

History of Sri Lanka

For Children



B.A (Cey), Dip-in-Ed

***HISTORY
OF
SRI LANKA
For Children***

Chandra Ariyaratna



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HISTORY OF SRI LANKA for children

Chandra Ariyaratna

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Preface

First and foremost I must thank Mrs. Samudrika de Silva for almost forcing me to write this book. Being a teacher I have often noticed the lapse of the knowledge of our Sri Lankan history amongst a whole generation. This book is only a very simple story of our history following the footsteps of our kings during the different periods. This book is just to inculcate some pride in our culture and history.

I'm not a historian but only a student of history learnt from our beloved teachers Mr. Horace Perera. Dr. Paranavithana and much later from my husband J.H Ariyaratne. If there any discrepancies it is due to my lack of knowledge. I must pray that you will forgive me for any errors.

C. Ariyaratna,
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To my beloved husband
J.H Ariyaratna (B.A Hons Ceylon)
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Chandra

Pre - history of Sri Lanka

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Journey towards civilization was a long process and it has taken thousands of years. The earliest stage is known as the Stone Age because only stone implements were used by the earliest man. Stone Age can be divided into the paleolithic period Early Stone Age Middle Stone age as the Mesolithic Age, the New Stone Age as Neolithic Age.

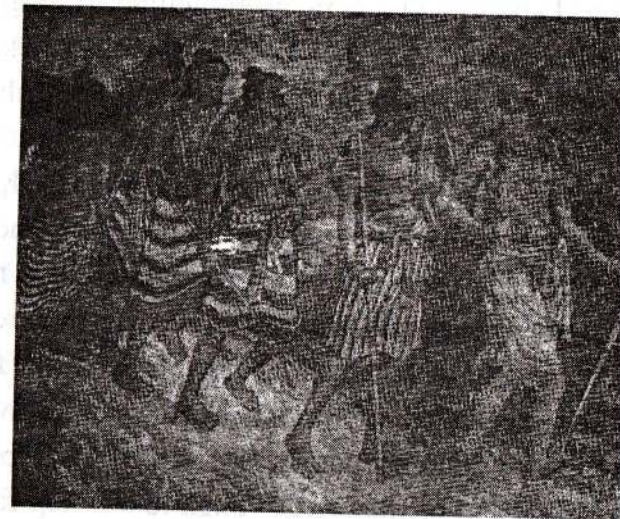
In Sri Lanka some fossils of cattle, elephants and even Rhinoceres were found in Ratnapura and the Iranamadu formation, belonging to the Paleolithic Age. A set of teeth belonging to the Homopithecus was also found along with some very crude stone implements. There is also evidence of Mesolithic Age finds, where the stone implements have advanced and made of chert and quartz. They were found close to Bundala.

We could definitely trace our pre - history to 32000 B C. the proof could be obtained from the archaeological diggings of Fa-hsien Lena in Bulathsinghala (32000 - 25000 BC), Batadomba Lena in Kuruwita (27000-10000 BC), Belilena in Kitulgala (25000-15000 BC) and Alulena of Attanagoda near Kegalle. As these are carbondated, they are accurate. By the excavations conducted by P E P Deraniyagala at Bellanbendipelessa resulted in the discovery of remains of 12 human skeletons. They have been classified as Homo - Sinhalayus Neanderthal, Homo Sinhalayus Irectus and Homo Sapiens Balangodensis.

With carbon dating and careful scrutiny, the archeologists have come to the conclusion that there are physical differences between the Balangoda man and the skeletal remains found at Pomparippu. Even during 700- 500 BC Anuradhapura settlement spread over 50 hectares. There was a small settlement in Ibbankatuwa. There may have been settlements in Kandurugoda. Matara, Kelaniya (Pilapitiya) and Tissamaharama. It is from Balangoda man from we measure the culture of the Mesolithic period before and after. There is evidence of a type of cereal, iron implements and shards of clay pots in caves of this area.

In 1972 archaeological diggings at Pathirajawela new Bundala, they have unearthed evidence of the Middle Paleolithic era. These are 108 places of research evidence of 125000 years to 5000 years old. The evidence they have found were parts of fossils of humans, animals and tools used by people. Of the animals found, were those of bison, rhinoceros hippopotamus, woolly Elephant and rare animals. These humans were Austroloid. Our Veddhas are Austroloids. This man lived in nuclear units in caves. They hunted and ate babercued meat. They had also discovered fire. They had also used pots. These pots were made by covering a reed basket with clay. They also performed funeral rites. From the evidence at Bellanbendipelessa, they came across a grave site. From the holes and the colour and the skull found at Fahiengala these could have undergone special funeral rites. Balangoda man was about 174 centimeters and woman about 166 centimetres, in height.

Comparing the Balangoda man to the European counterparts, we meet them 12,000 years ago while Sri Lankan early man goes beyond 40,000 years. but the African counterpart is almost parallel to that of Sri Lankan man. Peking man from China. Java man from Java in Indonesia and Solo man from Solo in Africa are the parallels. The earliest man in Aisa is found in Sri Lanka at Fahiengala, the skull is 31,000 years old while those found at Batadombalena are 28,000 years old, of a young woman.



Vijayan legend

Arisen Ahubudu's Lost Heritage - 'A country with no sun or moon'

Kuveni's heritage

Dalasenna (Tammanna)	+	Ucitha
(557 - 552 B.C)		
Thedamu	+	Vijula

(552 - 498 B.C)

Leelawathi

Auranli Kuvanna

(498 - 483 B.C)

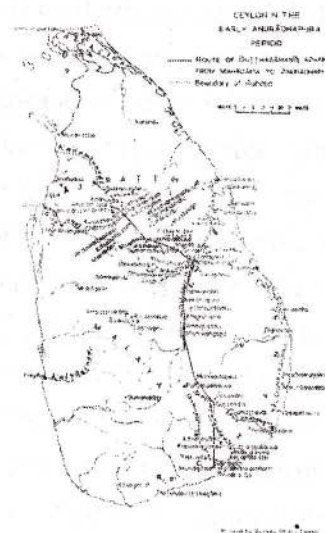
Jeevahattha

Vijaya

(483 - 445 B.C)

Disala

Vijaya's great Grandfather was a King in the Vanga country. He was married to a Princess the daughter of a king of Kalinga. They had a wayward daughter, Suppadevi. Unrecognized she joined a caravan travelling to Magadha. When the caravan was in the Lata country it was attacked by bandits. According to legend it was a lion. But he could be a prince of Persian royalty as the name "Sinha" suggests. She was taken to a cave and they had a son and a daughter, Sinhabahu and Sinhaseevali. Sinhabahu opened the cave door and took away the mother and sister. The enraged lion finding his family missing started destroying villages. The King offered his Kingdom to anyone who killed the beast. Sinhabahu finally killed the lion - his father. For this feat he was handed over the Vanga Kingdom - The king who had been old and feeble had died. But Sinhabahu handed over Vanga to his step father - Suppadevi had married, taking Sinhaseevali founded another Kingdom of Lala Sinhapura being its capital. He had married Sinhaseevali and had 16 sets of twins the eldest son was Vijaya. He was consecrated prince regent. Vijaya had quite a following of young men who were of evil conduct. Therefore the King banished all of them from his kingdom.



Vijaya Legend

Dipawansa mentions the coming of Vijaya but it is from Mahawansa written later in the sixth century AD that we find the story of Vijaya in detail. The arrival of Vijaya to Sri Lanka and demise of Lord Buddha in far away India coincides. Vijaya was the son of Sinhabahu and Sinhaseevali. Vijaya being the eldest son was the prince regent. Vijaya had a following of 700 young men. Their behaviour had been evil and become unacceptable. Vijaya and his followers had their heads half shaven, were put in a ship and banished from the country. They landed at Bharucacca, the present day Broach and Supparaka. In both these places, they behaved so badly they were chased out by the enraged people. Then they eventually landed in Lanka. Here they were so thankful for their deliverance, they

grasped the earth with their hands which became red by contact with the soil. They therefore named the place Thambapanni (copper - coloured hand) the name was later extended to the district and to the whole island. It is said that Buddha foresaw that Vijaya would make this island habitable and that Buddhism would flourish here in the future. Lord Buddha requested Indra the King of gods to protect Vijaya and his followers. God Indra deputed Uppalavanna (Varuna) for this task. He was waiting in the guise of a hermit. It was from him that Vijaya learnt that this place was Sirisawattu inhabited by Yakkas. He also tied a pirith - thread on all the people. All at once they saw a black bitch, thinking that they had to be close to village, followed the animal (refer Kuveni's heritage) they were then imprisoned by Kuveni. Vijaya went in search of his men. He came across a beautiful maiden spinning cotton thread. He realised that this was a Yakkhini, threatened her to give up the men she was holding prisoner. She not only gave up the prisoners but offered to marry him and showed him how to get rid of the Yakkas. The King of the Yakkas were celebrating the wedding of his daughter Polamitta at Sirasawattupura Kuveni led them in to the Palace and there followed a gruesome killing of all the Yakka chiefs. This was genocide. Vijaya killed the king and put on his raiments and declared himself the king. This incident was known as 'Sirasawattupura Sanharaya'.

Several of his followers established settlements at various places which were named after them. These were Upatissagama on the Gambhira river, Anuradhapura on the Kadamba river, Ujjeni, Uruvel and Vijitanagara. Vijaya's

followers wished to consecrate him king but he refused until he had a Kshatriya consort to share the throne. By this time Kuveni had borne him two children Jeevaththa and Disala.

