twenty-one lodging places to be used in com-  
 mon by the priests who came from the four quarters, and eighty-  
 65 seven inns for strangers. He also built about twenty and nine  
 covered altars for offerings of flowers ; seven halls for preaching,  
 66 and five walls, besides forty and three images that he made of  
 divers kinds, and twenty and four image-houses that he repaired.

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\* Most probably a village formed for the purpose of commemorating his  
 victory over Arimaddana, the King of Rámañña.

And that the fields might yield increased harvests, the king 67  
caused the tanks Mahágallaka and Tálagalla to be built, and 68  
stopped up the courses of the streams Rájini-nijjhara, Telapakka-  
nijjhara, Jajjara-nijjhara, and Vilattákhaṇḍa, that issued from  
the mountains.

And the king repaired three hundred and fifty and eight 69  
breaches in tanks, and built the stone conduits of thirteen tanks,  
and great stone walls in one hundred and sixty smaller tanks, 70  
and restored about thirty and seven tanks that had been brought  
into utter ruin (in that country).

And as he was desirous of performing works of merit (in other 71  
parts of his kingdom), he caused many works to be done in the  
towns and villages of the Rohaṇa country also. And on the 72  
place where his mother was cremated, even at Khíragáma, he  
built the Ratanávali Cetiya, one hundred and twenty cubits in  
breadth. This royal person formed (in Rohaṇa) sixteen Dhátu- 73  
gabbhas, seven Bodhi trees, and an equal number of Bodhi houses  
and Bodhi groves; about forty and three two-storied image- 74  
houses, two halls for preaching, seventy and five images, seven and 75  
thirty lodging places for priests who came from the four quarters,  
seven and forty walls, twenty gates, nine and fifty inns for 76  
strangers, four A'rámas, three images of the Metteiya Bodhisatta,  
and five dancing halls. And when he had caused these things 77  
to be made, the king made repairs and improvements in divers  
(other) places also; and these were their number: seven and thirty 78  
Thúpas, two and twenty Bodhi groves, two hundred and four  
and seventy large image-houses, one relic-house, seven houses 79  
with images sleeping, forty caves in rocks, four brick buildings,  
four long halls, six three-storied stately houses, nine and twenty 80  
halls for preaching, three covered paths, one hundred and six 81  
and twenty dwelling-houses, one hundred and eight and twenty  
libraries, four inns for travellers, four and twenty Deválayas, 82  
one hundred and three gates, and one hundred and six and  
twenty walls,—these works did the ruler repair.

And the king built two hundred and sixteen tanks that 83  
belonged to the Order, such as the great tank Uruvela, the tanks  
Paṇḍu and Kolamba and others. He repaired sixteen tanks that 84  
were breached, eighteen decayed supporting walls,\* and two

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\* *A'varaṇa*, an outer wall or barrier. I am doubtful as to what sort of  
work this word is applied here and in other similar places. It means probably  
abutments or supporting walls.

- hundred and five small tanks that had been brought to ruin.
- 85 He built stone sluices in ten tanks, and opened four and forty channels in divers places.
- 86 In this manner did he make beautiful viháras, gardens, ponds for bathing, and the like, and adorn the whole of Laṅká with them.
- 87 Thus did this Lord of men, Parakkama Báhu, reign three and thirty years. He was endued with excellent wisdom and might; his delight was always in the religion of the Master, and he enjoyed in an exceeding great degree the reward of the many and divers acts of merit that he had wrought.

Thus endeth the seventy-ninth chapter, entitled "The Formation of Parks and other Improvements," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

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#### CHAPTER LXXX.

- 1 HEN the great king Parakkama Báhu's sister's son, a man of great learning and a poet withal of great renown, became the ruler of Laṅká by the name of Vijaya Báhu.
- 2 And this most merciful sovereign, on the day that he was anointed
- 3 king over the realm, wisely set at liberty such of the inhabitants of Laṅká as his mother's brother, the great king Parakkama Báhu, had cast into prison and had caused to suffer grievous
- 4 pains and penalties. To all of them, wheresoever they were, he restored also all their lands and possessions, and spread happiness
- 5 all over the realm. And as Alaká was the capital of Kuvera, and Amarávati was the capital of Sakka, so also was the city of
- 6 Pulatthi his capital. And he wrote with his own hand, in the Páli tongue, a letter of great merit, and sent it unto the king who
- 7 dwelt in the city of Arimaddana. And as his father's father, the king Vijaya Báhu, had done before him, he made a great friend-
- 8 ship with that king. Thus did this great and renowned king shed glory over the religion of the supreme Buddha, and give delight thereby to the priests that dwelt in Laṅká and in Ari-
- 9 maddana. Nor did the king transgress in the least any of the rules contained in the laws of Manu, but contented the people
- 10 greatly by following the four ways of conciliation. And he was endowed with great tenderness of heart and purity, which are the

chief of the virtues, and was full of faith in the three sacred gems, the chiefest thereof being Buddha. Moreover, he was always of 11 a gentle disposition and cheerful mind, and ministered unto the Order, supplying them with the four things that were needful unto the priesthood, of the best kind. This wise and prudent king 12 showed also great energy, and, like unto a Bodhisatta, did all things that were beneficial to beings, by every means. He was also endued 13 with a noble mind, and in giving judgment yielded not to the four evil influences that pervert justice,\* but encouraged the good and discouraged the wicked. Thus, having performed divers acts 14 of great merit, this king, whose fame as a ruler, both of the kingdom and of the church, was great, reigned only one year.

For a certain Mahinda of Kálinga, a false friend, caused 15 his death by foul means with the help of an accomplice, a 16 cowerdness, Dípani by name. But this foolish man was able to 17 rule the kingdom with great trouble for five days only, because that he succeeded not in obtaining the consent and the support of the chiefs of the army, and the men of valour, and the inhabitants of the country, and the king's ministers, who were all greatly enraged with him for the deed that he had done.

And Kitti Nissapka, who was a descendant of the race of Ká- 18 linga, and the sub-king of the king Vijaya Báhu, put him to death and himself became king. And after he had been anointed 19 king in the noble city of Pulatthi, he built of stone the beautiful temple for the Tooth-relic, and caused the Ratanávali Cetiya to be 20 raised to an exceeding great height, and adorned that shrine of surpassing beauty with a pinnacle of gold. He built a vihára 21 also, which he called after his own name, and adorned it with a hundred halls, and gave the keeping thereof to the priests, and himself ministered unto them. He built the Jambukola Vihára 22 also with polished walls and pillars dazzling with gold and silver, 23 the floor whereof was painted with vermilion and the roof covered with gilded tiles. And three and seventy gilded images of the Teacher did the wise king cause to be set up therein. And being moved thereto by faith, this ruler of the land went up 24 to Samantakúṭa with the four divisions of his army, and worshipped at the shrine there. And he formed gardens of flower trees and 25 fruit trees throughout the island of Tambapaṇi, and built many beautiful mansions as it became (a king).

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\* *Catasso Agati*.—Four evil states of mind that tend to pervert justice, namely, love, hatred, fear, and ignorance,

- 26 Thus did this king heap up merits of divers kinds day by day,  
and rule the kingdom wisely for nine years.
- 27 His son Vira Báhu then became king. But he reigned one  
night only, and yielded to the power of death.
- 28 Thereupon Vikkama Báhu, the younger brother of the self-same  
king, Kitti Nissaṅka, held possession of the kingdom for three  
29 months, when Coḍagaṅga, the king Nissaṅka's nephew, slew him,  
and reigned in his stead for nine months.
- 30 Then the great and powerful commander Kitti deposed the  
31 king and plucked out his eyes, and ruled the kingdom in great  
security for three years with the help of Lílávati, the queen of the  
great king Parakkama Báhu.
- 32 And after him, Sáhasamalla, the lion-hearted king, who was  
sprung from the Okkáka race, ruled the kingdom for two years.
- 33 And then A'yasmanta,\* the chief of the army, a bold and reso-  
34 lute man, and one whose might no man could withstand, ruled  
the country according to law and justice for six years with the  
help of Kalyánavati, the chief queen of Kitti Nissaṅka. And he  
promoted the cause of his favourite royal family (the line of  
Kálinga).
- 35 Now this queen Kalyánavati was moved with a great zeal for  
the religion of the Teacher. She built a vihára in the village of  
36 Paṇṇasálaka after her own name, and in the endowing  
thereof gave unto it lands, slaves, the necessaries of a monastic  
37 life, and gardens and such like. And with her consent, A'yas-  
38 manta, the chief of the army, born of the Khandhávára family,  
who had the control of the affairs of the whole kingdom of  
Laṅká, sent Devádhikári to Valliggáma and caused him to build  
a vihára there, of great beauty, which he dedicated to the noble  
39 Order. He also caused the famous Pariveṇa to be built there,  
which was called Sarájakula-vaddhana ('Promoter of the welfare  
40 of his favourite royal race') after his name; and in a time of  
great dearth he gave for its support lands, in which were included  
41 gardens and other necessaries of a monastic life, and slaves also.  
And as he desired to do good he separated the four castes which  
had hitherto been mingled together, and caused a treatise to be  
42 composed called Dhammádhikaraṇa ('Rules of Practice'). There-  
after, a prince named Dhammásoka reigned one year. He was  
43 but three months old when he began to reign. But Aṅkaṅga,

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\* The Sáhasamalla inscription records a large grant of lands to this chief, who is there called A'yushmat, the Sanskrit form of A'yasmanta.

the chief governor, came with a large army from the Coḷa 44  
country and put to death the prince Dhammāsoka together with  
A'ysmanta, who held the city of Pulatthi; and he reigned  
seventeen days. Then Camúnakka, even his own valiant general, 45  
slew the king Anikanga; and the fool set up Lílávati, the chief 46  
queen of the great king, who had reigned once before, and  
ruled the kingdom through her for one year. Then the king 47  
Lokissara, who had been wounded by a lance on his side, came 48  
up from the opposite coast with a great army of Tamils, and  
brought the whole land of Laṅká into subjection under him, and  
reigned nine months in the city of Pulatthi.

Now at this time Parakkama of the Kálanágara race,\* the 49  
chief of the army, and a man of great power and might, even the  
first among the men of valour, again anointed the queen Lílávati 50  
who was sprung from the race of the Sun and Moon, and in whose  
form was to be seen the majesty of kings. And when about 51  
seven months of this queen's reign had passed, Parakkama, the 52  
famous king of Paṇḍu, landed from the Paṇḍu country with a  
great army of Paṇḍians, and deposed the queen and Parakkama,  
the chief of her army. And he delivered Laṅká from the foes 53  
that were like thorns in the kingdom, and reigned three years in  
the noble city of Pulatthi, and transgressed not the laws of  
Manu.

And it came to pass that, because of some wicked and cruel 54  
and grievous deeds that the inhabitants of Laṅká had done, the 55  
gods who had been placed in different parts thereof to watch over  
them and to protect them cared no longer for the country, and  
looked not any more after their safety. Thereupon a certain 56  
wicked prince of the Kálinga race, Mággha by name, invaded the 57  
country at the head of twenty thousand strong men from Kálinga 58  
and took possession of the island of Laṅká. And he was a follower 59  
of false faiths, and had a mind only to do mischief. Like unto  
a wild fire that consumeth the tender plants of the forests of  
charity, and like unto the sun when he closeth up the petals of  
the sacred lily of justice, and the moon when she obscureth the  
splendour of the lotus pond of patient endurance†—even so was

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\* This is the minister who is mentioned in the Dáthávaṅsa as the restorer of Queen Lílávati to the throne of Laṅká. That work passingly alludes to the state of disorder and anarchy that prevailed in the island at this period, and pays a high tribute of praise to the virtues that adorned this queen.

† The water-lily opens at night and closes at dawn: the lotus opens at dawn and closes at night.

60 his mind wholly enslaved by ignorance. And this Mággha, who  
 was like unto a fierce drought, commanded his army of strong  
 men to ransack the kingdom of Laṅká, even as a wild fire doth a  
 61 forest. Thereupon these mighty men, wicked disturbers of the  
 peace of mankind, stalked about the land hither and thither  
 crying out boastfully, "Lo! we are the giants of Keraḷa."  
 62 And they robbed the inhabitants of their garments and their  
 jewels and everything that they had, and violated even the  
 chastity of families that had long been preserved inviolate.  
 63 They cut off also the hands and feet of the people, and despoiled  
 their dwellings. Their oxen and buffaloes also, and other beasts,  
 64 they bound up and carried them away forcibly. The rich men  
 they tied up with cords and tortured, and took possession of all  
 65 their wealth, and brought them to poverty. They broke down  
 the image-houses and destroyed many Cetiya. They took up  
 their dwellings in the viháras and beat the pious laymen therein.  
 66 They flogged children, and sorely distressed the five ranks of the  
 religious orders.\* They compelled the people to carry burdens  
 67 and made them labour heavily. Many books also of great  
 excellence did they looss from the cords that bound them and  
 68 cast them away in divers places. Even the great and lofty  
 69 Cetiya, such as the Ratanávali which stood like the embodiment  
 of the glory of all the pious kings of old, they spared not, but  
 utterly destroyed them, and caused a great many bodily relics to  
 disappear thereby, which were unto them as their lives. Alas!  
 Alas!

70 Even so did those Tamil giants, like the giants of Mára,  
 destroy the kingdom and the religion of the land.

71 And then they surrounded the city of Pulatthi on every side,  
 72 and took Parakkama Paṇḍu captive, and plucked out his eyes,  
 and robbed all the treasures that were therein, with all the pearls  
 and precious stones.

73 Thereafter Mánabbarāṇa and the chief of the strong men  
 anointed Kálinga Mággha king over the glorious kingdom of  
 74 Laṅká. And when he had thus brought the country into sub-  
 75 jection under him, he dwelt in the city of Pulatthi. This king  
 caused the people to follow after false faiths, and contrived to  
 mingle the four castes that had hitherto not mingled them-  
 76 selves. To the Keralites he gave fields and pastures, houses and

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\* Ordained priests and nuns, novitiates of both sexes, and candidates for priesthood.

gardens, servants and oxen and buffaloes ; yea, everything that pertained to the Siṅhalese. The viháras and Pariveṇas, and many sacred places also, did he give as dwelling places to his strong men, and despoiled the possessions that had been dedicated to Buddha and the Dhamma and Saṅgha, that so he might heap a multitude of sins to go down to hell. Even thus did Mágha the king act like a tyrant, and reign twenty-one years over the kingdom of Laṅká.

And so did one king after another, moved thereto by the lust of wealth and power, murder his predecessor, though by reason of this crime none enjoyed long life, or even the sovereignty of the kingdom after they had attained unto it. Let the prudent man, therefore, abstain from taking life and renounce the desire for wealth and power.

Thus endeth the eightieth chapter, entitled "The Reigns of Sixteen Kings," in the Mahávaṅsa, composed equally for the delight and amazement of good men.

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CHAPTER LXXXI.

**N**OW in the reign of that king (Mágha) there dwelt scattered in the beautiful cities and hamlets that they had built for themselves in the great strongholds and mountainous parts of the country, some great and good men who defended the people and the religion from the disturber.

Subha Senápati (a chief of the army) built a city like unto A'lakamandá on the top of Subha Pabbata, a mountain difficult of access to the enemy, and dwelt there like unto Vessavana, keeping at a distance the Keraḷa demons, and defending that portion of the country and the religion thereof.

Bhuvaneka Báhu, the ruler and governor of the land, whose fame had spread abroad throughout the country, also built himself a fortress on the top of Govinda, a rock which the enemy could not easily approach ; and he dwelt there, and defended the Rohaṇa country and its religion and its priesthood.

In like manner also, Saṅkha, the chief of the army, built himself a fortress of great beauty on the lofty mountain Gaṅgádoṇi, which is in the Maṇimekhalá country, and abode there. And though the cruel hosts of the king Mágha were but a distance of two leagues from him, yet cared he not for them

even so much as a blade of grass, but valiantly defended that country and the religion thereof.

10 Now at that time there lived a man of great might, the  
 11 renowned king Vijaya Báhu, a prince who was in truth of the  
 12 lineage of king Siri Saṅghabodhi. And through fear of the  
 13 enemy he concealed himself for a great while, at times in a  
 forest and at other times in a fortress, until he had gained the  
 sovereignty over all the Vanni country and brought the chief  
 men among the Siṅhalese into allegiance with him. Where-  
 upon this mighty king went forth with a great Siṅhalese army,  
 and dispersed the four hosts of the enemy which had been ready  
 to battle, like unto a great cloud of glory as it dispelleth the  
 14 darkness. And he drove all the mighty men among the Tamils  
 from the hamlets and houses wherein they dwelt according as  
 15 it pleased them, and delivered that beautiful country of Máya  
 from the foes who were like thorns unto it. And on the  
 16 highest top of the Jambudonī mountain he built a pleasant  
 city with walls and gates of great beauty; and the wise and  
 valiant lord of the land dwelt there in ease and comfort, and  
 governed the kingdom.

17 Now in those troublous times yet another thing had come to  
 18 pass. For before (the invaders had entered the city and taken  
 19 it) Vácissara and all the other great elders had departed from  
 the city of Pulatthi, and, taking with them the Bowl-relic and  
 Tooth-relic of the Teacher, had assembled themselves together in  
 the Máya country, and, in a certain place on the Kotthumala\*  
 20 mountain, buried the two relics there in a place of safety. And  
 21 of these priests, Vácissara and certain other great elders crossed  
 the sea, even though it was then boisterous, and went to the  
 country of Paṇḍu and the country of Coḷa and other countries  
 also to seek for protection for Laṅká, wherein depended the  
 welfare of religion.

22 But king Vijaya Báhu, who was like unto a mine in mercy,  
 sent his ministers after them, and brought them back from  
 23 thence. And when they were come he saluted the great elders, and  
 enquired of them where the two relics, the Tooth and the Bowl,  
 24 had been kept. And when they had replied unto him that they  
 were in such a place, the king was filled with exceeding great joy, †

\* Kotmale.

† *Pañcavaṇṇāyapitīyā*. With the five degrees of joy. These are described as 1, slight joy; 2, momentary joy; 3, sudden joy; 4, transporting joy; 5, all-pervading joy.

and causing the elders to go before him in a body, the lord of the land followed after them with his army to the Kotthumale mountains ; and having caused a great festival to be held round 26 the rock, he beheld with great delight the two relics of the Tooth and the Bowl. And the king's joy on that day was exceeding 27 great, as if he had gotten himself the Cakka jewel,\* or a great treasure, or as if he had entered into Nibbána. And he lifted 28 up the two relics in great pride of heart, as if he had obtained possession of the wealth of Mandhátu,† and carried them in great procession from hamlet to hamlet and from city to city.

And the ruler of the land brought the selfsame relics to the 29 beautiful city of Jambudoní, where the good people had already begun to hold a joyful festival.

Thereafter the wise king continued to make great offerings 30 daily according to a fixed course. And in this wise did this king think within himself: "A place of safety shall I build with 31 great care, strong and most difficult of access, that so, if in 32 time to come an interreign might occur no danger shall happen unto the two relics of the Sage from the foe and the stranger." And having thought thus within himself, he caused 33 the Billasela‡ rock to be encompassed and defended with ramparts and gates, so that no enemy in the earth could enter therein, save the gods of the sky. And on the top of the rock he 34 built the temple of the Tooth-relic with great splendour, like 35 unto a heavenly mansion that had descended from the world of the gods. And he built around it dwelling-places for the Order, consisting of noble houses and halls, lakes and ponds, and 36 beautifully furnished retreats both for the day and the night. And amid great feasting the king placed in the relic-house the 37 two relics consisting of the Tooth and the Alms-bowl. And he 38 gave that house over to such of the elders as adhered most strongly to the laws of discipline ; to whom also he entrusted the keeping of the relics and provided means for their support. And he ordained a course of daily offerings and ceremonies to be 39 duly performed in honour of the relics.

Thereafter the lord of the land began to render services unto 40

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\* The magic car of a Cakkavatti monarch, which carries him from one continent to another.

† A Cakravarti Rájá of the first kalpa. He is said to have enjoyed the highest earthly happiness.

‡ Beligala.

the religion of the supreme Buddha with great devotion. And to them that might ask in what manner, it shall now be told.

41 The king being exceedingly grieved in mind that a great  
42 number of the books of the holy law were destroyed by the  
43 enemy throughout the island of Laṅká, gathered together a  
number of pious men of great learning from among the people,  
and many scribes also, men who were not given up to sloth but  
were gifted with good manners and wrote skilfully and with  
44 great speed. And the lord of the land set them to work  
45 to transcribe the sacred book of the law, which consisted of  
eighty and four thousand divisions. And to them he paid in  
money as many gold kahápanas as there were divisions in the  
book of the law. He held a festival also in honour of the  
scriptures, and so heaped for himself much merit.

46 And if there dwelt anywhere in the three Sihalas any who were  
elders, great officers of the church renowned for their zeal and  
devotion, any of the second degree also of priests that had been  
47 ordained, and any novitiates, yea, all such as supported the  
religion of the Master did he bring together; and them also  
that were at variance with each other did he reconcile.

48 Again he bethought himself, saying, "The ordination of  
priests is the chief means whereby to advance religion. Now,  
therefore, it would be well if it could be done in good order."  
49 And having communed thus with himself, he gave unto the  
great priesthood, yea even unto all who dwelt together in unity,  
the eight requisites of the monastic life. And being greatly  
50 delighted in mind therewith, he caused the ceremony of ordina-  
tion to be performed for seven days, beginning with great  
rejoicings and festivals held in honour thereof.

51 And the lord of the land built an A'ráma, called after his own  
name and known through all the land as Vijayasundara A'ráma,  
which he gave to the Order after that he had ordained that it  
52 should belong to the priesthood in common. And he sent  
to the priests, saying, "If any pious priest or novitiate  
study the three Piṭakas and give up his whole time in learning  
53 them, let not such person be subject to the trouble of procuring  
54 the wherewithal to live, but let him graciously come to my door  
55 and receive thereat whatever thing he may stand in need of."  
And having reverently sent unto them in this manner, the lord of  
the land, who was a liberal giver, gave alms of great value unto  
a great number of monks who went up to the palace gate (for  
56 relief). And for the cost of cooking the food for the elders and

superior elders that held offices in the church, he made provision 57  
also. In this manner indeed did the defender of the land  
encourage religion, and by this means did he, of a truth, honour  
the three sacred gems, the chiefest of which is Buddha.

And for the priests he made a vihára, as it became them, at 58  
Vattalagáma, and called it Vijaya Báhu, after his own name.  
At the Kalyáni Vihára also the king renewed the great Cetiya 59  
which the mighty men of the Tamils had destroyed, and set a 60  
golden pinnacle on it, and built a gate also on the eastern side  
thereof. He also repaired the breaches in the image-house and 61  
the rampart and all the other buildings that stood there. And 62  
he sent forth a command that all the temples and image-houses 63  
and viháras and Parivenas and Cetiya and their terraces and  
the ramparts and gates that were in the country of Máya should  
be thoroughly repaired and restored as they had been before.

And after that the king again desired earnestly to make yet 64  
more changes for the benefit of the church and the people.  
But he thought to himself in this wise: "The pleasures of the 65  
kingly office have come to me in my old age when the days of  
my youth have passed, and verily I have enjoyed them. Now, 66  
therefore, the time that remaineth unto me is short, wherein 67  
I can defend the people by subduing all the cruel foes who have  
survived the conquerors and advance the welfare of the land by  
causing all the repairs to be finished in the viháras that have  
been pulled down and destroyed." Having thought thus within 68  
himself, the wise king and those who were skilled in the inter- 69  
preting of signs (whom he had called together unto him)  
examined the signs (on the bodies) of Parakkama Báhu and  
Bhuvaneka Báhu, both of them his true-born sons. And when  
he was satisfied that there were signs on the body of Parakkama  
Báhu which showed that he would conquer his enemies by his 70  
might and glory and bring the whole of Lanḡá, to an extent that  
had never before been exceeded, under the dominion of one 71  
canopy, and that he would also advance the prosperity of the  
exceedingly pure religion of the Omniscient one, and would  
spread his fame abroad through all the corners of the earth, so 72  
that he would receive gifts, from divers countries, of princesses  
for his inner palace, and flourish as the monarch of the whole 73  
island,—then the king's eyes were filled with tears of joy thereat,  
and he seated him on his lap and poured kisses on the crown of 74  
his head. And oftentimes also he looked tenderly towards the  
younger prince, his brother, who stood near unto him, and gave 75

excellent counsel to them twain on divers matters. And he  
 76 commanded that they twain should be well instructed and made  
 77 skilful in all knowledge. And to the priests who had assembled  
 themselves together for that purpose, with the great and  
 renowned Saṅgha Rakkhita as their leader, he afterwards gave  
 the elder of his two sons, Parakkama Báhu, that they should  
 have the charge of him. Likewise also he gave unto them the  
 two relics of the Tooth and the Alms-bowl that belonged unto  
 78 the Sage, and the care also of all the priesthood and people of  
 Laṅka, and himself ruled righteously over them.

79 Thus did this ruler of men sow the seeds of the kingly office  
 in the great field of Laṅká, and having reigned over it for four  
 years he departed to heaven.

80 And in like manner as this chief ruler of men, Vijaya Báhu,  
 defended the whole land and the religion of the Conqueror, so  
 may kings also who come after him defend them both, and give  
 none occasion for fear.

Thus endeth the eighty-first chapter, entitled "The Reign of  
 one King," in the Mahávaṇṣa, composed equally for the delight  
 and amazement of good men.

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#### CHAPTER LXXXII.

1 **A**ND when his father was dead the prince Parakkama  
 2 Báhu joined together all the people of the three Sśhalas  
 into one body, and after that he had adorned the beauti-  
 ful city, he, who was as it were equal unto the king of the gods,  
 3 held the feast of his coronation before all things. And because  
 he was a man of much learning he received the great name,  
 4 Kalikála Sáhicca Sabbaññu Paṇḍita.\* And he gave the office of  
 sub-king to his younger brother Bhuvaneka Báhu together with  
 half of the kingdom.  
 5 And saying to himself, "The damsel Laṅká shall I make  
 mine, yea even wholly mine, and give her not to another," he  
 cherished in his heart the noble desire of crushing out the enemy.  
 6 And he said in his heart, "But before all things must I hold a  
 feast in honour of the Tooth-relic of the Sage, and after that  
 7 shall I go to war against the Tamils." And so he brought forth  
 the Tooth-relic from the Billa mountain† with great pomp and

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\* 'The all-knowing pandit of the Kaliyuga era of literature.'

† Beligala.

ceremony unto the noble city of Jambudonī. And he caused a 8  
 Tooth-relic house of great beauty to be built nigh unto his palace, 9  
 at great cost, seeing that he had a great desire to worship the  
 relic whenever he thought thereof, even during the three periods  
 of the day. And he raised a costly altar in the midst thereof, and 9  
 covered it with a cloth of great value, and caused a receptacle 10  
 for the Tooth-relic to be cut out of a precious stone of great size ; 11  
 and to cover it he made a large casket of exceeding great beauty, 12  
 of precious gems of divers colours ; and a second casket of great 13  
 brightness made he of five thousand *nikkhas*\* of gold to cover  
 this ; and a third of twenty-five thousand *nikkhas* of silver to 14  
 cover the last. And after he had caused the city to be decorated, 15  
 commencing from the Relic-house, he held the great feast of the  
 Tooth-relic with great honours. And when he had taken the Tooth- 16  
 relic into his own hands that were like unto a lotus, he made a  
 solemn declaration † in the midst of the great priesthood in this  
 wise : “ Our blessed lord Buddha, the god of gods, the saint pos- 17  
 sessed of miraculous power, came three times to this island of  
 Laṅkā. And because that he seated himself in divers spots on 18  
 those times, sixteen places has he made holy here as his  
 Pāribhogika shrines. ‡ Wherefore it is that Laṅkā remaineth 19  
 not under the rule of kings that are followers of false creeds, but  
 prospereth only under such as are of the true faith. Aforetime 20  
 also, in this island, did Asela the son of Muṭasīva, who was 21  
 skilled in all policy, reign over this land and defend the religion  
 of the Conqueror after that he had vanquished Sena and Guttika,  
 the sons of the horse-merchant. Abhaya the king also, known 22  
 to all men as Duṭṭhagāmaṇi, defended the religion and the  
 country after that he had vanquished Elāra the Cholian. And 23  
 after him did Vaṭṭagāmaṇi protect the religion and the country  
 after that he had routed the five fierce Tamil tyrants in open

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\* A weight equal to five *suvaṇṇas*, according to the Abhidhānappadīpikā. It seems, however, to be applied to different quantities.

† *Saccakiriya*. Declaring a truth solemnly, and invoking the accomplishment of some benign object by virtue thereof.

‡ Shrines containing relics which were articles worn or used by Buddha in his lifetime, in contradistinction to *Sātrika* or bodily relics :—*e. g.*, in the case of Buddha, the Tooth-relic and the Collar-bone relic are *Sātrika* ; the Alms-bowl and the Bodhi-tree, &c., are *Pāribhogika*. The sixteen holy places alluded to in the text are Mahiyāgana, Nāgadīpa, Keḷapiya, Adam's Peak, Divāguhá, Dīghavāpi, Mutiyāgana, Tissa Mahā Vihāra, Mahā Bodhi, Mirisaveṭṭiya Dāgoba, Ruvanveḷi Mahā Śeṣa, Thūpārāma, Abhayagiri, Jetavana, Śegiriya, and Kataragama.

24 battle. Thereafter did that chief of men (Dhátusena) protect the  
 religion and the land after that he had prevailed over the six  
 25 Tamil kings with their mighty men. Likewise also the great  
 Vijaya Báhu protected the religion and the land after that he had  
 26 routed the Cholians in battle and put them to flight. And even  
 27 now, Mággha and Jaya Báhu, the haughty Tamil usurpers, dwell  
 in the Patiṭṭhá country,\* and are destroying the religion of the  
 Master and the viháras and dwelling places therein. Them,  
 even them, do I hope to vanquish and to advance the religion  
 28 and the welfare of the land. This is indeed a true saying.

“ But now shall I speak of another matter. The renowned and  
 29 prosperous kings of Kosala and others hearkened to the dis-  
 courses of the Master while he yet lived, and beheld divers  
 30 miracles ; and their desires were thus fulfilled. And Dhammá-  
 soka, the mighty king, and others who arose after Buddha was  
 31 dead, beheld also the wondrously created form of the Supreme  
 One, and they all, even each of them, made their lives worthy.  
 32 And when the chief of the world had finished his ministry as  
 Buddha, and had laid him down on his bed of final emancipa-  
 33 tion‡ in the garden of the Mallas, many lesser resolves also did  
 he doubtless make above the five great ones,‡ which were to  
 come to pass in future times. Wherefore cometh it that even  
 34 unto this day all the relics that are of that lord’s body, and  
 35 those that are connected with his memory, do manifest wonders  
 in this world by the operation of his will. Wherefore also  
 36 it seemeth to me that the Blessed One, the Chief of sages,  
 when he made each separate resolve, and beheld kings in the  
 37 remote future who were to stand as faithful and obedient  
 followers of the religion which was to last for five thousand  
 years, with the eye of wisdom beheld he me also among that  
 number. Now, therefore, if it be so that I too have been seen by  
 38 the Sanctified One, and if I also have been included in the number  
 of those faithful kings and mighty men who have gone before  
 39 me, and if it hath been ordained that I should crush the enemy  
 in fierce battle and advance the welfare of the religion of the

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\* *Pihī-ṛaṭa*. The northern country. Hitherto this division of the king-  
 dom has been called *Rāja-ṛaṭṭha* or *Raja-ṛaṭa*.

† *Parinibhāna-mañcasmaṇ*.

‡ They are, the three miracles in connection with the severance of the  
 branch of the great Bó-tree ; the miracle at the Thúpárama on depositing the  
 Collar-bone relic ; and the miracle of the Ruvanveli Dágoba on depositing a  
*dróna* full of Buddha’s relics. See Mahávaṇsa, chap. XVII.

land and the kingdom, then indeed would it be well if this 40  
Tooth-relic should now manifest to me a miracle whereby I may be  
assured." And when the king had thus made an end of speaking  
he stood in deep thought.

And at the selfsame moment the Tooth-relic leaped from his 41  
lotus hand into the sky, shaped like a crescent, creating a likeness 42  
of the great Sage, of exceeding beauty, and lighting the whole  
city with the thick rays of six colours that sprang therefrom.  
And after that it had manifested this great miracle and delighted 43  
the king it descended from the sky and lighted on his  
hand.

Then the whole city was filled with confusion because of 44  
the cheers and applause that rose from all sides from among 45  
the great multitude of people and the great body of the  
priesthood, who rejoiced at the wonderful miracle that they had  
witnessed.

And the great king, great in understanding and power, pro- 46  
claimed himself boldly in the midst of the great assembly in this 49  
wise: "This day hath new life been given unto me ; this day hath  
my life been made noble ; and on this day hath my life become  
fruitful. Through the power of my merit have the people  
seen this day such a miracle, and have heaped for themselves  
a great store of merit. And now know I that I also have been  
numbered among the kings of former times who followed the  
religion of the Sage and who have been celebrated by their  
virtues."

And after this the lord of the land offered unto the Tooth-relic 50  
the sixty-four royal ornaments, including his crown and his  
bracelets and such like. And then he placed it with great care 51  
in the receptacle that he had made of gems, which was kept in 52  
the dazzling casket of gold, which latter he again put with much  
reverence in the beautiful casket of great value that was made  
of silver.

Thus did the king enclose the Tooth-relic with all care and in due 53  
order within the three caskets, and place it in the temple of the  
relics. And he held a great feast in honour thereof for seven  
days, during which time offerings were made to it of the seven  
kinds of jewels, and garlands and perfumes and eatables of divers  
kinds.

Thus endeth the eighty-second chapter, entitled "The Ex-  
hibition of the Tooth-relic Miracle," in the Mahāvāṅsa, composed  
equally for the delight and amazement of good men.

## CHAPTER LXXXIII.

1 **N**OW from that time forth all the people who dwelt in  
 2 Laṅká saw the power of the king's merit that it was  
 exceedingly great, and conducted themselves towards him  
 with respect and fear and with pleasure and affection. Nor could  
 3 they at any time make light of his commands. The rulers also  
 of divers other countries, whose minds werè drawn to him by the  
 regard that they had for his dignity, sent every man presents  
 unto him.

4 And those men who were worthy of being beheaded, this king  
 suffered to escape only with chains and imprisonment, after that  
 5 he had sorely rebuked them. Them also who were worthy of  
 being cast into prison, the king, in his mercy, rebuked, and  
 6 inflicted on them a suitable punishment. And those who were  
 doomed to be banished, the lord of the land, like the great law-  
 7 giver Manu, fined in a thousand pieces of money. On them that  
 8 deserved to be fined he frowned only, and brought them back to  
 9 the path of duty by rebuking them in divers ways. And by the  
 power of his might and his great kindness he began to break the  
 power of his enemies in Laṅká, especially of those who had betaken  
 themselves to the fastnesses in the mountains and divers other  
 strongholds, and were not conquered by the king, his father, who  
 10 had vanquished the terrible foe. And he gave himself no  
 trouble, but, as he was seated on his throne, wholly brought into  
 submission under him the princes of the Vanni\* of Sihalá, who  
 were possessed of men and materiel in great abundance.