Envoys were sent to the Pandu King with costly presents asking for the hand of his daughter Vijayi. He not only agreed to send Vijayi but also 700 maidens as brides for his followers. He sent bands of craftsmen and 1000 families of the 18 guilds to start the new Kingdom. Kuveni was banished along with her two children: Yakdessagala close to Kurunegala was the place where Kuveni cursed Vijaya. According to the history of Kurunegala, Kuveni had been hiding in the caves of Wilbawa off Wanduragala. Vijaya and Vijayi had gone looking for Vijaya's children but Kuveni would have none of it. She tried to stab Vijaya but Vijayi held up as word and prevented the blow but Kuveni was hurt. She ran to her people at Lankapura where she was slain. She was cremated at 'Kuveni dawa halu kala sthanaya' which exists even to day close to Wilbawa. The children were spared grew up and become ancestors of the Vedddhas. But another story says that Vijaya's son became King Wijayabahu I and ruled from Wilbawa He was looked after by Vijaya. After Vijaya died his body was placed in a cave at Sengalena in Mawathagama.

While Vijaya was getting weaker he sent for his brother Sumitta. As he was already King, he sent his youngest son to Sri Lanka. There had been a development in writing such as the Brahmi script. A good example is the writing found on the surface of a shard of a clay pot, mentioning the name of Anuradha, a minister of Vijaya. The earliest writing found

during 600 – 500 B.C were similar to those of the Indo – Aryan language. None so far was of Dravidian origin. The coming of Vijaya and what ever written in Mahawamsa and Dipawamsa should not be thrown aside as myth and legend.

Kuveni's daughter was given a village called Thalkota as dowry. This incident is mentioned in Andagala Sannasa and Kurunegala Vistharaya.

Interregnum (505 - 504 BC)

When Vijaya died there was no accepted heir to the throne, Vijaya and Vijayi had no children therefore Vijaya's chief minister Upatissa administered the country pending the arrival of Prince Sumitta.

Sumitta had succeeded King Sinhabahu. But Vijaya's invitation could not be ignored. Sumitta by now had married the daughter of the King of former Chennai and had 3 sons. He spoke to his sons only the youngest son Panduvasdev liked the idea of going to Sri Lanka, to be a king.

King Panduvasdev

In a few days the party with Prince Panduvasdev at the head, disguised as mendicant monks, embarked on a ship and in due course landed in the mouth of Mahakanadara river. They reached Upatissagama where they were welcomed by Minister Upatissa who had carried on the government. They proceeded to instal Panduvasdev as King. They could not consecrate him till they could find a bride for him.

The ministers despatched another embassy to India in search for an Aryan Princess. They found such a Princess in Badhacaccana or Kasayinadidevi, the youngest daughter of Prince Siddhartha's cousin. She was exceptionally beautiful. She had many wooers and suitors but her father King Pandu selected Panduvasdev who was to be King of Lanka.

Kasiyanadidevi accompanied by 32 maidens of good birth were going as brides of 32 noblemen who had accompanied Panduvasdev. They arrived at Gonagama. From there they soon arrived at the city of Upatissagama. Their marriages were solemnized and coronation festivities too began at the same time.

While Panduvasdev was busy consolidating his power, 6 of Badhacaccana's brothers came over to Sri Lanka. They were cordially welcomed. They soon made their way and selected suitable places to settle down. There were, Anuradhagama, Dighayu, Rama - gona, Rohana, Uruvela and Vijitha - Gama.

The King and Queen had 10 sons and one daughter who was named Citta. The sooth sayers who were consulted predicted that if she bore a son who would eventually kill his uncles and be King. The brothers wanted to kill Citta but the Vice - regent the eldest brother Abhaya stayed their hands. She was brought up with utmost security. She was a great beauty which inflamed passions and made men mad. Therefore she was called Unmada Citta.

The Queen's brother Dighayu had a son named Digha - gamani, The King appointed him to serve at the court.

Eventually the prince and the princess saw each other and with the help of the servant woman the prince started visiting the princess. The princess become pregnant therefore they had to marry. The brothers resolved to kill the baby if it was a male child. A few days after the birth King Panduvasdev died after 30 years as King. A baby - boy was born but they managed to exchange babies and had hidden the baby boy. There were many attempts on his life made by the uncles.

King Abhaya

Once Panduvasdev died his eldest son Abhaya who was Vice Regent succeeded him. He ruled the country with his capital at Upatissa-gama from 474 to 454 BC. He always loved his nephew and admired his martial powers. He was always divided between duty to his brothers on the one hand and love for his nephew on the other. In fact the King sent his nephew 1000 pieces of money secretly to keep him away from his kingdom for fear of his life. This was discovered by his brothers and he was compelled to abdicate. They appointed Prince Tissa to be Regent. King Abhaya at his abdication had ruled the country for 20 years from Upatissa-gama. Prince Tissa (454 -437BC) became regent, Another attempt was to be made on the Prince's life when Unmadacitra found out and sent him to a Brahmin named Pandula, for further education. The prince was naturally intelligent and lost no time in furthering his education. He also found an ideal companion who was Chanda son of Pandula. They become inseparable companions. He enrolled soldiers and 500 trusted men and

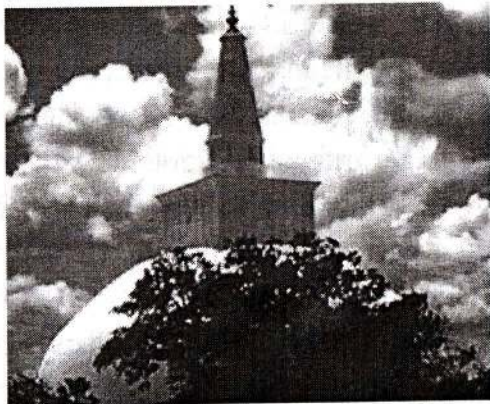
marched to Girikanda where an Uncle Girikanda - Siva, was governor. On his way he met Swarnapali daughter of his uncle and fell in love with her. She went along with him. Girikanda Siva was enraged. He set off in hot pursuit. The Battle of Kalahnagara was fought and Pandukabhaya won. There was another battle at Lohitharakanda where Pandukabhaya was again victorious against Swarnapali's 5 brothers.

By now all Southern territory was behind Pandukabhaya. He had tarried 4 years at Dimbulagala. He was now strong enough to advance on his uncles.

He wanted to get help from the Yakkas but the Yakkini Cetiya the chieftainess would have none of it. She was a descendent of those slaughtered at Sirasawattupura. He had to fight the Yakkas and like Kuveni, Cetiya promised to help him and formed an alliance with them.

Taking the advice of Cetiya, Pandukabhaya fought the uncles at Labugamaka. The place was full of severed heads hence the name 'Village of Gourds' where his uncles were killed.

Anuradhapura period



King Pandukabhaya (437-367 BC)

He formally took over Upatissagama and dedicated to build a new city at Anuradhapura. In 438 Pandukabhaya founded the capital which becomes the most celebrated and lasting city in Sinhala history. It was named Anuradhapura, because it was founded under the auspicious time Anuradha and it was the dwelling of two Anuradhas - Vijaya's minister Anura and Pandukabhaya's own great - uncle who had resided there. The first public ceremony of the new capital was the solemnised by consecration of Pandukabhaya and his consort Queen Swarnapali. The King was 37 years old, Swarnapali was the daughter of Girikanda Siva, whom Pandukabhaya had met on his way with his army had fallen in love.

Pandukabhaya honoured those who loyally stood by him and assisted him. To him Cetiya the Yakka - chiefteness, he

treated as a distinguished guest. Kalavela and Cittaraja who refused to murder him when he a baby. He spared his eldest uncle's life and also the life of his father - in law. He embellished the new capital, made it habitable. He made his uncle Nagara Guttika. He gave Abhaya a large staff of officials and servants.

He constructed Abhaya vapi the present Basavakkulama. This tank remained unbreached as long as Anuradhapura was inhabited for more than 1500 years. Pandukabhaya also built Gamini tank. He also built shelters for ascetics Svetambaras (who wore white) and Digambaras (naked) Jain priests. Thittharama was built for wandering monks and a dwelling for Ajiwakas. At this time Sri Lanka was divided into Ruhunu, Maya, Pihiti.

He also built hospitals and maternity homes. He died at the age of 67 and in the 30th years of his reign.

Legend of Pandukabhaya

According to legend, Unmada-Citta with the help of her mother Baddacaccayana exchanged babies replacing Pandukabhaya with a baby-girl. He was secreted away by a servant woman as far as Doramadallawa. She met the Princes (Brothers of Citta) who were out hunting. The baby Prince was about to be discovered. Miraculously a huge wild boar ran out and the Princes gave chase. The woman escaped. She handed over the baby to her son - in - law with thousand pieces of coins. As luck would have it his wife gave birth to another baby boy. That let it be known that they had twins. When the

Prince was about seven years old another attempt was made to kill him by his uncles. They had found out that the Prince was living in the village and the village boys come to a pond to play and bathe. The prince was in the habit of hiding in an old tree trunk. When the soldiers came, the prince was hiding. They killed all the boys while the prince escaped death. After they finished the slaughter of the innocents the soldiers went away. The little prince ran home and informed his foster parents what happened. When he was twelve years old, he was sent to a farmer's home. The villagers were threshing paddy. The Prince was sent home to bring his foster brother. He sent the brother and decided to rest awhile before going back. The farmer's family was foully murdered.

King Ganatissa (407 -367 BC)

This name is hardly mentioned in history. This was obtained from "The story of the Sinhalese written by John M. Seneviratna" He was probably the only son of Pandukabhaya and Swarnapali and governed the island for 40 years. He had one son. Whether there was such a king is therefore left for conjecture.

King Mutasiva (367 - 307 BC)

Mutasiva in certain history books is given as Pandukabhaya's son but the number of years of the reigns makes it plausible that there was a king Ganatissa who was not a celebrated character It is strange to say that Mutasiva did nothing but build parks for 60 years. Even Mutasiva is credited

to have built Maha Mega Vana to the South of Anuradhapura. Apparently a great cloud had gathered at an unwanted season, poured forth rain and therefore the park was named Maha Mega Vana. Mutasiva also built another park called Nandana between Maha Mega Vana and the Southern wall of the city. He had ten sons and 2 daughters. The princes were named Abahya (the eldest) Devanampiyatissa, Maha Naga, Uttiya, Mettabhaya, Mitta, Maha Siva, Sura Tissa, Asela and Kira. The beautiful princesses were Anula and Sivali.

After reign of 60 years Mutasiva died in 307 BC. He was succeeded by his 2nd son Devanampiyatissa. History gives us no indication as to why Abhaya did not succeed but it could be surmised that if he was not dead at this time, he may have been suffering from a mental or physical disability. According to the rule or practice the eldest son should ascend the throne unless he lay under no disability, physical or otherwise. If there was any such disability he gave place to the younger brother. If there was no son, the brother succeeded, his selection being governed by the same rule of primogeniture. It was during this period that Alexander the Great was on his way to conquer countries up to India. During this period there was an awakening of the Maurya Empire. This had an effect on Sri Lanka during the reign of king Devanampiyatissa.



King Devanampiyatissa (307 - 267 BC)

Devanampiyatissa was the first historical King at this time. The Kshatriyas of Kataragama and Candanagama were independent rulers while Devanampiyatissa's brother Mahanaga had established a separate Kingdom in Mahagama. History has little good to say about Devanampiyatissa's wife that little was not to her credit. She had one son who was heir to the throne but she was anxious that upon the death of the King, the boy should succeed him. The foolish woman imagined that King's brother Mahanaga who was Vice Regent would somehow become King. Mahanaga was also very popular among the people. He was interested in irrigation works of the kingdom. He had a habit of visiting these places and on this particular day, the little boy accompanied his uncle. The Queen sent Mahanaga a present of a basket of Mangoes with the ripest mango poisoned placed on top. The little prince who had

accompanied his uncle snatched the best mango - as any little boy would do the world over, ate it and died on the spot. Mahanama knew this was an attempt on his life, returned to Anuradhapura. The same night, he packed up his belongings gathered his household and fled swiftly to the south to Rohana. His wife was heavily pregnant and on their way gave birth to a son at Yatala - Viharaya. The baby was named Yatala - tissa (Yatala after his birth place and Tissa after his uncle Devanampiyatissa). They travelled on to Magama and Mahanaga made it his capital.



At the 2nd Buddhist Council, an important decision was taken by the Elders of the Sangha to send missionaries to lands beyond the Maurya Empire. Special importance appears to have been attached to the mission to Sri Lanka. Ashoka while yet a prince had met and fallen in love with a daughter Asandimitta

of Setti of Vidisa. From this union he had a son and a daughter Mahinda and Sangamitta who had adopted a religious life, mastered the doctrines and attained 'arhant ship' Mahinda was now 32 years of age. He did not come to Sri Lanka from Patalipura. He paid a visit to his mother, stayed at Vedisagiri - Sanchi - in a monastery founded by her. The King of Sri Lanka was Mutasiva who was very old and not likely to grasp the doctrines of Buddhism Mahinda waited for young Tissa to succeed his father. Tissa had been a friend of Ashoka even though they had never met. Tissa as soon as he become King sent envoys. Bearing costly presents to Ashoka and his own nephew Maha Aritta to head the mission. They come back after 5 months bearing gifts from Ashoka with which Tissa was consecrated for the 2nd time.

The first meeting of Arahata Mahinda and King Tissa took place at Mihintale. Mahinda had come to Sri Lanka with theas Ittiya, Uttiya, Sambala, Bhaddasala and Sumana samanera. They settled down in caves on the mountain, east of Anuradhapura. This mountain is called Mihintale or Missaka Pabbata. The King was out hunting. Some one called him "Tissa". The king was surprised because no one in Sri Lanka would address him by name. He was rightfully angry and asked "Who art thou with shaven head and white teeth, wearing a yellow robe and a torn and tattered clothes and calls me by name?" Mahinda declared that he and his companions were disciples of Buddha from Jambudipa to preach the religion which they professed, samanamayam maharaja, dhamma rajassa sravaka....." all his anger died down and he laid down his bow

and arrow remembering Ashoka's message. They exchanged greetings and Mahinda decided to test Devanampiyatissa's intelligence, before preaching.

"What name does this tree bear O King"

"This tree is called a mango tree" replied Devanampiyatissa

"Are there any more Mango trees?"

"There are many mango trees"

"Are there yet other trees besides this mango and other mango trees?"

"There are many trees but those are trees that are not mangoes"

"And are there beside the other mangoes and those trees which are not mangoes, yet other trees?"

"There is this mango tree Sir"

"Then hast a shrewd wit 'O' King hast thou kinsfolk 'O' ruler of men?"

"They are many Sir"

"And are these 'O' King who are not Kinsfolk of thine?"

"There are yet more of those that are my kin"

"Is there yet anyone beside the Kinsfolk and others?"

"There is yet myself Sir"

Satisfied that the King was an intelligent man Arahata Mahinda preached to him and his followers. At the end of the discourse all embraced Buddhism. In Brahmi inscriptions at Mahintale occur the name of a King Devanampiyatissa, but Uttiya younger brother of Tissa can be recognized beyond reasonable doubt.

For the devotion of the common people, Tissa founded the first historic stupa to be built in Sri Lanka, it enshrined the collarbone relic of the Buddha. This is the Thuparama Cetiya.

Meanwhile Princess Anula wife of Mahanaga expressed a desire to become a Bhikkuni. Mahinda sent for his sister Sanghamitta and to bring a Branch of the Sacred Bo-tree at Gaya. Ashoka agreed to send both. He himself supervised the severance of the branch. This was accompanied by different classes of artesans to perform various services necessary for the bodhi tree. The theri Sangamitta and other nuns disembarked at Taralipti and with Arittha and his companions in attendance, performed the voyage to Sri Lanka and landed at Jambukola - pattana Sanghamitta and the Bodhi branch were received with great ceremony by Tissa himself and conveyed to Anuradhapura. This branch was planted in the Mahavihara grounds and survives even to this day. This Bo - tree is the oldest tree in recorded history to day. Eight saplings arose from the seeds of the branch. These and 30 other saplings which arose in the same manner were planted at various places in the Island.

The 1st 8 plants were replanted in Dambakola patuna, Thivakka Brahmin village, Thuparama Kasungiri, Patamaka Cetiya, Sagiriya, Kataragama. The next 32 were replanted at Mal vessa, Tantirimali, Maha Jalalitha, Kottiyarama, Polonnaruwa, Rusigama, Magama, Vilvala, Mahiyangana, Seruvila, Vilagamavehera, Mutiyanaganaya, Buttala, Situlapwwa, Tangalle, Weligama, Karagamuwa, Baddegama, Ganegala, Pusulpitiya, Beligala, Bellanwila, Wandurawa, Kasagala, Ambalawa. Sangamitta established the order of nuns (Bhikkuni's) by ordaining Anula and her entourage. She resided in a nunnery called Upasika Vihara. A second nunnery called Hatthalhaka Vihara was later established for Sangamitta.

When Buddhism was established, Tissa questioned Mahinda whether Buddhism was well established to which he replied that though Buddhism is well established it will take root only if a Sri Lankan, born of Sri Lankan parents studies the Vinaya and expounds it in Sri Lanka. This person could be none other than Aritta. An assembly of Bikkhus gathered at Thuparama.

This showed that Buddhism was an institution that they had to maintain and defend. Tissa built many religious edifices Issarassamana, Vessagiri, Pathamaka thupa, Mahapali and the Jambukola Vihara were some to name a few. This was the time of war between Rome and Carthage and of course Hannibal. Hannibal used our Elephants to invade Rome over the Alps. Mahanaga become the first King of Rohana and made Magama his capital. He built Tissa Vapi. He was a just and a pious King. He also built Mahanaga Viharaya, Udakandura Vehera and Yatthala Dagaba. Mahanaga had a daughter Abhi Anuradha from his first wife Anula before she became a nun.

Utthiya (267 – 257 BC)

Abhi Anuradha married her uncle Utthiya who succeeded Devanampiyatissa. It was during his reign that Mahinda passed away in 259 BC. Half of Arahata Mahinda's relics were enshrined at Isurummagana while the other half was distributed to all religious places of the time. Again in the 9th year of his reign in 258 BC Sangamitta passed away. She was 79 years old. She was cremated at Cittasala. Queen Abhi gave largely to religion. She dedicated a cave Pacinarama for the community of the 4 quarters present and future. Utthiya

and Queen Abhi had a daughter Vihara Maha Devi. Yatala Tissa who had founded a Kingdom at Kelaniya married their daughter.

King Maha Siva (257 - 247 BC)

King Utthiya died with no son to succeed him. He was succeeded by his younger brother Maha Siva. He was known as having a special preference to Arahat Bhaddasala one of the 5 monks who had accompanied Arahat Mahinda. He built a Vihara Nagarangana for this Thera.

Suwannapinda Tissa (Sura Tissa) (247 - 237 BC)

Maha Siva was succeeded by his younger brother Suwannapinda Tissa who took the name Sura Tissa upon his accession to the throne. He administered the country for the 10 years. Suratissa was ousted by two horse dealers from South India - Sena and Guttika, who jointly ruled at Anuradhapura. Up to this invasion the whole country was a unified political entity. Even before his accession he had shown a partiality to religion. He constructed a large number of Viharas before and after his accession to the throne. They were Nagaranga Vihara, Haththikkanda Vihara, Gonangirika Vihara, Pacing Pabbatha Vihara, Kolombahalaka Vihara, Malkulaka Vihara, Acchagallaka Vihara and Girinelava Hanaka Vihara. As mentioned the following invasion took place in his reign.

Sena and Guttika (239 -215 BC)

From the very early times there had been constant migrations between India and Sri Lanka. They were of a friendly

nature. They had come over to settle down on this hospitable soil. There had been an interchange of a good and brisk trade. These were sons of a wealthy horse trader. They saw that Sri Lanka was easy to capture. Sena and Guttika reigned justly. They were said to have been of the faith that water washes away sins. In order to perform their sacred ablutions without going far from the palace, they diverted the Kadambanadi (Malvatu Oya) to run by the side of the city of Anuradhapura. Sena and Guttika ruled for 22 years jointly till Asela ascended the throne.