11 And this king of men caused all the brave and lion-hearted  
 Siphalese of the three Sihalas to assemble themselves together,  
 12 and pleased them greatly. And he strove to harass the chiefs  
 among the strong men of the Tamils who had built themselves  
 14 fortresses and taken hold of divers parts of the country. With  
 this end in view, he armed the Siphalese and sent them on all  
 15 sides in search of battle, like lions among the furious elephants.  
 And the strong and mighty men of the Siphalese made frequent  
 attacks on them, like unto Garuḷas,† and harassed the strong  
 men of the Tamils, that were like serpents.

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\* *Vañña-rájaká*. This is the first time this word occurs in this work.

† A fabulous bird—the enemy and destroyer of serpents. See note on chap. L., v. 27.

Now at this time a host of forty thousand strong men of 15  
 the Tamils and the Keralas, under the two Tamil kings Mággha 21  
 and Jaya Báhu, had dwelt for a long time in the land, com-  
 mitting deeds of violence; and they held the fortresses that  
 they had built at these and other places; namely, the rich and  
 famous city of Pulatthi, the village of Kotthasáraka, Gangá-  
 tataka, the village Kákála, the country of Padi, Kurundi,  
 Mánámatta, Mahátittha, and also Mannárapattana, the port of  
 Pulacceri, Válikagáma, the great and rich country of Gona and of  
 Gonusu, and the port of Madhupádapa and Súkara also. But  
 being sorely pressed by the mighty men of valour among the  
 Sinhalese, they could not any longer abide in their places for  
 fear, and so made haste and entered the city of Pulatthi, and  
 took counsel there among themselves in this wise: "Verily, 22  
 Parakkama Báhu is a king of great might and renown. And is  
 there any one on earth who can withstand his authority? Even 23  
 the princes of the Continent are now gone over to his side,  
 and all the Sinhalese, of a certainty, have remained faithful to  
 him only. Yea, even some of our own Tamils are among his 24  
 servants. What need is there then that we should speak of any  
 others? What therefore is now meet to be done? The greatness 25  
 of our glory has even now faded like as the glory of the fireflies  
 fadeth before the glory of the rising sun. It is impossible that 26  
 we could any longer dwell in the island of the Síhalas. Let us  
 therefore return to the Continent."

And when they had thus determined in the assembly, they took 27  
 to themselves elephants and horses, pearls and jewels of great 28  
 value, and royal crowns, and all the women of the king's house- 29  
 hold and their ornaments and chests of silk. And all such  
 things of any value as they could lay their hands on they took  
 with them, and hastened out of the city for fear. And by the  
 power of the king's good fortune confusion fell upon them, and  
 they were bewildered and knew not by what way they went.  
 And indeed it so came to pass that they took the western gate 30  
 for the eastern gate, and, proceeding thereby, brought themselves 31  
 to Kálavápi, where the army of the Sinhalese lay encamped. 32  
 And alas! they sacrificed there not only the goods that they  
 carried away with them, but every man his life also to the  
 mighty men of the Sinhalese, and thereby fulfilled the end that  
 the king had in view.

Thus did the Sinhalese get back their riches in great heaps; 33  
 and from that time forth they became as prosperous as before,

- 34 just as the inhabitants of Mithilá (in the days of old) became the  
 possessors of the riches that about a hundred kings had cast  
 away in fear.\*
- 35 And when the king had thus destroyed the strange enemy by  
 the power of his might, he took heed to himself to secure the  
 prosperity of the whole island of Laṅká.
- 36 But when the king had reached the eleventh year of his reign,  
 37 a certain Malay prince, known to all men as Candabhánu, landed  
 with a fierce band of Malays, and deceived the people saying,  
 38 "Verily we also are Buddhists." And these wicked men, who  
 39 landed in divers ports, shot poisoned arrows, like terrible snakes,  
 on whomsoever they saw, and ceased not to barass them. And  
 they ran hither and thither about the country in great fury, and  
 40 laid waste the whole of Laṅká. And as the fury of a flood of  
 water had laid waste the place that the fire and lightning had  
 already destroyed, even so did the Malays harass Laṅká that  
 Mágha and the others had already harassed.
- 41 Thereupon the king sent his nephew, the valiant prince Víra  
 Báhu, with an host of strong men against the Malays to do  
 42 battle with them. And the great and terrible Víra Báhu, who  
 was like unto Ráhu in appearance, utterly destroyed Candabhánu  
 ('the moon-beam') in the field of battle (as Ráhu destroyeth  
 43 the moon) in the sky. And he placed valiant men from among  
 the Siṅhalese in divers places, and began the fight with the strong  
 44 men of the Malays. And in the battle which ensued, the arrows,  
 tipped with poison, that were shot quickly from engines by the  
 45 fighting men of the Malays, fell in plenty amongst them. But  
 the mighty men of the Siṅhalese, who were skilful marksmen,  
 46 brake them in pieces with their sharp broad arrows. And like  
 as Rámá slew the Rakkhasas, even so did Víra Báhu slay in  
 47 battle the strong men of the Malays in great numbers. And in  
 his great fury did Víra Báhu again and again lay low the forces  
 of the Malays, even as the tempest layeth low the forest.
- 48 And when he had thus fought against the Malays and driven  
 49 them from the country and delivered Laṅka from the enemy,  
 even unto the length and breadth thereof, he went up to Devapura†  
 and worshipped the lily-coloured god‡ there, and made divers  
 offerings unto him.

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\* Referring to one of the incidents narrated in the story of the Ummagga Játaka.

† Dondra Head

‡ Vishṇu, the remains of whose temple still exist.

And he himself caused a monastery to be built there, which 50  
was called Nandana ('The Delight'), because that it gave  
delight unto the people. After that he returned to the city of 51  
Jambuddoṇi and went up into the presence of Parakkama Báhu,  
who was filled with great joy at seeing him.

And the king Parakkama Báhu, whose glory was spread 52  
through the whole land, after that he had carried on many wars  
and destroyed all the terrible hosts of the enemy, enjoyed in  
peace the pleasure of victory.

Thus endeth the eighty-third chapter, entitled "An Account  
of Victories over hostile Kings," in the Mahāvansa, composed  
equally for the delight and amazement of good men.

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CHAPTER LXXXIV.

**A**ND after this the king, who was well versed in the laws of 1  
Manu, separated and marked out, as they stood before, 2  
the lands and houses and fields that belonged to private  
families by inheritance, from which the stranger, their enemy,  
had kept them out for a long time, and caused them to be restored 3  
to their rightful owners. Likewise also he ascertained and fixed 4  
the lands and gardens and other substance that had been dedicated  
to Buddha and the Dhamma, and the lands that were given for  
procuring what was needed for the support of the priesthood, and  
the lands that belonged to the chapters and priests separately,  
and the lands that belonged to the eight establishments and  
also to the Pariveṇas. And these he caused to be restored 5  
accordingly. In like manner also he ascertained and established  
each in their place the five orders of menials and the ten orders 6  
of menials that belonged to the royal households. And the lord  
of the land so ordained the affairs of the kingdom that all the  
inhabitants of Laṅká prospered and became exceeding rich, and  
the whole country abounded with food.

And with great care he expelled from the priesthood all such 7  
lewd monks as had led indiscreet lives from the time of the former 8  
kings, seeking their living by unlawful means and conducting  
themselves according to their own pleasure. And thereby purged  
he the religion of the perfect and supreme Buddha. And the 9  
king sent many presents to the great country of the Coḷas and 10  
brought therefrom priests of great eminence, learned in the three

Pitakas, and endued with piety, and of great purity in their life ; and by this means he united the two sections of the church\* in Tambapanni.

11 And it came to pass that of the many and pious priests who  
 12 dwelt always in the country of Tamba, there was a certain great  
 elder known as Dhammakitti, who had become famous by his  
 13 great zeal and piety. And when the king heard that a lotus had  
 14 once sprung up in the path of this elder as he went on his way  
 15 begging, he was greatly astonished, and sent religious gifts and  
 offerings of perfumes and sandal ointments and such substances  
 that were touched against the Tooth-relic, and other royal gifts  
 also to the Tamba country, and caused the great elder to be  
 brought to the island of Lanḳá. And when the king saw him he  
 was glad and rejoiced greatly as if he had seen an Arahá,† and  
 16 made great offerings unto him, and ministered carefully, with the  
 four requirements of a monastic life, unto him who was a vessel  
 worthy of offerings and honour.

17 And as the king was desirous of preserving the church which  
 18 he had nurtured and raised up, he built round about the city  
 many monasteries for the whole Order in common‡ that were fit  
 places for the abode of the eight great elders of the eight establish-  
 ments and for learned and thoughtful elders who dwelt in villages  
 19 and in the forests. And these were buildings of great breadth,  
 and were adorned with many mansions composed of open halls in  
 20 great number, with ponds of divers kinds, and covered walks  
 surrounded by gardens of fruits and flowers that served as retreats  
 21 both by day and night. And these monasteries he dedicated unto  
 them, and caused a great feast to be held afterwards, at which  
 offerings were made of all things that were needful unto the  
 priesthood.

22 And after this the king gathered together the great body of  
 23 the priests who dwelt in the villages and forests, and chose from  
 24 among them such as strove diligently after purity of life, such  
 also as practised the Dhutaṅgas, such also as were accustomed  
 to the practice of austerities, such also as were endued with recti-  
 tude and the like virtues, such also in whom were implanted the

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\* *Ubhaya-sāsanaṇi*. "Both the churches." I believe the Mahá Vihāra establishment and the establishments of Abhayagiri and Jetavana are meant. See chap. LXXVIII., vv. 20—23.

† *Arhat*.

‡ *Sanghārāma*. A term generally applied to large religious establishments.

principles of a virtuous life, yea, all these did he choose ; and after that he had caused an abode in the forest to be built for them on the mountain Puṭabhatta\* he gave it unto them and ministered unto them. And because of these hermits who practised severe austerities he made it to appear as if there were Arhats in Lapká during his reign. 25

Moreover, when he saw that the elders who were learned in the scriptures were but thinly scattered in the island, he brought them hither from India, and the books also that were necessary for them. And he caused the priests of Lapká to be taught in all the branches of religion and logic and grammar and all the other sciences, and made learned men of many priests. Thus did this wise king spread abroad morality and religion among the priesthood, and by that act of faith and devotion did he show his great regard for the departed Buddha. 26 27 28

And his younger brother, even the sub-king Bhuvaneka Báhu, he caused to be taught the three Piṭakas and made him skilful therein. And he caused him to expound the duties of elders, and bestowed the rank of elder, in the midst of the assembly of the priesthood, on those priests who had hearkened to the address, and caused offerings to be made to the elders of all such things as were needful for a monastic life. 29 30 31

And as he sought to obtain the merit whereby he might cross the great ocean of successive life through the eight noble paths, he held great feasts eight times ; namely, in the third, the sixth, the eleventh, the twelfth, the seventeenth, the twenty-first, the twenty-seventh, and the thirtieth year of his reign. (And these he held in this manner.) He caused a great building to be raised on sixty pillars, and finished it with a great open hall of exceeding beauty that ran all around it. And after that he had adorned it with beautiful cloths of divers colours he caused a great multitude of priests to take up their abode there in rows. And because of his great love for the priesthood he caused great offerings and ministrations to be made unto them daily in his name, and bestowed the rite of ordination on many novices. And after that he caused the ranks of elder, chief elder, incumbent of temple, and such like high offices, to be bestowed on priests. Then he caused numerous articles that should be held in common by the Order, and were of great value, and divers goodly things that were necessary for priests, to be gathered together in heaps of the size 32 33 34 35 36 37 38 39 40

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\* Palábatgala.

† *Thera Dammaṇ.*

of great elephants. And the lord of the land first gave royal gifts of the things that were necessary for priests to the chief  
 41 elders and incumbents of temples, and then he gave the eight things that were needful for the monastic life to all those elders and priests who had completed the term of dependence on a  
 42 spiritual teacher, in their due order. Thus did this king, the greatest of men, cause the great and noble feast (of ordination), perfect in its eight requirements, to be held for seven  
 43 days at a time. After this also he caused the feast of ordination to be held many times, and made the religion of the Conqueror to prosper.

44 And, like as the moon produceth nectar and swelleth the expanse of water in the ocean, so did this king thoroughly extend the excellent religion of the Tathágata, the supreme lord of the true doctrine, by rendering divers services thereunto.

Thus endeth the eighty-fourth chapter, entitled "Services rendered to Religion," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

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#### CHAPTER LXXXV.

1 **A**ND afterwards the king built the Mahá Vihára in the noble city of Sirivaḍḍhana wherein he was born—a city that could not be compared for its scenery—  
 2 and endowed it with great possessions. It consisted of stately houses and open halls, of high walls and gates, and was ornamented with Bodhis, Cetiya, groves, and image-houses. The  
 3 workmanship thereof was diverse and of exceeding beauty, and 4 it was adorned with great splendour. And in the vast space that  
 5 extended from the city of Jambuddoṇi to the city of Sirivaḍḍhana; the length and breadth whereof was about eight yojanas\* and one usabha, (the highway was) made even like the face of  
 6 a drum, and was covered throughout with sand, exceeding fine  
 7 the sides thereof were so great in number that they seemed to hide the rays of the sun; and rows of plantain trees were placed along the length thereof, with divers vessels for water, of exceeding

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\* According to Childers the *yojana* is about equal to twelve miles. But see Abhidhána P. v. 196.

beautiful workmanship, filled with ornamental flowers. And 8  
 within this vast space the chief of men caused royal arches to 9  
 be raised, one at every space of five cubits, at every space of 10  
 ten cubits a cloth-arch, and at every space of hundred cubits a  
 stately house of great size, consisting of three stories and lofty  
 spires, and containing images of the supreme Buddha,—all  
 finished with paintings of exceeding great beauty.

Afterwards he ornamented the vihára with many painted arches 11  
 round the circuit of the vihára wall, of great size and beauty,—arches 12  
 that looked contemptuously on the beautiful bow of the chief of the  
 gods;\* with white parasols that looked like the moon in her fullest  
 splendour, and beautiful flags of five colours and divers shapes, 13  
 like beautiful dancers dancing in the firmament of heaven; with 14  
 rows of splendid halls glittering with jewels, like beautiful rows  
 of mansions that were come down from the world of gods; with 15  
 numerous images of Brahmas dancing in rows with parasols in  
 their hands, that were moved by instruments; with moving 16  
 images of gods of divers forms that went to and fro with  
 their joined hands raised in adoration; with moving figures of 17  
 horses prancing hither and thither with the beauty of waves,  
 rising and falling one after the other in the great sea; with 18  
 moving likenesses of great elephants, clothed in the trappings  
 of elephants, making men doubt whether they were not rain-  
 clouds that had descended to the earth;—with these and divers 19  
 other shows of this kind which delight the world, and are used at  
 feasts, did he make the vihára exceeding attractive.

Then again the king commanded all the priests and novitiates 20  
 and the lay devotees also, male and female, who were dwellers in 21  
 the island of Lanká, to wait for the procession in great crowds 22  
 without the vihára and around it, at the space of a league from  
 each other, raising shouts of applause and uttering the praises of  
 the supreme Buddha, and holding in their hands offerings,  
 flowers, and such like things that were needful at feasts in honour  
 of Buddha; and (he likewise commanded) all others, men and 23  
 women who knew the value of the three sacred gems, to adorn  
 themselves in their best apparel (and to tarry for the procession)  
 with things that were fit for offerings. And the king also, 24  
 moved by great devotion, decked himself in all the royal orna- 25  
 ments and, in the midst of his four-fold army, placed the two  
 relics of the Tooth and the Alms-bowl in a carriage of great

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\* Indra's bow.

splendour, decorated with all the ornaments of an equipage.  
 26 Then he caused rows of men to carry before the procession these  
 27 articles and divers others that were used at feasts ; namely,  
 28 banners of gold and banners of silver, water-pots of gold and  
 29 water-pots of silver, chowries of gold and chowries of silver,  
 caskets of gold and caskets of silver, beautiful fans of gold and  
 fans of silver, *pokkharani*\* of gold and *pokkharani* of silver,  
 and flower vases made of gold and flower vases made of silver.  
 30 Then the king, followed with the sound of the five instruments of  
 31 music and forming a procession of great magnificence, carried  
 32 the relics by stages along the decorated highway into the city of  
 Sirivaddhana, and placed them on the seat that was prepared for  
 Buddha in the spacious ornamented hall that was built in the  
 middle of the vihára, and caused offerings to be made thereunto  
 by the divers people (who had assembled there).  
 33 And when the morning was come all the people arrayed them-  
 34 selves in their best garments, and, being exceeding desirous of  
 gaining merit, went up with flowers of the jasmine and champac  
 and ironwood, and other kinds of flowers of divers hues mixed with  
 flowers of gold (leaf) and the like, and devoutly made their  
 35 offerings to the Tooth-relic and the Bowl-relic. And they made  
 36 offerings also of many heaps of sweet white rice that looked like  
 heaps of glory that had long gathered around the great king, and  
 of divers kinds of fruit, such as plantains, jak, mango, and the  
 like fruits that were exceeding ripe, sweet, and luscious. Then  
 37 the king himself, in like manner, made offerings of divers kinds  
 38 to those two noble relics ; and then he who was taught in all  
 good manners ministered unto the Order and carefully provided  
 them with food and drink,—food hard and soft, and drink that  
 could be sucked, and drink that could be swallowed. And the  
 39 lord of the land, who was exceeding delighted on that occasion,  
 bestowed on several hundreds of priests the eight things that  
 40 were needful for monks. Afterwards, throughout the three  
 watches of the night, he illuminated the vihára all round with  
 lacs and crores of lighted lamps fed with perfumed oil, and with  
 41 garlands of divers lamps perfumed with camphor oil, so that the  
 whole face of the land looked like the firmament that was studded  
 with stars. And the lord of the land held a feast in honour of  
 42 Buddha, to which all men were drawn by the sweet songs of

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\* *Pokkharani* is a lotus pond. These were probably miniature representa-  
 tions of it.

singers and the dances of many dancers as they danced in divers 51  
 characters on the excellent stages that were raised here and  
 there,—a feast the tumult whereof was greatly increased by  
 the sound of the five musical instruments which, like a blast  
 proceeding from the sea of his merits, sufficed to drown the roar  
 of the ocean and to put to shame the thunder of the clouds,—  
 whereat also the voice of religion was heard from pulpits reverently  
 set up by the faithful at divers places, whereon sat preachers of the  
 sacred law, who, with beautiful fans in their hands, proclaimed  
 the good law that convinced the hearts of the hearers thereof,—  
 a feast which also was made pleasant by the shouts of the four  
 classes of Buddha's disciples,\* who went hither and thither  
 viewing all things with admiration and congratulating each other  
 as they praised the virtues of the three sacred gems, exclaiming,  
 " Oh, the Buddha! Oh, the Dhamma! Oh, the Saṅgha! "—whose  
 praises also were sung in strains like those of the Nandiḥ by the  
 masters of the ceremonies† as they stood in crowds on every  
 side invoking the blessings of Buddha.

And for seven days the lord of the land held this great feast 52  
 in honour of the three sacred objects (Buddha, the Law, and 55  
 the Church) in such a manner as if he were showing here (on  
 earth) how even the chief of the gods held the feasts of Buddha  
 in heaven, and as if he proclaimed how the kings of the olden  
 time, the great rulers of the Sinhalese, held their feasts in  
 honour of the Supreme Buddha, and as if he proclaimed to all  
 men how the perfections of the Omniscient Buddha, like unto  
 the wish-conferring tree of heaven, yield fruit in and out of every  
 season.

And afterwards when he (the king) had made the Mahá 56  
 Vihára the property in common of the brethren, he dedicated it to  
 the great priesthood, and thus filled the measure of his merit  
 and his fame.

Thereafter the king built a pariveṇa adorned with lofty 57  
 mansions, which was called Parakkama Báhu, after his name; and  
 when he had furnished that vihára§ with furniture that was 58

\* Monks, nuns, lay disciples, and female devotees.

† Speakers of prologues in a drama, or panegyrists.

‡ *Bali-bhojaka-jetta*. This is an obscure word; but I believe it is meant  
 here for the chiefs of servers or managers in festivals, who were entitled to  
 enjoy the surplus or remains of food offered during the ceremonies.

§ I have inserted the original words to show that "pariveṇa" and  
 "vihára" are often used indiscriminately to mean a monastery.

suited to it, and endowed it with many fruitful lands, he held a great feast (at its dedication).

59 The king also caused the pariveṇa, Bhuvaneka Báhu, called  
60 after his name, to be built at Billasela Vihára by his sub-king,  
61 which was adorned with mansions, halls, and the like buildings.  
In the same way as was before related (of the Máha Vihára) at  
the city of Sirivaddhana, he devoutly held a great feast in  
honour of three Sacred Objects for seven days, whereat he gave  
gifts of all things meet to be offered thereto.

62 And again the king caused a large vihára to be built by that same  
63 sub-king in the noble city of Hatthigiri;\* and when he had also  
built a beautiful pariveṇa (there) on his account, called Mahá Ma-  
hinda Báhu, he held a great feast, and thus heaped up much merit.

64 And he made great repairs to the decayed temple of five  
65 stories that was built aforetime by king Yaṭṭhátissa in the  
excellent city of Kalyáni; and he finished it with plaster  
66 work and restored it to its former state. He also repaired in  
the selfsame city, the house wherein the sleeping image of the  
King of Sages lay, and also the image-house called the Tivaṅka.  
67 There also the lord of the land levelled the square courtyard of  
68 the great Cetiya and paved it in proper order with broad stones.  
Moreover he constructed in a proper manner a large open hall in  
69 the front thereof. And after this the lord of the land with great  
70 devotion, made offerings of flowers, lamps, and food at the feasts  
that were held by him in honour of the Bodhi, the Cetiya, and  
the supreme Buddha—offerings of no common order, many in  
number, and pleasing to the people—and obtained merit (thereby).

71 Furthermore, the king caused a beautiful grove of cocoanuts to  
72 be planted in his name, nigh unto the vihára, and dedicated it  
thereto, that so a feast of lamps might be held in the vihára daily.

73 Again, at the vihára named Hatthavanagalla,† where the king  
Siri-Saṅghabodhi gave his head away unto the beggar that came  
74 to him, and whereon the king Goṭṭhábhaya then built a circular  
75 relic-house of two stories, yea, even that relic-house did this  
lord of the land turn into one of three stories adorned with a  
76 lofty pinnacle of gold. And at that selfsame vihára, on the  
place where the dead body of the king his father was laid (on  
77 the funeral pile), he built a beautiful Cetiya, and afterwards built  
an image-house with eight sides in the same place, and fixed a  
stone statue of the supreme Buddha there.

\* Kurunégala.

† Attanagalla.

Now there lived one who had received from the blessed chief 78  
of the world, the Supreme Buddha, in his lifetime, as an inheri- 82  
tance, his great Pañsulkūla robe,\* and on his death had reigned  
over the kingdom of righteousness. And when he had heard  
that there was but one relic of the tooth left of that son of  
Buddha, the Elder Mahá Kassapa, and that, in times past, had  
reached Tambapañni in due course, and was yet preserved in  
Bhíma-titthaḥ Vihára in the district of Pañca-yojana, this great  
king conceived a strong love and regard unto the elder who had  
the charge thereof, and proceeded to that great vihára with his 83  
four-fold army. And it rejoiced him to see the noble relic that 84  
was there, insomuch that he reverently kept up a feast of relics  
for three days with sweet-smelling flowers of divers kinds in  
great plenty, and lamps, incense, and food in great abundance.

And it came to the ears of the lord of the land that at the 85  
noble city of Devanagara, which is like unto a mine of merit, there 86  
lay decayed the temple of the lily-coloured god,† who is the king  
of gods. And indeed it was an ancient temple, in that it had been  
built many years ago. And, he went up to that beautiful city,  
and made the temple of the king of the gods that stood there to 87  
look as new and bright as the palace of Śakra, and made it like  
unto a storehouse abounding with all wealth. And after that, 88  
the chief of men made that city to abound with all prosperity,  
and to be as goodly as the city of the gods (Devanagara). And 89  
he ordained that an A'sálhi festival‡ should be held every year  
in that city in honour of the god.

Then the great king came to the noble city of Jambuddoñi, 90  
and, round about the vihára, Siri-Vijayasundara, that the king 91  
his father had built, he raised lofty walls and gates, and repaired  
and renewed the three-storied relic-house. There also he set the 92  
Tooth-relic of the great Sage on a high and costly throne, and, 93  
in the same manner as has been told above, he held for seven  
days a great feast in honour of the three Sacred Objects, a feast  
that ensures all prosperity.

And he (the king) longed every day to behold a beautiful 94  
picture of the Blessed One—a perfect likeness of the Master as

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\* A robe made of cast-off cloth found on dunghills, the wayside, and such like places.

† Bentoṭa.

‡ Vishṇu. The epithet alludes to his colour which is that of the blue lily.

§ A festival held in the month *A'sálha* (June-July).

95 he was in his lifetime. So the chief of men employed many  
 96 skilled painters to paint on a beautiful cloth a surpassing  
 likeness of Buddha, as the Blessed One appeared on earth when  
 he walked on the great bridge of gold and gems.\* Thereafter  
 97 the king, being liberally minded, assembled the whole body of  
 priests who were dwellers of Laṅká, and the great body of his  
 98 people also, and, in the manner described above, caused a great  
 feast of Buddha to be held in the city of Sirivadḍhana for  
 seven days.

99 And when the king had heard of the exceeding great merit  
 that was derived from the bestowal of the Kaṭhina robe,† he  
 100 was greatly pleased, and he thought to himself thus, saying, “An  
 101 excellent gift of eighty Kaṭhina robes must I indeed give in  
 102 memory of the eighty glorious chief disciples of him who standeth  
 like a solitary bridge whereby men could cross the boundless and  
 awful ocean of transmigration,—the banner of the proud race of  
 the Sákya, whom all mankind do honour,—the lord of the earth,  
 the kinsman of the earth, and the kinsman of the sun,‡—a Rishi,  
 whose senses have been subdued,—a sage, yea, a prince of sages  
 103 and a teacher.” And when he had meditated thus, the learned  
 king gathered together the inhabitants of Laṅká—a great multi-  
 104 tude of men and women—and set them all to work to prepare the  
 cotton and other things, and speedily finished the work of the  
 105 robes. And he caused the eighty Kaṭhina robes to be given in  
 the course of one single day, with all the goods and chattels that  
 106 were lawful for the priests to use. And he who was well skilled  
 in the proper way of giving gifts, prepared all these things and  
 gave them in charge of all the elders who dwelt at Tambapaṇṇi.§  
 107 And in honour of the eighty great disciples he made eighty  
 108 great offerings separately on that same day. In this manner  
 did he give to the great priesthood Kaṭhina robes in great  
 abundance on many occasions, and so heaped up great merit.

109 Likewise also the king, whose mind was moved by noble  
 ambition, resolved many a time to dedicate to the supreme

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\* *Mahá-ratnacañkama*. The bridge of gold and gems said to have been created by Buddha at Kapilavastu, his birthplace, in order to display his supernatural power before his kinsfolk. See *Buddhavaṅsa* for details.

† A robe made for a Buddhist priest in the course of a single day and night at the end of the Vas season, or Buddhist Lent.

‡ The Sákya race being considered as a branch of the Solar Dynasty.

§ The Kaṭhina robe must be presented or offered to the Saṅgha, on whom only devolves the duty of selecting one out of their number as the most fitting to become its recipient.

Buddha the kingdom of Laṅkā. And to this end he adorned the 110  
 royal palace like the palace of the chief of the gods, and decorated  
 the city befittingly like unto the city of the gods. Then, within 111  
 the palace, he placed the Tooth-relic of the Great Sage on a costly  
 throne, and when he had assembled the great priesthood of 112  
 Laṅkā he held a high feast with a display of divers chowries 113  
 and umbrellas, of divers jewelled crowns, of ornaments and 114  
 cloths, of heaps of divers gems, of elephants and horses, of hosts 115  
 and chariots, of the sound of divers drums and chanks, of flags and 116  
 banners, of rows of plantains, of basins of milk, of flower plants, 117  
 of sweet flowers, of divers gorgeous litters and the like, of divers  
 kinds of excellent rice, of divers kinds of cakes, of lamps, incense  
 and perfumes,—with these and the like things for public display,  
 worthy of a king, did he reverently hold a great feast for seven  
 days at a time.

Afterwards this eminent king with his four-fold army pro- 118  
 ceeded to Samantakūṭa, the crest-jewel of mountains, and there 119  
 worshipped the footprint of him who is the god of gods, the  
 king of righteousness, the teacher,—a footprint worthy of  
 the honour of gods and other beings. And, being moved thereto 120  
 by faith, he gave unto that famous shrine a district that 121  
 extended about ten leagues around that noble hill, and contained  
 many gems, and was full of people, both men and women. And  
 afterwards he again offered thereunto jewels and ornaments.

Thus did this wise king, who had faith in Buddha, raise heaps 122  
 upon heaps of merit, as if he raised a bridge to cross the ocean of  
 transmigration or a ladder to ascend to the world of the gods.

Thus endeth the eighty-fifth chapter, entitled “The Perform-  
 ance of divers Acts of Merit,” in the Mahāvāṅsa, composed  
 equally for the delight and amazement of good men.

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 CHAPTER LXXXVI.

**M**OREOVER the king thought within himself, saying: 1  
 “Indeed it seemeth right to me that I, who am the ruler 2  
 of the whole of Laṅkā, should journey throughout the  
 land and worship the holy shrines therein with great devotion,  
 that so I may perform works of merit and benefit the people ;  
 (but inasmuch as I am not able to do so), who is there among 3  
 my ministers that hath the power and wisdom to heap up this  
 wealth of merit for me and to benefit the people of the land

4 according to my desire? This minister of mine, even Devap-  
 patirája, hath, until now, always conducted himself with reverence  
 and affection towards Buddha, the Law, and the Priesthood.  
 5 (Great, indeed, is his piety;) for once he prayed that he might  
 become a Buddha and planted a cocoanut, having earnestly prayed  
 and resolved (that some sign should be shown him that his desire  
 6 would be fulfilled), and lo, there opened up three buds from the  
 7 three eyes thereof. And again, a second time did this minister  
 pray, saying, ‘ May I become a Buddha!’ after that he was so  
 overcome with compassion for a beggar, and had offered him all  
 his substance, yea, even his wife and children. This selfsame man,  
 8 therefore, is he who will understand and fulfil all my desire.”  
 And when he had communed with himself in this manner he  
 9 sent and spake unto him, saying, “The path that leadeth  
 10 to Mount Sumana\* is exceeding difficult to pass through, because  
 that it is stopped in divers places by marshes and water and  
 rocks, as if the wicked Mára, the tempter, had placed them  
 11 there. To the inhabitants of the eighteen countries, who go  
 thither to worship the footprint of the Sage and to acquire merit  
 thereby, the journey is great and toilsome. Do thou, therefore,  
 restore that road and put it into good order.

12 “Again, at Haṭṭhavanagalla Vihára,† where in the days of old a  
 13 certain great elder, possessed of miraculous power, attained Arhat-  
 ship, and by the power of his own merit caused both the heaven  
 and the earth to resound with thunder, even there did Upatissa,  
 14 the king, at that time build a temple of five stories and cover it  
 15 with tiles of gold. But it hath been told me that that temple  
 hath even now been destroyed by the lapse of time, and that the  
 pillars thereof only remain. Do thou, therefore, my good friend,  
 restore that building also in my name.

16 “And at the Bhímatittha Vihára, where the king Nissaṅka  
 17 planted an orchard, do thou likewise, in my name, lay out a large  
 garden full of cocoanut and other fruitful trees.”

And when he had thus spoken the king commanded him to  
 devote himself with diligence to each special work.

18 And the minister replied saying, “Yea, be it so,” and then  
 19 proceeded first to Gaṅgásiripura. ‡ And there he caused a stately  
 image to be made of the god Sumana, complete in all its parts,  
 20 which he adorned beautifully with ornaments of gold and jewels.

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\* Adam’s Peak.

† Attanagalla Vihára.

‡ Gampola.

And then, as he was desirous of going from thence to Samantakūta, he proceeded and took with him the image of the god in procession, and went to the village Bodhitala,\* from which place he began the work of building bridges.

And nigh unto the mouth of the Khajjota river† he built a bridge of about thirty-five cubits in length, and another of thirty cubits in length across the same river. Likewise also at Ullapanagāma‡ he built one of thirty-six cubits in length, and at Ambagāma§ a great bridge of thirty-four cubits in length, very strong and beautiful, so that even elephants and horses, black cattle, buffaloes, and the like could pass over it safely. And on the causeways of these great bridges he caused to be built houses large and beautiful, and adorned with high pillars and such like. And he assembled a great number of priests together from divers places and treated them bountifully and held a great feast.

In divers other places also he built halls for resting and bridges and laid down steps of stone in divers ways. He caused the great forest to be hewn down and a public path made; and then he went up to Samantakūta and worshipped the footprint there, and set up the image of the god on the ground within the courtyard of the shrine, and built an open hall over the sacred foot. He also caused a wall to be built around it; and as he was a man of great forethought, he fastened the open hall with great chains to posts of iron, and so made it firm. Then again he honoured the sacred foot with a feast of lamps and the like, which continued for three days. And he bore a lamp of perfumed oil, even on his own head, and, on behalf of his master, the great king, walked round the sacred foot, bowing thereunto frequently as he did so, and kept the lamp burning (so that it went not out) for the whole night. And all these things, in due order from the beginning, did he cause to be inscribed on a stone pillar of great height which he set up there with joy, as if he were raising a pillar of glory to Parakkama Báhu, the great king of kings. And afterwards, when his purpose had been fulfilled, he informed all these things to the king by the mouth of a messenger.

And after that he went to Hatthavanagalla Vihāra, and, in the manner that the king had commanded him, he spent much money and caused a temple to be built with three floors and a lofty pinnacle, and gave it to the great lord Anomadassi, who was a man of great wisdom and understanding. Afterwards, at the

\* Botala.

† Kado-oya.

‡ Ulapana.

§ Ambagamuwa.

king's command, he made provision for its support and caused the same to be inscribed on a stone.

40 Thence this great minister proceeded to the port of Bhímatittha.  
 And there he built a bridge, eighty-six cubits' span, at the mouth  
 41 of the Kálanadí\* river ; one of about one hundred yatthis'† span  
 at the village Kadalísena ;‡ one of forty yatthis' span over the  
 42 Sálaggáma river,§ and one of fifty cubits' span over the Sála-  
 pádapa river.|| Thus did he build these and other bridges at  
 43 divers places where it was difficult to cross over ; and likewise  
 also he made numerous gardens and halls for preaching and the  
 like, and did even give away much alms and hold feasts (in con-  
 nection therewith).

44 Afterwards this great minister of the king formed a large cocoa-  
 45 nut garden, full of fruit and fine shade, and gave it the famous  
 name of Parakkama Báhu ; and it extended from the Bhíma-  
 tittha Vihára unto the ford of the Kálanadí, a space of about  
 46 one yojana in width. And as he was an exceeding liberal man  
 47 he held a great feast and gave presents to the priesthood of twenty-  
 six Kaṭhina robes of exceeding great value, the which, even from  
 the spinning and the weaving of the cotton and the like, he caused  
 to be wrought in one day in the divers villages of the province.  
 48 And again, as he journeyed through the country, making gifts of  
 robes in like manner, he bestowed on the priesthood six and  
 twenty Kathina robes also.