Asela (215 - 205 BC)

Asela was the 9th son of Mutasiva and the younger brother of Suratissa. He collected an army, marched into Anuradhapura and ascended the throne. Asela ruled for only 10 years when Elara invaded Sri Lanka via Mantota heading a Tamil army from Chola.

Elara (205 - 161 BC)

Elara was a just and an able ruler. He gave his patronage to Buddhism even though unknown to him, some of his ministers, were said to have treated the Buddhist shrines and the Bhikkus with scant respect and even with hostility. Elara was ruling from Anuradhapura. He was of noble descent. He also had support of the majority of the people otherwise it would not have been easy for him to occupy the throne. Elara's love of justice was legendary. Elara had one son and a daughter. One day Elara's son was on his way to Tissamaharama, he

accidentally killed a calf. The cow came and rang the bell that was tied to Elara's bedside for any injustice caused within his kingdom. Elara had his son killed in the same way that the calf was killed. It is also interesting to note that similar stories are told in Tamil literature of a mythical Chola King, Manu - Chola. The Sinhalese under his rule had no excuse for rising in revolt against his authority for oppression, a circumstance which boded ill for the restoration of the Sinhala sovereignty in Anuradhapura.

Another story shows the King in a new aspect. It also illustrates how carefully he respected the religion of the people whom he ruled. He was riding his State - chariot on his way to the Cetiya mountain to invite the priests to an alms - giving. The corner of the Thupa was damaged accidentally by the chariot dislodging 15 bricks. The King was informed that he had damaged the thupa. He wanted to be punished "sever my head" he said but the Ministers replied that Buddhism forbade injury to another and to make peace with the priests. He in turn gave 15,000 Kahapanas (coins) in repairing the thupa and replacing the bricks. There is yet another story of the woman who could not dry her rice in the sun due to constant rain. She as usual rang the bell. The King heard of this and realised "Devo vassathu kalena" He thought fast "A king who observes justice surely obtains rain in due season. The story goes on to say it rained but only during night!

Mahanaga's son Yatthala Tissa founded a kingdom at Kelaniya. He had three sons Gotabhaya, Kelani Tissa, Ayya Uttika. Gotabhaya went back to Ruhuna upon Mahanaga's death

and became King of Ruhuna. Upon his death Kavan Tissa succeeded on the throne of Magama - Ruhuna. Both Kavan Tissa and Kelani Tissa seem to have paid tribute annually to Elara. Kelani Tissa had a Queen who was licentious. She was intimate with King's younger brother Ayya Uttika. The Prince was shamed publicly by the king. Uttika dressed one of his men as a priest and to drop a letter in front of the Queen when the priests left the alms hall after the alms giving.

The man did as he was directed by Uttika. As the Queen stooped to pick the letter, the King whose attention had been attracted by the 'plop' noise of the falling letter, snatched it and read it through. He identified wrongly that the handwriting was that of the Chief Priest's, he was put in a large cauldron of boiling oil. The corpse was thrown in to the sea. While the letter bearer and the Queen were instantly beheaded. As a boy Utthiya had been under the tutelage of this chief priest. His handwriting was similar to that of his teacher. When the King got over his blind rage and realised his mistake, it was too late. The people were disgusted. This proves that there was a high literacy rate in Sri Lanka at this time. A few days later, the sea rose in a mighty flood. (the recorded Tsunami of early times) The people connected this to the foul gruesome murder of an Arahant. The people clamoured at the palace gates that the King - should make a suitable offering to appease the sea goddess and save the country.

The King decided to offer his young pure daughter as a sacrifice. He had a decorated boat made with the inscription "Devi the daughter of the King Kelani Tissa, given as an offering

to the sea” He set the boat out to sea. He followed the boat on his state elephant and followed it as far as he was able to go. The earth gaped open just beneath the elephant’s feet. The King and the elephant disappeared in to the pit. His body was never recovered. When the flood subsided, there was a chasm which was later filled up. A village Athu - bun - wala sprang up on this spot.

Kavan Tissa

Meanwhile the boat was taken by the wind southwards. it reached the coast of Magama. Fishermen found the boat with this beautiful Princess in it and informed King Kavan Tissa. He proceeded to the coast with his retinue and realised that it was indeed the King’s daughter. He welcomed her, took her to Magama and made her his Queen. A Vihara was made to mark the spot where she landed and called it Lanka Viharaya. The Queen is known in history by the name Vihara - Devi. Kavan Tissa was a devout Buddhist. He found a helpful partner in Vihara Devi. When Kavan Tissa become King there were a large number of Yuvarajas in various parts of Ruhuna. He welded these principalities into one political unit, so that it could offer effective resistance to Elara of Anuradhapura.

A sister of Kavan Tissa, by the name of Somadevi was given in marriage to a prince named Abhaya, a brother of Siva ruling at Kelaniya. Abhaya was a son of a Tissa, a brother. of Viharadevi. Kavantissa later sent Gamini, to reside with his brother in law but due to some dispute Abhaya left Girinuwara where he was residing to Seru - where Seruwila Dagaba now

stands. He made himself a settlement there. Later Kavantissa sent some holy relics to Seru and made amends. Thus the whole of Ruhuna and a part of Mayarata was united under Kavantissa. Having brought these areas under his suzerainty Kavantissa developed his resources, recruited and trained an army manufactured weapons and posted military guard at the fords of the river which formed the boundary between Ruhuna and Rajarata.

Kavan Tissa’s last venture was the building of the Mahanuggala Cetiya. The two sons Gamunu and Tissa were to make three vows. And he summoned his ten champions and said “If one of these were to take possession of the country or to acquire wealth, you ten persons keep aloof, taking part with neither” Each are swore faithfully to respect the undertaking.

Prince Gamini even before his birth is said to have given portents of what his future would accomplish. Kavan Tissa was a very cautious King, no doubt due to age. Gamini requested permission repeatedly to attack Elara and when permission was refused even for the 3rd time he accused his father of cowardice and sent him a woman’s ornaments to wear.

Kavan Tissa was furious, ordered the Prince to be put in chains but Gamini fled and took refuge in Malayarata. This act of disobedience earned him the title ‘Duttha’. Its term ‘dhrsta’ could mean ‘daring’. However he came to be known as Dutthagamini.



Duttagamini (161 - 137 BC)

His father died after reigning for 64 years. The younger Prince Tissa on this occasion broke his promise of maintaining peace with his brother. They had two sisters Mahila and Samantha according to Andagala copper plate. One of them had a son who became a priest according to Sahassavathupparanaya. (who later became known as Pussa deva) Tissa hurried from Digavapi took charge of Kandula the state elephant and his mother and returned to the Palace. Duttagamini hurried to Magama from Kotmale and demanded his mother and the state elephant. Tissa refused and Duttagamini resorted to arms against the brother. In this 1st encounter at Chulananiyapitthi, Duttagamini was defeated and had to flee. He came to Magama and advanced with fresh forces. Tissa was defeated. The Sangha intervened and brought about a

reconciliation. The main army in accordance with Kavan Tissa's earlier wishes did not take part. Elara took advantage of the quarrels between the siblings. Tamil army crossed the Mahaveli in a number of places. Prince Digabhaya another son of Kavan Tissa from a lesser queen was sent man the main fort but he went over to Elara. The Ruhunu army made preparations under Duttagamini. 500 bhikkhus accompanied him to remind people about the religious nature of this battle. Duttagamini's mother too accompanied the army sharing their perils. Gamini marched northwards along the right bank of the Mahaveli. He defeated Elara's army at Mahiyangana. From Mahiyangana he marched onwards, he captured all Elara's fortresses in the Ruhuna territory. Most of Elara's forces who had escaped were installed at Vijithapura. It took Dutugamunu 4 months to defeat them.

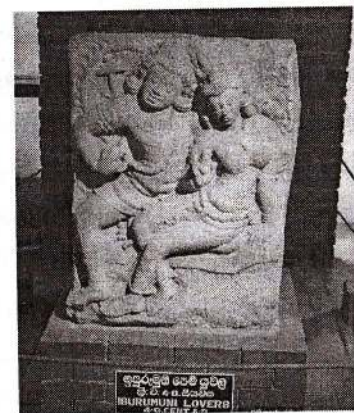
Kandula the State elephant along with the warriors Nandimitta, Suranimala, Mahasona, Gotha and Theraputta played an important role and there were many deaths on the side of the enemy. Dutugamunu advanced towards Anuradhapura, defeating 2 more strongholds. So far Elara nor his able commanders had come forward. Now, Tamil forces came to the attack with the strongest commander Digajantu whose aim was to kill Dutugamunu. Acting on the advice of his mother Duttagamini set up effigies of himself with a royal umbrella over each in strategic places. He rushed at all these effigies and by the time he reached the King he was exhausted. Suranimala challenged Dighajantu, where he fell down dead. Pussadeva blew on his conch. The Tamil army seeing their

leader fall and the long conch peal, took to their heels. Most of them were killed by Dutthagamini's forces. Seeing Elara edging his way towards the city, forstalled him. Dutthagamunu challenged Elara to a fight between themselves to prevent many more deaths. Elara fell, along with his elephant. Elara's body was given the honours befitting a monarch. Dutugamunu caused a monument to be built. He gave orders that this place be honoured by all who passed the tomb.

When Vijithapura fell Elara had sent for Dighajantu's nephew Bhalluka to come to their help. Bhalluka arrived with a strong army too late. Pussadeva defeated him and Bhalluka was killed. Duttagamini was the 1st King of to have unified Sri Lanka. Dutthagamini's 24 years reign was spent mainly on religious activities. Two of the greatest monuments were Mirisavatiya and Lovamahapaya a building of 7 storeys for use of Bhikkus. He started building Ruwanvelisaya. Besides these, he is said to have built and endowed 99 great Viharas. He conferred great favours on those who learned the Buddhist scriptures, caused Bana to be preached in his own name in all the Viharas throughout Sri Lanka. The King having unified the Island, established Buddhism through tremendous royal patronage by building monasteries and shrines of great magnitude in the Mahavihara complex.