49 And when he had caused the great forest Mahálabujagaccha¶  
 50 to be cut down altogether and rooted up, he made a fine village  
 thereon and planted a large grove of jak trees near it. And there  
 51 he made an image-house of three stories, surrounded by a round  
 wall enclosing a Bodhi, a Cetiya, and an A'ráma, and made a great  
 feast in connection therewith in the king's name.

52 Even thus did he (the minister) who bore the name of  
 Rájañña\*\* perform great deeds of merit ; and he returned and  
 informed the king of all that he had done.

53 Thereupon the king also conceived a great affection for him,  
 54 and granted many villages which he had formed, such as

\* The Black river, Kalu-gaṅga.

† A yatthi is equal to seven cubits of two spans to the cubit.

‡ Kehelsen, Kehel-lenáva ?

§ Salgamu-gaṅga.

|| Salruk.

¶ Mádelaśvanaya.

\*\* A Kṣatriya, or a prince of royal blood.

Mahálabujagaccha and others, to be held by him and his family. Afterwards the king proceeded to the temple of the relics, 55 taking the minister also with him; and in the midst of the priesthood he made this proclamation, saying, "Lo! this is my noble minister whose heart delighteth always in the three Sacred Objects and in me. Therefore is this (minister), who hath devoted 56 himself to the interest of Buddha and the king, a dear and beloved 57 (servant of mine). And I also do, therefore, offer unto the sacred Tooth-relic that which is most dear unto me." So saying, he dedicated the noble minister with his wife and children to (the service of) the Tooth-relic of the Sage.

Thus from that time forth this ruler of the land employed the 58 selfsame noble Devappatirája in making offerings of divers costly things to the three Sacred Gems which are honoured by the world.

Thus endeth the eighty-sixth chapter, entitled "The Causing the Performance of Divers Acts of Merit," in the Mahávaṅsa, composed equally for the delight and amazement of good men.

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CHAPTER LXXXVII.

**A**ND now at one time there came a great drought upon 1  
 Laṅká, as if it were a curse; which dried up every- 2  
 thing. And when the harvests withered and famine 3  
 seemed certain, and the inhabitants of Laṅká were everywhere 4  
 oppressed with terror, lo! the king caused divers kinds of offerings 5  
 to be made to the three Sacred Objects, the Cetiya, the Bodhis, and 6  
 also to Nátha, Metteiya, and other mighty gods that were worthy 7  
 of honour; and he filled Laṅká, even every part thereof, with 8  
 great rejoicing. And he assembled together the great priesthood, 9  
 and, with the ceremonies that were due, made them to chaunt the  
 Paritta. And when he had duly borne the Tooth-relic in pro-  
 cession round about the city, he prayed and resolved in his mind,  
 saying, "Let there be rain!" And lo! there arose great clouds on  
 every side: and they shone with lightnings; and great thunderings  
 followed, delighting the ears of the whole nation. And the  
 clouds began to pour down rain, and made an end of the great  
 drought, and caused the people to rejoice, and despoiled the  
 famine, and decked the regions around with beauty, and re-  
 freshed the harvests of the land.

10 And the dwellers of Laṅká praised the virtues of the king and  
 13 the virtues of the King of Sages, saying again and again, "By  
 the power of Buddha alone do these clouds that gladden our  
 hearts thus give showers of rain. Who, therefore, among the  
 gods, Brahmas, or men, is able to know the greatness of Buddha's  
 virtues? And our king also, he is a man of great glory and  
 great power. There hath been none like unto him, nor shall  
 there be."

14 And the king, while he yet protected the religion and the State  
 righteously, and made his own life truly profitable, and enjoyed  
 15 the pleasures of State for a long time, once sent unto his five  
 16 skilful sons; namely, Vijaya Báhu, Bhuvataka Báhu, Tiloka-  
 17 malla, Parakkama Báhu, and Jaya Báhu, and also unto Vira  
 Báhu, the son of his younger sister,—and began to give counsel  
 18 unto these six in this wise, saying: "Hearken to my words O  
 children! There are in this world three kinds of sons, to wit,  
 19 the base-born, the well-born, and the high-born.\* Of these,  
 they who are not able by a virtuous life to enjoy the sub-  
 stance of their parents that had continued in their family  
 20 for generations, but waste and ruin it like unto the monkeys  
 who destroy a garland, and then wander about in poverty,—  
 of such do the ancient sages say that they are base-born sons.  
 21 And they who have inherited such substance and enjoy it as their  
 22 parents did, and preserve the inheritance of the family, know ye  
 23 that such men are known as well-born (sons worthy of their  
 fathers). And now shall I describe the other (kind). They who  
 add greatly to the substance that have come down to the family  
 by inheritance and enjoy the same in happiness,—these wise men  
 24 are known as high-born. Now, what my father gave to me was  
 25 but the one country of Máya only. And after that I had taken  
 the charge thereof I have conquered the two other countries, and  
 included again all the three kingdoms under the dominion of one  
 canopy. Moreover, I have subdued all the Tamils against whom  
 26 he could not prevail. Even all the Vannian princes who had  
 betaken themselves to the fastnesses in the mountains and other  
 strongholds, and lived (in freedom) in divers parts of the country,  
 27 have I brought around me. In strange lands also have I caused  
 my fame to spread; and thus have I governed the kingdom for a  
 28 long time with justice and equity. I obtained royal princesses

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\* *Avajáta, Anujáta, Atijáta.*

with gifts from India, and so made even the princes of other lands your kinsmen. The valiant Pandian and Cholian kings, 29 of the lineage of the Sun and the Moon, have sent unto me gifts of crowns and royal ornaments. Of jewels have I gotten me 30 great heaps, even as Kuvera (the god of wealth) got himself the 31 nine treasures, to wit, the Sapkha and the like ; and these heaps shall suffice for all of you, not only for the present, but for the future also, that your children's children may enjoy them even unto the seventh generation. By me also have the wicked been 32 restrained and the good defended, and the (divers branches of the) religion of the supreme Buddha made to work in perfect harmony. Therefore have I proved myself a high-born son of the king my 33 father. Children, be ye also high-born sons like as we are ! In days of old, the sixty-thousand sons of the king Ságara, who 34 was of the lineage of Okkáka, formed as many cities, and divided 35 the whole land of Jambudípa into sixty-thousand portions, and reigned in peace each one in his own kingdom ; and again, in the 36 days that are now past did the ten princes divide Jambudípa among themselves into ten parts, and reign peaceably and well. 37 In like manner do ye also, my children, divide this land of Lakka among yourselves as it seemeth good to you, and reign well, advising and counselling one another ; but, my sons, let not the 38 stranger, your enemy, see that ye are in the least divided among yourselves." In this manner did he advise his own sons and his nephew.

Afterwards the king gathered all the chief priests and the 39 people together, and asked them, saying, " Whom think ye 40 among these six princes, my sons and nephew, is worthy of the kingdom ? " And when the chief priests heard these words they made answer, saying : " O great king ! these thy royal princes, 41 and this thy nephew also, are men of high spirits, valiant, and skilled in all knowledge. They all are experienced in war, and 42 have destroyed their enemies, and have protected the religion and the State, and are, indeed, worthy to govern the kingdom. Nevertheless, the prince Vijaya Báhu, thy eldest son, O king ! 43 hath, from his childhood, taken delight in the three Sacred Gems. His heart hath ever been inclined to minister unto the priests 44 in their sickness and infirmity ; he speaketh and maintaineth the truth, and is grateful and endued with faith, wisdom, and virtne ; he is a help to them that are helpless among the aged 45 and infirm, and full of compassion towards the afflicted. And when he took the government into his hands he released from 46

47 bondage many kinsmen of the priesthood, and many of the  
 common people who had been sent into slavery,\* and redeemed  
 them by giving gold, jewels, and such precious things to their  
 48 masters. Even thieves who rob the king's house, after their  
 49 sentence hath been passed, are wont to come to him without fear  
 or alarm, and escape in safety with their lives, suffering not so  
 50 much as the loss of a limb. And, O king! whenever he saw in  
 the villages men who had become defaulters by withholding the  
 tribute that was due to the king and taking it for their own use,  
 he was wont to give them his own money- (wherewith they  
 51 might pay the tribute). And as he knew the ways of govern-  
 ment, he absolved all those who suffered privation from their dues,  
 52 and thus gave protection to the people. Even some of the  
 Sinhalese Vannian princes who should have been subdued by you  
 are wont to show themselves first to him, and afterwards to appear  
 53 before you without fear. The high-born wives of your ministers  
 54 counsel their husbands in all love, saying, ' Do ye henceforth  
 continually and steadfastly serve Vijaya Báhu, who will uphold  
 55 the dignity of our families in the time to come.' It is even said  
 56 that parents desirous of hearing the sweet lispings of their  
 children of two or three years old, ask them, saying, ' Whom  
 desire ye to serve ? ' and they answer, saying, ' Vijaya Báhu : him  
 57 shall we serve.' It is said also that when children are beaten by  
 58 their parents in their anger, they go up and make their complaint  
 to him, and that he sendeth unto the parents and adviseth them  
 kindly that they should not any more punish their children of  
 59 tender years. And after that he had admonished them in this  
 manner, he would give them money out of his own treasury where-  
 60 with to buy food for their children. Even like unto the man who  
 hath eyes to see, and while he yet beholdeth the sky with its full  
 61 moon, still asketh, saying, ' Where is the full moon ? ' how cometh  
 it, O gracious king! that thou inquirest of the priesthood when  
 thou thyself knowest well that thy son possesseth the virtues  
 62 that are fit to adorn a kingdom. Nevertheless, O good and great  
 king! hear us. This prince possesseth indeed auspicious signs  
 that fit him not only to govern the island of Lapká but even the  
 whole land of India."

63 And when the king heard these and many other praises of  
 his son from the mouth of the priests, his eyes were filled with

\* It appears to have been the custom for a debtor who could not satisfy his creditor to work under him as a slave. A custom akin to this is said to exist in Siam.

tears of joy, and he called affectionately unto his son Vijaya 64  
 Báhu, and set him on a seat near him equal to his own. And 65  
 then the great king directed him regarding all the things that  
 he had left undone in the church and in the kingdom, in this  
 wise: "The Ratanávali Cetiya hath the stranger, our enemy, 66  
 destroyed: do thou, therefore, build it up and adorn it with  
 a pinnacle of gold. That city of Pulatthi, the former capital of 67  
 the kings of Laṅká, the noblest gem on the brow of cities, do 68  
 thou restore to its former condition, with walls and towers, with  
 well-built gates on its four sides, and with a deep moat sur-  
 rounding it; and there, in the former Relic-house which was like 69  
 unto a beautiful mansion in heaven, do thou place the two relics  
 of the Tooth and the Alms-bowl; and remember that I also am 70  
 desirous of holding the feast of my coronation in this city of  
 former kings. Do thou also take the whole congregation of 71  
 priests who are in the three divisions of Laṅká, as also the great  
 body of the people, to Sahassa-tittha,\* and, with gifts and offerings,  
 hold a feast of Ordination in the Maháváluka river; and do thou 72  
 thus cause the religion of the Conqueror to prosper."

And when he had spoken these and such like words, and had 73  
 told him all that was needful to be done for the advancement of  
 the church and the kingdom, he placed the government in the  
 hands of his son.

And after that the king gave unto his charge the other five 74  
 princes, and the two relics of the Tooth and Alms-bowl of the  
 great Sage, and the congregation of priests, and the whole body  
 of ministers, and the land of Laṅká.

Thus endeth the eighty-seventh chapter, entitled "The Handing  
 over of the Government of the Kingdom," in the Mahávansa,  
 composed equally for the delight and amazement of good men.

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CHAPTER LXXXVIII.

**A**ND the prince† Vijaya Báhu, whose mind knew not any 1  
 fear, consented to it, saying, "Be it so!" and he took  
 upon himself the weight of the government. And then 2  
 he thought to himself, saying, "To the king, my father, even while  
 he yet liveth, shall I show myself his high-born son." And so, 3

\* Dástota.

† He is called "king" in the text; but as he was only vested with the  
 administration of the government while his father held the actual sovereignty,  
 I have rendered the word *Rája* by 'prince,' in order to avoid confusion.

among the seven things that were needful for the king's work of government\*—to wit, the lord, the minister, the friend and others— he began to search him out a man meet to be the king's friend,  
 4 —one to be trusted, one wise in counsel and faithful in adversity, one that lied not but made himself pleasant. And he considered the matter oftentimes, saying, "Who indeed is there now that suiteth  
 5 me?" And he bethought him, saying: "Surely Vira Báhu the Governor liveth, the son of my father's younger sister, a wise man endued with many virtues and skilful in all business.  
 6 From our childhood, when we played with each other in the sand, even until now, have I known him as one that trusteth in me  
 7 as (he hath likewise trusted) in all good men. (Our friendship, moreover, is so great that) he endureth not to abide anywhere without seeing me, nor can I endure to abide anywhere without  
 8 seeing him. And he is endued also with powers of mind and body exceedingly great, and striveth always, as I do, to further the wel-  
 9 fare of the church and the kingdom. And therefore fulfilleth he all things that be needful in a friend." And so he sent unto him  
 10 and gave him the place of a faithful friend. Then he thought to himself, saying: "It is indeed meet that I should begin my work with a most noble act of merit, that will draw the minds of men thereto. The two relics of the Tooth and the Alms-bowl have  
 11 been committed to my care. It behoveth me, therefore, to build  
 12 a new temple for them; but inasmuch as the old house of the Tooth-relic that was built by the king my father hath fallen into  
 13 decay, that shall I restore and renew." So he brought together, from divers places, a great number of artificers skilled in all  
 14 kinds of craft, and many other workmen also, and thus caused  
 15 repairs and improvements to be made in them so that they looked two-fold more beautiful than the former works. And when he had made an end of all the work of the Tooth-relic house, which looked as beautiful as a mansion in heaven, he  
 16 placed therein the two relics of the Supreme Buddha, and ordained that honours and offerings should be paid thereto daily, greater than had been paid hitherto, and that his own watch should be duly set over them.  
 17 And from thenceforth the prince so behaved himself that the love that the king his father bore him increased continually and

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\* *Satta Rājagāni*.—The seven requisites of regal administration, viz., the monarch, the friend or ally, treasure, territory, a fortress, an army. Som e-times two more are enumerated, viz., the citizens and the *Purohita* Brahman.

was now two-fold and three-fold more (than it had been at any time before).

And the prince caused his younger brothers, Parakkama Báhu 18 and Jaya Báhu, to tarry always with the king his father, that so he 19 might not have any cause for sorrow by reason of his separation from all his sons. Moreover, he sent for his younger brother Tilokamalla 20 and put him in command of the Sinhalese host that held the country 21 which extended from the city of Jambudoḡi unto the southern sea. And he made him to dwell in the village Mahávattthala, 22 that so he might protect the king his father on the south side. But as their enemies were wont always to land from the opposite 23 coast at the village Khuddaválíka on the north side, the ruler 24 of the land thought that there was none better than his younger brother Bhuvaneka Báhu to defend the country on that side, where fearful battles were always fought. And so he sent for 25 him and gave him the command of the great army that held the northern country, and commanded him to tarry at Sundara 26 Pabbata,\* to defend the king his father from danger on that side.

Then the prince prepared himself and journeyed throughout 27 the country with Vira Báhu, and put down all the evil-doers, and freed Laṅká from the enemies that were like unto thorns thereto. 28 After that, when he had obtained leave from his father, he set out, saying, "Now shall I repair and restore the city of Pulatthi." Then the great and tender-hearted king Parakkama Báhu fol- 29 lowed his son, because of the love that he had for him, as though 30 he were borne onward by a flood, albeit that his son had wished him not to do so. Thereupon he bowed down before his father 31 and besought him again and again; and after that he had turned him back by force (of much entreaty), he proceeded on his journey.

Thereupon the king made a proclamation saying, "Let all 32 men who have any love for my son follow him." And the king's 33 word was no sooner proclaimed than all the royal ministers of 34 State, all the officers, all the mighty men of valour, all elephant-riders, all horsemen and charioteers, were filled with great joy, and prepared themselves, saying, "It is said that our Vijaya 35 Báhu, the Bodhisatta,† goeth to the royal city of Pulatthi to 36

\* Yápauva.

† This seems to have been a name given him, on account of his many virtues, by the people, of whom he appears to have been a great favourite; and, in history, he is distinguished from the other Parakkamas by this *sobriquet*.

restore it. If indeed he goeth, then shall we also straightway go  
 37 with him." And so when they had thus prepared themselves  
 they departed (from their dwellings) to go with him. But when  
 certain of the officers and soldiers, by reason of their idleness,  
 38 wished not to go, it is told that their wives spake thus unto them :  
 39 "Dear lords, whether ye accompany us or not, we have resolved to  
 follow him who seeketh after the good of his country only ; and we  
 shall dwell in the noble city that shall be built by him." So  
 40 saying, they departed before their husbands. It is also told  
 that even the young children abandoned their fathers who wished  
 41 not to go, and followed him on that occasion. But when the  
 42 prince saw that a great multitude followed him, leaving their  
 lands and houses and possessions, he was filled with compassion  
 for them, and exhorted them with many words, and turned back  
 from their journey all such as he thought necessary should be  
 made to tarry behind.

43 And he took with him as much of the four-fold army as he  
 desired to have, and went up to that high rocky stronghold  
 44 called Vátagiri.\* And on the top of that mountain he built a  
 45 glorious palace, and surrounded it with a very high wall, and  
 buried all the valuable treasure therein that the king his father  
 46 had given him, that so it might avail him in time of need. And  
 47 on that selfsame great rock he built a beautiful monastery, and  
 when he had invited the great elder, the chief of the vihára,  
 Mahánettappásáda, he gave him the charge of that noble  
 building, and held a great feast at the dedication thereof, and  
 made provision for its support.

48 From that place the prince went to Sumanakúta, and after  
 he had worshipped the foot-print of the Sage he came to  
 Gaṅgásiripura.† There he repaired the breaches in the ancient  
 49 vihára, Nigamaggáma Pásáda ;‡ and after he had made  
 50 provision for the support of the priests who dwelt there, he  
 51 arrived at Sindúravána. And there the prince built the vihára  
 by name Vanaggáma Pásáda ; and after that he built, in the name of  
 52 the king his father, the pariveṇa Abhaya Rája, to which he gave  
 divers things that were needful to monks, as also lands and other  
 things.

53 From thence the ruler of the land went to the noble city of  
 54 Hatthigiri.§ There, at the beautiful Mahá Vihára that his

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\* Vagiri-gala. † Gampola. ‡ Niyāṅgampaya. § Kurunégala.

father's royal brother\* had built, was the place where his body was buried,—a place that was always to be had in reverence. And as he beheld it again and again together with the prince Vira Báhu and (in the presence of) the army, he waxed sorrowful, and meditated thereat on the unabiding nature of all earthly things. Then he caused an excellent image-house of three stories to be built and a great image of Buddha to be made there. And then he caused a beautiful likeness of his uncle to be made, and adorned it with every royal ornament, and set it up in the same place. To the image-house, as also to the image of his uncle, he dedicated fruitful lands that were able to produce what was lawful for their support, and many servants and attendants ; and the prince called it (the establishment) Bhuvaneka Báhu Pariveṇa, after the name of his uncle. Then he turned it into a city filled with people, both men and women, and surrounded it with a wall and a moat and such like works. After that the brave prince departed therefrom and, taking with him the four-fold army, went up to the city of Subhagiri.

Now at this time Candabhánu, the chieftain who had been discomfited and put to flight in a great battle, collected a number of Tamil strong men from the Paṇḍu and the Coḷa countries and strengthened himself mightily, and descended again upon Mahátittha with his host of Malays. And from thence, that prince, after he had subdued the inhabitants of the Padi, Kurundi, and other countries, proceeded to Subha Pabbata and encamped there. And he sent word (to Vijaya Báhu) saying, " I will surely take the three Síhalas,† and shall not leave them unsubdued. Therefore, deliver up the kingdom to me, together with the Tooth-relic and the Bowl-relic ; otherwise make war."

Thereupon Vijaya Báhu sent unto prince Vira Báhu, and after they had taken counsel together they set their great army in battle array, and proceeded both of them together, saying, " Oh, that we may this day behold the strength of each other's arms ! " And they surrounded the great army of Candabhánu and fought a fierce battle, like unto the battle of Ráma. And that day the enemy's strong men were utterly defeated and put to confusion in the field of battle. And they threw down their arms, and bowed themselves down with fear, and spake flattering words.

\* Bhuvaneka Báhu. See chap. LXXXI., vv., 68 *et seq.*

† Ruhuṇu, Pihiti, and Máya.

- 71 And some moved not, but stood still like pillars and prayed for  
 72 help, and others trembled and wept sore. On that day also the  
 enemy's soldiers fled with fear on every side, some towards the  
 woods, others towards the sea, and others again towards the hills.
- 73 Thus did he (Vijaya Báhu) fight the battle and put Candabhánu  
 to flight, weaponless, after that he had slain many of his soldiers.
- 74 And he took his chief women and all his horses and elephants ;  
 his sword and other weapons, many in number ; his great  
 75 treasure ; his royal chank and the royal umbrella ; the royal drum,  
 and the royal banners. All these, however, he sent unto his father.
- 76 In this manner did he fight this great battle and obtain the  
 victory ; and after he had subdued the country he brought Laṅká  
 under the dominion of one canopy.
- 77 Afterwards he enclosed that city (Subha Pabbata) also with a  
 78 high wall and a moat, and built there and finished a palace of  
 exceeding great beauty, and made provision for the support of  
 79 the great priesthood that dwelt in that city. And he encouraged  
 his younger brother Bhuvaneka Báhu, and caused him to stay  
 at Subha Pabbata as before.
- 80 And after this the ruler of the land went to Anurádhapura and  
 81 cleared the holy places, such as the Thúpáráma and others,  
 cutting down the huge forest that had grown around them like  
 unto a fastness that Mára had created, and built up the rampart  
 82 which was (unto him) like a bridge over the river of (his) desire.  
 And the chief of the land repaired these holy places and made  
 them to look bright, and held a great feast in honour thereof.
- 83 And being minded to finish the repairs of the Ratanávali  
 84 Cetiya, which the king his father had commenced but left  
 unfinished, he made haste and gathered together from their  
 divers dwelling-places all the inhabitants of the city who had  
 85 left it, and placed there a great body of skilful artificers. And  
 86 the prince made provision for the support of the priesthood,  
 whose chief was the great elder of Senánaátha Pariveṇa, and  
 established him there to have the oversight of the repairs.
- 87 Thereupon the Vannian princes of the Patiṭṭhá country  
 brought many gifts and presented themselves before the prince.
- 88 And he also made presents unto them of litters,\* and white  
 umbrellas, chowries, and such like, as also the emblems of the  
 89 princes of the Mahá Vauni, so that they were all well pleased.

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\* *Andoli*. I believe this is a name for a seat or conveyance with a swinging motion, from *Andoláyati*, to swing or oscillate.

And then he commanded them to defend that city, and went up from thence to the city of Pulatthi.

And there he sent for the prince Vira Báhu and took counsel with him, saying, "Let us make this chief city a goodly one and fill the four corners of the earth with the incense of our praise." And this ruler of men then sent a messenger unto his father, who was to speak in this wise :—

"There are now in the city of Pulatthi, palaces, image-houses, viháras, pariveṇas, cetiyas, relic-houses, ramparts, towers, bird-shaped houses,\* mansions, open halls, preaching halls, temples of the gods, and such like buildings; whereof some are yet standing, although the trees of the forest have grown over and covered them. Others are fast falling, because that the pillars thereof are rotten and cannot support them. Others, alas! are bent down with the weight of huge walls split from the top to the bottom, and are tumbling down, because that there is nothing to support them. Sad, indeed, is it also to see others, unable to stand by reason of decay and weakness, bending down to their fall day by day, like unto old men. Some there are with broken ridge-rafters and damaged beam-ends, and some with roofs fallen down and the tiles thereof broken. In some the tiles have slipped through the breaches of the decayed roof, and in others only the walls and pillars remain. Some there are with fallen doors, and door-posts that have been displaced, and others with loose staircases and ruined galleries. Of some buildings there only remain the signs of their foundations, and in others even the sites cannot be distinguished. What need is there of further description? This city, which is now so ugly and displeasing to the eye, we purpose to make beautiful and pleasant. Let the king grant us leave thereto, and let the feast of coronation be held in this great city afterwards!"

And the king also, when he heard these things, was much pleased, because that he was himself minded to make it the chief royal city. And he called all his great ministers together, and bade them command all the inhabitants of Lapká that they should each betake himself (to his trade or occupation). Then he gathered together smelters, turners, basketmakers, blacksmiths, potters, goldsmiths, painters, porters, labourers, slaves, outcasts, skilful bricklayers, masons, carpenters, and divers kinds

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\* *Adḍhayoga*. Described as a house, the roof of which is shaped like a bird's wing.

- of workers in stone. And again, he gathered together all sorts of blacksmiths' tools, such as bellows, sledges, pinchers, and anvils ;  
 108 and also numerous sharp saws, adzes, axes, wood-cleavers, stone-  
 109 cutters' chisels, knives, hammers, spades, mats, baskets, and  
 110 such like ;—all these tools and materials, and much treasure  
 consisting of pearls, cat's-eyes, and other precious things, to-  
 gether with a great host of people, did he send unto his royal son.  
 111 Then the prince Vijaya Báhu was much pleased thereat. And  
 in that country which had been lying desolate and in ruins for  
 112 a long time, he caused the tanks, ponds, dykes, pools, and such  
 like stores of water that had their great embankments breached  
 113 and broken, to be built up as before, so that they were filled with  
 water, and covered with divers kinds of lotuses, and full of all  
 manner of fish.  
 114 And after that he restored many fertile fields which had afore-  
 115 time produced divers kinds of grain ; and he caused the crops  
 everywhere to flourish, and the whole of that beautiful country to  
 abound with plenty.  
 116 And the prince caused the noble city of Pulatthi to be restored  
 to its former state, and surrounded it with a deep moat like unto  
 the sea, and with a circular rampart like unto the Cakkavála  
 117 rock ; and spread abroad over it divers gardens, divers ponds,  
 118 many viháras and cetiyas, numerous bird-shaped buildings,  
 many palaces and mansions of divers kinds of work, many open  
 119 halls, numerous temples of gods, divers kinds of towers, many  
 120 rows of beautiful houses, numerous streets, well arranged gates  
 on the four sides thereof, and beautiful squares and courtyards.  
 121 Thus did he make the city of Pulatthi like unto the city of  
 Indra, so that (by the magnificence thereof) it surpassed Mithila,  
 discomfited Kañci, laughed at Sávatthi, vanquished Madhurá,  
 despoiled Báránasi, robbed even Vésáli, and made the city of  
 Campá to tremble.

Thus endeth the eighty-eighth chapter, entitled "The Restoration of the City of Pulatthi," in the Mahávaṇṣa, composed equally for the delight and amazement of good men.



#### CHAPTER LXXXIX.

- 1 FTERWARDS the prince sent a messenger unto his father, saying, "This city of Pulatthi hath now been built as it was built aforetime, so that there may be in it all things

that are needful for a great city. It shineth also now with the  
 greatness of wealth and prosperity. It surpasseth Jetuttara\* and  
 coveteth Ságala. And after it hath subdued Suṣsumáragiri will  
 it deign to notice Sáketa? And lo! it also longeth to take Rájaga-  
 gaha captive. And having destroyed Saṅkassa, it despiseth  
 even Indapatta, and seeketh friendship only with Kapilavatthu.  
 As Sakka, the chief of the gods, is to the city of Sakka, even so  
 is the king, the chief of kings, to this city. Now, therefore, let  
 it please the most mighty king to come hither and hold the feast  
 of the coronation."

And when the king heard these tidings from the mouth of the  
 messenger he was exceeding glad. And he surrounded himself  
 with his army and proceeded in royal state and with great re-  
 joicing from the city of Jambuddoṇi to the chief city. And the  
 prince Vijaya Báhu also went forth a league's distance (from  
 the city) to meet the great king, and accompanied him into the  
 royal city.

Then in that city he (the prince) caused the feast of the king's  
 coronation to be held in due order for seven days, and made an  
 end thereof. And he gave Vira Báhu the charge of that great  
 country, who, after he had been installed in that prosperous city,  
 went with the king his father to the city of Jambuddoṇi that he  
 might bring the relics of the Sage into the chief city.

And then he gathered the great body of the inhabitants of  
 Laṅká together, and made smooth the highway from the city of  
 Jambuddoṇi unto the noble city of Pulatthi, a distance of about  
 five yojanas. And therein, at the distance of half a yojana from  
 each other, he caused excellent resting places to be built, orna-  
 mented with gay flags, rows of plantain trees, arches and the like.  
 And when he had placed the two relics of the great Sage, the Tooth  
 and the Alms-bowl, on a stately chariot, gorgeous and beautiful as  
 a chariot of heaven, he issued forth from the great city of Jam-  
 buddoṇi with a great company of priests ministering around the  
 grand and auspicious chariot of the relics, like a host of Brahmas  
 around the great chariot of Brahma. And the magnificence of  
 the procession was much increased by a great concourse that were  
 appointed to perform divers duties, and who went before and after  
 it, shouting *Sádhū* continually, and bearing in order parasols of  
 gold with pendants of pearls, golden chowries wrought with pearls,

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\* This and others that follow are the names of famous ancient cities in Hindustan.

pots made of gold and silver, fans of gold and silver, vases of gold  
 and silver, chanks wrought with gold and silver, caskets of gold  
 and silver resting upon stands of gold and silver, basins of gold  
 and silver, mirrors wrought with gold and silver, bracelets  
 wrought and ornamented with gold and silver, horses of gold and  
 silver, elephants of gold and silver, and lamps, candlesticks and  
 25 the like of gold and silver. And rows of noble elephants accom-  
 panied it, covered with the trappings of elephants ; rows also of  
 26 excellent horses ornamented with all the trappings of horses ; and  
 companies of mighty men of valour, arrayed in the ornaments of  
 27 strong men and armed with divers weapons ; and rows of princes  
 and ministers adorned with divers ornaments and arrayed in  
 28 gay apparel. And those who desired to gain merit followed it  
 shouting : “ Oh, this is good ! Oh, this is good ! Oh, this is good ! ”  
 29 And many devoted men and women, who led a pure life, ranged  
 30 themselves around it, bearing offerings and flowers, and pressed  
 on to the front without hindrance, vieing with each other, saying,  
 31 “ I will be the foremost.” And the shouts and cries of the lusty  
 32 guards of the palace, as they smote each other (in sport) like unto  
 men engaged in fight with each other, filled the place with  
 33 a tumult. And the music of the players playing on the five  
 kinds of instruments, the delightful sounds whereof spread  
 34 through all the quarters of the land, added beauty thereto. Bards  
 who sang songs of joy, and minstrels who praised the glories of  
 35 their king continually, were present thereat. And trained dancers  
 of divers kinds attended it with great zeal, whose dancing and  
 36 singing it was a pleasure both to see and to hear. And he main-  
 tained this great display without confusion, and brought up the  
 37 procession along the highway adorned for the purpose ; and as  
 he came in due course to each resting place that was prepared  
 beforehand, he placed the relics there and performed great  
 38 ceremonies ; and setting forth again in due order from one resting  
 place to the other, he brought up the relics of the great Sage to  
 the chief city of the king.

39 Then the prince made the whole city a scene of great feasting  
 and rejoicing ; and at a lucky hour on a lucky day, when the stars  
 40 and the planets were favourable, he placed the two relics, with  
 41 great reverence, on the great throne adorned with divers gems, in  
 the ancient temple of the relics—a temple which was the noblest  
 of temples, and which was as goodly as the palace of the king of the  
 42 gods in the magnificence of its adorning. From that time forth  
 the prince made thereto offerings, that increased daily, of the four

kinds of perfumes ; of excellent incense ; of divers kinds of flowers, 43  
 such as *punnāga*, *nāga*, *pūga*, and the like ; of lamps without 44  
 number, that burned with precious camphor ; of rows of torches  
 wet with perfumed oil ; of dishes of fine rice boiled in sweet milk ;  
 of boiled, sweet-smelling rice in a heap like the top of Mount 45  
 Kelasa ; and of all kinds of food, hard and soft and such as could  
 be sucked or druk up. And the wise prince maintained this 46  
 great feast of the relics, to which the minds of all men were  
 drawn, with the blowing of conch-trumpets, for three months,  
 before he made an end thereof.

And after this the prince determined with himself, saying 47  
 “ The ceremony of Ordination will I cause to be performed at 48  
 Sahassatittha without fault or blemish.” And to that end he first 48  
 sent the prince Vira Báhu thither, and caused him to build many 49  
 thousands of beautiful dwelling places for priests, and a large and  
 lofty building also, supported on sixty pillars, shining with  
 decorations of divers kinds and ornamented with arches made of  
 coloured cloth. And when all the four monastic requirements 50  
 and divers other things needful for the feast of the Ordination were  
 got ready ; when all the Vannian princes of divers countries in 51  
 Patitthá, Rohana, and elsewhere had brought, with all respect, alms  
 of provisions for the use of the great priesthood, such as many 52  
 kinds of fish, flesh, and the like, with various condiments and loads 53  
 of rice, and milk, curd, ghee, houey, treacle, sugar, candied sugar,  
 and the like,—then did the prince Vijaya Báhu proceed thither 54  
 and send an invitation by messengers to all parts, saying, “ Lol  
 we are about to hold a feast of Ordination. Now, therefore, 55  
 such monks as are well-disposed towards us—be they great elders,  
 middle elders, or juniors—let them, even all of them, endeavour 56  
 to come to Sahassatittha.” Hearing these tidings, all the 57  
 multitude of ascetics who dwelt at Tambapanni rejoiced and were  
 exceeding glad ; and they all departed, each from his monastery, 58  
 leaving none behind them, not even a priest in charge of the stores.  
 And the great monks came, all prepared, in due course, to 59  
 Sahassatittha, and assembled themselves together without delay.  
 And the prince beheld Sahassatittha again and again, and lol it 60  
 was filled with monks ; and his mind was thus set at ease. Then 61  
 did the lord of the land treat the great priesthood full well with  
 dainty meat and drink of the best kind. And he held a great 62  
 feast at Sahassatittha, and made offerings daily. And he caused 63  
 the priests who were set to officiate to perform the rite of Ordination  
 on those who sought it, and held the feast of the Ordination for a

64 period of half a month. Afterwards he conferred dignities and  
 65 offices, such as Mahásámi-pada,\* Múla-pada,† Maháthera-pada,‡  
 Pariveṇathera-pada,§ and the like, on such monks who made  
 66 the religion to shine brightly, and were worthy of them. The  
 prince then gave them goodly gifts, as befitted a king, of the  
 eight monastic requisites, to the value of a thousand pieces of  
 67 money ; and to all the other monks also did he make gifts of  
 monastic requisites of great value ; and many of the things that  
 were left he sent to the priests of the Paṇḍu and Coḷa countries.  
 68 And when he had fully accomplished the desire of his heart, he  
 69 sent a messenger to the king his father, saying, “ Whatsoever  
 merit hath been performed by me with a pure mind, hath been  
 performed on behalf of the king my father.”