He was a humane king. It is stated that he had mentioned, that he became king not to wallow in the luxury of being a king but to work for the country, people and religion.

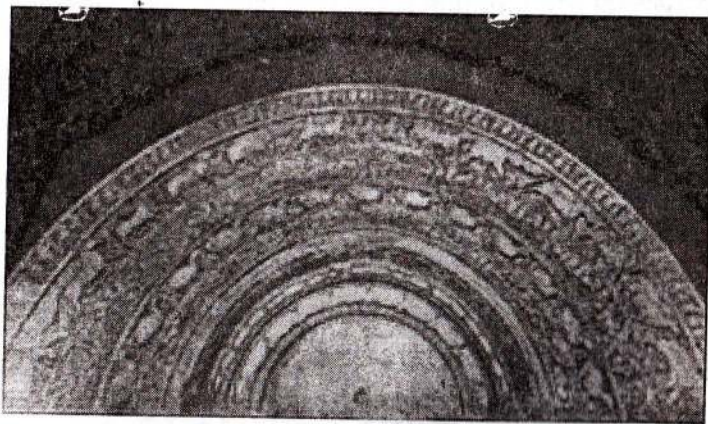
He was a fortunate Prince. He found wealth - silver from Ridigama, pearls from Mantota, gems from Ratnapura even gold for the beleagured coffers of the Kingdom.



Dutthagamini found that the place where he was to build Ruwanveliseya had a large tree called 'Ranthelembu'. A tree deity named Ratanavalli lived here she was worshipped by a certain tribe. Dutthagamini promised Ratanavalli that he would use her name to the Cetiya. and with her permission cut the tree and built Ruwanveliseya. He established many types of welfare services. Dutthagamini passed away before he could complete building Ruwanveliseya, which was later complete by Saddha Tissa.



Dutthagamini had one son Prince Saliya. Saliya renounced his claims to the succession for the sake of his love for Asokamala – (a young maiden of incomparable beauty) but of the Candala caste. Therefore when Dutthagamini passed away his brother Saddha Tissa ascended the throne. Of the rulers who held sway over the whole of Sri Lanka were Dutugamunu, Saddha Tissa, Vattagamini Abhaya, Vasabha, Gajabahu I, Dhatusena, Aggabodhi I and Aggabodhi II may be mentioned. Of Dutugamunu's queen nothing is written down in history. But we assume that she was of good birth as Saliya the son was heir apparent. May be she died after the birth of Saliya because at every function of Dutugamunu, they speak only of a bevy of dancing women, surrounding him.



King Saddha Tissa (137 - 119 BC)

Dutugamunu was succeeded by his brother Saddha Tissa. He completed the work on Ruwanveliseya. Saddha Tissa

was so pious he earned the epithet 'Saddha'. He also built a sustaining wall for the upper 'pasada' on which were elephants in relief called 'elephant wall'. This is the most stupendous, imposing structure of ancient Sri Lanka. This work was scarcely completed when the Brazen place (Lovamahapaya) was burnt to the ground accidentally from a lamp. As this was considered a national calamity people requested that it should be built anew. Thousands of people gladly volunteered to render service without payment. The King was pleased to utilize this labour to build a fitting memorial to his dead brother Dutugamunu. A new Brazen Place was built and it was seven storeys high. Tissa built a Vihara for every yojana (8 miles) on the way from Anuradhapura to Dighavapi. At Dighavapi he constructed the Dighavapi Vihara which was on a scale more ambitious and costly than anything he had previously attempted.

He is said to have built Dhakkinagiri, Dighavapi, Dubbalavapi Tissa, Duratissakavapi, Kalambaka, Kallakalena, Matuviharaya, Pettanagavalika, Velangavithka, Viharas. He also built a large number of Tanks like Divaguna, Kendala, Lenamahamala, Mahagurunale, Maladeniya, Napiyoba, Padikatunnaru, Rudala, Sodigamuwa, Uturnala. History does not tell us the name of Saddha Tissa's queen. But again on assumption that all of Saddha Tissa's sons ascended the throne, she must have been of noble birth. Saddha Tissa ruled the country for 18 years. When Saddha Tissa died in 119 BC, the chief ministers and the Thuparama priests took on the role of King-makers. While the eldest son Lanja Tissa who lived in Ruhuna they passed him over and handed the throne to Thulatthana the 2nd son of Saddha Tissa (Thulatthana meant fat - breast)

King Thulatthana (119 BC - One year and 10 days)

Thulatthana "Big breasts" who was at Anuradhapura ascended the throne. During Dutthagamani's reign Saddha Tissa was living at Dighavapi, Thulatthana had built the Kanda Vihara and wished to bestow land for the Sangha of the vihara. for this needed the King's permission. During this time Saddha Tissa was summoned to Anuradhapura by Dutthagamani. Thulatthana accompanied the father and stayed on in the capital. During the 18 years of his father's rule his devotion to religion won the hearts of all the chief priests of Anuradhapura. It was natural that the priests chose him. Ministers though not familiar with Lanjatissa realised that this was contrary to the law, assembled the Thuparama priests. It was this gathering that decided to make Thulatthana the King. This was the 1st intervention by priests in politics in early history with disastrous results.

King Lanjatissa (119 - 101 BC)

He was also called Lamini Tissa. He hastened to the capital with an armed force, overpowered the King and killed him with his own hand. This is the 1st recorded instance in history in which a King was killed by a member of his own family. Lanjatissa was naturally furious with the priests as a body. They had violated the Law of Succession. He ignored the priests, discontinued the various offerings and even alms. In other ways too he neglected them. It was something new in our history. For the 1st time in 2 centuries that the Buddhist authorities found themselves in disfavor with the Royalty. This scandalized the people and inconvenienced the priests.

This state of affairs continued for 3 years. Eventually there was a reconciliation and to atone for his previous neglect, undertook a series of religious work. He added a limestone facing of the 3 basal terraces of the Ruwanweliseya and the enlargement of the Kantaka - Cetiya at Mihintale. He also built Sela - thupa and the Lanjakasana Hall for Bhikkus.

He had already built Girikumbili Vihara as a youngman at Dighavapi. He also built the Aritta Vihara and Kunjarakahinaka Vihara. He also directed the distribution of medicines to the bhikkus and given enough rice as required to the bhikkunis. He never married after having ruled for 9 years and 15 days, he died, leaving no son to succeed him.

King Khallatanaga (110 - 104 BC)

King Khallatanaga succeeded his brother Lanjatissa. During King Khallatanaga's reign, three Princes Tissa, Abhaya and Utthara, sons of Sumanadevi who was Khallatanaga's half sister, plotted against him. This coup leaked out. The Princess sought asylum in the sanctuary of Giri and later committed suicide by jumping in to a funeral pyre. A stupa was built here and named Aggipavisaka (entering the fire) All this quarrelling amongst the sons of Saddhatissa weakened the administration of the country.

A general named Maharathka who was a very cunning man made himself indispensable to the King. He murdered the King and ascended the throne. Vattagamini the youngest son of Devanampiyatissa who had been in hiding was brought forth fought Khallatanaga and ascended the throne.

Palahattha, Bahiya, Panayamara, Pilayamara, Dathika (South Indian usurpers 103 - 89 BC)

Seeing the weakened administration of the country 7 Pandians invaded Sri Lanka.

Two of the generals went back satisfied with what they have got, one settled on Somadevi with her riches and the other, Lord Buddha's alms bowl. The remaining Tamil generals decided to make Sri Lanka their future home. They elected Pulahattha first. The people bowed to the inevitable. Vattagamini was a refugee. The old army was disbanded. The generals were too strong.

The domination lasted only for less than fifteen years.

Pulahattha reigned for	3 years,
Bahiya reigned for	2 years,
Panayamara reigned for	7 years,
Pilayamara reigned years	7 months,
Dhatika reigned for only	2 years.

Only then did Valagamba decide to attack. This was done slowly and quietly. By the end of 14 years Valagamba had the whole of Mayarata behind him. This was the time when Thanasiva the local headman with whom he had taken refuge was killed. But through the intervention of Reverend Mahatissa persuaded the generals to support the King, against the usurpers.

Valagamba - Vattagamini Abhaya (104 - 77 BC)

When all this in-fighting between the sons of Saddha Tissa become so violent, and when Thulatthana was slain by Lanjatissa, the queen mother fearing for the life of the little

boy Valagamba fled away from Anuradhapura to a distant village. Both mother and son lived a difficult life till Valagamba was almost a 16 years old teenager. When Maharatthaka killed Khallatanaga, the Ministers and the people who loved this gentle and trusting King Khallatanaga went in search of Valagamba. Having found him brought him back to Anuradhapura. He fought Maharatthaka killed him and became King. He married his brother's wife Anuladevi and adopted the small Prince Mahaculi as his own son.

He had hardly set himself up as King he found a rebellion in the South on his hands. In Nakula a place in Ruhuna, there was a Brahmin called Tissa 'or Teeya' He was so boastful and obnoxious people called him 'Candala' Tissa. He demanded that Valagamba hand over the throne to him. At the same time a Tamil army led by seven generals (mentioned earlier) landed at Mahatittha. Valagamba realised that he was not strong enough to face a two - pronged attack and deal with 2 enemies, one from within and one from without. Brahmin Teeya sent Valagamba a message demanding the throne. Valagamba decided to play one against the other. He offered the Kingdom to the Brahmin if he could defeat the 7 Pandians who were marching towards Anuradhapura. Valagamba asked him to hasten or there would be no Kingdom. Candala Tissa met the generals and he was defeated. The Pandians could not be stopped. The 7 battle hardened warriors met Valagamba's army at Kolombahalaka with obvious results. Valagamba decided to retreat. He fled carrying Anuladevi, his brother's wife who was heavily pregnant, his own Queen Somadevi, Mahaculi the brother's son. He realized that his only refuge lay in instant flight.

When they were passing the Jain Temple, Giri the head of the establishment had shouted loudly "The great Black Lion was fleeing". The fleeing King heard Giri's words. He vowed then and there that when he came back to power, he would flatten this Jain temple and build a Buddhist shrine in its place.

The King had to slow down the chariot as it was overloaded. There was nothing they could do and Somadevi realising the situation offered to get off the chariot. This was a poignant moment. The King gave her gems and amidst much wailing on the part of Anuladevi and son set her down near the Giri temple. She hid behind some bushes. Unfortunately a Samanera came to relieve him self without seeing Somadevi. Somadevi to save him from embarrassment stepped back on to the path of the on coming Pandyan soldiers. They promptly took her to their general. He was fascinated with her beauty. He commanded the soldiers to took further afield saying that the King could not be far away. Somadevi saw the situation at a glance. She wanted to divert him as the King was uncomfortably near. She let the commander think that she too was interested in him. She gave him some gems and the commander decided that she was a worthy prize and proceeded to Matota. Another had the miraculous Bowl Relic of Lord Buddha. He too decided that it was a sufficient prize for him. He too left for Mantota. It was now down to 6 commanders. Another commander was quite satisfied with lord Buddha's bowl relic. He too went back leaving 5 pandyans behind.

Valagamba at first hid in Vessagiri forest. This was too close for comfort. He was helped by Rev. Mahatissa. There, from Vessagiri he went to a place called Sila-sobha-kandaka

and from there to Matuvelanga near Samangalla. He met yet again his former benefactor of Vessagiri, Rev. Mahatissa, who took him to a house of a local chief Tanasiva. For about 14 years he lived there but he had to kill Tanasiva as result of a quarrel between Anuladevi and Tanasiva's wife. The ultimate result of this was that he had to reveal his identity. All the while Vattagamini was training the youth of this area. He also gathered round him 8 followers noted for their heroic exploits. Vattagamini appeared to have gone to Ruhuna.

At Akasacetiya to the East of Mahagama another incident occurred which was a set back. The King and the Queen were climbing up the narrow stairway leading up to the Cetiya. One of his generals Kapisisa by name was coming down after this daily ritual of sweeping and cleaning the place. There was no room for both parties to pass. Kapisisa sat down to give way to the royal couple. The King was enraged that the general did not prostrate himself before royalty and struck the warrior down with his sword. The other generals heard of this incident and left the place in a body.

It took all of Mahatissa's wit to persuade the warriors to be reconciled with the King. At this time out of the 5 Pandya generals, 4 were dead, killed by each other. The last one Dhatiya was defeated by Valagamba and at last captured the throne he had lost.

Once restored to power, the King showed his gratefulness to one of his benefactors Kuppikala Tissa Thera by building Abhayagiri Viharaya at the site of the Jain monastery Giri keeping to his early promise. During the rule of the Pandyan generals there had been a famine. This was mentioned

in the Wamsa- katha and the Pali documentaries. It was very severe and was called Baminitiya saya. Later the Abhayagiri Vihara becomes the chief place of another Nikaya. The 1st schism occurred and it was called Dharamaruci Nikaya. During this time Tripitaka was put down in writing at Aluvihara in the Matale district according to Mahawamsa and Nikaya Sangrahaya.

Valagamba had not forgotten Somadevi. He built Somarama. 7 of his ministers too built Viharas. They were Dakkhina Viharaya, Mularokara Viharaya, Saliya Viharaya, Pabbatharamaya, Tissamaharamaya are some. Vattagamini Abhaya, like Dutugamunu had to face many obstacles. He had to save the country from the foreign yoke. The rebellion of Brahman Teeya, facing 12 years of famine were difficulties Dutugamunu did not have to face. Kavantissa had already laid the foundation for Dutugamunu to use as a spring - board. It was easy for Dutugamunu to fight Elara while Valagamba had no such help. He had to lay the foundation all by himself. Dutugamunu built Ruwanwelisaya and Mirisawetiya stupa. Tripitaka was written down during the period of Valagamba. There fore he was not second to Dutugamunu. He concerted a large number of rock caves, in to habitable abodes for Bhikkus by cutting drip ledges. He reigned for 14 years. During the latter part of his reign, the peace was shattered by Naga, son of Vattagamini, who led a rebel's life which earned him the name Cora naga. Vattagamini died in 77BC in the 12th year after his restoration to the throne. Vattagamini was followed by his nephew (stepson) Mahaculi Maha Tissa. Vattagamini was held as an embodiment of that God, one Lokapala.

Maha Culi Maha Tissa (77 BC - 63 BC)

He was a very pious King. So pious was he that he used to earn his living working to give alms. Not content with this the King spent the next 3 years doing hard manual labour at a sugar-mill in Sonagiri (Gold Mountain) a place North East of Kurunegala. It was still known as Rangala. The wages he received was in lumps of sugar which he gave along with other gifts as alms. He built at least 5 Viharas such as Abhayagallaka Vihara, Digabhahugallaka Vihara, Jalagama Vihara, Mandavapi Vihara, Vankavuttagalla Vihara. Even though his reign was peaceful, there were occasional disturbances by his cousin Cora Naga. Mahaculi died after a reign of 14 years leaving behind a queen who later became a nun and he had two sons Kuda Tissa and Kutakanna Tissa. Number of inscriptions containing his name have been discovered in various parts of the Island. On the demise of Mahaculi, Cora Naga ascended the throne.

Cora Naga (63 - 51 BC)

Cora Naga was a rebel. He ascended the throne on the death of the saintly Mahaculi. He destroyed 18 Viharas wreaking vengeance on those who has refused refuge during his evil days. In various other ways he showed that he had no respect for religion and its priests. He was the worst Sinhala King the country ever had. He ruled for 12 years. His career was cut short by his own Queen Anula who gave him poisoned food. She was a cruel, licentious consort. She was in terms of illicit intimacy with a palace guard named Siva whom she hoped to raise to the throne.

King Kuda Tissa (51 - 48 BC)

Anula found her plans thwarted by Mahaculi Maha Tissa's eldest son Kuda Tissa. He seized the throne and made himself consecrated as King. He made a blunder which cost him his life. He allowed Queen Anula to poison her husband but he did not realize that she had ambitions with regard to the throne. He also thought that she was occupied in her infatuation for her Palace guard Siva.

Anula was only biding her time. She was not strong enough to use an armed force. If she started raising an army, the King would have learnt of it. Therefore she remained passive for the time being. But at the end of 3 years her plans were ready, to strike a blow at Kuda Tissa. She used her old weapon, poison, to kill the King. Kuda Tissa had ruled 3 years.

Queen Anula (48 - 44 BC)

Once the King was murdered. The rightful heir to the throne, the younger son of Maha Culi Maha Tissa fled from the palace and took refuge in a monastery, become a monk to save him self from the clutches of this licentious woman.

Anula consecrated her self as Queen of Sri Lanka with Balat Siva, the ex-gate watchman as her consort. There followed a period marked by insatiable lust and cold blooded murder. This was the most disgraceful and horrible period in ancient Sinhala history. She was shameless but a woman of iron will. She was bold enough, even to murder to achieve her purposes mainly to satisfy her desires. Poison was her weapon. She used it to remove any obstacle in her path.

She had already murdered two Kings, Cora Naga her husband and Kuda Tissa her nephew. Now that she was the Queen she had one paramour after another, whom she elevated as consort each in turn for a brief period to be her husbands and Nagara Guttika (or Governor of the city) It was an orgy of poisoning. The nation looked on with horror as they did not have a strong man to lead them to take necessary action. Siva was poisoned after one year and two months. Anula by now had fallen in love with a Tamil carpenter named Vatuka. He was made Nagaraguttika. After one year and 2 months, he too was poisoned and his place filled by Darubhatika Tissa a wood - carrier. He lasted one year and one month. He was recorded to have built a bathing tank in Mahamegavana park. He was replaced in her affections by the Purohita, a Brahmin named Niliya. He lasted a very short term for he was poisoned at the end of 6 months.

Victims	Description	Relationship	Period of Association with Anula
1 Cora Naga	King	1st husband	12 years
2 Kuda Tissa	King	Nephew	3 years
3 Balat Siva	Palace guard	2nd husband	1 year 2 months
4 Vatuka	City Carpenter	3rd husband	1 year 2 months
5 Darubhatika Tissa	Wood carrier	4th husband	1 year 1 month
6 Niliya	Purohitha	5th husband	6 months.

Some chronicles, Pujavaliya and Nikaya Sangrahaya, says that there was a 6th husband, an astrologer named Vasati who was also poisoned. She however undertook to govern the

city single handed. The people woke up from the shock they had sustained for 4 years. They clamoured at the gates of the monastery where Kuta Kanna Tissa yielded to their pleas. They insisted that he should rid the Island of this disgrace to Sinhala woman hood and a danger to the country.

Casting aside the robes of a priest. He headed a force, put the infamous Anula to death by setting fire to the palace in which she lived a dissolute life. Anula's army too joined that of Kutakanna Tissa. They poured into the various apartments. Anula in a desperate attempt to escape was cut to pieces by Kutakanna himself. She had ruled single handed for 4 months and along with her husbands for 3 years and 11 months.

King Kutakanna Tissa (Makalan Tissa) (41 - 19 BC)

The accession of Kutakanna inaugurated an era of peace and prosperity. After the immediate cremation of Anula, Kutakannatissa built for himself another palace not far from the old one. There is nothing important to record but he built a stone thupa in Mihintale and planted a Bo- tree. Also he built a great structure for the Uposatha festival. On a plot of his family land he founded a nunnery named Dantageha for his Mother who herself had become a nun during the days he was a monk.