70 And when he had thus caused the rite of Ordination to be  
 performed on many priests within the consecrated limit, that  
 was defined without any fault, even the Uda-kukkhepa Síma,||  
 at the broad ford of Sahassa in the Máháválíka river, he caused  
 the religion of the Blessed Buddha that contained the nine kinds  
 of scripture¶ to flourish gloriously.

71 And king Parakkama Báhu also, the greatest of kings, after  
 he had placed the burden of government on his own son, and  
 by him had performed a great amount of merit during a long  
 period, departed for heaven in the five and thirtieth year of his  
 reign.

Thus endeth the eighty-ninth chapter, 'entitled “ An Account  
 of the Coronation and other Feasts,” in the Mahávaṇsa,  
 composed equally for the delight and amazement of good men.

## CHAPTER XC.

1 **A**ND when this king was dead his son, the prince Vijaya  
 Báhu, reigned over the whole kingdom of Lanḳá. Now  
 2 in the second year of his reign a certain man named  
 Mitta, one of his generals, became a traitor. And as this wicked  
 man lusted for the king's power he gained over a servant in the  
 3 king's household, and by means of this servant whose heart he  
 had deceived by bribes, he caused the king to be put to death

\* The Great Lord. † The Chief. ‡ The Great Elder. § The Warden.

|| A space in a sheet of water, duly defined, for purposes of Ordination and other ecclesiastical functions.

¶ *Navāṅgikāṇ Śásanāṇ.*

one night. And when the prince Bhuvaneka Báhu, the king's 4  
 younger brother, heard these things he departed from the city of 5  
 Jambuddoni and entered into a litter which was covered, for  
 fear, and forthwith began to journey to the fortress of  
 Subhácala. Thereupon the men whom Mitta, the wicked general, 6  
 had bribed from the beginning, namely, the nine wicked and cruel 7  
 brethren of the Munasiha family, straightway pursued after  
 him and cruelly hurled their pointed weapons against the 8  
 carriage of the prince with so great fury that the bands and  
 trappings of the litter were all cut away. Thereupon he leaped out 9  
 from the carriage to the ground and proceeded with great haste  
 to the village Kálagalla without fear. There he took him an 10  
 excellent elephant out of the stall in which elephants are tied,  
 and mounted him and continued his flight, and after that he had 11  
 crossed the great river Kolabhiinna, which was then in flood,  
 he escaped to the selfsame Subha-pabbata.

Then Mitta, the general, entered the palace of the great king 12  
 at Jambuddoni; and there, with wicked intent, he sat on the 13  
 beautiful throne and showed himself to all the people, arrayed in  
 the king's robes and ornaments. After that all the ministers 14  
 who had espoused his cause gathered themselves together, and  
 supported each other, saying, "The allegiance of the whole army, 15  
 both of them that are born in the country and of the stranger,  
 shall we secure altogether by a liberal payment of their wages."  
 And when they had resolved thus, they began first to give wages 16  
 to the strong men of the A'ryan warriors, at whose head was  
 Thakuraka. But they refused to accept thereof, saying, "We 17  
 have always been regarded worthy of trust; and it is indeed 18  
 the soldiers of the Sinhalese whose allegiance should first be  
 bought with their pay, and whom you should always satisfy by  
 every means in your power." Thereupon the ministers answered 19  
 and said, "Be it so"; and when they had caused all the soldiers  
 of the Sinhalese to be paid they asked them (the strange soldiers)  
 to accept their wages also. But they all refused a second time, 20  
 saying, "Let our wages be given to us afterwards: we shall not  
 take it now." Nevertheless the ministers continued to press 21  
 them hard in every way with reasons why they should accept  
 their wages. Whereupon all the seven hundred A'ryan warriors 22  
 rose up in a body, saying, "We shall speak (all the words that  
 we wish) in the presence of the king; and so they went up to the 23  
 king's palace. But when they saw Mitta, the general, seated on  
 the throne there, they stood before him and did reverence to him

24 for a moment. Then Thakuraka, a brave warrior, gave a sign to  
25 his comrades, and straightway drew out his sharp sword, and cut  
off the head of the general in an instant and cast it on the  
ground.

26 Thereupon there was a great uproar in the city; and all the  
Sinhālese soldiers who were powerful gathered themselves to-  
27 gether and asked the A'ryan warriors wherefore they had done  
28 this unlawful thing. And they replied, saying, "We have done  
this in obedience to the command of Bhuvaneka Báhu who is  
29 now at Subha-pabhata." Thereupon all the warriors, both  
A'ryans and Sinhālese, joined themselves together, saying, "Be  
30 it so." Then they brought the chief prince, Bhuvaneka Báhu,  
from the city of Subhácala to the city of Jambuddoṇi, and  
anointed him king over the kingdom with great honour.

31 Thenceforth the king secured the allegiance of both the armies  
32 by giving them their wages and other gifts. And he drove away  
all his Tamil foes, as Kálinga Ráyar, Coḍagaṅga, and the others  
33 who had landed from the opposite coast, and also removed the  
Sinhālese Vāṇṇian princes Kadaliváta, Mápána, Típa, Himiyá-  
34 naka, and others. And when he had delivered Laṅká from the  
enemies who were like thorns thereto, he dwelt in the city of  
35 Jambuddoṇi for a few years, and went from thence to the city of  
Subhácala, and caused that royal city to be greatly extended and  
adorned so that it shone with exceeding great beauty, and him-  
self dwelt there.

36 And the king gained the love of all his subjects by his just  
rule, and he became righteous and exceeding devoted to religion.  
37 The ruler of men caused all the three Piṭakas to be written by  
learned scribes of the scriptures, and rewarded them liberally,  
38 and placed those books in the divers viháras of Laṅká, and thus  
39 spread the Páli Scriptures throughout the land. Many a time  
also did the lord of the land cause the feast of the Ordination  
of priests, which is a blessing to the world, to be held with great  
40 pomp and splendour; and thus did he cause the religion of the  
Sage to extend and to flourish,—a religion which is most glorious,  
and which should be adored by all the inhabitants of the three  
41 worlds. He made also great offerings daily to the Tooth-relic,  
and ministered to the priesthood with the four things that are  
42 needful for monks. In this manner did he do good while he yet  
dwelt at Subhagiri; and when he had governed the kingdom for  
eleven years he also departed this life for heaven.

43 And there arose a famine in the land. Then the five brethren

who governed the Pandian kingdom sent to this island, at the head of an army, a great minister of much power who was a chief among the Tamils, known as Ariya Cakkavatti, albeit he was not an Ariya.\* And when he had landed and laid waste the country on every side he entered the great and noble fortress, the city of Subhagiri.† And he took the venerable Tooth-relic and all the solid wealth that was there, and returned to the Pandian country. And there he gave the Tooth-relic unto the king Kulasekhara, who was even like unto a sun expanding the lotus-like race of the great Pandian kings.

Then the prince Parakkama Báhu, son of that Vijaya Báhu who was surnamed Bodhisatta, and grandson of that great and powerful king Parakkama Báhu (the second), raised the canopy of dominion—that delightful emblem of noble kings, by reason of its cooling shade. It was like unto a cloud that was intended to shelter the people of Laṅká from their scorching affliction, and like unto the orb of the moon on the day that she is full. And now he began to consider within himself by what means he would be able to get back the Tooth-relic of the great Sage, which all his ancestors before him had adored, from the Paṇḍu country whither it had been taken. And when he saw that there was none other means save conciliation, the lord of the land proceeded with a certain number of crafty and strong men, and went up to the Paṇḍu country, and presented himself before the king of Paṇḍu. And he pleased him exceedingly every day by his pleasant conversation, so that he obtained the Tooth-relic from the king's hands. And he returned therewith to the island of Laṅká, and placed it in the old temple of the Tooth-relic at the noble city of Pulatthi.

And the lord of the land took up his abode there, and began to reign over the kingdom, and transgressed not the laws of Manu. And he made offerings every day to the Tooth-relic, and was diligent in gaining much merit. He ministered to the priesthood with robes and other requisites; and when he had thus advanced the prosperity of the church and the kingdom he yielded to the power of death.

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\* He being a Draviḍa or Tamil, had no right to the name of Ariya or A'rya.

† The names Subha-pabbata, Subhácala and Subhagiri are all meant for the city of Yápauwa—*pabbata*, *acala*, and *giri* being synonyms for a mountain. Subha-pabbata would mean "the beautiful mountain," and so would the Sinhalese *Yahapau*, contracted to Yápau.

59 Then the prince Bhuvaneka Báhu, son of Bhuvaneka Báhu  
 the lord of the city of Subhácala,\* became king at Hatthisela-  
 60 pura.† And this chief of men who desired to gain merit and  
 was devoted to works of charity and other good deeds, made  
 provision for the supply of alms daily to one thousand priests.  
 61 The king celebrated the feast of his Coronation every year in a  
 62 manner worthy of the dignity of a king, and then held a festival  
 of Ordination in the month of Jeṭṭhamúla (June-July) with  
 great rejoicings, and thus shed light on the religion of the  
 63 Conqueror. And when he had performed these and many other  
 meritorious works of a like kind in divers ways, he yielded  
 himself to the law of mutability in the second year of his reign.‡  
 64 Thereupon his highborn son, Parakkama Báhu, a wise and  
 65 mighty prince, was crowned king in that noble city. And as he  
 had a great love for the three Sacred Objects, he assembled the  
 priests together and caused the rite of Ordination to be performed  
 many times.  
 66 Afterwards the king caused a three-storied temple of the Tooth-  
 67 relic, of great beauty, to be built within the courtyard of the

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\* *I. e.*, Bhuvaneka Báhu the First who was the son of Parakkama Báhu the Second and the brother of Bodhisatta Vijaya Báhu (IV.), whom he succeeded. It was he who enlarged and adorned the city of Subhácala or Yápa. Hence the epithet.

† Kurunégala.

‡ The editors of the revised text note that some books contain a different reading of verses 57-63, and give the passage (which is unfortunately imperfect) in a foot-note. It runs thus :—"And it came to pass that the king (Parakkama Báhu III.) began to imagine constantly that the prince Bhuvaneka Báhu, son of Bhuvaneka Báhu the lord of Subhácala, would endeavour to take the kingdom. So, at one time, he commanded the king's barber to go with the king's servants and scoop out the eyes of that prince, albeit he was his own brother (cousin). Thereupon the barber went and on him." (Here follows a gap, and after that a portion of a word which reads *kuṇḍará*, followed by another gap.) "The king celebrated the feast of his Coronation in a manner worthy of the dignity of a king; and after that he held a feast of Ordination in the month of Jeṭṭhamúla (June-July) with great rejoicings, and shed light on the religion of the Conqueror. He gave the eight things that are needful to the monks, in great number, and Kaṭhina robes also to many priests." (Then follows verse 63 and the rest.) The editors have adopted the reading embodied in the text as the genuine one; and, indeed, they could not help doing so, as that narration is consecutive and unbroken. But there are, I think, strong grounds for suspicion that the broken narrative is the original, and that it has been tampered with subsequently with the object of suppressing the revelation of some disgraceful incident in the life of Parakkama III., the son of the pious and humane "Bosat Vijaya Bahu," who was the idol of his people. It would, however, be necessary to examine the palm-leaf manuscripts before pronouncing a decided opinion.

king's palace, with beautiful walls and pillars and paintings, surmounted with spires of gold and adorned with door panels also of gold. And he covered the ceiling thereof with cloths 68 of silk and the like, of divers colours, which was adorned 69 with beautiful chains of gold and of silver and of pearls, hung on every side. And when he had fixed a beautiful curtain-wall of silk, he raised a splendid throne and overlaid it 70 with exquisite coverings. And this covering he adorned all 71 round with rows of vases of gold and silver, and rows of ornamented candlesticks of gold and silver. And then, with great 72 reverence, he placed thereon the casket of the Tooth-relic and the 73 casket of the Bowl-relic, and commenced to hold daily, in a worthy 74 manner, great rejoicings in connection with the relic feast of the 75 Teacher. It was a feast that delighted the world,—smelling with the perfumes of divers flowers and the incense of smoking censers; served with all kinds of meat and drink; pleasing the ear with the joyous music played on the five kinds of instruments, and made pleasant by the songs and the dances of divers players.

And he made offerings to the Tooth-relic of houses and lands, of 76 men servants and maid servants, and of elephants, oxen, buffaloes, and the like. And he thought within himself, saying, “Hence- 77 forth let the same ceremonies be observed daily, in regard to the Tooth-relic, as were observed towards the Supreme Buddha while he yet lived”; and of his own free will he wrote a book in the 78 Sinhalese language, expounding the same, called “The Ceremo- 79 nial of the Tooth-relic”;\* and he caused the rites to be performed to the relic daily according to the tenor thereof.

Moreover, the king appointed to the office of king's teacher a 80 certain great elder from the Cholian country, who was a self- 81 denying man, and conversant with many languages, and skilled in the science of reasoning and religion. And he read all the Játakas with him, and constantly heard them expounded, and learnt them all, keeping in mind their signification also. There- 82 after he translated in due order all those beautiful Játakas, five 83 hundred and fifty in number, from the Páli language into the Sinhalese tongue. And he caused them to be read in the midst 84 of an assembly of great elders who were conversant with the three Pítakas; and when he had purged them of faults and caused them to be transcribed, he spread them abroad throughout the whole of Lanḳá.

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\* *Dāḷhādhātu Caritta.*

- 85 And afterwards he invited a certain elder of great learning  
 86 named Medhañkara, and gave the charge to him of these Játakas,  
 so that they might be preserved in the line of succession of his  
 pupils. And he built a pariveṇa also for him after his (the  
 87 king's) name, and caused the four villages Puránagáma, Sanní-  
 rasela, Labujamaṇḍaka, and Moravañka to be given to him.
- 88 At Titthagáma Vihára,\* where the great Vijaya Báhu built a  
 89 temple, five and forty cubits long, which had gone altogether to  
 90 decay, this king, Parakkama Báhu, built a fine two-storied temple,  
 thirty cubits long, with tall spires, and then gave that building,  
 91 as it shone with divers paintings, to the great and venerable  
 92 elder Káyasatthi who dwelt in the pariveṇa called Vijaya Báhu.  
 He also gave, for the benefit of that pariveṇa, a village named  
 93 Sálaggáma, near the bank of the river Gimha;† and in that  
 delightful village of Titthagáma he formed a grove with five  
 thousand cocoanut trees.
- 94 Then at Devapura‡ he caused a long two-storied image-house  
 to be built with two exquisite doors, containing a sleeping image  
 95 (of Buddha), and caused the surrounding grove and the village  
 Gaṇṭhimána§ to be dedicated to Buddha.
- 96 At Valliggáma Vihára|| he caused a two-storied temple to be  
 built, which was named Parakkama Báhu, after his own name ;  
 97 and the lord of the land made it the common property of the  
 great priesthood, and dedicated thereto a large village called  
 Sáligiri¶ for its maintenance.
- 98 Nigh to the town of Rájaggáma,\*\* in the fine village of Viddu-  
 magáma, he built the excellent vihára, Sirighanánanda, consisting  
 99 of a pariveṇa, a Bodhi and an image-house, and gave it to  
 his teacher, the great elder who came from the Cholian  
 country.
- 100 Afterwards in that pleasant country called Máyádhanu,†† he  
 101 built a new city with fine walls and gates, and erected a beauti-  
 ful deválaya there. It had a tall spire and two stories, and  
 102 was surrounded by a wall with gates. Therein he placed an

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\* Toṭagamuwa Vihára.

† Giṇ-ganga.

‡ Dewundara or Dondra Head.

§ Geṭamánna.

|| Veḷigama Vihára.

¶ Elgiriya.

\*\* Ratgama.

†† The country round about Sitávaka.

image of the lotus-coloured king of the gods,\* and made great offerings thereto. And when he had thus done much good to the kingdom and the church, and had performed many deeds of merit, he yielded himself up to the power of death. 103

He who had the power of merit that was heaped up in former births, devoted himself to that which tended to his own good and the good of others, and cast off the love of uncertain riches, and thus did all things that were meritorious. O ye good men, who value faith, think of that which tends to your own welfare; think of the mutability of all things, and lay up for yourselves treasures by doing good, the chief of which is charity and piety.† 104

After his death there was a king named Vanni Bhuvaneka Báhu, and after him Jaya Báhu, a very powerful king. And after the death of these two kings there reigned a fourth ruler of men bearing the name of Bhuvaneka Báhu, who was a man of great wisdom and faith, and a mine of excellent virtues; and he dwelt in the delightful city of Gaúgásiripura,‡ near the Maháváluka river. He who attends to the order of succession should note that in the fourth year of this king's reign there passed one thousand eight hundred and ninety four years from the Nibbána of the Sage. 105 106 107 108 109

The kings of old who lived at a time when Buddha's religion flourished, which is a time that is hard to be met with, were constantly diligent in the exercise of every virtue, such as charity and the like. Remembering this, do ye also perform meritorious deeds in a worthy manner. 110

Thus endeth the ninetieth chapter, entitled "The Narrative of Eight Kings commencing from Vijaya Báhu," in the Mahávaṅsa, composed equally for the delight and amazement of good men.

\* Vishṇu.

† This seems to be the proper conclusion of the chapter, ending as it does, like all the preceding chapters, with a hortatory verse composed in a different metre to the *Anushṭup*, the metre employed in the composition of the narrative itself. The remaining five verses must have been added by some subsequent writer who, from lack of material or noteworthy incident, merely made a record of the names of the three kings who followed Parakkama Báhu IV. The occurrence of three errors in the space of five verses strengthens our supposition that they were added at a later period, when literature was in a state of decay and literary composition became faulty and imperfect, as will be seen on reference to the remaining chapters of the Mahávaṅsa. See *supra* chap. XCIX., vv. 77-82 and note thereon.

‡ Gampola.

## CHAPTER XCI.

1 **A**ND after the death of (Bhuvaneka Báhu IV.) there  
 reigned two kings in that selfsame city (Gaṅgásiripura),  
 namely, Parakkama Báhu (V.) and the wise Vikkama  
 Báhu (III.).

2 Now, in the time of the king Vikkama Báhu there was a  
 3 mighty prince of great wisdom, Alagakkonára by name ; and he  
 4 dwelt in the beautiful and famous city of Perádoṇi,\* which is on  
 the banks of the river Mahoru-gaṅgá.† And he was endued with  
 majesty and faith and such like virtues, and desired greatly to  
 promote the welfare of the church and the kingdom.

5 It was told by them of old time, saying, “There is a city,  
 Kalyáni by name, that shineth with its temples and Bodhis and  
 excellent walks ; its ramparts, walls, image-houses, and Cetiyaas ; its  
 6 fine market places ; and its superior gates and arches.” And the  
 great Sage, moreover, visited this city of Kalyáni that was so  
 greatly praised. On the southern side thereof, and nigh unto the  
 village Dárúrugáma, which contained a large pond, and was a  
 7 goodly place, wherein dwelt men of great wisdom and virtue, he  
 built the famous city of Jayavaddhana-koṭṭa, and adorned it with  
 rows of great ramparts and gates and towers.

8 And this great man dwelt in that city ; and being desirous of  
 acquiring merit, he did much good, such as the advancement of  
 religion and the like.

9 And this man became king in that city by the name of  
 10 Bhuvaneka Báhu V. And as he was full of faith, he made  
 offerings always to Buddha and the other Sacred Objects with great  
 devotion, and gave alms daily, and other gifts, in abundance to  
 the priesthood. And that he might advance the welfare of the  
 11 church, he assembled the priests together, and after that he had  
 made inquisition he caused the robes to be taken off from them  
 that were wicked, and showed favour unto them that behaved  
 themselves well, and gave them courage ; and thus did he make  
 12 the religion of the Conqueror to shine brightly. And he caused a  
 casket to be made of seven thousand pieces of silver, and placed  
 the Tooth-relic therein, and made offerings thereto with great  
 13 devotion. And when he had reigned twenty years his days were  
 numbered, and his own mother’s son, Víra Báhu by name,

\* Pérádeniya.

† Mahaveḷi-gaṅga.

succeeded to the throne ; and he also, in like manner, did all that 14  
tended to the welfare and prosperity of religion, and yielded  
himself up to the King of Death.

Thereafter, in the one thousand nine hundred and fifty-third 15  
year after the Parinibbāna of the blessed Buddha, the king 16  
Parakkama Báhu (VI.), who was indeed a temple of wisdom and  
courage, and born of the Race of the Sun, came to govern the  
great and glorious kingdom in the lovely city of Jayavaddhana,  
and began devoutly to make offerings to the Three Gems. This 17  
lord of the land built for the Tooth-relic of the great Sage a  
beautiful three-storied temple, delightful to behold. And he made 18  
a casket of gold, inlaid with the nine precious gems,\* and covered it  
with another casket of gold inlaid with precious stones shining  
with divers rays ; and this also he enclosed in another golden  
casket that he had made. Moreover, he made a great and 19  
excellent casket gilt with gold of the first and most beautiful  
kind ; and as the king was desirous of being happy as long as life  
lasted, and even after it had ceased,† he deposited the tooth  
within the four caskets. And when he remembered all the great 20  
feasts celebrated in Lapká by the kings who were devoted in  
truth to the noble religion of the Supreme Buddha, he bethought  
him, saying, “ I also shall not be slow to make offerings, but  
will do so, in like manner, from the profits of this kingdom.”  
And when he had reflected in this wise, he made offerings to the 21  
relics, in the fullness of faith, by every means in his power. And  
he caused alms to be given daily unto the priesthood together with  
the eight things necessary for monks, and celebrated a feast every  
month. To the priests of the three countries‡ he caused the gift 22  
to be given of the Kaṭhina robe yearly, and a great almsgiving 23  
and robes to be given every year. Thus did this king of great  
renown and virtue heap up merit.

And at the village Pappatakánana§ the wise king built, for the 24  
benefit of his mother, the Sunettá Pariveṇa|| and called it after  
her name ; and he also made an A'rama for the priesthood, and 25  
dedicated much land thereto. And he caused a store of provisions 26  
to be laid there, so that alms might be given sumptuously for

\* *I. e.*, pearl, ruby, topaz, diamond, emerald, lapis-lazuli, coral, sapphire and  
*gomeḍa*, which last is supposed to be a variety of agate.

† *I. e.*, during the course of transmigration and in Nirvána.

‡ Ruhuṇu, Pihiti, and Máya.

§ *Pepiliyána*.

|| Better known by the name of Sunetrádevi Pariveṇa.

three days to the priesthood who had come from the three countries to celebrate the dedication, and heaped up merit in great abundance.

- 27 And he caused a copy of the excellent three Piṭakas to be made together with their Atthakathá and Tíká, and encouraged  
 28 the religion of Buddha. He also granted lauds and possessions to the scribes, so that they might devote their time daily to the  
 29 writing of sacred books only. He caused repairs also to be made at Mahiyaṅgana and other shrines in divers places, and plastered  
 30 them. Likewise also at the Gaḍaládoṇi A'râma, Laṅkátílaka, and other places, he caused plastering and all other needful  
 31 work to be done. And on many occasions did he cause the rite of ordination to be performed with great feasts and great rejoicings.  
 32 And this chief of men, after that he had taken upon himself the burden of government, performed many acts of merit  
 33 throughout a period of fifty and two years, during which he gave away twenty-six thousand one hundred and forty suits of robes  
 34 and other things necessary for monks. And this wise king, being full of faith, bestowed two and thirty Kaṭhina robes on the priest-  
 35 hood. And as he rejoiced in the three Sacred Objects and made the religion of the Conqueror as though it were altogether his own, he spent money beyond measure and performed various acts of merit.  
 36 And as he was endued with faith, wisdom, and loving-kindness, and was a jewel of virtue, he knew the vanity of riches that are gotten, and therefore occupied himself diligently in good works. Knowing this, do ye, who desire your own good and rightly understand and seek after happiness as long as life lasteth and when it ceaseth, acquire to yourselves an abundance of the merit that conferreth blessings in divers ways.

Thus endeth the ninety-first chapter, entitled "A Description of Four Kings commencing from Parakkama Báhu," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

## CHAPTER XCII.

- 1 **A**ND when he was dead his grandson, Jaya Báhu,\* became  
 2 king; but Bhuvaneka Báhu (VI.)† slew him and ascended  
 3 the throne. And he reigned seven years after he was  
 3 anointed king. After the death of that king, Parakkama Báhu,

\* Vira Parákrama Báhu according to the Rájávali.

† Sapumalkumárayá, son of Parákrama Báhu VI., according to the Rájávali.

who was known as the Paudit\* because of his great learning, became king in that beautiful city. And after him there reigned a king by name Vira Parakkama Báhu,† and after him the prince Vijaya Báhu, who was adorned with many virtues, became king ; and on his death there reigned a king named Bhuvaneka Báhu (VII.). And these kings advanced the prosperity of the church and the kingdom, according to their faith and ability, and went the way of their deeds.

And when two thousand and eighty-five years were passed after the Parinibbána of the Supreme Buddha, a certain Vira Vikkama, born of the race of Sirisañghabodhi, an exceeding mighty man, became king in the city of Senkhañḍasela Sirivaddhana,‡ a city that was surrounded by the river Mahávaluka as if by a trench. And this king took up his abode there, and gained the heart of his people by the practice of the four kingly virtues,§ and began to perform meritorious acts with devotion.

He removed the (Bowl) relic of the great Sage to a spot of ground not far from his palace, of great beauty, and built a Cetiya there ; and also an enclosure nigh unto it, with a two-storied house, for holding the Uposatha service. And around the city he built eighty and six houses with tiled roofs for the priesthood, and caused the priests to dwell therein. And he ministered to them and hearkened to the preaching of the sacred doctrines of the Conqueror. He celebrated a great feast and hearkened devoutly to about fifty and five discourses that were read throughout the whole night. He caused (sacred) books to be written on thirty thousand (palm) leaves, and made offerings to the three Piṭakas of about sixty thousand (pieces of money). And he caused a hundred and eighty images to be made of the Supreme Buddha, and a hundred and forty caskets also to hold his relics ; and thus did he lay up a heap of merit. And he proceeded from his own city on foot, and journeyed about seven leagues in the course of one day ; and after that he had celebrated a great feast with divers perfumes and flowers, lamps, incense, and the like, he worshipped the shrine at Mahiyañgana.

\* Pañḍita Parákrama Báhu, adopted son of Bhuvaneka Báhu, according to the Rájávali.

† Brother of Bhuvaneka Báhu VI.—Rájávali.

‡ Kandy.

§ *Catu-saṅgaha-vatthu*. Childers renders this phrase by "elements of popularity," and correctly defines it as "largesse or liberality, affability, beneficent rule, and impartiality." See his Dictionary *s.v.* *Saṅgaha*.

18 And the ruler of men went to Sumanakúṭa in one day, and  
 19 worshipped the sacred shrine there after that he had poured one  
 hundred pots of oil into the lamp, the circumference whereof was  
 fifteen cubits and the height five cubits.

And as he had set his heart on the noble road (that leadeth to  
 20 deliverance) he repaired the difficult highway (to the Peak) ; and  
 for the comfort of the pilgrims that passed and repassed it he  
 caused steps to be built therein of seven hundred and eighty  
 21 stones. And when he had thus performed numerous acts of  
 merit in divers ways, the lord of the land determined to hold a  
 22 feast of Ordination. And he caused many houses to be erected  
 on the banks of the river, and brought thither priests who dwelt  
 23 in the three countries. And when the wise king had made great  
 24 offerings to them, he invited five and thirty of their number, the  
 chief of whom was the great elder Dhammakitti (to form them-  
 25 selves into a body for performing the office). And after that he  
 had chosen three hundred and fifty and five good men of  
 good families, he caused them to be ordained amidst great  
 rejoicings.

Now (in the days that were past), a certain king of Pátaliputta,  
 26 Mahásena by name, was not satisfied with feeding one thousand  
 27 priests daily, but was moved by a nobler desire, and determined  
 upon giving alms with the substance that he gained honestly.\*  
 So he gave up the splendours of the kingly office and proceeded  
 28 (in disguise) to the city of Northern Madhurá ; and after that he  
 had worked there for wages, and gotten himself substance, he  
 gave alms therewith faithfully.

And when this wise king, who delighted in clean gifts, † had  
 29 heard (this story) he formed a rice-field with the labour of his  
 own body, and gave alms in a suitable manner with the rice that  
 was obtained therefrom.

30 And as he took pleasure in the three Sacred Objects he made  
 offerings of robes, two thousand and one hundred and eighty and  
 31 two in number, and expended on account of meritorious works  
 five hundred and eighty and seven thousand pieces of money.  
 32 This ruler of men caused to be given away as gifts sixty and two  
 elephants and horses, and four hundred and fifty head of oxen

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\* *Vatthu-suddhiṃ karitvāna*, "having made the substance pure." The most meritorious of alms consists in the giving of that which has been honestly got, or obtained with the sweat of one's brow.

† Meaning, a gift of a thing honestly gotten.

and buffaloes. Thus did this king, who was a seeker after merit, 33  
perform good deeds in divers ways and purify the road to heaven.

And as he was faithful and exceeding wise and devoted always 34  
to the welfare of others, he knew the vanity of life and the things  
of this life, and, therefore, performed in a suitable manner many  
meritorious works that bring blessings in divers ways. And ye  
who have a wholesome dread of the terrible sufferings of renewed  
existence, know this, and ponder on that which abideth and that  
which abideth not, and renounce the lust of the body and all the  
pleasures thereof, and be diligent in the performance of good deeds.

Thus endeth the ninety-second chapter, entitled "An Account  
of Seven Kings beginning with that of Jaya Báhu," in the Mahá-  
vaṅsa, composed equally for the delight and amazement of good  
men.

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CHAPTER XCIII.

**N**OW while this famous king (Vira Vikrama) reigned in 1  
this manner, a number of (lesser) kings, born of the 2  
Race of the Sun, lived in divers places at Jayavaddhana  
and the like countries near the sea-coast; and among them there  
was a certain king, Mâyádhanu by name, who was a mighty  
chief of men. Now he had a son named Rájasiha, who was an 3  
exceeding cruel man. And he was wont to accompany his father  
in his wars in divers places; and being puffed up with victory, 4  
this great fool, in the wickedness of his heart, slew his father  
with his own hand and took possession of the kingdom. And he 5  
was known as Rájasiha of Sitávaka. And for some time he took  
a delight in religion and performed meritorious acts. But one 6  
day, the king, after that he had given alms to the priesthood,  
was seized with fear, and inquired of the great elders, saying,  
"How can I absolve myself from the sin of killing a father?"  
Thereupon the learned elders expounded the doctrine to him; but 7  
they could not satisfy the perverse mind of the wicked man.  
And when he heard these words, saying, "The consequence of 8  
a sin that hath been committed cannot be destroyed," he was  
provoked to anger, like unto a serpent full of poison when it is  
beaten with a stick. And he turned to the followers of Siva, and 9  
inquired of them; and when he heard them say the words,  
"It is possible," he drank them in as if they were nectar; and  
then he smeared his body over with ashes and became a 10  
worshipper of Siva. And after that he began to destroy the

religion of the Conqueror by slaying its priests and burning its  
 11 sacred books and breaking down its temples; and thus did he  
 bar the way that leadeth to heaven. He embraced heresy, and  
 12 became like unto a thorn in the path of continued existence.\* And  
 he placed the ascetics of sin and heresy at Sumanakúta, that so they  
 13 might take all the profits arising therefrom. Thus did this foolish  
 and unrighteous man suffer much misery, because he knew not  
 the path that he should have followed, but took the path that he  
 should not.

14 Thereupon many priests stripped themselves of their robes  
 through fear of the king. But those of them who feared the  
 evils of renewed existence left their dwellings and went in divers  
 ways.

15 And when the king had destroyed the religion of Buddha,  
 which is the most spotless (in the whole world), and which alone  
 tendeth to the happiness of all men, he reigned in this country  
 16 by the power of his former merits. And, verily, this sinner did  
 rule with a strong arm after that he had brought the whole  
 island of Laṅká to subjection under him.

17 And this ruler of the land, although by his royal authority he  
 had displayed the might of his power in the multitude of sins  
 that he had committed, yet fell at the last into the hand of death.  
 Hereby may wise men know the mischief that is wrought by  
 those who are moved by the ignorance of sin and disbelief, and  
 with fear avoid all temptation and do much good.

Thus endeth the ninety-third chapter, entitled "An Account  
 of Two Kings commencing from Máyádhanu," in the Mahávaṅsa,  
 composed equally for the delight and amazement of good men.

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#### CHAPTER XCIV.

1 **N**OW in that king's (Rájasinha's) reign a certain prince  
 of Gaṅgásiripura, born of the race of the Sun, went  
 2 down to the city of Kolamba;† but as it was not permitted  
 3 him to remain there, he went to the city of Gova‡ and abode there  
 for a long time. And there he killed (in a fight) a powerful and  
 famous chief named Gaja Báhu, and was rewarded with many

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\* Meaning that he made existence more painful by depriving it of the sources from which hope could be derived.

† Colombo.

‡ Goa.

favours (for that valiant act).\* And this wise prince knew his 4  
time and returned to the island of Laṅkā, and received the  
support of the inhabitants of Pañcuddha-rattha,† and became  
very powerful. And after the death of him who had killed his 5  
father, (Rájasipha), in the two thousand one hundred and thirty-  
fifth year after the Nibbána of the Sage, this faithful, virtuous 6  
and powerful king ascended the throne in the city of Sirivaddhana  
with the name of Vimala Dhamma Suriya. And this famous 7  
king built eighteen towers in divers places around the great city, 8  
and united them with a high and thick rampart, and set guards  
in them to defend the city from the enemy. And he freed the 9  
whole kingdom of Laṅká from danger, and took for his chief  
queen a virgin of the like rank with himself. And after that he 10  
was anointed king over the kingdom, this famous ruler, being  
desirous of merit, set himself earnestly to advance the prosperity  
of the church and the kingdom.

And when the ruler of men made inquiry and learned that 11  
the tooth of the Supreme Buddha was preserved in the vihára 12  
at Labujagáma,‡ in the district of Sapharagáma, he was exceeding  
glad, and caused it to be brought to his beautiful city. And in 13  
order that he might worship it daily and perform the ceremonial  
thereto, the wise king caused a beautiful two-storied Relic-house 14  
to be built on a beautiful piece of ground near the palace. And  
he placed the tooth there and worshipped it always with great  
devotion.

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\* The incident is narrated in the Rájávali as follows :—“ While he remained here Conappoo Bandara ” (afterwards Vimala Dharma Súrya), “ who had fled to Colombo, committed a crime, for which he was tried before Sallappoo Dharma Pawla Rajah and Captain Mohroe, and sent to Goa. When Conappoo had been in Goa about three years, it came to pass that he expressed a desire of getting an opportunity of fencing with a captain called Gajabáhu, which captain was so expert at fencing, that no person, not even the viceroy, durst approach his door without first laying aside his sword, for who dared even to approach the quarters of the said captain with a sword could not escape without fighting and getting killed. This desire of Conapoo Bandara having come to the ears of the viceroy, he sent for Conappoo and asked if he could fence well ; he answered, that he could fence ; and accordingly he girded on his sword, and went to the door of the great captain, and was immediately addressed by him with, “ Cingala, thou must not depart without fighting ; ” and, immediately, they both began to engage, but Conappoo cut the said Captain Gajabáhu in two pieces, on account of which valiant action several captains, and also the viceroy of Goa, conferred presents upon Conappoo.”—Upham’s Rájávali, page 310.

† Lit. “ the five upper countries.”