With regard to public work he constructed 2 big tanks, the Ambadugga and Bhayolumppala and a canal called Vannaka in the region between Amban Ganga and the Mahaveli Ganga. In the same locality he founded the Pelagama (Telagama Vihara) In Anuradhapura he laid out a park named Padumassara

Park. He was the first Sinhala King who had previously become a monk. He was succeeded by his two sons Bhathikabhaya and Mahadathika Maha Naga respectively.

King Bhathikabhaya (22 BC - 6 AD)

Bhathika Abhaya was one of the most pious rulers of ancient times. (He was on the throne when Jesus Christ was born in a manger at Bethlehem in far away Palestine). One of the King's usual haunts was Ruvanveliseya. The plat form of the Stupa to the parasol on top was plastered a sweet smelling unguent four fingers thick in which flowers were carefully embedded by their stalks so that the whole Thupa looked like globe of huge bouquet of flowers. Another instance of his piety was that he commanded that the Cetiya be covered with flowers from top bottom. He made a water offering by pouring quantites of water brought from the Abhaya wewa by means of machines. This needs more research as it is the first authentic record of employment of machines for drawing water during the time of the birth of Christ but in Sri Lanka.

Bhatika Abhaya is said to have sent envoys to a country named Romanukha (the Roman Empire) and got down coral with which a net was made to cover the shrine. He made various offerings to Ruwanveliseya. Bhatikabhaya himself went to Ruwanveliseya 3 times a day, regularly, for devotional purposes and there set an example to most of the people. His gifts to the Sangha were lavish. He provided food to all Sangha by tickets (salaka). These places were set apart and were named Cittupathana pasada. Maniupathana pasada, Mucalupatthana

pasada, Paduma house and the Chattapasada. He repaired Lovamahapaya, built a hall called Uposatha - hall in the Thuparama. He gifted considerable land to a number of Viharas for their maintenance and for the repair of Cetiya. He laid out a number of parks round the City. He abolished the tax which had been given to the Kings own personal and private use. Like Dutugamunu before him, for each year of his reign Bhathikabhaya held Vesak festivals which were marked by lavish alms - givings. He reigned for 28 years.

King Mahadathika Maha Tissa (6 AD - 18 AD)

On the death of Bhathikabhaya his younger brother Mahadathika Maha Tissa was consecrated King. He began by building Ambattala Dagaba which is said to have marked the exact spot where Arhat Mahinda stood when King Devanampiyatissa first saw him.

A headless and armless statue near the Dagaba, and facing it, is traditionally said to represent King Devanampiyatissa. This marks the position of the king. The head was later found with a turban and jewelled diadems, the ears were adorned with pendant earrings. He also made the great "Girihanda Offering". He also built Chulanaga Pabbata Vihara in Rohana, Kalanda Vihara in Rohana, Mandavapi Vihara, Maninaga Vihara in Rohana, Pasanapadika Vihara, Samudda Viharaya on the bank of Kumbukkan Oya in Rohana. He gave lavish gifts to the Sangha, monks and nuns. Like his brother and predecessor, he took delight in laying out parks round the city of Anuradhapura. The sweet smelling flower trees he chose

were Sinidda, Bolidda and De saman, Hopalu (Jonesia Asoka), Dunuke (champak) Na (Iron wood) and domba (inophyllum).

This King reigned for 12 years. He left behind him a daughter and 2 sons. The sons were Amanda Gamini Abhaya, Kanirajanu Tissa. Mahadathika Maha Tissa was succeeded by his son Amanda Gamini Abhaya.

King Amanda - Gamini Abhaya (18 AD - 28 AD)

According to family tradition of piety. He was a generous patron of the Sangha. He gave alms - bowls filled with the fruit called 'amanda' or 'flesh - melons'. Thence forth he was known as Amanda - Gamini Abhaya. He erected a second roof over the existing one at Ruwanveli Cetiya. He laid out at the compounds of Thuparama and the Brazen palace (Lovamahapaya) He built the Rajatalena (ridi) Vihara near Ambathakola cave, where Dutugamunu found a deposit of silver. A tank was made in Magama named Mahagamendi tank and bestowed it on the monks of the Dakkina Vihara. At Lovamahapaya as well as at the Uposatha house of the Thuparama, He made an inner courtyard, an inner verandah and a beautiful pavilion adorned with precious stones.

He was an environmentalist. He cared for animals. He was a ruler who followed a policy on non-violence. He prohibited killing of animals in the entire country. He planted trees wherever possible and encouraged the people to grow, mostly fruit trees. He repaired a number of temples and tried to be a righteous king. Amanda Gamini was killed by his own brother Kanirajanu Tissa and ascended the throne in 30 AD.

He left behind a son Prince Culabhaya and a daughter Princess Sivali.

King Kanirajanu Tissa (AD 28 31AD)

He was irreligious and cruel, the slayer of his brother and he was not popular among the Sangha. By this time a lot of indisciplined monks had joined the Order and the King was worried. He made the Pohoya geya of Chetiyagiri Vihara into a court of law. The irreligious monks got angry with the King. They thought of taking revenge. About 60 monks conspired against the King, who wreaked instant and terrible vengeance on the offenders. 60 bhikkhus were charged with high treason, found guilty and instantly condemned to be flung into the caves of Kanira. This was how he got the epithet Kanirajanu (kinihiridala) Tissa, Religious ceremonies at Uposatha house were temporarily halted. Kanirajanu Tissa however could not rule long. His reign lasted for only 3 years as he was stricken by a mortal illness.

King Culabhaya (31 - 32 AD)

He was the son of Amandagamini Abhaya. The only thing he could do within his very short reign was the construction of Culagallaka Vihara (Sulgul Vehera) on the bank of Gonaka Nadi (Kalu Ganga)

Queen Sivali (32 AD / 4 months)

It was Culabhaya's sister who ascended the throne after his death. She reigned however for only 4 months. Ilanga her father's sister's son marched into the city and dethroned Sivali.

Interregnum (32 - 37 AD)

According to Rajavaliya, there had been no proper ruler for 3 years.

Ilanaga (32 42 AD)

Ilanga after having dethroned Sivali had to settle accounts with a powerful faction in the country before he stabilised his position. There were the Lambakarnas from whose ranks came the founder of the dynasty which ruled the Island for several centuries. Kings of later times, as late as the 15th century claimed to be Lambakarnas, to the princes who are said to have come from North India, with the Bodhi tree. The Sinhala form of the name lamani has been used as the equivalent of Pali Lekhaka 'scribe'. Therefore it is possible that at the time they first appear in Sri Lankan history Lambakaranas held the influential position of scribe in administration.

Ilanaga married Sivali, consolidating his position. The trial of strength between Ilanaga and the Lambakaranas began with that Prince's accession. After the consecration, it was the custom for the King to have a ceremonial both in the Tisaveva. All high dignitaries of state and members of the various services had to accompany the King. When Ilanaga came out of the water he did not find the Lambakaranas in their place. He was furious. He punished them by getting them to do manual work with Candalas as their task masters. Lambakarnas made the King a prisoner and kept in solitary confinement and administered the country themselves. Ilanga

escaped, Queen Sivalli kept her infant son, in front of the state elephant thinking that it would be a better fate than fall into enemy's hands. The elephant understood, broke into prison placed the King on his back, evading pursuers arrived to safety at Mantai and the elephant ambled back to Mayarata. Ilanaga had escaped to India. He remained there for 3 years and came back with an army to Sakkhara Sobhha.

He tarried for some time in Ruhuna. While he was there he enlarged the great Stupa at Mahagama. This was found in an inscription found on a stone pillar. After returning to Anuradhpura and regaining the throne Ilanaga wreaked terrible vengeance on the Lambakaranas. Due to the pleas of his mother, he did not behead them but he cut off their noses and toes, yoked to his chariot in his triumphal march through the city.

While Ilanaga was in India the Lambakaranas could not find a suitable successor. The Lambakarna chiefs were divided amongst themselves. They were haughty and arrogant. This did not endear them to the people. When Ilanaga returned with his queen Sivali, Candamukha Siva and Prince Yasalalaka Tissa his sons, they were made welcome. A tract of land was gifted to the villager who looked after the state elephant. At Rohana, Ilanaga became a convert to Buddhism. Ilanaga improved the Tissa weva and enlarged the Duratissa weva (Yoda weva) Ilanaga utilised the Kirindi Oya water and the over flow of Tissa weva for this purpose.

The chief of the Lambakarana's decided to fight Ilanaga. The two armies met on the field of Hankarapitti where the gate

of Kappallkhanda. It was a fierce battle. On both sides people fell. But as mentioned before Ilanaga's valour won the day. His voice acted like a spell. They hacked the Lambakarnas. They did this 3 times. Even the King was moved to pity and commanded that they were to be taken captive and not to be killed. Ilanaga marched to Anuradhapura. Ilanaga reigned for 6 years from the date of his return from exile. He was succeeded by Candamukha Siva.

Candamukha Siva (44 - 52 AD)

Candamukha Siva was the first boy-King of Sri Lanka. He was just 10 years old when he ascended the throne. The administration was practically directed by his mother Queen Sivali. Shortly before he died, when he was about 17 or 18 years old he married a Tamil Princess (Damiia Devi) who was pious. His alliance maybe a part of a treaty made by Ilanaga who was helped by South India to regain his throne. He constructed a tank where a village Manikaragama which was given to his Queen for her maintenance. She transferred her water revenues to the Vihara. Candamuka Siva was slain by his younger brother Yasalalaka Tissa, at a water festival.

Yasalalaka Tissa (51 - 59 AD)

He was 17 years of age. He was a boy in thought as well as in deed. The guilt of his brother's blood which stained his hands did not bode well to the popularity among his people. His reign was brought to a sudden halt which illustrated his boyish temperament. The Door-Keeper to the throne room

was a youth named Subha (son of a gate - watchman called Datta) who bore a remarkable resemblance to him. Yasalalaka Tissa, Noting this likeness decided to play a practical joke on his ministers of state. The King got Subha to dress himself like the king and to be seated on the throne while he himself put on the guards clothes and turban stood in the door - keepers place. The Ministers came in and as they prostrated themselves in the customary manner to the King, Yasalalaka Tissa burst out in laughter. Imagine the chagrin of the dignified elderly ministers. It was a silly joke but unworthy of a King. This joke was played several times.