‡ Delgamuwa.

15 And as there were no ordained priests throughout the whole  
 island of Lanḳá he sent ministers to the country of Rakkhaṅga,  
 16 and invited and brought over to this island Nandicakka and  
 17 other priests. And he made them take up their abode in the  
 beautiful city of Sirivaddhana, where he ministered to them with  
 kindness. Then he built a beautiful house in the Udakukhepa  
 18 Síma at the ford Gaṅṭhamba\* in the Mahávaluka river; and,  
 19 in the two thousand one hundred and fortieth year after the  
 20 Nibbána of the Sage, he conveyed the priests thither, and caused  
 a great number of men of good families to be ordained in the  
 midst of that great priesthood, and preserved the religion of the  
 Supreme Buddha. He also caused many persons from good  
 21 families to take the order of novitiates in the church, and minis-  
 22 tered to them bountifully with the four things that were necessary  
 for monks. And as he sought after merit he did much good in  
 these and many other ways, and purged the road to heaven.

Afterwards the wise king caused his younger brother, who had  
 23 put on the robes and entered the church, to disrobe himself, and  
 after that he had placed him in charge of the kingdom he  
 passed away according to his deeds.

24 Thus did this defender of the land, who was endued with the  
 power of wisdom, perform many meritorious deeds, and display  
 the might of his power by causing the religion of the Conqueror  
 to flourish. Even such an one, albeit that he was learned and  
 rich in faith, submitted to death. Knowing this, therefore, let  
 men lay to heart the uncertainty of this life and its evils, and  
 be diligent in good works.

Thus endeth the ninety-fourth chapter, entitled "An Account  
 of King Vimála Dhamma," in the Mahávaṅsa, composed equally  
 for the delight and amazement of good men.

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#### CHAPTER XCV.

1 **A**ND this king, Senáratna by name, who was anointed  
 king over the land, was zealous in giving alms and  
 2 doing other works of merit. He practised the four  
 virtues of kings and gained the love of his subjects. And then  
 he held a feast in honour of the Tooth-relic with great almsgiving.  
 3 He raised his elder brother's own queen to the dignity of chief  
 queen and took up his abode in the city.

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\* Geṭambe.

And it came to pass that in those days certain merchants 4  
 traded in the port of Kolamba, and continued so for a long time 5  
 till, in process of time, they waxed very strong. These men  
 were called Paraggis,\* and were all of them wicked unbelievers, 6  
 cruel, and hard of heart. And they entered into fruitful provinces  
 and laid waste fields and gardens, and burned houses and villages, 7  
 and ravished women of rank, and sorely troubled the Sīghalese  
 in this manner. They broke into towns and temples and image- 8  
 houses, and destroyed Bodhi trees and images of Buddha, and  
 such like sacred things. And they destroyed the country and 9  
 the religion thereof, and built forts in divers places, and  
 maintained continual warfare.

Thereupon the king, Senáratana, took the Tooth-relic to the 9  
 country of Pañcasata and other places that abounded with  
 fastnesses in forests, mountains, and rivers, and kept it in a place 10  
 of safety, and caused the guardians of the relic also to abide in 11  
 the same place. And when he had also made preparation for 12  
 the performance of the ceremonial unto it, and secured the safety  
 of the Tooth-relic, he left the city, taking with him his treasures 13  
 that were of great value, and the sons of his royal elder brother,  
 and his excellent queen,—a well-favoured and virtuous woman,  
 who was then big with child—whom he conveyed carefully in 14  
 a carriage,† and himself went to Mahiyāṅgana. And while he 15  
 yet dwelt in that city she bare him a glorious son, endued with  
 marks of greatness, under a good and fortunate star. And on 16  
 that day, at night, the leader of the enemy's army dreamed  
 a terrible dream (and the dream was this). From the 17  
 western side of that city there issued a spark which was at the  
 first of the size only of a firefly; but it increased by degrees in  
 size as it went on its course, till, when it reached the middle of  
 the port at Kolamba, it waxed exceeding great and set everything  
 on fire in a moment. And on that selfsame day (on which  
 the prince was born) the enemy's hosts that had approached 18  
 Sirivaḍḍhana fled in great terror before his glory. And in  
 process of time the child grew up like unto a second moon;  
 and the king took great care of his son, and of everything else 19  
 that belonged to him. And when he knew that the time was

\* Portuguese.

† The Sīghalese translators have rendered *yoggana* by "in a befitting manner"; but I think *yoggaṇ*, a carriage, is what is meant here. The queen being *enceinte* she had to be taken carefully in a carriage or conveyance.

20 come he took all his possessions and returned to the city of  
 21 Sirivaḍḍhana. And when the sons of his elder brother and the  
 son that was born to him had come to years of understanding,  
 the ruler of men, whose heart melted with compassion towards  
 them, divided his kingdom which was girded about with  
 mountains and other fastnesses, and caused the division to  
 be written down carefully on three (palm) leaves, and placed  
 22 those three leaves near the relic of the tooth. And he took  
 the princes thither, and caused them to take up each a leaf  
 according to his choice. Then the country of U'va fell to the lot  
 23 of Kumárasīha, the eldest prince; and the country of Mátalé to  
 Vijaya Pála, in like manner; and the five upper countries to  
 24 Rájasiha, the youngest. And when the king beheld the leaves  
 25 that had been thus drawn, and saw the leaf for the five upper  
 countries which had fallen to the lot of his own son, he was  
 delighted, and predicted that he would be a great man. And the  
 ruler of men then gave each of the princes the country that fell  
 26 to his lot. And he reigned seven years, performing works of  
 merit such as almsgiving and the like, and advanced the welfare  
 of the church and kingdom according to his ability.

27 And when the lord of the land had thus divided the country  
 and bestowed it with much affection on his own son and the  
 others, that so they might take good care of Laṅká and its  
 religion, he yielded himself to death, which none can resist.

Thus endeth the ninety-fifth chapter, entitled "An Account  
 of King Senáratna," in the Mahávaṅsa, composed equally for the  
 delight and amazement of good men.

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#### CHAPTER XCVI.

1 **N**OW after that, as the time passed, these three rulers of  
 2 men lived peaceably, each in his division, enjoying the  
 pleasures of the kingdom and making war against the  
 Paraṅgis; in the which they were victorious in divers places.  
 But afterward the three royal brethren fell out, and were at variance  
 3 with each other. And of these three, the famous Rájasiha de-  
 throned his elder brethren and added their dominions to his own.  
 4 Now when the eldest prince (Kumárasīha) was put to death by  
 poison, the prince (Vijaya Pála), who was then at Mátalé, entered  
 into a carriage and left the country; and, after that he had crossed  
 5 the boundary he went to a foreign land, together with a certain man

whom he had taken (to do him service). Thus the remaining  
 prince Rájasíha, an imperious man, whom none could approach 6  
 or conquer, and brave as a lion, took possession of the whole  
 country, even as his father had possessed it in the beginning.  
 And he was courageous and brave in battle, and endued with 7  
 great strength of body, as if the gods of the true faith had  
 created him for the intent that he might advance the welfare of  
 the land and the religion thereof.

Once, while he sported with young men, he rode a horse and 8  
 went out with one who rode another. And as soon as the  
 sign was given his horse ran along the course and sank in a 9  
 miry place that was therein. Thereupon the brave and courageous  
 prince leaped up from his horse to the back of the one that was 10  
 coming behind him, and pushed down the rider thereof and rode  
 away upon the back of his steed. Again, at the dangerous ferry 11  
 called Suvannatthambha,\* the mighty prince made a leap from  
 the rock on this side the river, and safely reached the rock that  
 was on the other side. And when he had thus displayed divers 12  
 feats of strength, the celebrated king was desirous to advance  
 the welfare of the church and the kingdom, and prepared mate- 13  
 rials of war and the like things in divers ways, and gathered  
 together the Siphalese who were ready for war. Then the 14  
 gracious king, at a fortunate moment, set out from the city of  
 Sirivadđhana, with elephants and horses and royal attendants ;  
 with mighty men of valour and great officers of State and others ; 15  
 with companies of fighting men armed with bows, swords, spears,  
 and other weapons, and surrounded with drums and other instru- 16  
 ments of music. And taking with him the sons of Buddha for  
 the purpose of giving alms, and performing such like meritorious  
 acts, the fearless king proceeded from place to place, sounding 17  
 the drum of war as terrible as the sound of thunder. At the very 18  
 beginning he fought a great battle with the enemy that had entered  
 the country of Pañcuddha-raṭṭha, and slaughtered a great number  
 of the wicked. And the ruler of men drove the vile and cruel enemy 19  
 from their several positions, and broke up their camps, and gained  
 the victory over them. And the enemy looked on this side and 20  
 on that, how they might escape, and fled in great terror, and fell 21  
 over great rocks, and leaped across the streams in the mountains.  
 Like unto elephants when a lion getteth into their midst, or as a

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\* Siphalese : *Ranṭen-toṭa*.

tuft of cotton that is blown away by a gust of wind, even so did the enemy, stricken with fear, flee before the fearless king when he rushed into the field of battle. And when he had fought with the enemy in divers places and in manifold ways, he slew a great many of his foes and drove them before him. And he displayed his might by freeing each country from oppression as he took it, and caused even the enemy's forts to be destroyed.

But many of the enemy escaped, who were sorely oppressed with fear. And these wicked unbelievers lived quietly for a short time in their divers forts on the sea-coast, but soon began again to plunder the districts in their neighbourhood. And when Rájasiha, who was an imperious ruler, heard thereof he went again to Díghavápi in the eastern part of the country. And while he was there he heard of the Olandas ;\* and he thought well of it, and, being skilful in the laws of Manu, he sent two ministers to their beautiful country, and persuaded that people to come hither in many ships. And when they had come to the sea-coast nigh unto Díghavápi, which was a rich, prosperous and populous district, he showed them much favour. And with the intent to display the strength of his Sighalese army, he ordered them quietly to watch while he fought with the enemy in the neighbourhood. And the ruler of men defeated and utterly destroyed the enemy and took their fortress, and gave it to the Olanda people, to whom he showed much favour, and pleased them exceedingly.

And from that time forth the chief of Lanḳá, at the head of both armies,† began to carry on a war all around, by land and sea. He destroyed at divers places the forts that were protected by thick walls of stone, slaying the enemies that defended them ; and he utterly destroyed the enemy throughout the whole of Lanḳá, and freed it from the oppression of those who had long established themselves therein, by building forts and fortifying them strongly. And he established the people of Olanda in places bordering the sea, that they might guard Lanḳá and hinder the enemy. And when he had commanded that they should come to him every year with presents, the ruler of men brought away his forces, and entered his own city like the victorious Indra after the war with the Asuras. Thenceforth this chief of men, Rájasiha, dwelt securely. And he made careful inquiry

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\* Hollanders. † Sighalese and Dutch forces.

into the merits of those who were worthy of advancement, and bestowed offices, such as general and the like (on such as deserved them). And the wise king confirmed all the grants of 41 lands that had been dedicated to the service of Buddha and the gods, so that they might be held in like manner as before. And 42 after that he had brought royal maidens from the city of Madhurá (and made them his consorts) this mighty king governed the kingdom for fifty and two years.

In this manner did this excellent ruler of the land, Rájasiha, 43 who had great power, protect the religion of the royal Sage who was born of the Solar Race, and his kingdom also, even as he defended his own eye or his life ; and at last yielded himself to the king of death.

Thus this king, the lord of the land, who was mighty and skilful 44 in destroying the power of his enemies, nevertheless, prevailed not, even with all his strength, over death. Let the wise therefore take knowledge hereof, and, before death overtaketh them, be constant and diligent in doing good, such as giving alms and the like.

Thus endeth the ninety-sixth chapter, entitled " An Account of King Rájasiha," in the Mahávaṅsa, composed equally for the delight and amazement of good men.

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CHAPTER XCVII.

**A**ND after that his son Vimala Dhamma Suriya became 1 king. He was adorned with faith and the like virtues, 2 and regarded the three Sacred Gems as his own. And 3 he took to wife the daughter of the queen who was brought from Madhurá, and made her his chief queen. And this virtuous chief 4 of men gained the love of his people by practising the four duties of kings, and governed the kingdom of Lanḡá with justice and equity.

And he took a delight in the religion of the Conqueror ; and 4 as soon as he was anointed king he began to make manifold preparations for keeping a feast in honour of the Tooth-relic. 5 He built a beautiful temple of three stories, that shone with exquisite workmanship of divers kinds, for the Tooth-relic of the great Sage, and caused a beautiful casket to be made of twenty- 6 five thousand pieces of silver, which he gilt and set with the nine 7

kinds of gems ; and in that large casket, which looked like a Cetiya of gems, he placed the tooth of the Conqueror.

8 And the lord of the land, being minded to celebrate a feast of  
9 Ordination also, caused five hundred robes and other things  
10 necessary for monks to be prepared and arranged separately (in  
lots) ; the which, with other presents and a royal letter, he sent by  
his able ministers to the country of Rakkhaṅga, and invited the  
11 elder Santána to come hither with a body of priests. And he  
brought hither thirty and three priests (from that coun try) and  
caused them to take up their abode in the beautiful city of Siri-  
vadḍhana, and ministered to them in a suitable manner with the  
12 four necessities of a monk's life. And when he had built a  
suitable house in the Udakukkhepa Símá at the ford of the river,  
13 as it had been done before, he conducted the body of priests  
thither, and caused thirty and three persons of good families to  
14 be ordained, and thus shed light on the religion of the Conqueror.  
He also caused one hundred and twenty persons to be invested with  
15 the robe of the novitiate, and zealously ministered unto them with  
the four necessities of a monk's life, and caused them to be instructed  
in the sacred doctrines : and thus did he gain much merit also.

16 And as he believed that a pilgrimage *on foot* was an act of  
17 great merit, he walked to the shrine at Sumanakúṭa, and  
remained there for seven days, holding a great feast of offerings of  
jewels, pearls, and the like precious things, and also of articles  
of gold and silver, and of divers cloths, and the like things. And  
18 he made an end of this great feast by covering with a large silver  
umbrella the footprint which the great Sage had left on the top  
19 of the mountain Sumanakúṭa. He also hearkened to the  
preaching of the doctrine every day, and kept holy every Sabbath,  
20 and thus gained much merit. In many such ways did this  
seeker of merit, truly diligent by day and night, perform divers  
21 good deeds. And when the king had, in this manner, en-  
couraged religion and conferred favours on the people, he lived  
for twenty and two years and submitted unto death.

22 Thus did this good and wise man, who had a love for good  
works, such as almsgiving and the like, give light to the reli-  
gion of the great and noble Sage, who is the only lord of the  
world. Do ye also, therefore, constantly and diligently cause  
that noble religion to shine forth.\*

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\* This verse is superfluous. Many such occur in the course of these faulty chapters.

Then his son Siri Vira-Parakkama Narinda-Siha\* became 23  
king. He was a temple of wisdom and valour and virtue. And 24  
to the intent that he might make the crown of Lanḳá certain, the  
king procured royal maidens from Madhurá and made them his  
chief queens. He performed works of merit, such as almsgiving 25  
and the like, and made offerings daily to the Tooth-relic, and  
thus acquired much merit. He continued to minister to the 26  
priests who were ordained in the time of the king his father, and 27  
caused many persons of good families to enter the priesthood as  
novitiates, and favoured the cause of religion in sincerity.

And that he might worship the Mahiyangana Cetiya which 28  
was built while Buddha yet lived, this powerful king went thither,  
and after that he had made an offering to the Cetiya of divers  
kinds of coloured cloths, he kept a great feast of offerings of 29  
flowers made of silver and gold, and of flowers of plants that 30  
grow on water and on dry land, of divers sweet-smelling flowers,  
and of food, hard and soft, and such like things; and thus also  
gained he much merit.

And he proceeded to that selfsame Mahiyangana on two  
occasions, taking a great host with him, and kept great feasts. 31  
The chief of men, moved thereto by faith, went also on two 32  
occasions to Sumanakúṭa, and, after that he had made offerings  
there, acquired much merit. And he took a great number of  
followers with him and set out from the great city † and went to 33  
the venerable city of Anurádhapura, and kept a great feast there.  
And he caused a robe to be made, about the size of Buddha's  
robe, and made an offering thereof to the Tooth-relic, with 34  
divers (other) gifts suitable for offerings. 35

And this chief of men formed a suburb named Kuṇḍasála,  
nigh unto the chief city, in the large cocconut grove hard by  
the beautiful bank of the river; and while he yet dwelt there  
he caused houses to be decently built in the same place, and 36  
novitiates of the Order to take up their abode therein; and he  
performed daily meritorious works, such as almsgiving and the 37  
like, and caused books to be written also. And as he saw that 38  
the temple of the Tooth-relic that the king his father had built  
at the great city was decaying, his heart moved within him, and  
he caused a fine two-storied building to be erected; the doors 39

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\* Śrī Vira Parákrama Narendra Siḥa,  
† Maháपुरa. Kandy.

whereof were ornamented with exquisite workmanship of divers kinds, and the plaster work shone with exceeding brightness like  
 40 a silver hill. And the roof thereof was ornamented. And on the walls of the two enclosures thereof he caused to be painted with exquisite art (the deeds of) these thirty-two Játakas; namely, the Vidura Játaka; the Guttila and Ummagga Játakas;  
 41 the Dadhiváhana, Mahakaṇha, Sutanu, and Chaddanta Játakas; the Dhammaddhaja, Dhammapála, and Mahájanaka Játakas;  
 42 the Padamánava, Dhammasoṇḍa, and Mahá Nárada Kassapa Játakas; the Mahápaduma, Telapatta, and Cullapaduma Játakas;  
 43 the Sattubhatta, Andhabhúta, Campeyya, and Sasa Játakas; the Visayha, Kusa, Sutasoma, Sivi, and Temiya Játakas; the  
 44 Culla-Dhanuddhara and the Saccakira Játakas; the Dhummedha Játaka; the Kálingabodhi Játaka; the Sílava Játaka; as  
 45 also the Maṇḍabba Játaka; and the Vessantara Játaka. And thus did the chief of men acquire a heap of merit beyond  
 46 measure.

47 And he raised for himself a monument of glory by building a  
 48 wall enclosing the great Bodhi, the Cetiya and the Nátha  
 49 Deválaya that stood in the middle of the city,—a wall of stone, thick, high and shining with plaster work, like unto a beautiful string of pearls adorning the neck of the city that was like unto a fair woman.

Now among the novitiate priests who lived at his time, there  
 50 was a certain one distinguished by piety and good manners; constant in diligence, and conversant with the words of the  
 51 Supreme Buddha and the divers interpretations thereof. He was, moreover, a poet, a preacher, and a controversialist; a teacher of great renown, and one who devoted his life to secure  
 52 his own welfare and that of others; yea, he was one who showed  
 53 himself in the religion of Laṅká like the moon in the sky. To this zealous novitiate, Saranaṅkara by name, who was a receptacle of faith and wisdom, the lord of the land did often make gifts,  
 54 religious as well as temporal. He caused a casket to be made, one and a half cubits in height, to hold the relics of the great Sage—the Supreme Buddha, who is the only lord of the world;  
 55 and he caused it to be gilt and set with seven hundred gems.  
 56 And this dazzling casket, with the relics therein, and many  
 57 sacred books also of the Law, did he present unto him (Saranaṅkara), and show him much favour. Moreover, the ruler of men presented unto him temporal gifts, such as robes and other things necessary for a monk, and numerous servitors.

And so that the doctrine may remain for a long time, the ruler of men desired that learned novitiate, who longed after purity 58 and the attainment of perfect knowledge, duly to compose the religious book named "Sárattha 'Saṅgaha," that consisted of eleven thousand *ganthas*;\* and a translation also into the Siphalese language of the History of the great Bódhi,† and a 59 translation (into Siphalese) of the Bhesajja Mañjúsá, a book 60 that had been composed (in Páli), in the time of Parakkama 61 Báhu who reigned in the city of Jambuddoṇi, by the learned and 62 benevolent elder, the chief of the monks of the Pañca Pariveṇa, to the intent that all who strive to fulfil their religious duties might thereby become free from disease.

And this wise king, having thus done many meritorious things 63 and reigned thirty and three years, submitted to death.

And this king having enjoyed much glory in the beauti- 64 ful island of Laṅká, left all that (glory) behind, as he did his body and his kinsmen and friends, and went (the way of all flesh). Take due knowledge of this, therefore, ye worthy people : remember the exhortations contained in the words of the great Sage, and perform such good deeds as will bring happiness in heaven, and secure the supreme blessing of deliverance.

Thus endeth the ninety-seventh chapter, entitled "An Account of Two Kings commencing from Vimala Dhamma," in the Mahāvap̄sa, composed equally for the delight and amazement of good men.

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CHAPTER XCVIII.

**A**FTER that the younger brother of the queen of that same 1 king became king. He was adorned with virtue, and 2 was celebrated as Siri Vijaya Rájasíha. And after that he was anointed king he took a delight in the Three Gems, 3 and was constant in hearing the sacred doctrines. He was diligent and wise, and loved always to associate with good and 4 virtuous men. And that he might maintain the purity of his family he brought hither royal maidens from the city of 5 Madhurá and made them his queens. And he lived in that

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\* *Gantha* generally means a book or composition ; but here it is meant for a certain quantity of syllables—thirty-two.—See Wilson's Sanskrit Dictionary s. v. Grantha. Also, an Anuṣṭup verse. See *Śabdastoma* s. v.

† Mahá Bodhivap̄sa.

beautiful city, and gained the hearts of all the people of Laṅká  
 6 by practising the four duties of kings. And the queens also of  
 this king renounced the false religion which they had long  
 believed, and followed, as it became them, the true religion which  
 7 gives everlasting happiness. And when they had hearkened to  
 8 the noble doctrines of Buddha, the only Lord of the world, they  
 made offerings to Buddha and the other Sacred Objects with con-  
 tinual devotion, in the following manner :—They made offerings  
 daily, with becoming devotion, unto the Tooth-relic, of divers  
 9 flowers of jasmine and the like ; of sweet betel leaves scented  
 with camphor and other perfumes ; of lamps fed with perfumed  
 oil ; of sweet-smelling sandal and other fragrant substances ;  
 10 of divers kinds of sweet incense ; of honey and other medicines ;  
 11 of garments, jewels and the like, of silver and golden bowls  
 filled with savoury food, hard and soft, and that which can be  
 12 licked up or drunk ; of curtains and covers, and of costly robes  
 and divers other things that are necessary for monks. Of these  
 and the like things did they make offerings, and gather to  
 themselves a heap of merit.

13 And as they were constant in hearing the sacred doctrines, they  
 vowed to observe the five vows daily, and the eight vows on every  
 14 seventh day of the moon, and took heed of them as the Camari\*  
 (doth its tail). They also meditated much on Buddha and the  
 15 like thoughts, and caused religious books to be written. And as  
 they desired greatly to acquire the merit of almsgiving, and  
 having understood the nature of the alms that are given daily,  
 and also of others, such as alms to priests who journey or are  
 16 sick, they gave alms daily, and that also with a willing heart.  
 They also caused young persons to be robed as novitiates, and  
 17 rendered them much help, and caused them to be properly in-  
 structed in the doctrines of religion, and gave them every needful  
 thing that they desired, and thereby became unto them like the  
 wish-conferring tree of heaven.

18 And they were like mines of virtue ; and showed much kind-  
 ness and compassion towards the inhabitants of Laṅka, bestowing  
 upon them as much affection as a mother doth to her children.  
 19 And they caused images and caskets to be made, and lived in  
 20 fear of sin and in the love of everything that was good. Thus

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\* Wilson says that the Camari "is a kind of deer, or rather the *Bos Grunniens*, erroneously classed by the Hindu writers amongst the deer." The hairs of its tail are used for the purpose of making chowries.

did they, in many ways, adorn themselves with the ornaments of virtue, and become celebrated throughout the whole of Laṅkā.

And the faithful king caused dwellings for priests to be built 21  
in divers places, and caused novitiates to take up their abode  
therein. And he esteemed them highly and showed them much 22  
favour, and presented unto them gifts of robes and the like things  
that were needful to monks, and hearkened to the preaching of  
the holy Law. But, above all them, he chiefly honoured and 23  
made offerings to the novitiate, Saranañkara by name, who dwelt  
in the Uposatháráma, and who was a man of faith and a mine of  
virtue. And he invited this selfsame Sámanera, and caused 24  
him to compose a commentary on four *Bhánaváras*\* (of the  
Tripiṭaka) in the language of Laṅká, and thus preserved the  
knowledge of the Scriptures also. And because that he hearkened 25  
to the sayings of certain foolish men of other religions, who said 26  
that great evils would befall them who place relics in new Relic-  
houses (and live near them), he caused another city to be built,  
and went out from this city and abode there. And it came to 27  
pass that while the ruler of men yet dwelt there, the ministers  
assembled together, and, with the help of the servitors and other  
men of great authority, endeavoured to open the casket wherein 28  
was the Tooth-relic; but they could not, albeit that they tried to  
do so in divers ways all the night. And so the ministers went and  
told the great king of this thing. And when the king heard it 29  
he hastened to the chief city; and after that he had, with great 30  
reverence, made offerings thereto of divers sweet-smelling flowers  
and lamps and incense and other things, the lord of the land bowed  
himself down before the Tooth-relic, and, taking the key of the  
casket, opened it instantly with ease. And he opened the caskets 31  
that were inside, the one after the other, and beholding the tooth of  
the Supreme Buddha, he exclaimed with great joy, saying, "The  
life that I have lived hath indeed borne fruit!" And then he 32  
caused the people of the city to assemble together, and held a  
great feast with much rejoicing. And the lord of the land, 33  
having seen this marvel, was filled with joy and delight, and after  
that he had dedicated elephants and horses and jewels and pearls  
and the like precious things to the sacred tooth of the great 34  
Sage, he took it into his lotus-hands, and showed it to all the  
people, and filled them with great gladness.

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\* A *Bhánavára* is equal to 250 verses of 32 syllables each,

35 And he caused the temple of the relic, which was built in the  
 time of former kings, to be adorned with divers cloths spangled  
 36 with gold, and fed the lamps thereof with perfumed oil, and  
 37 placed flower-pots therein. In that beautiful temple, which was  
 like unto a heavenly mansion, he placed the relic of the great  
 Sage upon a silver altar, and celebrated a great feast in honour  
 38 thereof. And he caused the whole city to be thoroughly purged,  
 39 and the streets thereof properly spread with sand. And at that  
 40 festival of the Tooth-relic he caused arches to be built of high  
 and straight pillars around the temple and the inner enclosures  
 thereof, and on the outer terrace, and in the great court of  
 41 the king, and on both sides of all the streets, with no spaces  
 between them. And they bound plantain trees to them, and  
 adorned them beautifully with the flowers of the areka, the  
 42 coconut, and the like. And by reason of the bright pieces of  
 43 cloth of divers colours that were bound to the ends of long poles,  
 44 the sky of the city looked pleasant, as though it were filled with  
 flocks of cranes. And he caused jars, filled to the brim with  
 water, to be decently placed in divers parts of the city, and  
 canopies, shining with divers works in silver and gold, to be  
 spread out in the open halls that were in front of the terrace  
 45 around the temple. And they enclosed the halls with shining  
 curtains, and covered the floor decently with carpets shining  
 with varied workmanship, and strewed the ground around with  
 47 flowers mixed with roasted grain.\* And when he had thus  
 48 adorned the whole city, as though he were showing how the chief  
 of the gods celebrated his feasts in the heavenly habitations, and  
 how the kings of old, who were rulers of Laṅká, had held their  
 feasts, the lord of the land adorned himself with the royal  
 49 ornaments, and assembled together, in the city, the novitiates of  
 50 Laṅká, and the devout men and women, and all the dwellers in  
 the city, and the inhabitants of the country. And the lord of  
 the land, whose heart was full of kindness and mercy, fell on his  
 face before the relic of the great Sage and did obeisance thereto.  
 51 Then the king placed the relic on his lotus-hands and came forth  
 54 from the Relic-house with a heart full of joy, and caused it to be

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\* *Lája-pañcamaka*. Lit. "that which has roasted paddy as the fifth  
 (flower)." Paddy when roasted bursts, and the grain inside the husk expands  
 in the shape of a beautiful white flower. These are used on public occasions  
 and festivals, as a mark of respect, for strewing the ground whereon a shrine  
 is taken, or on which a high personage walks over.

carried with great rejoicing (before a host of people), endless as the sea, with the golden casket and silver umbrellas displayed in great number; with beautiful rows of chowries; with strewing of divers flowers of silver, gold, and the like; with divers jewels and pearls, apparel and ornaments; with divers things meet for offerings, and with the music of the five kinds of instruments. And then the king went up and stood on the outer hall, which was beautifully ornamented in divers ways, and displayed the sacred tooth to the great multitude around him: and having thus pleased them exceedingly, he kept the Tooth-relic in its place. Thus did he give much pleasure to the people on that occasion; yea, as much as they would have enjoyed if they had seen Buddha alive; and thereby gained he much merit for himself. And the chief of men made offerings of divers things fit to be offered thereunto: gold, jewels, and pearls; elephauts, horses; men servants, maid servants, and the like. He also made offerings of jasmine, champac, and the like flowers, and of sweet-smelling sandal and the like perfumes. And when he had thought himself that there was great merit in a feast of lamps, the noble-minded king commanded that a feast of lamps should be held in one night at the divers shrines throughout the country, and also in his city. And he gathered the people together, even in one night, and held a feast, where seven hundred and ninety thousand and six hundred lamps were lighted. Thus did this king, the ruler of Laṅkā, make the face of the island of Laṅkā to look bright with shining lights, like the sky that is spangled with stars. He also gathered much merit by offerings of flowers, ten million thirty and three thousand and eight hundred in number.

This king, who was endued with great virtue, took delight also in causing images of Buddha to be made. In the A'loka Lena\* and other rock-caves in the country of Mátalé, and in divers rock-caves in other parts of the country, he caused to be made new images of Buddha, of his stature, both sleeping and standing and sitting, and also Cetiya's that give pleasure to men. He also caused many repairs to be made in decayed image-houses, and added greatly to his merits by making provision for their support.

In the city of Sirivaḍḍhana he removed the king's house and many other buildings that had been built aforesaid, but were old, and built beautiful houses of stone. And the ruler of men caused

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\* Alu Vihāra.

to be built the beautiful Tower-gate\* of two floors, wherein there were divers figures of plants and animals, and an iron gate with  
 72 excellent doors. And while he yet dwelt in the city, the king, who loved to hear the preaching of the Law, caused halls to be  
 73 erected in the middle of the court-yard of the palace, and ornamented them throughout with beautiful arches and the like, and  
 74 spread out canopies, and prepared pulpits therein. With much trouble also he procured many preachers of the Law, and caused them to sit down and preach, with beautiful fans in their hands.  
 75 And after the king had hearkened to the discourses of Buddha, clearly expounded by them in a manner that stirred his heart, he  
 76 was greatly delighted, and made divers offerings of things meet to be offered, such as censers of gold and silver and divers kinds of  
 77 beautiful cloths. And the lord of the land made such offerings many times, together with his ministers and his followers, and gained much merit thereby.

78 And when he had learnt form the sacred Law that to impart  
 79 religious knowledge was an act of great merit, he caused preaching halls and lodging places for priests to be built in divers places suited for the assembling of people, because that he desired the welfare of the inhabitants of the divers districts in the king's coun-  
 80 try. And the ruler of men sent forth many preachers of the Law and others, and commanded the people to assemble at divers places, and caused the sacred Law to be expounded to them, and thus imparted religious knowledge also.

81 And the wicked and unrighteous unbelievers, the Paraṅgis, who had escaped destruction in the time of king Rájasiha, and  
 82 who then dwelt in divers parts of the country, endeavouring to turn others to their faith by gifts of money and the like, now lived in open contempt of the religion of Buddha, with full of  
 84 devices. And when the king heard of their doings he was very wroth, and straightway commanded his ministers to destroy their houses and books, and to cause such as would not renounce their faith to be driven out of the country.

85 The lord of the land caused all kinds of feasts, such as the feast of lamps and the like, to be held at the noble foot-print of  
 86 the Supreme Buddha on Sumanakúṭa; and celebrated great feasts at Anurádhapura, and also at Mahiyāṅgana and other  
 87 places. He also built stone bridges, for the convenience of

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° *Dvāra-koṭṭhaka-gaha*. Lit. "gate-tower-house."

travellers in the eastern and western districts, on roads that were difficult of access by reason of water.

And when it was made known unto the king that the religion 88 of the Conqueror decreased in Lanḳá because that the Order of 89 priests was extinct, it grieved the lord of the land and astonished him greatly ; and he resolved to bring in the Order, and caused many inquiries to be made concerning the religion of the Sage, where it was most prosperous. And when he had heard 90 from the Olandas the glad news that it flourished in divers parts 91 of the kingdom of Pegu, Rakkhaṅga, and Sáma,\* the king sent 92 ministers thither, separately, and others with letters, which he caused to be duly written in the first language,† that so he might find out how the religion of the Sage prospered in each country. And when he heard that the religion in the country 93 of Ayojjha‡ prospered well, and that it was exceeding pure and undefiled, the ruler of men was minded to procure from that 94 very country the sons of the Conqueror§ to the land of Lanḳá, and sent back his ministers thither, with a letter and presents 95 and divers things meet for offerings.

And the lord of the land also caused a fine casket of pure 96 gold to be made, one and a half cubit high, with the intent that he might place the Tooth-relic therein. And he caused it to be set with gems of great value, and pearls, and the like precious things ; but while the work remained yet unfinished his merit came to an end ; and, in the eighth year of his reign, this chief of men, who was adorned with the ornaments of faith and many 97 other virtues, and was desirous to secure the purity of the noble religion of Buddha, departed, at last, to the region of death, after that he had performed many great and good deeds that tended to the happiness of mankind.

Thus this lord of Lanḳá, this chief of men who was an excellent 98 king, devoted to the welfare of others, and desirous of acquiring merit, governed the kingdom, doing good to himself and to others. Ye, therefore, who desire happiness in this world and unbounded happiness beyond this world, take heed and avoid slothfulness, and lay up for yourselves a store of merit which bringeth much happiness.

Thus endeth the ninety-eighth chapter, entitled " An Account of Siri Vijaya Rájasiha," in the Mahávaṅsa, composed equally for the delight and amazement of good men.

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\* Siam. † Páli. ‡ Ayodhya. § Priests of Buddha.

## CHAPTER XCIX.

1 **A**ND when this great and virtuous king was dead, his  
 wife's brother, a prince of great beauty and youth,  
 became the supreme king. And he shed light on the  
 beautiful island of Laṅká, and found favour in the eyes of the  
 2 people by the exceeding beauty of his person. And this chief  
 of men ascended the throne in the two thousand two hundred  
 and ninetieth year after the Parinibbána of the Supreme  
 3 Buddha, and gave himself up to advance the welfare of the  
 island of Laṅká, and thereby comforted the people who were  
 mourning for the loss of the great king (his predecessor).  
 4 And as the sun, after that he hath given light to all the  
 5 quarters of the earth, goeth down the western mountain and  
 6 leaveth darkness behind him, and, rising again behind the  
 eastern mountain, dispelleth the darkness and lighteth up  
 all the quarters of the earth, so did this illustrious king  
 ascend the throne of Laṅká and disperse the darkness of sorrow  
 which had been cast over the whole nation, and fill the hearts of  
 the people with great gladness. And as soon as this chief of  
 7 men was anointed king, because that he was a lover of virtue  
 and delighted in the three Sacred Gems of which Buddha is the  
 chief, he caused the whole city to be cleaned forthwith, and  
 8 ornamented it with cloths, arches, and the like ; and when great  
 numbers of the inhabitants of Laṅká had assembled themselves  
 9 together, the great and illustrious king, the child of good fortune,  
 10 marched in procession around the city with all the magnificence  
 of a king, and made them feel that the kingless kingdom of  
 Laṅká had once more a king.

And the chief of men, who was endued with great virtue, took  
 up his abode in the city of Sirivaḍḍhana.

11 This eminent and meritorious king, Kittissiri Rájasíha, by the  
 strength of his resolutions (in former births) to maintain and  
 defend the religion of the Sage, now appeared in Laṅká, and  
 enjoyed the splendour of Laṅká's kingdom. He excelled in  
 wisdom and in faith, and called to mind the things that are real  
 and the things that are unreal, and began to make offerings unto  
 the three Sacred Gems of which Buddha is the chief.

12 And he joined not himself to evil companions, but associated  
 13 himself with the wise, and gave honour to the virtuous, and  
 hearkened to the noble Law, and himself increased in faith and

wisdom. And the king, knowing what things ought to be done and what things ought not to be done, avoided that which was not to be done and clave to that which ought to be done. And he pleased all his people by practising the four duties of kings, and became worthy of the praise of wise men. And when he had learned from the sacred Law the reward that was due to them that impart religious knowledge, and the benefit of hearing the sacred Law, and the merit of copying the books of the Law, and even of making offerings thereto, he thought that these were things that were meet to be done. So he caused preaching halls to be built in divers places, and set up canopies of cloths of beautiful colours therein, and ornamented them with divers arches. And when he had caused those halls to be lighted and pulpits to be prepared in them, he caused preachers of the sacred Law to be brought thither with great pomp and honour, and respectfully invited them to take their seats on the pulpits and to expound many discourses of Buddha, such as the Dhamma-cakka and the like, and gave ear to them all night with great reverence. And by thus hearing the sacred Law he was enabled to see in its true light the vanity of life and of the body and the pleasures thereof, and the nature of that which is real and durable. And the faithful king was much pleased, and continued to celebrate the great feast with his ministers and his followers by offering up divers things that were meet to be offered. And in this manner did he oftentimes cause religious knowledge to be imparted for the welfare and happiness of the inhabitants both within and without the city, even all his people; and thus did the ruler of men perform that meritorious act which consisted in the communication of religious knowledge.

And the king, with much lovingkindness, bestowed favours on the priests who had come from Rakkaṅga and the priests of Laṅkā and many novitiates also who had entered the church, by giving them all the things that were necessary for monks, such as robes and the like; and he caused them to recite the Paritta, and the Maṅgala, and other discourses. Many a time also did he thus keep up the preaching of the sacred Law, and increase his store of merit by making gifts of the things that were necessary for monks.

And in the fulness of his faith he spent nine thousand and six hundred pieces of money and caused an excellent golden book to be made, on the golden leaves whereof he caused many discourses of Buddha to be engraved, such as the Dhamma-cakka and others.

30 And he caused the preachers of the sacred Law to read it for one whole night, and offered many things thereunto, and oftentimes  
 31 heard the exposition of the sacred Law therefrom. And the ruler of men gathered many scribes together, and caused the Dígha Nikáya to be copied in one single day, and paid the writers  
 32 thereof liberally. And then he held a great feast and caused the doctrines that were contained therein to be duly expounded throughout the night, hearkening to it himself, and causing others  
 33 also to hearken to it. In the fulness of his faith he also caused copies of many other books to be made, such as the Saṅyutta Nikáya and the like, and paid the writers thereof in money. And  
 34 when others, whether priests or householders, made copies of books decently and brought them before him, he was well pleased  
 35 therewith, and showed them much favour by giving them gifts of money and the like. Thus, being always kind and liberal, he shared in the merits of others also among the inhabitants of Laṅká.

36 And this chief of men who was desirous of merit went up to the noble city of Anurádhapura with all his followers, and made  
 37 offerings to the great Bodhi and the great Cetiya of elephants and horses and gold and silver and the like ; and in this wise also  
 38 did the king acquire merit. And the illustrious chief of men went in royal state to the Mahiyaṅgana Cetiya and the excellent Nakhá Cetiya, and heaped merit by worshipping at those shrines  
 39 and holding great feasts. And that he might worship and make  
 40 offerings at the beautiful Cetiya and viháras that the king  
 41 Parakkama Báhu had built in the noble city of Pulatthi, this faithful and renowned king went thither with a great number of followers and made offerings thereat befittingly. And the king, who was endued with faith and other virtues, worshipped at the Rajata Vihára\* also, and acquired much merit.

42 And like the former kings of Laṅká, he desired to show to the  
 43 divers classes of his subjects the rejoicings that were held in honour of Nátha, Vishnu, and other gods, which were regarded by  
 44 all the people as conducive to prosperity. And to that end he caused preparations to be made throughout the whole city, so that it looked like the city of the gods. And he assembled  
 45 together all the inhabitants of Laṅká in that city, dividing the people according to their districts and offices, and placing them in divers parts of the city,—the people of each district having a

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\* Ridi Vihára.

flag to distinguish them, raised (in their several encampments).  
 And he caused the emblems of the gods, that were in the temples, 46  
 to be (taken out and) placed on the back of elephants, and com- 52  
 manded that they should be taken in procession, accompanied  
 before and behind by elephants and drums and a host of dancers ;  
 by numbers of divers elephants and horses ; by men in the dress  
 of Brahmas, arrayed gorgeously in divers garments ; by persons  
 holding divers kinds of umbrellas and chowries ; by numbers of  
 divers classes of women and officers of State ; by numerous sword-  
 bearers and shield-bearers and spearmen and men armed with  
 divers kinds of weapons ; by persons carrying divers cloths and  
 flags ; by people of strange countries, and men skilled in divers  
 languages ; by numerous artificers and handicraftmen, and by  
 many such people. And then the king followed in royal state, 53  
 like the king of the gods, and after that he had gone round the  
 whole city with the procession, returned (with it), and entered the  
 palace at the conclusion thereof.

And while our great king thus celebrated the A'sálhi\* rejoicings 54  
 yearly he thought it proper, as his faith and wisdom increased, that 55  
 they should be preceded by a procession in honour of Buddha.  
 So he caused a golden howdah of exquisite workmanship to be  
 fixed on the back of the State elephant, and adorned this white 56  
 elephant† with ornaments. And this one was surrounded by 57  
 elephants ridden by men who carried silver umbrellas and  
 chowries and flowers, and canopies with flowers hanging from  
 them, and manifold other things that were meet for offerings ;  
 by divers flags and banners ; by men who disguised themselves 58  
 in manifold dress ; by royal ministers ; and by divers strangers.  
 And when everything was thus made ready, the ruler of men 59  
 reverently placed the splendid golden casket containing the relics 60  
 of the body of Buddha on the howdah, and caused the flower-  
 strewers to strew flowers thereon, thick as rain. Then there was 61  
 great rejoicing, with cries of "Sádhu," and with the sound of  
 conchs and cymbals and the noise of divers drums. And the good 62  
 people, who were struck with wonder and amazement, unceasingly

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\* July—August.

† The expression *Subha-candiradan-gajax* is evidently a blunder. The writer probably had a hazy idea of the Sanskrit words *Subhra-candira*, which may be used for a white elephant, and in attempting to render them into Páli made an incomprehensible mess of the compound. The Singhalese version makes it, "the elephant with beautiful spots and two tusks," for which I do not find any warrant.

- worshipped the relics with their hands raised to their foreheads.
- 63 And the ruler of men arranged that the procession should be preceded by men carrying torches and by men wearing festive
- 64 garments and by a variety of festive shows. And he commanded
- 65 that the relic of the Conqueror, which had obtained the first place among the things that were to be adored by gods and demigods and men, should be carried foremost ; and the rest, such as the emblems of gods, and men and others, should follow behind it.
- 66 And he himself, surrounded with all the magnificence of royalty, amidst shouts of victory and applause, with the majesty of a king, and with great rejoicings, went forth, as if displaying before men the manner in which the chief of the gods celebrated the great feast of the relic in heaven.
- 67 And as he was endued with faith and many other virtues he gave his services to the cause of Buddha, the Law, and the Order. And remembering with pleasure what was real and what was unreal, he did always deeds of charity and the like good works. And as he abounded in faith, wisdom, and mercy, and other excellent virtues, he was like unto a lamp that shed light throughout the island. And he rejoiced exceedingly in the Supreme Buddha, and walked circumspectly according to the Law of the Sage with the ten powers. And he was always diligent and zealous, and looked at the real and the unreal ; and, being mindful of the welfare of all his people, he performed many acts of merit, such as almsgiving and the like, and continued so (even to the end).\*
- 69 And because of the respect that he had unto the three Sacred Gems, he continued daily to make great offerings to the Tooth-relic
- 70 with great rejoicing. And being always mindful of the priests who were brought into the church in his reign, he ministered unto them, out of his own income, with the four things that were
- 71 necessary for monks. And as he delighted in the sacred Law he oftentimes heard it expounded with great attention, and acquired
- 72 much merit. And thus he caused the religion of the Conqueror to flourish, even as it did when Buddha yet lived, and did much
- 73 good to the inhabitants of Laṅkā. And when he heard of the works that had been done by Parakkama Báhu and former

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\* These two verses are composed in different metres—viz., the *Upeṇḍra-vajjirā* and *Sragdharā*, respectively, and contain needless repetitions—a lamentable fault throughout these chapters. The two verses, besides, are unconnected with the narrative, and have evidently been added or interpolated for effect,

kings he was struck with their excellence, being indeed himself a follower in their footsteps. And as he had learnt the duties of 74 kings he had a great regard thereto, and lived in fear of the 75 four states of mind that lead to the perversion of justice,\* and applied himself with great heed to the practice of the four kingly virtues. He showed favour unto his own brother and others in a manner that was most fitted to please them, and gained their affections by inquiring constantly after their health and welfare. Thus did this chief of men, the supreme lord of 76 Lanḳá, give himself up to the welfare of others, and was always diligent in defending the cause of religion and of his people. And when he heard of the many former kings who had been the defenders of Lanḳá, and remembered their noble deeds, he resolved, saying, "I also will walk in the excellent path of the 77 duties of kings." And when he had thus resolved the ruler of 77 men pondered it in his heart.

Now the history of the kings of the Great Dynasty and of the kings of the Lesser Dynasty, from Mahá Sammata unto those 78 of the city of Hatthisela, was formerly comprised in verse, and preserved by them of old under the title of "the Mahávaṅsa." And 79 this ruler of Lanḳá caused an examination to be made, separately 80 and in due order, of the two books, namely, that which was extant in the island of Lanḳá and the same book of the history of the kings of Lanḳá that was brought hither from Siam; and 81 when it was told him that they were wanting, he caused the 82 portion also of the history of the latter kings, from Parakkama 83 Báhuḥ and others to the present time, to be written up, and caused the genealogy also of the kings to be preserved.‡

Thus did this ruler of men administer the affairs of the kingdom justly and righteously, and committed not any breach of the precepts of kings or of the precepts of religion, but conformed himself to the laws that govern the conduct of kings, and daily performed divers acts of merits, such as giving alms 84 and the like. And this liberal king meditated on the noble Law, and steadily practised the four kingly virtues (that conciliate 85

\* The *Agatis*, viz., love, hatred, fear, and ignorance.

† Parákráma Bahu IV. who reigned at Kurunégala. See Chap. XC., v. 64.

‡ Being an important passage, relating to the composition of the last portion of the Mahávaṅsa, I have rendered the original very closely. The portion thus written up to this date evidently commenced from the 105th verse of the XCth chapter, which records the reign of Parakkama Báhu IV. See note *in loc*.

people); namely, giving of gifts, speaking kind words, seeking the good of others, and regarding their fellow-creatures as they do themselves. And so that the world might see that he had the same regard for his two younger brethren, the sub-kings, as he had for himself, the king bestowed liberally on them equipages and all other things that were necessary for kings; and thus he pleased them much, and practised to their utmost extent the four-fold kingly virtues. And these two sub-kings who had received such favours from the king, were wont to celebrate feasts in honour of the Tooth-relic, each on his own account, and to cause books to be written for payment. They were wont also to invite priests and give them alms daily; and by hearkening to the preaching of the holy Law they knew what should be done and what should not be done; and thereby they eschewed evil deeds and loved good works greatly. They sought also for Sámáneras who were good men, able and skilful, and provided them with the eight things that were necessary for monks, as befitted princes, and caused them to be ordained and well instructed in the Laws of discipline and the discourses of Buddha. They built monasteries also, which are works of great merit, and caused priests to dwell in them, unto whom, also, they were wont to minister duly, with great regard. And they also made inquiry, in divers ways, concerning the things that were needful to be done for the religion and the kingdom. And by encouraging good men and discouraging the wicked, they acted according to the king's wishes, as it was their duty to do. In this manner they sought to do good in divers ways, and conducted themselves according to the king's wishes, and made themselves one with the religion and the people. And because that some former kings, with the intent to obtain the kingdom, cared not for their brethren and kinsfolk, but persecuted one another, the people, in like manner, by reason of their dissensions, became of the same character. But these three brethren, having obtained and divided among themselves a kingdom that was not to be despised, contended not with each other for greatness, nor laid bare the faults of one another before the world. And they dwelt together in one city, and clave to each other like their own shadows. And thus, without (envying one another, or) being provoked to anger on account of the kingdom, they displayed the virtues of the Bodhisatta as they are written in the Sílava Játaka. The Licchavi princes of Visálá (in the days of old) ruled their kingdom in peace and harmony, and thereby obtained they the victory over their enemies.

Even as kings gifted with little wisdom, maddened by the beauty of Laṅkā, did that which was evil, and came to great trouble ; so they who were endued with wisdom and favoured by Laṅka, did that which was right, and acquired great fame. Even so these three rulers of men who became the (joint) lords of a Laṅkā, beautiful as she hath ever been, preserved peace and harmony among themselves. That, I say, is a marvellous thing. And this great king, of great virtue, who had given his brother the parasol and other emblems of royalty, beheld him once going about with a royal retinue (as splendid as his own), and was pleased (thereat), and looked on him again and again, and only turned his mind to contemplate the virtue of benevolence to all men.

And these three persons, endued with many virtues, who stood high in the Race of Kings, and were the prop and support of religion, walked in the ways of good men. And as they avoided those things which lead to the perversion of justice, and associated with good companions, their only aim was to prepare their way to heaven.

Thus these virtuous kings, rich in faith, devoutly made offerings to the Tooth-relic of the glorious Buddha, and his excellent Law and Order. And they acquired much merit which bringeth every blessing, and defended the spotless religion of the Sage with great care, as also this island of Laṅkā.

May all men, therefore, always serve the virtuous ruler of Laṅkā who laid to his heart the weight of solid virtue that belongeth to the Sage, the sole lord of the world, and constantly keepeth it in remembrance without forgetting his Law and his priesthood.

Thus the great king, who is the chief of kings, endued with kingly authority, duly defended the spotless religion of the Sage and this island of Laṅkā. And he pleased the people of many countries by giving them great possessions. He caused gods and men to rejoice ; and he was endued with excellent wisdom, and was possessed of the power of authority as well as the power of merit.\*

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\* Verses 106 to 109 are only laudatory, and have no connection with each other. They are composed in the *Mālini*, *Śārdūla-Vikrīḍita*, and *Vasanta-tilaka* metres, and have evidently been intended as a conclusion to the religious life of the three royal brothers. The verses contain much tautology and are otherwise faulty.

110 Now while this great king of great fame and great authority  
111 dwelt in the great city, defending the church and the kingdom, the  
Hollanders, who were powerful merchants, and had been  
appointed in the time of king Rájasiha to defend the (sea-coast  
of the) island, continued to perform the duties of messengers to  
112 the kings of Laṅká. It was their custom to bring presents of  
great value (to the king) of divers cloths and other goods  
113 wrought in divers countries, and many costly things also that  
were fit for the enjoyment of kings; every year, with great  
114 honour and in great procession. Now at that time, by reason,  
115 perhaps, of some sin committed by the people of Laṅká, or of the  
neglect of the gods that were appointed to defend the religion  
and the land, they (the Hollanders) became exceedingly wroth  
116 and cruel, and began to vex the inhabitants of Laṅká in manifold  
ways. And when the illustrious king heard tidings thereof, he  
117 thought it an unjust thing, and sent officers against them. And  
those officers went with the men of Laṅká, as they had been  
118 commanded, and carried on a fierce war with the Hollanders.  
And they destroyed the enemy, and burned their houses and forts,  
119 and, by manifold devices, struck terror into their hearts. And  
when the enemy was thus oppressed with fear, a certain stubborn,  
120 cruel, and vile man—a sinner whose days were numbered—  
assumed the leadership, and took with him a great number of  
followers consisting of many Malays and others, and, in manifold  
121 ways, began to lay waste divers parts of the country, and destroyed  
villages, viháras, deválas, bridges, resting houses, and the like.  
122 And although the officers who had been ordered by the lord of  
Laṅka opposed him in divers places with men of valour skilled  
123 in war, and fought against him in divers ways and slew (many  
of) the enemy in every battle, yet were they not able to prevail  
against him, so that he began to march against the city.  
124 Thereupon the great military officers opposed the enemy in front,  
stopping the way in divers ways, that they might hinder him in  
125 his rapid progress. And in the meanwhile, the great king, the  
126 lord of Laṅká, who was endued with great knowledge, knowing  
that the time (was unfavourable), and seeing that it was not  
possible to hinder the progress of the enemy who came on like a  
wild-fire, placed the venerable Tooth-relic, and his queen also, and  
127 younger sister, and all his best treasure, in the charge of the  
two sub-kings, and sent them on for safety into the heart of the  
country, which the enemy could not reach by reason of the  
fastnesses of the mountains and the forest.

Thereupon all the forces of the enemy, like a fierce multitude 128  
of devils, entered the city and destroyed all religious books and  
other sacred things. And the great king put himself at the 129  
head of the army, and,—surrounded by valiant generals skilful 130  
in war, and great ministers who knew how to take advantage of 131  
opportunities,—took up his position at divers places near the  
suburbs not far from the chief city, and besieged it on every side.

And the inhabitants of Laṅkā, being attached to the religion  
of Buddha, acted according to the king's commands, and slew 132  
all those who went over to the enemy, wheresoever they found 133  
them, while the king's messengers and other officers defended  
the priesthood.

And those brave men, valiant and strong, who were faithful to 134  
their king, fought with the enemy in their desire to defend the  
religion of the Conqueror. And they surrounded themselves 135  
with strong men, and fought in divers ways with those who  
held the highway at divers points,\* and drove them away. 136  
And they began to fight with the enemy that was inside the 137  
city, and many times slew them. It is not a marvel to us that  
men carried out the wishes of the king with such zeal, for even  
the gods did likewise. And, indeed, there soon fell upon that 138  
most foolish leader of the enemy's hosts a fearful and terrible 139  
madness that was brought about by the power of the gods and  
by the power also of the king's merit, so that he abandoned  
that fine city, and left it ingloriously, and was consumed by the  
fire of Death.

And all the enemy's hosts who had come under the leadership 140  
of that foolish man became powerless and helpless, and were  
overtaken by calamities. Some fell victims to disease ; others 141  
suffered great distress from hunger and sickness ; some were slain  
in battle, and others betook themselves to mountain fastnesses.

Thus were these enemies, the vilest of men, destroyed and put 142  
to flight, and thus was this ruler of the land protected by gods  
and men ! And the people said, " Of a surety our king is a man 143  
of great power : he is a man of great good fortune ! " And, 144  
indeed, who, in this world, is able to override the authority of a  
king so great in power, so great in good fortune ?

And when the illustrious king, whose enemies had been driven  
away, saw that the forces of the enemy had disappeared, he caused 145

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\* With those who guarded the enemy's line of communication, evidently.  
91—87

the city to be cleaned as before, and the temple of the Tooth-relic  
 146 and other sacred buildings to be especially decorated. And the  
 ruler of men, who had a pure love for the noble religion of the  
 Supreme Buddha, never forgot it. He remembered the virtues  
 of the sons of the Supreme Buddha,\* and always held his  
 147 Tooth-relic in great honour.† The ruler of men, who thus  
 148 conducted himself aright in respect of the three Sacred Objects,  
 could not bear the sorrow caused by his separation from the  
 Tooth-relic; and he, therefore, went with his followers into the  
 heart of the country, which was exceeding difficult of access. And  
 149 when the great king, full of great faith, beheld the Relic-casket,  
 he was struck with wonder and amazement; and he reverently  
 bowed unto it and worshipped it humbly, touching his head on  
 150 the ground. And when he had also saluted the priesthood and  
 151 put an end to his grief, he bore on his head the casket containing  
 152 the Tooth-relic, and, with much rejoicing and acclamation and  
 the music of the five instruments, carried it in great procession  
 into his own city. Then, when the people of Laṅká beheld the  
 153 lord of the land with the Tooth-relic (on his head) they were  
 154 greatly delighted, and shouted for joy. And the king carried the  
 Tooth-relic to the former temple of the tooth, and caused all the  
 ceremonies to be performed thereto as before.

155 Now (during the siege) the Saṅgha-Rájá‡ and many other sons  
 156 of Buddha who lived in the monasteries of the city, seeing that  
 there was more to be feared from the renewal of existence than  
 from the enemy, abandoned not their life as monks, but left the  
 city with their books and relics and the things that were neces-  
 sary for monks, and went and dwelt in the country outside,  
 157 preserving the religion of Buddha. The great king, however,  
 caused them all to be brought back into the city, and speedily  
 caused the monasteries of the city to be cleaned, and persuaded  
 158 the priests to take up their abode therein. And he sought  
 after skilful expounders of the Law among them who had been  
 commanded to learn the doctrine and precepts of religion, and  
 159 invited them, and frequently heard the preaching of the sacred  
 Law, such as admonitions to kings and the like.

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\* Meaning, his disciples.

† The verse is composed in the *Vasanta-tilaka* metre. The writer, in attempting to introduce the word *Sambuddha* (Supreme Buddha) at the beginning of each line, has sacrificed sense to sound.

‡ The supreme head of the Buddhist church. This is the first time that this title is mentioned in the Mahávaṅsa.

Now, after this, certain Dutchmen dwelling in the country, who lived at enmity with the king, but who had a regard for the customs of countries, assembled and took counsel together, saying, "It is not possible for us to take the whole of Lanḡá." And after that they had known it for a certainty, they took counsel again, saying, "The people in this country who have rebelled against the supreme king of Lanḡá have met with destruction, and so will it happen to us also. Therefore it is meet that we should make a great show of loyalty and respect towards the chief of Lanḡá, and live here in peace as before." So they took with them the empty casket of the Tooth-relic, which shone like a beautiful Cetiya, and which had been carried away by that foolish man,\* and the golden howdah, and the royal presents also, saying, "We shall obtain pardon for the offence committed by our countrymen, and henceforth live in peace." And they approached the king with great respect, and bowed down before him; and after they had presented divers gifts, they exchanged many kind words with one another. And the royal chief of Lanḡá pardoned their great offence, and even treated them with much respect; and thus did our king re-establish friendship with them. And the Hollanders also were well pleased with the king of Lanḡá; and (thenceforward) it was their custom to bring unto him every year a royal letter with costly presents of things that were produced in divers countries.

And the ruler of men caused the great casket that had fallen into the hands of the heathen to be gilt with refined gold and set with precious stones, and made it to shine as the sun; and he placed the Tooth-relic therein, and made offerings thereunto like the chief of the gods.

Thus did this king enjoy the great pleasure of having destroyed a multitude of the wicked, heathen enemies. Oh, how great was the good fortune of the Sinhalese ruler, a believer of the true faith! Let people think upon this marvellous and wonderful event, and practise with devotion the virtues which that religion teacheth—a religion, truly noble, incomparable, and praised by good men.

And this king having assumed the reigns of government at a time when there was not even one priest in this beautiful island of Lanḡá, dwelt at Sirivadḡhana, and persuaded many persons of good families to enter the priesthood and novitiates to receive ordination. Among them there were some who became expoun-

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\* Alluding to the commander of the Dutch forces who took Kandy.

177 ders of the Law ; others who became learned in the Vinaya, and  
 178 others again who became hermits of the forest. And when he  
 had filled the whole of this Laṅká, which was without priests,  
 with many hundreds of priests endued with excellent qualities,  
 the king performed acts of merit every day, inviting priests and  
 giving them daily food, and food also for the sick.

179 And he looked after the (bodily) welfare of the priesthood.  
 For in this world there are two kinds of diseases to which  
 novitiates and priests are liable, namely, those of the body and  
 180 those of the mind. Of these, for the cure of the diseases of the  
 mind, Buddha, the greatest of men, has provided the Vinaya rules  
 181 and the Suttanta discourses. But the priests, after that they  
 182 are instructed in the Vinaya and Suttanta—remedies that are  
 effectual in destroying lust and diseases of the mind—are liable  
 to be afflicted with bodily diseases, by reason of which it is  
 hard for them to practice the doctrines and precepts of religion.  
 183 Therefore the lord of the land took permission from the priest-  
 hood to make provision for the treatment of their bodily diseases,  
 184 such as fever and the like, and appointed two physicians, well  
 instructed in the knowledge of healing diseases, together with  
 attendants, and rewarded them with gifts of lands, clothes, orna-  
 185 ments, and the like substance ; and he, moreover, spent out of the  
 royal treasury, a hundred pieces of money yearly for the purchase  
 186 of medicines. And the king was wont to inquire after the health  
 and welfare of the novitiates and priests in the divers viháras,  
 187 and minister unto them with things needful. Thus did this king  
 188 of kings confer many blessings on the priesthood. Now Buddha  
 hath declared that of all (temporal) blessings, the blessing of  
 health is the best and highest ; and this blessing also did the  
 king confer on them. (In short,) he maintained the religion of the  
 Supreme Buddha in perfect splendour.

189 Great kings of old, who ruled over Laṅká, were supporters of  
 its religion. And they put down heresy and drove away many  
 enemies, and bore the burden of government well. This king  
 also, having heard an account of those kings, became a steadfast  
 supporter of religion ; and, seeing that he had felt within himself  
 (the holy influence of) the sacred doctrines which confer unbounded  
 glory, was constant and diligent in good works.

Thus endeth the ninety-ninth chapter, entitled " A Description  
 of the Festival of Coronation and other Things," in the Mahá-  
 vaṅsa, composed equally for the delight and amazement of  
 good men.

## CHAPTER C.

AND he honoured the Tooth-relic with constant devotion, 1  
 regarding it as a Cakka.\* With divers kinds of flowers, 2  
 such as jasmine, champac, the *punnága*, † the *kanikára*, ‡  
 the *ketaki*, § the lotus and the blue lily,—with numerous perfumes, 3  
 such as sandal, agallochum, and the like,—with divers kinds of 4  
 incense,—with sugar, honey, and the like things,—with fine areka,  
 camphor, betel, and medicines,—with divers kinds of food, such 5  
 as savoury rice, gruel, and other meats,—with divers kinds of  
 fruits, such as ripe plantain, jambu, jak, mango, *phárusa*, || *timba- 6*  
*rúsaka*, ¶ orange, yellow and green cocoanuts, rich and excellent  
 of their kind, well-ripened pomegranates, wild dates and grapes, 7  
 and with divers kinds of yams and tender sprouts of trees:— 8  
 with these and such offerings, and with the music of the five  
 kinds of instruments, together with new offerings added to the  
 many that former kings were wont to make, did he honour the  
 Tooth-relic daily. And this king of great fame, who loved good  
 deeds and was anxious to increase his store of merit, presented  
 unto the Tooth-relic many gifts: gold and silver, gems and 9  
 pearls, beautiful curtains and ceilings made of cloths of divers  
 colours, robes and things necessary for monks, divers kinds of 10  
 ornaments, numerous horses and elephants and black cattle and 11  
 buffaloes, men servants and maid servants, and many fields and  
 gardens. And when he had made these gifts, the ruler of men 12  
 bowed unto it with great reverence. And after that he had seen

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\* *Cakkam* is a wheel; but here it is used to denote the *Cakka-ratana* of a universal monarch, *Cakkavatti*. Childers, quoting Hardy, describes it as "The magic wheel of a Cakkavatti monarch, which rolls before him when he makes his royal progress from one continent to another." Subhúti, in his *Abhidhá-nappadípiká*, calls it "The movable palace of a Cakkravarti Rájá, made of precious stones"; and Clough, "The carriage of Cakkravarti Rájá." There is a long description of the *Cakkavatti-ratanas* in the commentary on the *Mahá Sudassana Sútra* of the *Dígha Nikáya*. They are seven in number: namely, the Cakka, the Hatthi, the Assa, the Mani, the Itthi, the Gahapati, and the Parináyaka. Of these *ratanas*, or precious things, the Cakka is described as a miraculous car that carries the Cakkavatti Rájá and his retinue across seas and continents round the world.

† *Rottleria Tinctoria*.

‡ *Pterospermum Acerifolium*.

§ *Pandanus Odoratissimus*.

|| The Sîghalese version gives *Boralu-damunu*, which Clough doubtfully says, is "a sort of *Calyptanthus*."

¶ *Diospyros embryopteris*.

the relic of the Supreme Buddha he was exceeding glad, and  
 13 determined to complete the golden casket, the work whereof was  
 commenced in the days of former kings, but was left unfinished.  
 14 And he caused a large and excellent diamond of great value to  
 15 be set on the top of that beautiful gem-coloured casket made out  
 of two thousand suvaṇṇas with seven nikkhas\* added thereto.  
 16 And the ruler of men, with the intent to gain merit, caused the  
 casket to be set with one hundred and sixty and eight brilliant  
 17 diamonds of great value, one hundred and seventy and one beauti-  
 18 ful topazes, five hundred and eighty and five blue sapphires, four  
 thousand eight hundred and eighty rubies, and seven hundred  
 19 and seventy and eight pearls. And, so that he might enclose this  
 20 costly casket therein, he caused two other caskets to be made, and  
 21 splendid precious stones to be set thereon. And the king also  
 22 caused the large casket to be gilded that the famous king  
 Vimāla Dhamma Suriya had made. And the lord of the land  
 then held a great feast, and placed the Tooth-relic of the Sage in  
 the selfsame caskets.

23 And the king, who was greatly pleased with the Tooth-relic of  
 the great Sage, dedicated unto it a great village called Aka-  
 24 rabhaṇḍu.† And at that feast of the relic the lord of the land  
 graciously determined to display the Tooth-relic to the people of  
 25 Laṅkā. And to this end, he caused the whole city of Sirivaḍ-  
 ḍhana to be thoroughly cleansed, and decorated it continuously  
 26 with numerous works of art, with arches of cloth, with rows of  
 arches made of plantain trees, with bunches of yellow cocoanuts  
 27 and the like fruits, and with divers flags and banners. And the  
 ruler of men then assembled all the people of Laṅkā together,  
 and arrayed himself like the king of the gods, in royal apparel,  
 28 and went to the house of the Tooth-relic, and offered thereto in  
 divers ways many great offerings that were borne before him.  
 29 And the lord of the land, who had a great reverence for the Tooth-  
 30 relic of the great Sage, fell on his face and worshipped it. And  
 then he took the golden lotus whereon the Tooth-relic rested  
 31 into his lotus-like hands, and went forth from the house sur-  
 32 rounded with the noise of chanks and cymbals and the other  
 33 instruments of music of five kinds ; with numerous lamps and  
 incense, and divers kinds of sweet flowers ; with a display of

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\* A nikkha is a weight of five suvaṇṇas, each of which is about the weight of five copper cents.

† Akarahaṇḍuwa.

cloths of divers colours and ornaments of divers kinds ; with silver and gold and gems and pearls ; with silver umbrellas and chowries, and with flowers of silver and gold and roasted grain. And amid the joyful shouts of many thousands of people, which was like unto the roar of the sea, the great king marched in procession, as though he were the Cakkavatti king with the gem, and stood in the magnificent hall decorated with divers ornaments of great beauty, like unto the celestial hall. And the royal chief of men stood there like the king of the gods with his heavenly hosts, and displayed to the multitude the excellent Tooth-relic of the noble Buddha, the which it was hard to find even in a space of one hundred thousand *kalpas*. And after he had gratified them all he replaced it in the caskets. Thus did he gather to himself a store of merit, and make all the people rejoice even as if they had seen Buddha alive. Even so did the king, with the intent to gain merit, display the Tooth-relic on many occasions, and heap up much merit. And he allowed not the lands that were granted by the former kings of Lanḳá for the benefit of the Tooth-relic to be at all lost, but (contrariwise) made great offerings unto it day by day, taking much delight therein. And he gained true and enduring merit by dedicating thereunto elephants and horses and cattle, and the flourishing and populous village called Rajakatthala,\* and another great village called Muttāpabbāta.†

And because that the king desired the prosperity of religion it grieved him much to see that though, among the priests and novitiates who had aforetime been received into the church when the priesthood yet continued in the island of Lanḳá, there were some who feared evil and respected the good Law and lived a life of purity and discipline, there were yet others who made light of sin and led sinful and wicked lives, maintaining families and devoting themselves to worldly business. And these men busied themselves with the practice of astrology and medicine and other callings that were not proper for priests. And when the king had heard of the doings of these shameless monks and had learned the truth thereof duly, he chose from among the priests that behaved themselves well the famous novitiate Saranaṅkara, who was a priest of great piety, who endeavoured always to advance the welfare of the religion of the Conqueror, and was

\* Radātala.

† Mutugala.

moral and virtuous and wise, and skilled in grammar and in the  
 51 words of the Supreme Buddha. And as the king thought well  
 of him he sought his assistance, and made inquiry into their  
 52 conduct according to the Law, and repressed them. And he  
 caused them to be duly warned that they should thenceforth  
 abandon all practices that became not the priesthood, even those  
 53 of astrology and medicine, and that they should take heed to study  
 54 the words of the Supreme Buddha and to observe his precepts.  
 Thus did the king, who was desirous of the prosperity of the  
 religion, which had languished grievously, encourage them that  
 were well behaved, and, by manifold devices, favour the cause of  
 religion.

55 And because that the lord of the land feared greatly for the  
 56 decay of the exceeding pure religion of the great Sage, by reason  
 57 that the ordained priests throughout Laṅká were extinct, he  
 58 thought to himself, saying : " While kings like unto myself govern  
 Laṅká it beseemeth not that the religion of the Conqueror should  
 be utterly lost. In the times of former kings did they send  
 ministers to divers countries that priests might be brought  
 hither ; but they failed, and so the religion was not purified.  
 Now, that which they have failed to do will I verily perform."  
 59 And this most virtuous lord and ruler of the land having  
 60 resolved thus, and with the desire only to perpetuate the religion of  
 61 the great Sage, sent ministers with divers presents and offerings  
 and an excellent letter to the noble city of Ayojjha for the pur-  
 pose of bringing priests therefrom, in the two thousand two  
 hundred and ninety and third year of the Parinibbāpa of Buddha.  
 62 Thus did the lord of Laṅká commence the work of purifying  
 the religion of the Supreme Buddha, with the intent to advance  
 63 its prosperity. And those ministers took charge of the king's  
 letter and other presents with great ceremony and respect, and  
 64 departed hence in a ship with the Dutch people who were charged  
 65 with the protection of (the sea coast of) Laṅká. And when they  
 66 reached the city of Ayojjha in the kingdom of Siam the king of  
 that country received the king's letter and the presents, according  
 to the custom, and entertained the ministers hospitably. And  
 67 when he had read the king's letter, the wise king Dhammika,  
 68 who had devoted his life to the support of the religion and the  
 practice of the ten Páramís,\* in the hope that he might thereby

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\* The ten perfections or virtues, the performance of which is a necessary condition for the attainment of Buddhahood.

attain to the Buddhahood, was astonished to hear of the decay of the Buddhist religion in Laṅkā and all the other matters connected therewith. And when he had determined to promote the religion there and advance its prosperity, the king called together the Saṅgha Rāja\* and many other great elders of the kingdom of Siam who were skilled and learned in the Doctrine and the Law, and were, moreover, of long standing in the church and had the management of the affairs thereof, and inquired of them diligently concerning this matter. And he chose a chapter consisting of more than ten priests, at the head of whom was Upāli, an elder distinguished for moderation and contentment, and endued with gentle manners, and of an upright behaviour. Them did the king send to Laṅkā, to the noble Relic-temple of Buddha that was there; and, with a liberality like unto that of Vessantara,† the king sent (in charge of them) books of the Dhamma and the Vinaya, such as were not to be found in the island of Laṅkā, and also an excellent royal letter, with divers presents, by the hand of the royal ministers of Ayojjha. And the stately ship that was thus sent thither with the image of gold and the other presents made the voyage across the deep sea, that abounded in terrors and perils, and arrived in perfect safety at the port of Tikonamala‡ in the beautiful island of Laṅkā. And when the great king, the ruler of Laṅkā, had heard the tidings that it had arrived, he caused all the inhabitants of the city of Sirivaḍḍhana to assemble together, and held great rejoicings. And the chief of men, who was greatly pleased, caused the road from the beautiful city of Sirivaḍḍhana unto the great sea, to be cleared and put in order, and dwellings for monks to be built in divers places (along the way that they were to come). And he sent thither his great ministers and other officers, and caused the priests and the images and religious books and all other things to be brought up in due course. And they journeyed the long distance, receiving much honour, and with great rejoicings, and came nigh unto the Mahāvāluka river which riseth from Sumanakūṭa. Then the royal lord of Sirivaḍḍhana, who was a lover of merit, being desirous of obtaining the reward that followeth from the act of going forward to welcome the three Sacred Objects, proceeded to meet them at the head of the army, with horses and elephants

\* The highest dignitary of the Buddhist church.

† The last incarnation Buddha as a Bodhisatta.

‡ Trincomalee.

86 and other equipages. And when he had met them he bowed with  
 great reverence unto the excellent great elder and the others, and  
 greeted them graciously. And after he had duly spoken words  
 87 of kindness and civility to them he caused the three Sacred  
 88 Objects to go before him, and himself followed them into the city.  
 And he caused the noble priests to take up their abode in the  
 beautiful monastery that was adorned with a tiled roof, built in a  
 89 beautiful place at Puppháráma;\* and there he supplied them  
 : duly with all things that were necessary for monks, and also  
 90 appointed officers to inquire daily after their welfare. And the  
 91 king caused the royal messengers, who had been sent by the king  
 : of Siam from the city of Ayojjha with the royal letters and  
 presents, to take up their abode in suitable places, and commanded  
 that due hospitality should be shown to them.

92 Thereafter, on the two thousand two hundred ninety and  
 ninth year after the Parinibbāna of the Supreme Buddha, in the  
 93 month of A'sálhi,† when the moon attained her fulness, the great  
 94 and powerful king entered the A'rāma in royal state, and having  
 caused seats to be duly prepared in the Uposatha hall that was  
 95 in the middle thereof, he invited the great Upáli,—an elder endued  
 with piety and uprightness, and who was learned and skilful in  
 96 devices, and loved the welfare of all beings,—and the second great  
 elder also, Ariya Muni, together with the priesthood, and caused  
 them to be seated in the hall. And then the king, the lord of  
 97 Laṅká, caused the rite of ordination to be conferred, amid great  
 rejoicing, on the principal Sámaneras of Laṅká (that presented  
 themselves).

98 And from that time forth the king was wont to send for such  
 of the novitiates and others who were skilled in the science of  
 language and the knowledge of the Law, and caused ordination  
 99 to be conferred on them. In the same manner he made regular  
 100 inquiries concerning persons that were fit for the robes and for  
 101 ordination in the noble religion of the Supreme Buddha, and  
 caused the rites of robing and ordination to be duly conferred on  
 them. And when the number of priests had increased in Laṅká  
 he made inquiry, and chose from among them such priests as  
 were diligent in observing the doctrines and precepts of religion  
 and who deserved to fill the office of teachers, and ordained that  
 they should receive instruction from the priests who had come  
 hither from Ayojjha.

\* Malwatta.

† July-August.

Now, among the priests that behaved themselves well and strove to maintain the religion of the Conqueror, there was one who had endeavoured long to restore to its former splendour the religion of the Sage which had for a long time been often brought nigh unto the gate of destruction,—one who was diligent by day and night, and, according to the measure of his wisdom and ability, threw light on the doctrines and precepts of the religion of the Sage—one who shed light on religion by duly instructing many of his own pupils, and those of others also, in the doctrines and precepts of religion—one who was engaged in doing good to himself and others, and who earnestly wished to maintain the religion of Buddha for a long time—one who was constant in devotion to a life of purity—one who, in virtue and piety and austerity, was like unto a mirror to all the sons of Buddha in Lapká who sought to improve themselves, and who, during his novitiate, was known as Saranañkara. Him who was now ordained, a pious and well behaved son of Buddha, the king appointed to the office of Sangha Rája. And of the number of priests who were his followers, the king made inquiry for such persons, in both the establishments,\* as were able and fit to discharge the duties of religion, and gave offices to them. And he commanded them saying, “Ye whose duty it is to spread the religion of the Conqueror, be all of one accord; be diligent by day and night, and act according to the Vinaya and according to the Dhamma.” And when he had commanded them, even in this manner, the lord of the land showed them much favour; and thus did he add lustre to the religion, that so it might continue long in Lapká.

Moreover the royal ministers and others who had come from Siam appeared before the king and presented the royal letter and presents. The great king and ruler of Lapká received them, when he had read over the excellent letter of that king, he was much pleased therewith, and showed favour to them also.

And the lord of the land, who had done merit in former births to the end that he might advance his own welfare and the welfare of others also, and the cause of religion, and who, moreover, was a lover of the Dhamma, and shed lustre on religion, being endued with understanding, was wont to visit the A'ráma, and, in the midst of the priesthood, diligently to inquire after

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\* Malwatta and Asgiriya.

those things that tended to advance religion, with the intent that he might spread the knowledge thereof.

118 And he requested of the great elder Upáli that he might  
 expound to him from the Dígha Nikáya and the Saṃyutta  
 119 Nikaya \* and from divers other treatises also of the sacred  
 doctrines, the ten-fold virtues of kings, † the four chief duties of  
 kings, and such other subjects, and hearkened to them with  
 120 attention. And the noble-minded king, who was inspired with  
 faith, clearly understood what ought to be done and what ought  
 not to be done, what was good and what was evil, what was  
 121 innocent and what was hurtful ; and he avoided deeds that were  
 improper, sinful, and hurtful, and conformed himself carefully to  
 a sinless and innocent life.

122 And as the king yet continued in his course of almsgiving and  
 123 other meritorious deeds, he (at one time) caused the whole city  
 124 to be decorated as before, and assembled together the ministers  
 125 who had come from Ayojjha, and the great elder (Upáli) and  
 other priests who had accompanied him, with the newly  
 ordained priests of Laṅká and the novices and others of the  
 priesthood, and all the people of Laṅká. And when they had  
 assembled themselves together he displayed the Tooth-relic unto  
 them, that so he might advance their welfare and happiness, and  
 held a feast even as he had done before, with a display of royal  
 apparel and divers other things that were used for celebrating  
 feasts.

126 And the royal messengers (of Siam) and other officers, being  
 127 desirous of worshipping the shrine at Mahiyaṅgana and others  
 at divers places, he sent them with the ministers of Laṅká to  
 worship at those places ; and after he had done, in a fit and  
 proper manner, what was necessary to be done for them, he sent  
 them back (to their country).

128 Likewise also he gave things meet for offerings, and appointed  
 ministers to accompany the excellent elder, Upáli, and the  
 129 priests (who came from Siam) to the sixteen holy shrines ‡ in

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\* Two sections of the Sútra Piṭaka.

† They consist of charity, moral conduct, liberality, freedom from anger, freedom from cruelty, patience, rectitude, meekness, self-restraint, and freedom from revenge.

‡ They are Mahiyaṅgana, Nágadípa, Kalyáni or Keḷani, Adam's Peak, Diváguhá, Díghavápi, Mutiyangana, Tissa Mahá Vihára, the Bó-tree, Mirisa-veṭiya, Ruvanveli, Thúpárama, Abhayagiri, Jetavana, Sela Chetiya, and Kataragama.

Laṅká, such as Mahiyaṅgana and the rest, to worship thereat, and also at the shrines in the city of Sirivaḍḍhana and other places. And as he was desirous of the welfare of the priesthood he caused Baddha Símáa\* to be enclosed and dwellings to be built for them in divers places. And in the course of three years the king who delighted in the priesthood caused temples to be built and priests to reside therein. And he provided them with things that were needful during the Retreat,† and heard the sacred Law expounded, and kept holy the sacred days. And he distributed among the priests that were invited (for the Retreat) divers things that were necessary for monks, and Kathina robes, with (ordinary) robes added thereto. And within these three years he who cared for the welfare of the people caused about seven hundred persons to be ordained among the excellent priesthood, and about three thousand persons of good families to be admitted to the Order as novitiates. Thus did this royal ruler of men advance the prosperity of religion. Therefore may all delighted Brahmas, Devas, and Asuras grant him prosperity and long life!

And the wise king of Siam, Dhammika by name, who had been of great service in the furtherance of the religion in Laṅká because that he longed for the attainment of Buddhahood, sent again, in the year called Súkara, from the city of Ayojjha to Laṅká, so that they may still further spread the religion therein, a chapter of priests exceeding ten in number, at the head of whom were the two elders, Mahá Visuddhácariya—the great elder who was like unto a habitation of piety and morality and an ornament of faith and other virtues—and the assistant elder Varañāṇamuni, who was a man of deep wisdom and skill. And when these priests came hither, the noble king of Laṅká received them into the city with great honour as at first, and caused them to take up their abode in the Puppháráma, and provided them, with much care and respect, with meals daily and all other things needful, in the same manner as he had done at the first.

And the great elder Upáli, who had laboured by day and night and wearied not during three years to advance the religion of his Master, when he had finished his work and filled up the

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\* Grounds consecrated and enclosed for the purpose of performing ecclesiastical functions.

† *Antovassaṅ*—The three or the four months during the rainy season.

measure of his merit, was affected with a disease of the nose,  
 145 from which he verily endured much suffering. And the Sinhalese  
 king caused the great and noble elder who was afflicted with the  
 146 disease to be carefully ministered unto by physicians ; and the  
 great king himself went often to the A'ráma to see the great  
 147 elder. And when he was informed that the disease was incurable  
 his heart was moved with grief ; and the king made offerings to  
 Buddha of divers things that were meet to be offered, and made  
 148 over the merit thereof to him. And when the elder was dead,  
 the king caused his dead body to be carried in great procession  
 149 in a splendid bier, ornamented with cloth, and with many  
 honours caused the rite of cremation to be performed, and  
 acquired merit.

150 And because that he felt thankful to the king Dhammika, the  
 151 lord of Siam, for the help that he had given him in the work of  
 152 advancing the religion of the royal Sage in Lanḳá, in that he  
 had sent priests twice to ordain many hundreds of priests when  
 there was not even one priest (ordained) throughout the whole  
 island of Lanḳá, and books of divers kinds that were not to be  
 153 found in Lanḳá,—he thought to himself saying, “ I also will duly  
 154 perform that which I owe to him who hath been of such great  
 155 help to me.” And he appointed certain ministers, and gave  
 156 charge to them of a likeness of the Tooth-relic, an image of the  
 Conqueror made out of a very precious stone,\* a conch-shell with  
 the whorls thereof to the right,† and numerous other gifts, to-  
 gether with an excellent letter to the king, and sent them with  
 the priests (of Siam) who were desirous to return to their  
 157 country. And the ministers took charge of all these things  
 with great reverence, and proceeded on their voyage, and reached  
 158 the country of Siam. And when the king Dhammika saw them  
 159 he was exceeding glad ; and when he beheld the likeness of the  
 Tooth-relic of the Conqueror he was greatly delighted, as if he  
 had obtained the Tooth-relic itself, and paid great honour  
 thereunto.

160 And when he had heard and understood the many kind  
 sayings contained in the king's letter, whereby he gave to him  
 the merit of having spread the religion (in Lanḳá) and such kind

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\* It is said that this image is still to be seen in one of the temples of Siam.

† This is considered a rare and valuable article, and the possessor of it is said to be always in luck.

words, he was pleased with the king of Laṅkā. And he gave 161  
 numerous books that were not to be found in Lanká, and a 162  
 beautiful likeness of the print of Buddha's foot (Siripáda), and  
 a golden pavilion (of small size), and umbrellas as offerings to  
 the Tooth-relic, and presents of divers beautiful and lovely things  
 meet to be used by kings, and also an excellent royal letter 163  
 setting forth the reasons for the continuance of the friendship 164  
 between the two kings, and giving (to the king of Laṅká) the  
 merit of all the good works that were done by himself, such as  
 ordination and the like ;—all these he gave unto the ministers  
 and sent them back to the noble and beautiful island of Laṅká.

And the great and famous king of Laṅká received all these 165  
 presents ; and when he had seen the sacred books and the like- 166  
 ness of the foot-print of the Sage,\* he was glad and paid  
 great honour unto them. And he held a great feast in honour  
 thereof, and displayed them to all the people. Moreover, when 167  
 he read the king's letter and understood the many friendly 168  
 sayings contained therein, to wit, the making over of the merit  
 and the like ; the Siṅhalese ruler was filled with abundant joy.  
 And the king thought to himself, saying, "Even in this life 169  
 have I seen the reward that cometh of such good works as the  
 purification of religion and the like ! What need is there then 170  
 that aught should be said of that which will be truly enjoyed in  
 the life to come." Thus did the lord of the land take a true  
 delight in the three Sacred Objects. And when he had visited 171  
 the temple and heard the holy Law expounded by the great  
 elders who had come the second time, the ruler of Laṅká 172  
 ordained that the priests who had received ordination from the  
 chapter of (Siamese) priests who had come the first time, should  
 receive instruction from Visuddhácariya and from the other  
 priests (his fellow workers); and he also caused many other 173  
 persons of good families to be duly ordained by those priests.  
 Now among the priests of Laṅká (who were placed under the 174  
 instruction of the Siamese priests) some who were endued with  
 virtue took lessons from the elder Mahá Visuddhácariya in (the  
 method of) meditation, which is the road to Nibbána. Some 175  
 learned under his fellow worker, Varañāṇamuni, the interpretation 176  
 of the Dhamma and the Vinaya, and also the science of words.  
 In this manner did the king, the lord of Laṅká, enjoin on the 177

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\* There is one in Siam too.

178 priests of Lanḳá that so they might grow in the knowledge of  
 179 the doctrines and precepts of religion, and thereby maintained he  
 the religion of the Supreme Buddha. And the priests of Lanḳá  
 also themselves became diligent and skilful, and were included  
 in the noble family of contented recluses distinguished by  
 observance of the precepts, right conduct, and austere lives.  
 They performed the duties of religion without weariness or sloth ;  
 and, being always diligent by day and night, they held high  
 offices in the Church as men of learning and spiritual gifts : and  
 the king showed them favour by giving them dwellings and  
 180 other things necessary for monks. And with the help of the Dutch  
 people he sent back the priests who had come the second time  
 (from Siam), who were desirous of returning to their own country.  
 181 Now on the eastern side of the city of Sirivaḍḍhana, and not  
 very far from it, there stood a rock, firmly founded, in a beautiful  
 182 plot of ground. And (the king) caused a fine statue of the Con-  
 queror, nine cubits high, to be hewn out therein by cunning  
 workmen, skilled in the art of cutting stones and the like.  
 183 And he covered that beautiful and graceful statue with leaf of gold,  
 184 so that it looked like the living Buddha, and enclosed the image  
 185 with a high and thick stone wall. He also caused beautiful stone  
 pillars to be fixed, and built an excellent two-storied temple,  
 186 delightful to behold, with an ample court and walls, open halls,  
 and other buildings. And he fixed curtain-walls and ceilings of  
 187 diversified cloth, and built around them continuous arches, which  
 188 were decorated with many ornaments, and with flags and banners  
 hanging in every place. And on the day on which he celebrated  
 the ceremony of painting the eyes (of the image) he caused rows  
 189 of lamps to be lit, and vessels full of water and flowers to be  
 placed, and made divers preparations according to the custom on  
 feast days, attending (himself) in a fitting manner to all that was  
 190 necessary to be done in respect thereof. And to the workmen who  
 executed the beautiful paintings he gave presents of cloth and  
 jewels and other things, as they liked best, and pleased them in  
 191 divers ways. And on a good day and on a lucky hour that was  
 192 deemed favourable (for celebrating feasts), he set the eyes of the  
 image amidst great rejoicing and the sound of musical instruments,  
 such as conch shells, cymbals, and the like, which he caused to  
 be maintained with great magnificence, like unto the roar of the  
 193 great ocean. And the ruler of men called to mind the merit of  
 194 offerings made to Buddha, and, being desirous of obtaining that

merit, he offered with a willing heart, as if in the presence of the 195  
 living Buddha himself, all excellent things that were meet to be 196  
 offered :—many silver bowls, many vessels of gold, things  
 necessary for monks that were of great value, costly suits of  
 robes, flags, and white umbrellas, shields and chowries. Also  
 savoury rice, gruel, cakes, and divers other kinds of food ; sugar, 197  
 honey, betel, fine camphor, and the like ; medicine, sandal, and the  
 like perfumes of divers kinds, and jasmine, champac, and the like 198  
 fine sweet-smelling flowers. All these and other things that  
 were meet to be offered did he offer.

And the carvers of the statue of Buddha and other workmen 199  
 did he satisfy by presenting them with gifts of elephants, cattle, 200  
 and divers things that had life and that had not life. And when 201  
 he had made an account of the sum that was spent on this work,  
 it was found that a sum of sixteen thousand one hundred and fifty  
 (pieces of money) had been spent on the feast of the dedication  
 of that temple. And the vihára was large and beautiful and 202  
 pleasant to behold, and because that it stood on a delightful 203  
 place near the Maháváluka river (gaṅgá), it was known by the  
 name of Gaṅgárâma ('the river-side monastery') ; and as it had  
 been built by the king it was known also as the Râja Mahá  
 Vihára ('the king's great temple'). Even this vihára, that was 204  
 so well built with a union of grace and beauty, did the enemy  
 despoil who had come into the city. And the king effected the 205  
 necessary repairs thereof and restored it to its former state.  
 And he caused the feast of setting the eyes of the image to be  
 celebrated in the same manner as had been done before, and gave 206  
 many gifts of cloth, jewels, and other things to the painters and  
 other workmen. And the ruler of men offered thereunto things 207  
 that were meet to be offered, and after that he had built near  
 it a beautiful monastery for the priesthood in common, he 208  
 caused priests who were fervently devoted to the doctrines and  
 precepts of religion to dwell therein, and gave every help to them  
 by providing divers things that were necessary for monks. And 209  
 because of his reverence for the Three Gems he made offerings to 210  
 Buddha in the manner mentioned above, and also did, at the same  
 time, honour to the Doctrine and the Priesthood, and increased  
 the world's store of merit and his own also.

And in order that this beautiful vihára, so delightful to behold, 211  
 that was built in this manner, as also the numerous offerings 212  
 and ceremonies performed therein, and the many acts of merit,

such as alms to the priesthood and the like, might be long  
 213 maintained in a fitting manner, the lord of the land granted to it a  
 214 village called Aruppala, nigh unto the vihára, with many other  
 lands and planted gardens, as well as the great and populous  
 215 village. Udakagáma\* in the country of Máyádhanu. And the  
 king confirmed these grants by causing them to be inscribed on  
 the beautiful rock itself.

216 Thus did this great and virtuous king of kings, by reason of his  
 knowledge of the vanity of riches, faithfully cause offerings to be  
 made to Buddha and to the Priesthood that was composed of his  
 excellent sons, and gather always to himself an abundance of  
 merit. Therefore do ye also, even all of you, be always diligent  
 in performing meritorious works.

217 And the ruler of men who was desirous of merit built a vihára,  
 218 beautiful to behold, with walls and open halls, in the lovely  
 garden, in the goodly suburbs of Kuṇḍasála, and placed therein  
 219 images of the Sage and his relics. And he dedicated thereunto  
 new gardens planted with jak, mango, cocoanut, and the like  
 220 fruit-trees, and much land and servants for the temple. And he  
 caused rice-offerings and all other ceremonies to be performed  
 therein daily.

221 Now that wicked king who had become famous as Rájasiha of  
 222 the city of Sitávaka, and who had committed the crime of killing  
 223 his father, and who had destroyed the religion of the Conqueror  
 by reason of his ignorance of what was right, appointed heretics  
 whose false teaching he had embraced, to take the revenues of  
 the shrine of the sacred footprint of Buddha at Sumanakúṭa.  
 And from that time forth did those heretics destroy everything  
 224 that was there. And when the great king who revered the  
 225 Supreme Buddha had heard thereof he felt the injustice that  
 226 was done, and commanded the heretics, saying, "Henceforth ye  
 shall not do so"; and after that he had appointed the sons of  
 Buddha to maintain in a proper manner the many ceremonies  
 227 that were needful to be performed there, he dedicated to the  
 shrine of the sacred footprint the large and flourishing and  
 228 populous village called Kuṭṭápiṭiya. And so that he might  
 defend it from rain and sun, he built over it an open hall with a  
 ceiling surmounted by an umbrella, and fixed it to the ground  
 229 with iron chains. And he ordained a course of religious offerings

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\* Diyagama.

to be made thereto, and heaped up much merit, and employed the *revenue therefrom in the cause of religion.*

Thus did our great and noble chief of Sihalā regard the evil wrought by a misguided king who knew not the virtues of the excellent Sage as unjust beyond measure, and redress the wrong, and appoint blameless priests who were worthy sons of Buddha (to be the guardians of the shrine), and present in honour of Buddha such offerings as tended to confer immortality.

Again, he effected proper repairs in the Majjhavelā Vihāra\* and its Cetiya that (in ancient times) the king Vattagāmiṇi had built, who then ruled over the land, and which had almost fallen into ruin; and he gave thereunto the village Singatthala, of the which it had long been deprived. And he caused religious services to be duly performed therein every day, and thus cleared the way to heaven through which he had to pass in the time to come.

And when this great and famous king who loved merit had known, by means of a stone inscription, that the village Ratana-donī† had belonged aforetime to the Dutiyasela Vihāra,‡ although it was afterwards separated therefrom, he restored it to that vihāra and maintained its religious services.

And that he might build the Majjhapalli Vihāra,§ he extended favour and rendered help in a fit manner to the priest Saṅgha Rakkhita. And when the large sleeping image (of Buddha) and other works had been finished, he held a great feast in honour thereof, and a feast of the ceremony of setting the eyes of the image. And in order that the religious services might be continued therein, he dedicated unto it the village called Mālā-gāma,|| and thus maintained the ceremonies thereof daily in a becoming manner.

And the lord of the land gave unto the novice Siddhattha the large vihāra called Rajata¶ that the king Duṭṭhagāmaṇi had built, who had verily come (into this world) with the desire to become the chief disciple of Metteyya Buddha. And the ruler of Laṅkā caused that priest to be ordained, and bestowed offices on him and on all the priests who dwelt in the Uposathā-rāma, and also showed them favour in many ways. And that they might restore that vihāra which had been long in a state of decay, the king of Laṅkā provided them with divers artificers

\* Mēdavelā Vihāra.  
† Randeniya.

‡ Devanagala Vihāra.  
§ Meddepola Vihāra.

|| Malgamuwa.  
¶ Ridī Vihāra.

244 and many painters, and much refined gold for gilding the statue  
 of Buddha, and all the labour and instruments that were necessary.  
 And when the eminent monk Siddhattha had received all these  
 245 things he removed everything that was old and decayed (in the  
 vihára), and made the thick and high wall thereof, of solid stone,  
 246 to shine, and the floor and the outer wall also. And he caused  
 a picture of the Supreme Buddha, as he was engaged in the  
 247 battle with Mára, to be painted on the roof of the rock, and  
 248 divers flowers and creepers also. He caused also the great  
 sleeping image to be made with fine brick and mortar and clay,  
 and many other images of Buddha also, sitting and upright.  
 249 And on the inner wall he caused about a thousand beautiful  
 pictures of the Supreme Buddha to be painted with exquisite art.  
 250 At the foot of the great sleeping image he caused to be made,  
 in due order, beautiful images of A'nanda, the constant attendant  
 251 of Buddha and the preserver of the Law, and of Metteiya Bodhi-  
 satta, of the excellent Nátha Deva and of the king Duṭṭhagá-  
 252 maṇi. And he gilded with gold the five large images of Buddha,  
 253 and completed the other works that had to be done inside. On  
 the outside wall also, he caused to be painted a beautiful row of  
 figures of Devas and Brahmas carrying flowers in their hands,  
 254 as if they had come to worship. He caused also to be made a  
 large arch, beautiful and pleasant to the sight, and two figures  
 of lions on the two sides of the door, and figures of demons on  
 255 the spaces between them, in the walls. He also had pictures  
 made of the sixteen principal shrines consisting of Mahiyaṅgana  
 256 and the rest, and a likeness of the excellent footprint (of Buddha)  
 257 on the Sacca-baddha Pabbata,\* and many scenes also, painted  
 with exquisite art from many Játakas, showing the ten-fold  
 Párami, the three-fold Cariyá, the five great self-denying sacri-  
 258 fices, and other virtues (of the Bodhisatta). And in the hall he  
 caused many pictures to be painted : lions, elephants, and swans,  
 in rows ; likewise flowers and creepers also.  
 259 Then in the beautiful cave that is on the top of that selfsame  
 260 rock he made a fine large and excellent image-house pleasant to  
 261 the sight, and many works in stone that were wrought to  
 perfection. In it he made a large, beautiful, and life-like sitting  
 image of Buddha, pleasant to behold, and on both sides thereof  
 two fine upright statues. He also caused to be made there the  
 262 images of Metteiya Bodhisatta and of Uppalavaṇṇa, and many

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\* A mountain in Siam.

images of Buddha, and hundreds also of Arhats. Likewise also 263  
 there were figures of the twenty-four Buddhas (before Gautama)  
 and as many Bodhi trees, the (events of the) twenty and four 264  
 predictions, pictures of the sixteen principal shrines, of demons 265  
 and other evil spirits, of the five different venerable convocations,  
 and divers other paintings of exquisite beauty. In that very  
 place he placed relics of Buddha, and built thereon a Cetiya, and 266  
 adorned it with a pinnacle of gold. And on the top of the image-  
 house in that excellent rock basin, he caused a delightful picture 267  
 to be made of the Sage, seated amidst his five hundred disciples,  
 with Sāriputta at their head. And even in the different courts 268  
 (of the vihāra) he built walls and open halls, and divers gates  
 also, and rows of steps and other excellent works. He repaired 269  
 many old works, and also built many new ones ; and completed  
 all in a beautiful manner.

And when the time for holding the feast of the setting of the 270  
 eyes of the images had come, and the king had sent his ministers 271  
 with apparel and other ornaments (to conduct it), they adorned 272  
 the place with many continuous rows of arches; and when they had 273  
 made an end of putting on all the ornaments that were necessary,  
 and had arranged the order of the high ceremonial, they celebrated  
 the great feast, and, under a lucky star and at a favourable hour,  
 performed the ceremony of setting the eyes of the images.

From that time forth many inhabitants of the country came  
 together from different parts, in great number, like unto a sea that 274  
 overflowed the land ; and when they had seen the works of gold 275  
 and divers other things that had been wrought there, they were  
 exceedingly delighted, as if they had seen the Supreme Buddha  
 performing the double miracle.\* And with their hearts full of joy 276  
 they made great offerings, accompanied with shouts, and paved  
 their way to heaven.

And in the festival which was held at that vihāra they invited 277  
 the priesthood, and prepared seats for them in the upper hall of  
 the vihāra, and caused the priests who were preachers of the Law 278  
 to sit thereon and recite the Mahā-maṅgala-sutta and other  
 discourses which were pleasant to be listened to ; and then they 279  
 made due offerings in honour of the Law. And all the people 280

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\* *Yamaka Pāṭiheram.* This was a miracle performed by Buddha for the purpose of confounding the heretics and proving that he possessed the faculty of supernatural power. It consisted in causing the appearance of two uminous streams as of fire and of water to proceed from his person.

281 who heard and saw these things enjoyed the pleasure of seeing  
 (the image of) the Supreme Buddha at the same time that they  
 listened to his holy doctrine ; and they rejoiced exceedingly as  
 if they heard the doctrine preached by the living Buddha him-  
 self. Thus, day after day, did they show to the people both  
 the beauty of his (Buddha's) form and the dignity of his  
 discourses.

282 And, on the courtyard without, an open hall was built on stone  
 283 pillars with seats prepared (for priests). And the great body of  
 the people assembled themselves together there, and were  
 instructed in the rules of moral conduct, such as the five precepts  
 284 and others ; and they had every one the opportunity daily of  
 285 hearing much of the Law expounded to them. Moreover, he  
 (the priest Siddhattha) in his great loving-kindness, did often  
 invite preachers of religion, and make them to discourse to the  
 people all through the three watches of the night.

286 And he (the priest or king) caused that vihára named Rajata  
 to be completed, and that great feast to be held in the two  
 thousand three hundred and first year of the Parinibbána of the  
 Supreme Buddha.

287 And on the south side of this vihára there was a beautiful  
 288 Cetiya that was built (in former times) on a beautiful, broad, and  
 flat rock ; but it had gone wholly to ruin, leaving only a mound  
 of earth. And for the purpose of restoring it he collected lime  
 and bricks and stones and other materials from divers places.  
 289 And he built a beautiful square foundation, wherein he placed  
 290 a relic of the glorious Sage. And, while the Cetiya was yet  
 building, he invited priests, and caused a consecrated boundary  
 to be set up on a beautiful plot of land in the neighbourhood  
 291 thereof, and built thereon an Upósatha house and an A'ráma for  
 292 priests, with tiled roofs and the like. And he made the grounds  
 293 around it into a large park containing many ponds, and adorned  
 them with divers trees and creeping trees that bare flowers, and  
 294 trees that bare fruit and the like. And in this monastery he  
 caused the sons of Buddha to take up their abode, and earnestly  
 exhorted them to conform their behaviour to the doctrines and  
 precepts of religion. And this place, which was restored by the  
 295 authority of the king, was the resort of great saints, and was had  
 296 in great honour by the ancient rulers of Laṅká. And when the  
 297 great king had heard thereof, he ordained that the boundary of  
 the vihára should be the same as had already been defined (by  
 the priest): and he offered the land thereto, and increased all

the ceremonial offerings and alms to the priesthood in this vihāra, and thus gained a store of merit.

Now a certain minister, who had obtained leave from the king thereto, built an image-house in the beautiful A'rāma named Sūkarāvāṭa,\* nigh unto the Dohala-pabbata† mountain which was covered with great trees in abundance, such as the *pūga*, *punnāga*, *nāga*, and the like, and resounded with the sweet melodies of swarms of falcons ; it was covered also with slabs of rock, cool, smooth, and white, and abounded in flocks of divers kinds of deer. And here the minister Suvannagāma set up stone pillars, and built an Upósatha hall and dedicated it to the priests. He collected also a great quantity of pillars and such things, and built many houses there also. And the king made many offerings thereto of lands and other substance for the perpetual maintenance of the priests who dwelt there. And when the king had done all these things he was much pleased therewith, and dedicated it (the Sūkarāvāṭa Vihāra) to the venerable priest Dhamma Rakkhita. And the ruler of men having thus gathered merit in many ways, departed hence, according to his deeds, in the thirty-fifth year of his reign.

Wise men ponder over the vanity of life and its possessions, and put far away from them the love thereof. Do ye also, therefore, likewise minister unto the three Sacred Objects, and practise virtue, which bringeth happiness in this world and in the world to come.

Thus endeth the one hundredth chapter, entitled "An Account of Kittissiri Rājasīha," in the Mahāvāṇsa, composed equally for the delight and amazement of good men.

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### SUPPLEMENT.

And after his (Kīrtiṣī's) death Sīri Rājādhi Rājasīha, his younger brother, was anointed king over Laṅkā. He was skilful and diligent, and took a delight in the Three Gems, and was constant in hearing the sacred Law. And at the very beginning of his reign he bethought him of maintaining what his brother had done for the advancement of the country and the religion thereof. And the illustrious king maintained as before, without restraint, the offerings of food, drink, and the like, that were wont to be made to the Tooth-relic ; and commanded that

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\* Varāvāla.

† Dolugal-pauwa.

the provisions made for the course of alms to the sons of Buddha should be kept up as before, even in the same manner as the deceased king had done.

6 Now, during the reign of his royal brother the priests who had  
 7 come from Siam, headed by the elder Upáli, arrived at the city  
 8 of Sirivaddhana ; and afterwards those priests, who had come  
 9 with Upáli as their chief, set up a consecrated boundary ('Símá')  
 according to (the manner of proceeding known as) the *Ñátti-*  
*dutiya-kamma*,\* in the *Kusumáráma*,† which is to the south side  
 of the city ; and within this consecrated boundary the king  
 10 Kittissiri had built an *Upósatha* hall. And when the king saw  
 that this hall was in a state of decay, because that he loved  
 merit he raised the site from the border of the limit and all  
 11 around it, and by putting more stones therein built the walls of  
 the inner limit. And then he fixed stone pillars therein,  
 and dedicated the *Upósatha* hall to the priests from the four  
 12 quarters. He was skilled also in many languages, such as Páli,  
 Sanskrit, and the like, and given to charity, and was in form like  
 13 unto the God of Love. And as he was skilled in the science of  
 words, he composed the *Asadisa Játaka* in Sinhalese poetry, and  
 14 published it. And by reason of his faith the pure-minded king  
 caused one hundred thousand lamps to be lighted in one night,  
 and caused the Tooth-relic to be carried in procession. And  
 15 when he had learnt that the gift of the *Kaṭhina* was the most  
 meritorious of all gifts, he bestowed *Kaṭhina* robes on the priest-  
 16 hood every year. And as he desired greatly to attain Buddha-  
 hood, he caused a statue of Buddha, of the king's size, to be cast  
 17 in bronze, and built a beautiful *Cetiya*, pleasant to the eye, at  
 the famous *Gaṅgáráma Vihára*.

18 And the king, having acquired these and other merits, departed  
 hence according to his deeds in the eighteenth year of his  
 reign.

19 Thereupon *Siri Vikkama Rájasiha*, a firm man, and *Rájádhi*  
 20 *Rájasiha's* sister's son, became the ruler of the land. And when  
 he had hearkened to the Law proclaimed by the Conqueror, the  
 21 king was pleased therewith, and offered to the sacred Tooth-relic  
 22 jewellery, such as pearls, gems, and the like, and many lands also ;  
 and many times also he gave excellent food to the priests who

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\* A certain mode of making and carrying a resolution in a chapter of priests.

† The *Malvatta Vihára*.

were followers of Buddha. Thus did this lord of the land gain these and other merits.

But afterwards he joined himself to evil companions and changed his ways. And he caused great ministers and many other officers to be seized and put to death ; and, like unto Death himself, he showed no mercy, and caused many hundreds of people to be seized and brought from divers places and impaled. And, like a robber who plundereth the country around him, he seized their vast possessions which they had inherited from generation to generation.

And while this ruler of men was committing such manifold deeds of wickedness, the Sīhalese that were incensed against him, and the inhabitants of Colombo, came hither ; and they all joined themselves together and took the wicked and unjust king captive in the eighteenth year of his reign, and banished him to the opposite coast. And after that they had banished the king who was a scourge to the country, the English took possession of the whole kingdom.

THE END OF THE MAHÁVAṆSA.

*May there be Prosperity !*

## APPENDIX.

I.—Translation of Chapter XXXIX. by Professor Rhys Davids  
published in the Royal Asiatic Society's Journal, 1872.

(Referred to in page 9.)\*

- 1 THEN that wicked king called Kāsyapa, having sent a horsekeeper and a cook to kill his brother, and being unable to do so, became afraid and went to the Lion Rock (Sīgiri); and having thoroughly cleared the place difficult for men to climb, and surrounded it by a rampart, built there a climbing gallery ornamented with lions, whence it acquired its name.
- 4 Having collected his wealth, he buried it there carefully, and put guard over the treasures he himself had buried in different places, and built a palace there, beautiful to look at and pleasant to the mind, like a second A'lakamandā, where he lived like Kuvera.
- 6 The general called Migāra built there a monastery of the same name, and a coronation hall, where he asked that the coronation should take place with more splendour than the *Silāsambuddha*; but being refused, kept quiet, thinking, "I shall know about it when the rightful heir comes to the kingdom."
- 8 Having repented (the king) did no little charity, thinking, "How shall I get free from the deeds I have done?" *He spent much wealth on the gates of the city, and made a mango garden every eight miles throughout the land; and having built the Issara-samana monastery as a place sacred to Buddha, he bought still more fruitful land and gave to it.*
- 11 He had two daughters, "The Wise One" and "The Lotus-coloured," and he gave their names and his own to this vihāra. When he gave it the faithful priests would not have it, fearing the blame of the world that it was the work of a parricide. But he still intending to give it them, bestowed it on the image of Buddha; then the priests received it, saying, "It (has become) the property of our Master." In the same manner, in a garden near the rock, he made a monastery, and it was called by their name. He gave that vihāra, abounding with the four necessary gifts, and a garden in the Northern Province, to the Dhammarucis.
- 16 He having tasted a dish given to him, and prepared by a woman with king-cocanut milk and ghee, and seasoned with excellent curry, thought: "This would be good for priests, I will give them some," and gave (accordingly) a meal like that and a suit of robes to all the priests.
- 18 He observed the eight rules, and meditated much and vowed vows, and had books written, and made many images, and dining halls for priests, and such like things. Yet he lived on in fear of the other world and of Moggallāna.
- 20 Then, in the eighteenth year, Moggallāna, that great warrior, by the advice of the naked mendicants, came here from Jambudvīpa with twelve chiefs as friends, and collected his army at Kuṭhāri Vihāra ('the axe temple'), in the district Ambaṭṭhakolaka. The king hearing this, saying, "I will catch and eat him," started forth with a large army, although the fortune-tellers said, "You cannot do it."
- 23 And Moggallāna, too, marched out with his armed force and hero friends, like the god Śakra going to the battle field of the Titans. The two armies

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\* The italics are mine, to indicate where *material* differences occur between his and my translation.

met one the other, like oceans when their waves are broken, and began the mighty battle. Kásyapa, then, seeing right in front a marshy hole, turned aside his elephant to go another way. Seeing him, his army gave way, saying, "Our master is flying." But the soldiers of Moggallána cried out, saying, "We see his back"; and that king cutting off (Kásyapa's) head with his sword, threw it into the air, and put back his sword into its sheath.

Then, performing the funeral rites, and confirming the acts of the late king, 28 and taking all the baggage, he entered the wonderful city. The priests hearing this news, well clothed and well robed, swept the vihára, and stood in order. He entered the Mahámeghavana, like the king of the gods entering 30 his garden Nandana, and stopping his mighty army outside the elephant wall, and approaching and saluting them, he was well pleased with the priesthood there, and offered his kingdom to the priests, and the priests gave it back to him. They began to call that place "The gift of the Kingdom," and the vihára which had been made there acquired the same name.

He went to the citadel, and having entered both the viháras and bowed 33 low to the priesthood, he took to himself the supreme sovereignty, in righteousness protecting the people. Being angry with the priests, saying, "They assisted at the death of my father, these bald heads!" he took away the Tooth, and thence acquired the name of "Devil."

He slew more than one thousand ministers, cut off the noses and ears of 35 others, and many he banished from the land. After that he listened to the Law, became quiet and of a good heart, and gave great treasure, as a rain-cloud to the broad earth. He gave gifts every year on the full-moon-day of January; and the custom continues in the Island up to this day.

Then the charioteer (see Māhavaṅsa, page 260) who had given the juicy fried 38 rice to his father, brought his father's letter and gave it to Moggallána. Having seen this, he wept, remembering his father's love to himself, and gave the man the dignity of chief gate-keeper. The Governor Migáro, having told him (all) as it had happened (before), performed the Coronation (anointing) even as he had wished.

The king built on Sigiri rock the viháras called Dalha and Dāthákkondañña, 41 and gave them to the Dhammaruci and Ságali Orders; and having made a rock vihára, he gave it to the theras, to Mahánáma of the Dighasanda Vihára. (See footnote, page 196.) Also he, the large-hearted, made a residence called Rájini, for nuns, and gave it to the priestesses of the Ságali Order.

But a certain man named Dátháppabhuti of the family of the "Hanging- 44 ear'd ones," who had been dissatisfied in the service of Kásyapa, and was afraid of him, had gone with his relation Moggallána to Jambudvīpa, and going to Mereliyavagga had settled there. He had a son named Silákála, who took the robes in the Bodhimaṇḍa Vihara, and there lived a priest's life, loved of all and virtuous.

He gave a mango to the priesthood, and they, well pleased therewith, cried 48 out, "A mango-pupil." So he was called by that name in future. He having acquired the Hair-relic in the manner related in the book, "The History of the Hair-relics," brought it hither in the reign of this king.

(The king) entertained him hospitably, and received the Hair-relics and 50 placed them in a crystal shrine of great price, and carried them in procession to the noble image-house of Dipaṅkaraṅagara, and gave a great donation; making golden images of his wife and father-in-law, he placed them there, and a beautiful statue of himself. And he made a casket for the Hair-relic, 53 and a canopy, and a jewelled shrine, and (figures of) the two chief apostles and of the sacred fan: and he gave it a greater retinue than that of the king himself, and made Silákála the sword-bearer, and placed him in charge (over it): so he was called the Sword-bearer Silákála, and the king gave him his sister (to wife) and much wealth. This is said very shortly, but the whole

is well described in the History of the Hair-relic, which the wise should read.

57 *He saved the island from the fear (of inundation and encroachment by building a dyke against the sea). In righteousness he purified the doctrine and ethics of Buddhism; and having built towards the north a palace for his chiefs, called Senápatighara, and done (other) good deeds, he came to his end in his eighteenth year.*

59 Thus that powerful one, Kásyapa, when his merits failed, was not able to resist the approach of death, but became its slave. Therefore the wise will be happy only when they have overcome the power of death; and he who has attained to knowledge of himself will reach Nirwána, the excellent, eternal, place of bliss.

So is finished the thirty-ninth chapter, called the History of Two Kings, of the Mhávaṅsa, which is made for the delight and agitation of righteous men.

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II.—Translation of Chapter XLVI. of the Mahávaṅsa, by Professor Rhys Davids, published in the Journal of the Ceylon Branch of the Royal Asiatic Society, 1871-72.\*

AFTER the death of Hatthadátha Agra Bodhi, the eldest son of the king, also called Sri Saṅgha Bodhi, became king.

2. He was a righteous king, full of insight, and did innumerable acts of merit.

3. He superintended the maintenance of the priests of the three sects, preserved the canon of scripture, and forbade slaughter.

4. He gave offices impartially, according to merit, and favoured those who by birth or learning were worthy of favour.

5. Wherever he saw priests, he, the high-minded, did them honour, and asked them to say the liturgy (*pirit*) or talk of religion.

6. He studied under the wise, virtuous, and learned priest Dathásíva of Nágasála monastery.

7. And there having thoroughly heard the teaching of the allwise one, being perfected in religion, he became a doer of all gentle deeds.

8. Having heard a discussion between priestesses, who (previous to their putting on the robes) were related to him, he quite turned away his favour from those who were wicked heretics.

9. He restored broken monasteries and parivenas to their former state.

10. He restored alms fallen into abeyance, and gave slaves to the priesthood according to the necessities of each (sacred) place.

11. He made a splendid house for that priest called after his name; which, having received, he, the high-minded one, gave to the priesthood.

12. And the king gave to him villages for his maintenance, Bharattála and Kihimbila and Kataka and Tuládhára.

13. And Andhakára and Atturoli, and Balava and Dváránáyaka, and Maha Nikatthika and Pelahála also.

14. These villages and others he, the lord of men, gave for maintenance; and he gave servants also of those related to himself.

15. Then, either seeing or hearing that monasteries of both sects were poorly provided for, he gave many villages for their maintenance.

16. But what is the use of much speaking? To the three sects he gave a thousand villages, fruitful ones, and undisputed.

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\* For differences compare this with the same chapter in my translation.

17. And following the Three Gems in the highest virtue, he took a necklace and turned it into a rosary.

18. So in every way he followed after religion ; and all men, taking him for their example, became doers of virtue.

19. A Tamil called Potthakuntha, who was his constant servant, made a splendid and wonderful house called Maṭambiya.

20. And the king gave him Ambavāpi in Bukakalla, and the cloth weavers' village Catika, and the village Niṭṭhilaveṭṭi with the slaves (living therein).

21. And he built as residences the monasteries at Kappora and the places at Kurundapillaka.

22. In other places, too, the wealthy one divided villages among the monasteries ; and the wise general named Potthasāta added to Jeta Vihāra

23. A parivena called after the king's name ; and Mahakanda, the Tamil, a parivena of the same name.

24. And the under-king Sanghatissa made a small house called Sehalupa-rājaka for the king.

25. And in other places many people both built monasteries (of which these are only a few), and were full of goodness, following the example of the king.

26. For when the chief does evil or good the world does just the same : let him who is wise note this.

27. This king had a most virtuous queen called Jeṭṭhā, who built the Jeṭṭhā monastery as a home for priestesses.

28. And gave to it two villages in very stony land called Tumbuddha and Helagāma, together with a hundred slaves.

29. And the king added a splendid relic-house to the dāgoba in Maṇḍalagiri monastery.

30. And he roofed in the inner chamber in the Brazen Palace (at Anurādhapura). The celebrated Bodhi Tissa built Bodhi Tissa monastery.

31. And all the provincial Governors throughout the island built monasteries and parivenas not a few, according to their ability.

32. In the time of this chief of men everywhere in the island virtue alone was practised.

33. It seems bad to me (thought the king), according to the most important sign of goodness, to have passed so much time here.

34. So after a time he went to Pulastipura and there lived acquiring merit.

35. Then when he was afflicted with a severe illness, seeing that the time of his death was come, he addressed the people.

36. And exhorted them to virtue ; and so died. But the people were overcome by sorrow at his death.

37. And when his obsequies were performed, nothing being left out, they took of the dust of his funeral pile and used it as medicine.

38. So in the sixteenth year this king went to heaven, and Potthakuntha the Tamil carried on the government.

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III.—Translation of Chapter LXVIII. and part of LXXIX.,  
by L. De Zoysa, Mudaliyār, published in the Ceylon Branch  
of the Royal Asiatic Society's Journal, 1856–58,  
Vol. III., Part I., No. 9.

THIS sovereign of lofty aspirations, who was well acquainted with foreign countries, thus thought (within himself) :—

“In what well-governed kingdom is the administration of affairs conducted without obtaining a knowledge of its means ?

"The object of my sovereignty is the advancement of the prosperity of Religion and the State, having vanquished all enemies. This kingdom, although very small, being filled with great prosperity, I shall, by the superiority of my wisdom, soon bring into such a state as that it will surpass the greatness of other kingdoms.

"Conferring appointments on my officers, whose advancement is identical with my own, according to their respective merits, rewarding them with honours and wealth, causing my own people to settle in various parts within my dominions from the mountain Samanta-kúṭa (Adam's Peak) as far as the sea coast, the cultivation of grain should be carried on in as many ways as possible."

Having thus reflected, the king thus addressed his officers :—

"In my kingdom are many paddy fields cultivated by means of rain water, but few indeed are those which are cultivated by means of perennial streams and great tanks.

"By rocks, and by many thick forests, by great marshes, is the land covered.

"In such a country, let not even a small quantity of water obtained by rain go to the sea without benefiting man.

"Paddy fields should be formed in every place, excluding those only that produce gems, gold, and other precious things.

"It does not become persons in our situation to live enjoying our own ease, and unmindful of the interests of the people. And ye all, be ye not discouraged when a necessary but a difficult work is on hand. Regard it not indeed as a work of difficulty, but, following my advice, accomplish it without opposing my instructions."

The highly renowned monarch then ordered the construction of the great embankment celebrated under the name of *Koṭṭha-buddha*, which had long been swept away by the action of the river, leaving behind nothing but the name, and which indeed had baffled the attempts of former kings (to keep in repair).

Whereupon the ministers, one and all, represented, in various ways, the extreme difficulty of the work, and the instability of it, even if it could be accomplished.

The king, rejecting their counsels, remarked : "What is there that cannot be done in this world by men of perseverance? Is not the tradition still current that Ráma built a bridge over the great ocean itself by means of monkeys?"

"If I am destined, by fortune, to reduce this island under one regal canopy, and to promote the welfare of the State and Religion, then indeed will the commencement of the work see the accomplishment of it also."

Thus did he of great courage inspire his ministers with courage.

Before the construction of the embankment, however, the profoundly wise ruler of the land made, from the mouth of the embankment as far as the country of *Ratthakara*, a great canal of great breadth and strength and of many *pórisas*† in depth.

The protector of the land, having assembled a great many stone-cutters, workers in metal, ironsmiths, and goldsmiths in the country, and having

\* In reference to the fable in the *Rámáyana*, that Ráma, the conqueror of Ráwana, in crossing over from India to Ceylon, caused a bridge to be built over the sea by his army of *wánaras* or monkeys. The reef of sunken rocks, which extends across the Gulf of Mannár from Rámisseram on the coast of Cooromandel to Talaimannár on the coast of Ceylon, is supposed to be the remains of this bridge.

† "The measure of a man's reach.....Equal to the height, to which he reaches, when elevating both arms with fingers extended." (See Colebrook's *Amarakosha*, page 160.)

employed them in the work of cutting stones, got made by them an embankment of great stability and solidity, having the interstices of the stones invisible, like one continued sheet of rock, and having the work of plastering complete.

On the summit of the great embankment, the pious Rájá placed a bó-tree, an image-house, and likewise a dágaba.

The king, by means of this canal, so directed the course of the stream as to make it discharge itself into the sea.

Having cleared the great jungle on both sides of the canal, he formed paddy fields of many thousands of wáhas<sup>o</sup> of extent, and converted the place in truth into a Koṭṭha-baddha† ('perpetual granaries,' from the two Páli words *koṭṭha*, 'granary,' and *abaddha*, 'perpetual').

Thereafter the king having dammed up the mouths of the rivers *Sankhawaḍḍhamáná*, *Kumbhúlawána*, as far as the *Súkara Nijjhara*, ‡ (literally, 'hog cascade' or 'stream'), and there, too, having made a canal, and conducting the water into the tank of *Mahádávagalla*, thoroughly repairing, at the same time, the breaches thereof, including the clearing of the water-courses, (thus) brought into it a larger body of water than it had before, and, having formed paddy fields from this place as far as the *Súkara Nijjhara*, collected paddy.

The king, moreover, having made a collection of water in the middle of the river *Jajjara* (Deḍuru-oya ?), and having formed paddy fields, collected vast quantities of grain.

Moreover, having made *Paṇḍa-wápi*, which was formerly very small indeed, (into one) containing a body of water, great and exceedingly lofty, having outlets for the water and an embankment of greatly increased height, length, breadth, and strength, he gave it the name of the "Sea of Parákrama."

In an island situated in the middle of it, on the summit of a rock, § the king built a Dhátu-gabbho (dágaba) resembling the peak of Mount *Kailása*.

In the middle also of the tank he built a royal palace, three stories high, and of superlative beauty : a palace indeed for the collected joys of the world.

\* According to the Páli Nighaṇḍu of Moggállana :—

4 nēlis	make	1 lahasa	or (kurupi)
4 lahas	"	1 droṇa	
4 droṇas	"	1 marika	
4 marikas	"	1 khári	(or amuṇam)
20 kháris	"	1 wáha	

† This is no doubt the Koṭṭa-vélla of Brook. The Sinhalese word වෙල්ල *vella* and the Páli word බඩ *baddha*, both mean an embankment.

‡ From Koṭṭa-vélla to Dástoṭa, a distance of nine miles, the country is one of the most delightful I ever recollect seeing on this island : nearly the whole distance a carriage might drive. There are strong marks of many of the plains and parts of the open country having been cultivated ; it abounds in tanks and ravines to facilitate irrigation, all of which are neglected and broken. The reason the inhabitants assign for this is, want of people and money to keep them in order." (Route from Mátalé to Trincomalee, by way of the Ambaggaṅga, by R. Brook, Esq.)

§ Instead of සාවුසුකර නිජකර, 'as far as the Súkara Nijjhara,' some manuscripts read සාවුසුකර නිජකර.—'the place Súkara Nijjhara.' If this be the correct reading, the whole passage might be thus translated : "Thereafter the king having dammed up, at the junctions of the *Sankhawaḍḍhamána* and *Kumbhúlawána*, the place (called) *Súkara Nijjhara*," &c.

§ I am informed by Mr. Brsybrooke, who has visited *Paḍavil-kuḷum*, that there is a rock in the embankment, called by the natives දෙවියන්වත්තකඳු *Deviyanne-handa*, 'God's hill,' or 'King's hill,' which they believe is haunted by the spirit of King Mahasen, to whom tradition ascribes the construction of the tank.

The following, and many other ruined tanks and mountain streams, did this benevolent monarch repair in various parts of his dominions, viz. : the tank of *Mahágalla*,<sup>o</sup> the tank of *Seṭṭhi*, likewise that of *Chhattunnata*, the tank of *Tamba*, and the tank of *Ambawala*, the tank of *Giribá*, the tank of *Paṭala*, the tank of *Maṇḍika*, the tank of *Mórawápi*, and the tanks of *Sadiyaggama* and *Tilagulla*, also the tank of *Malawalli*, the tank of *Kálikittakaṇḍaka*, the tank of *Kanikaragalla*, and the mountain stream *Buddhagama*, the tank of *Súkaragama* ('the village of hogs'), the tank of *Maha-kirala*, the tank of *Giri*, and those of *Rakkhamana*, *Ambála*, and *Kaṇṇamaru*, the tanks of *Jallibáwa* and *Uttarála*, and that of *Tintiṇigama* ('the tamarind village'), the tanks of *Dhawalawitthi*, *Kira-wápi*, and *Naḷannaru*, the tank of *Karawitṭhawalatta*, likewise that of *Dumbaragama*. The tanks of *Múnaru* and *Salakas*, and also the tanks of *Múlawári*, *Girisigama*, *Polonnarutala*, and *Wisratthala*.

Draining up great marshes in the country of *Panchayḷjana* (*Pasyódun*, or *Pasdun kóralé*), he formed paddy fields and collected paddy.

Allotting lands (for paddy cultivation) in the jungles there, and in many other places, calling together the village chiefs, he caused the inhabitants to engage themselves in the cultivation of paddy.

In this manner, having augmented nine-fold the revenues of the State from what they were, the wise king caused the country to be so prosperous as never to know the calamities of famine.

He who was skilled in the maxims of government, wishing that there should not be even a small spot of land within his dominions inhabited by men, which should be left unbenefited, formed many pleasant and delightful gardens and groves, full of fruit-bearing and flower-bearing trees and creepers, of every variety, fit for the use of man.

Thus did this sagacious ruler of the land cause his small kingdom, which had attained prosperity by the superiority of his wisdom, to surpass other great kingdoms in affluence.

The sixth-eighth chapter of the *Mahávaṇṣa*, entitled "The Advancement of the Prosperity of the Kingdom," composed both to comfort and to afflict righteous men.

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*Extract from Chapter LXXIX.*

This supreme of men, for the purpose of averting the calamities of famine, constructed many tanks and canals in various parts (of the island). Having turned the course of the river *Kára-gaṅga*† by means of a great stone embankment, and having, by means of a great canal called *A'kása-gaṅga* ('celestial river') conducted its broad stream to the Royal Palace which was a noble one resplendent like the sun,‡ he constructed the "King of Tanks" (*Wápi-rája*), celebrated under the name of "The Sea of *Parákrama*," which was like unto a second ocean, and which contained a perpetual supply of water.

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\* I have no means of ascertaining the Sinhalese names of these tanks. If we had a list of them in Sinhalese, we might probably identify most of them.

† Major Forbes states that the river *Ambaṅ-gaṅga* is joined "by a considerable stream" called *Kaḷu-gaṅga*. Might not this be the *Kársa-gaṅga* alluded to here? The Páli form of *Kaḷugaṅga* would be *Kála-gaṅga*, the only difference between it and *Kára-gaṅga* being the substitution of the letter *l* for *r*.

‡ Instead of *චරිතාසුරජීවකං*, 'which was a noble one resplendent like the sun,' some manuscripts have *අකාසාසුරජීවකං*, which may be translated as follows: 'made a shining or resplendent island.'

He likewise built the great tank known by the name of the "Lake of Parákrama," having a stone aqueduct constructed over land of difficult access. Also the tanks of *Mahinda*, *Eka-ha-wápi* (literally, 'the tank of one day'), the *Ságara* ('sea')<sup>c</sup> of Parákráma, and the waterfall of *Koṭṭabáddha*.

In many places the chief of men built minor tanks, in number one thousand four hundred and seventy-one. The ruler of the land constructed conduits and channels of stone in no less than 300 tanks which had been in ruins.

The king also repaired many ancient tanks, such as the great tank of *Mañihira* (*Minnery*), the tank of *Mahádárágalla*, the tank of *Suwarnatissa*, *Dúratisa*, and those named *Kála-wápi* (*Kaláwewa*), and *Bráhmaṇagama*. The tanks called *Nálikérathamba* and *Rahéra*, likewise the tank of *Gíritália* and *Kumbhíla Sobhha*. The tanks of *Kana-wápi*, *Pádi*, and *Kaṭigama*, the tank of *Pattapásána*, the tank of *Mahaṇṇa*, the tank of *Mahanámamattaka*, the tank of *Waddhana*, and the tank of *Mahadanta*, the tank of *Kanagama*, and the tanks of *Wira* and *Walohassa*, and that called *Suramána*, the tanks of *Pásánagama*, *Kálawallí*, and *Káhallí*, and those named *Angagama*, *Hillapat-takkaṇḍa*, and *Madagu*. These tanks, which had been in ruins, did the king restore to their former condition, as well as others of less note, in number 467.

In about one thousand three hundred and ninety-four tanks did the king, who was a proficient in matters of State, effect repairs and improvements.

[For the remainder of this Chapter, see Ceylon Almanac, 1834.]

IV.—The following interesting extracts from Bishop Caldwell's "History of Tinnevely" might perhaps help to throw light on the subject of the different races of Tamils who so often invaded this Island from India, and of the famous invasion of India by the Sinhalese under the reign of Parákrama Báhu the Great :—

#### THE CHERAS, THE CHOLAS, AND PÁNḌYAS.

The Tamil people, or, as they are called in Sanskrit, the *Draviḍas*, were divided in ancient times into three great divisions—the Cheras, the Cholas, and the Pánḍyas. The arrangement of the names is climatic, and denotes that the Pánḍyas were supposed in those times to have the pre-eminence—a supposition which appears to be in accordance with the facts of the case. According to Tamil legends, Cheran, Cholan, and Pánḍyan were three brothers who at first lived and ruled in common at Korkai, near the mouth of the *Támraparpi*. The rules held by all three in common were at *Mukkáṇe* (the three properties) near Korkai. Eventually a separation took place : Pánḍyan remained at home ; Cheran and Cholan went forth to seek their fortunes, and founded kingdoms of their own to the north and west.

<sup>c</sup> This is either a clerical mistake, or there were more than one "Sea of Parákrama." While on this subject, I may here notice a very curious passage in the "*Rája Ratnákara*," which speaks of the construction by Parákrama Báhu of three great tanks known by the names *Mahá Samudraya*, *Bana Samudraya*, and *Mati* or *Mani Ságara*.

This passage is translated by Upham as follows :—"The said king of Ceylon also rendered his fame great by causing to be made in Ceylon three great lakes, the first of which was called *Mahá Samudra* (*i.e.*, 'great sea'), the second was called *Béna Samudra* (*i.e.*, 'allied to the sea'), and the third was called *Mēda Ságara* (*i.e.*, 'the middling sea')."

It is however right to add, that this passage is not found in the "*Saddharma Ratnákara*," from which the author of "*Rája Ratnákara*" has copied almost verbatim the events of this reign. Nor indeed is such a passage found in any other work on Ceylon which I have seen.

## THE PĀṆḌYANS.

The Sanskrit name Pāṇḍya is written in Tamil Pāṇḍiya, but the more complete Tamilised form Pāṇḍi is still more commonly used all over Southern India. I derive Pāṇḍya, not from the Tamil and Malayalam Paṇḍu, "ancient," though that is a very tempting derivation, but from the Sanskrit Pāṇḍu, the name of the father of the five Pāṇḍava brothers. This very form Pāṇḍya, in the sense of a descendant of Pāṇḍu, is mentioned, as I am informed by Professor Max Müller, by Kātyāyana, the immediate successor of Pānini.—*History of Tinnevely*, Chap. I., page 12.

## BOUNDARIES OF THE PĀṆḌYAN COUNTRY.

There are certain geographical stanzas current in Tamil which give the boundaries and extent of the three Tamil kingdoms—the Chers, Chola, and Pāṇḍya. According to the stanzas relating to the Pāṇḍya kingdom, its boundaries were the river Vettāru to the north, Kumari (Cape Comorin) to the south, the sea (that is, the Gulf of Mannār and Palk Strait or the Bay of Tonḍe) to the east, and the "great highway" to the west.—*Ibid*, Chap. II., page 24.

## PĀṆḌYA KINGS.

When the Draviḍas are mentioned as distinct from the Cholas, as they sometimes are in the Mahābhārata and the Purānas, the Pāṇḍyas must be meant.—*Ibid*, Chap. II., page 26.

## THE CHOLA OCCUPATION.

The occupation of the entire Pāṇḍya country by the Cholas is not even alluded to in the Madura Purāna, nor is the name of any of the Chola kings contained in the Madura lists. This could not have been owing to the Purānas having been composed and the lists completed before the Chola occupation commenced, for the last king in the lists, Kubja or Sundara, reigned, long after, probably 200 years after, the reign of the first Chola who ruled over the Pāṇḍyan kingdom, Rājendra Chola, who commenced to reign in 1064 A.D. It is uncertain whether Rājendra Chola gained the sovereignty of the Pāṇḍya country by conquest or by voluntary cession, but I think it could not have been by conquest, for in two inscriptions belonging to his reign, which I found in an old temple near Cape Comorin, one dated in the fourth year of his reign and the other in the fifth, a victory, said to have been achieved by him over A'hava Malla (a Jaina king of the Calukya race) on the banks of the Tunga-bhadra, is recorded.—*Ibid*, Chap. II., page 28.

## KING KULASEKHARA.

There seems reason for placing at this period in this list of Chola-Pāṇḍya kings a king called Kulasekhara-Deva, who may possibly be the Kules-Dewar who, according to the Muhammadan historians, immediately preceded Sundara Pāṇḍya, and was indeed, according to them, his father. I have seen many of Kulasekhara's inscriptions in Tinnevely; there is one on the walls of the Tinnevely temple. There are also two in Sir Walter Elliot's collection, which were found at Tiruppuvanam in the Madura District, but in none is he styled either Chola or Pāṇḍya, but always simply Kulasekhara-Deva. It is uncertain whether there were two princes of the name, or only one. One person of the name is represented by the Sighalese as having been conquered by them about 1173 A.D., another as having conquered them and carried away the sacred Tooth-relic about 1310 A.D. The impression, however, is left in my mind that there was only one prince of this name, who must have been a great prince ruling over a wide extent of territory, seeing that Sir Walter Elliot found an inscription of his in the Chālukya country.—*Ibid*, Chap. II., page 30.

## INDEX OF PRINCIPAL NAMES.

(Abbreviations: S. = Siphalese; Sk. = Sanskrit.)

- Abhayagiri, a monastic establishment; S. Abágiri, now corrupted into Bayágiri. C. 41, vv. 31, 95; c. 42, v. 31; c. 44, vv. 80, 96; c. 48, v. 135; c. 50, vv. 26, 83; c. 51, v. 52; c. 57, v. 23. p. 73, *note*, p. 77, *note*.
- Abhayagiri Cetiya or Vihára. C. 39, *note*; c. 42, vv. 28, 63; c. 48, v. 64; c. 53, v. 34; c. 57, v. 18; c. 78, vv. 20, 21; p. 87, *note*.
- Abhaya-Rája, a pariveṇa. C. 88, v. 52.
- Abhayasíva, a prince. C. 41, v. 69.
- Abhidhamma. C. 44, v. 109; c. 48, v. 142; c. 51, v. 79; c. 52, vv. 49, 50; c. 54, v. 36.
- Abhiseka. C. 39, v. 7, *note*.
- Abhiseka-jina, a statue. C. 39, vv. 7, 40.
- Acchaseḷa, S. Valas-pauwa, a mountain. C. 48, v. 94.
- Aciravati, a channel. C. 79, v. 52.
- Adam's Bridge, 147, n.
- Adam's Peak, p. 147, n.
- A'dicca (Damiládhikári), a Tamil commander. C. 76, v. 39.
- Adigar, p. 168, n.
- A'di-malaya, a military chief. C. 59, v. 4.
- A'dipáda, *passim*; it is throughout rendered "chief governor," next in rank to the sub-king (Uparájá). C. 41, v. 34.
- A'dipádaka-jambu, S. E'pádamba, a place. C. 61, v. 15.
- A'dipádaka-punnága-khaṇḍa, S. E'pádombakaḍa, a place. C. 75, v. 15.
- A'di-Potthaki, a general. C. 72, v. 193.
- Agati, p. 349, n.
- Aggabodhi, a prince; S. Akbo or Agbo; Sk. Agrabodhi. C. 41, v. 70; c. 42, v. 38.
- Aggabodhi I., king. C. 42, v. 1.
- Aggabodhi II. C. 42, vv. 38, 40, 47.
- Aggabodhi III. C. 44, vv. 83, 118.
- Aggabodhi, a prince. C. 45, v. 40.
- Aggabodhi IV. C. 46, v. 1.
- Aggabodhi V. C. 48, v. 15.
- Aggabodhi VI. C. 48, vv. 31, 39, 41, 42, 60.
- Aggabodhi, a prince. C. 48, vv. 58, 60.
- Aggabodhi VII. C. 48, vv. 68, 81.
- Aggabodhi VIII. C. 49, v. 43.
- Aggabodhi IX. C. 49, vv. 83, 86; c. 50, v. 1.
- Aggabodhi, a governor of Malaya under king Udaya. C. 53, v. 36.
- Aggabodhi-pabbata, S. Akbopauwa, a tank. C. 60, v. 48.
- Adho-kúra, S. Yaṭikiruwá, a village. C. 70, v. 171.
- Akalapká Násádvár. C. 77, vv. 18, 54, 59, 92.
- Akarabhaṇḍu, S. Akarahaḍuva, a village. C. 100, v. 23.
- A'kásagaggá. C. 79, vv. 24-27.
- Alagakkonára, king. C. 91, vv. 2-4.
- A'láhana Pariveṇa. C. 78, v. 48.
- Alaká. C. 80, v. 5.
- A'lakamandá. C. 39, v. 5; c. 74, v. 17; c. 81 vv. 3, 4.
- Alakhiya Ráyar. C. 76, vv. 146-149.
- Alattúru Násádvár. C. 76, vv. 139-143.
- A'lavándap Perumál. C. 76, vv. 146-149.
- A'lavanagiri, in India. C. 77, v. 12.
- A'ligáma, S. Eḷigama, a village. C. 70, v. 112.
- A'lisaraka, S. Eḷisara, a district. C. 60, v. 14; c. 70, v. 106.
- Alms-bowl relic. C. 74, vv. 38, 83-85, 88, 100, 103, 109, 125, 126, 134, 135, 138, 143, 159-161, 162, 165-168, 169, 212, 228; c. 87, v. 70; c. 88, vv. 10, 11; c. 89, vv. 16-18.
- A'lóka-Lena, S. Alu Vihára. C. 98, vv. 65-67.
- Alu Vihára, p. 341, n.
- A'mala Cetiya, a stúpa. C. 42, v. 63.
- Amarávati. C. 80, v. 5.
- Amba, fruit. C. 73, v. 98.
- Ambagáma. C. 86, vv. 23, 24.
- Ambagamuwa, p. 295, n.
- Ambala. C. 74, v. 59.
- Ambála, a tank. C. 68, v. 46; c. 79, v. 51.
- Ambamála, S. Ambamal Vebera, a vihára. C. 45, v. 55.
- Amba Sámanera, S. Amba Heraṇa. C. 41, v. 27.
- Ambana, p. 136, n.
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- Kitti, a general who reigned as king. C. 56, v. 7.
- Kitti, one of king Sena's queens. C. 51, v. 16.
- Kitti, a general. C. 74, vv. 89-91 ; c. 74, vv. 179, 180 ; c. 75, v. 154 ; c. 76, v. 60 ; c. 72, v. 196.
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- Kitti Adhikári, a general. C. 71, v. 53 ; c. 72, v. 162 ; c. 74, v. 36.
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- Kitti-Nissañka, king. C. 80, vv. 18, 34.
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- Kittisirimegha, S. Kitairi-mevan ; Sk. Kirtisiri-meghavarna, king. C. 41, v. 65.
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- Kitti Siri Rájasiha, king ; S. and Sk. Kirti Śri Rájasiha. C. 99, v. 11.
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Yajjettha vijjati mamam mati-vibbhamena  
 Vajjam pi kiñci matimá karu ṇadarena  
 Vajjetu tam; parimalaṇ hi kuhiṇ jagatyá  
 Yaṇ kevalam bhavati sabba-sukhāvahaṇ vá?

L. C. W.