One day the joke had a grim end. Subha who was on the throne showed anger and cried out "How dare this guard laugh in my presence" No one disobeyed when the King ordered the laughing guard to be executed. Yasalalaka was no more. Subha succeeded in capturing the throne. Yasalalaka was the last of the dynasty which belonged to Devanampiyatissa, Dutthagamani and Vattagamini. Yasalalaka Tissa caused the extinction of his dynasty by his proneness to silly practical jokes.

Subha (59 - 65 AD)

Subha was now King of Sri Lanka. The saying "Uneasy lies the head that wears the crown" fitted him. He knew that people will not always tolerate a common usurper. He therefore relied heavily on his army to keep his position. He wanted to win over the Sangha. He gave lavish alms. Near Uruwela he built the Valli Vihara. On the bank of Mahaweli near Kacchaka he built Nandigamaka Vihara and in the East

Ekaduvara Vihara. Both at Abhayagiri and Maha Vihara he built a beautiful row of cells named Subharaja.

Even during Yasalalaka Tissa's time there was a prophecy 'One named Vasabha shall be King' Subha tried to trace the person with no result. Subha resolved upon a course of action strangely similar to that which 60 years before King Herod in far away Palestine decreed in regard to the new born children of Bethlehem. Those whose name was Vasabha should be slain.

Vasabha (65 - 109 AD)

The commander of troops had with him a nephew, whose name was Vasabha. He was of the Lambakarana clan, closest surviving relative of the Royal Sinhala dynasty. When King's edict became known the commander out of loyalty to the king decided to surrender his nephew. The wife of the Commander, Pottha found a method of affecting Vasabha's escape she found no way of warning Vasabha earlier. She made her husband's betel bag without chunam in it. She knew that on the way the commander would need a chew of betel and missing the necessary chunam would probably send his nephew to get it back for him. A few moments later Vasabha came running back for the chunam, the good woman, warned him of the danger that awaited him at the palace, handed him a purse containing a thousand Kahapanas with which to start his career. The bhikkus of the Mahavihara assisted Vasabha at this stage of his career. Vasabha fled to Ruhuna and was able to gather a following with which he began his career at first as a bandit. He harried the out - lying regions of the Kingdom, then when he was strong

he marched to Anuradhapura. In this battle Subha and his own uncle lost their lives. Vasabha was acknowledged all over the Island as king His maternal uncle's wife Pottha who helped him was consecrated Queen.

His inscriptions have been found in Magama, Vallipuram in Jaffna as well as in Anuradhapura. None refer to his parentage but his son and grand son trace their descent from him. Now Vasabha's accession was a danger to Subha's daughter, the Princess Mahamatta, She was living in a brick layers house as his daughter. During his long reign of 44 years, the kingdom was at peace and he devoted his time to religious and public works. He repaired many dilapidated Viharas, founded new ones, made liberal donations to the Sangha and celebrated festivals. He constructed eleven tanks and 12 irrigation canals for the promotion of agriculture. He raised the city walls. He built a new palace within the city and laid out gardens and baths which were supplied with water through underground tunnels. The most famous is the one to the bath at Ranmasu - Uyana next to Tissa wewa close to Isurumuniya.

He built many tanks and canals such as Aggivaddhamanaka - vapi, Cambuti - vapi, Cayanthi - vapi, Kali - vapi, Kohala - vapi, Kolombagamaka - vapi, Mahamikkavatti - vapi, Maharametti - vapi, Vaha - Vapi. Some chronicles attribute to Vasabha the construction of Alavadunne, Nitupatpana and Vadunne tanks.

He also built Anurarama Vihara, in the courtyard of the sacred Bo-tree he made 4 beautiful statues of the Buddha and later a temple to house the images. On a side queen Pottha

built a thupa and a temple. Vasabha restored chatussala. He built ten beautiful thupas at the Chittalakuta vihara first constructed by Kavan Tissa. Galambatittha vihara, Isurumuniya where he built an Uposatha house. At Kumbigallaka Vihara he built an Uposatha house. Mahavalligotta Vihara was built for a bhikku of the Valliyera Vihara. Where he was given shelter at the Maha Vihara he built a row of cells facing the west. He also built Mucela Vihara and Thuparama.

During the years that Vasabha was doing meritorious deeds, Subha's daughter was growing into a beautiful maiden. One day while taking as usual her "father's" lunch she came across an ascetic who was in the "nirodha" state of worship - a trance which normally ended in death after the seventh day. Mahamatta fed the man with the food she was taking for her father. She saved the ascetic's life for the moment, went back home, prepared another meal and took that to her father. He asked her the reasons for her delay and when she explained she was told to feed the ascetic till he came out of his trance. At last he regained consciousness the princess was ready to feed him. He looked at her fixedly and slowly said. "When Royal rank has fallen to thy lot, then bethink thee O maiden, of this place" and then he fell back dead.

A few years later, Vasabha's son Vankanasika (Aquiline nose) Tissa had come of age and the kingdom was being searched for a fitting wife for him. They had heard of this beautiful maiden at the brick-layers house. The brick-layer showed the mantle of the late King with his seal on it and conformed that Princess Mahamatta was indeed the daughter

of the former King. Vasabha lived to see the birth of a grand son Prince Gajabahuka Gamini.

Vankanasika Tissa (109 - 112 AD)

Vankanasika was so named because he had a crooked nose. He built the Mahamangala Vihara on the bank of Gona Nadi. His consort Queen Mahamatta started collecting money to build the promised Vihara. Before she could think of building, her husband died in the 3rd year of his reign. During his reign the Chola King landed on his island and carried away 12,000 prisoners. It could be surmised that Vankanasika Tissa may have died during this encounter.

Gajabahuka Gamini (112 - 134 AD)

When Gajabahu the son of Vankanasika Tissa, ascended the throne, he apparently knew nothing of the Chola attack which had occurred during his father's reign. There are various inscriptions that have come to light of Gajabahu (one of which is in the Colombo Museum) A Tamil poem composed about the 6th century mentions Gajabahu who was present at the capital of Cera. King Cenkuttuvan on the occasion of a temple being consecrated to the Goddess Pattini. He is also mentioned that Gajabahu established a temple for that goddess in Sri Lanka.

Pujavali states that during Gajabahu's reign he crossed over to the sub- continent, overawed the Chola King and brought back the Sri Lankan men who were held as prisoners and made to labour on the Kaveri. This story is full of incredible

details. Gajabahu is said to have walked across the Palk strait by beating the water with a huge iron mace. He took with him one companion a giant named Nila. The exploits credited to him in Chola country matched that of 'Rajavali' written later further embellished the story. Pattini cult is mentioned only after him. But the fact that a Tamil poem 500 years after his time, singled out Gajabahu's name, indicates that his fame had reached South India. King Cenkuttuvan mentioned in the poem was a contemporary of the Cola King Karikala who is said to have constructed the dykes of the Kaveri river, by Kings whom he had subdued. Therefore it can be assumed that Karikala and Cenkuttuvan were rivals. Gajabahu when he invaded India to get his people working under Karikala, would have found a friend in Cenkuttuvan of Cera. Pujavali also records that Gajabahu took effective measures of guarding the coast of Sri Lanka to prevent any hostile action from South India, which would mean that he developed the naval powers of his kingdom. The name 'Gaja' bahu (elephant arm) is quite uncommon in Sri Lanka. It could be a fact that he really earned it by prowess in war. So a Cola incursion during Vankanasika Tissa and a victorious counter invasion by Gajabahu must have taken place.

Gajabahu brought 12,000 Cholas to Sri Lanka. They were settled in Alutkuruva, Egoda - tiha, Harasiya pattuva, Hevaheta, Megoda - tiha, Pansiya - pattuva, Tumpane, Udunuwara and Yatinuwara. His own men were sent home as free men to their respective families. He was presented with the bowl relic taken away during Vattagamini's reign, along

with the jewelled anklets of the Goddess Pattini. During his reign he helped his mother to build Matuvihara. The mother bought the land and constructed the monastery buildings while Gajabahu built the thupa and presented the necessary lands for its maintainance. He also raised the Abhayaguttara - thupa of the Abhayagiri vihara and constructed Gamini - Tissa tank. To Mirisavetiya he added a mantling. He built the Ramuka Vihara, and in the city he built a hall which was named Mahejasana - sala. He built the Vadamanaka tank which he granted to Buddhist priest hood at Thuparama. Gajabahu married the daughter of Mahallaka Naga the Commander in chief of his army. He had no children. He ruled the country for 22 years. He is also called Gajabahu Gamini Abhaya, Devanampiya Gamini Abhaya or simply Gamini Aba.

King Mahallaka Naga (134 - 140 AD)

Gajabahu died leaving no son. Gajabahu's father - in law ascended the throne. During his reign of 6 years he built Dakapasana Viharaya, Gajabahuka Viharaya, Gothapabbatha Viharaya, Selapabbatha Viharaya, Sejalaka Viharaya, Tobbala - naga - pabbatha Vihara. About 2 1/2 miles South west of Anuradhapura not far from Kurunegala, there is today an old tank called Ratmale wewa. close by there is a four line inscription engraved on a large slab of rock King Mahallaka Naga records on a gift by him of gruel, (Kenda) rice and clothes to 20 monks residing at Viharabijaka, Mutigutika and Parivataka monasteries.

King Bhatika Tissa (140 - 164 AD)

King Bhatika Tissa son of Mahallaka Naga ascended the throne. He ruled for 24 years but he did nothing noteworthy. His record of religious and public works were meagre for a King who ruled for a quarter of a century. He built only Bhatika Tissa Viharaya, Gavara Tissa Vahara, Maha gamunu wewa Randhakandaka vapi. He also built a wall round Maha Vihara and an Uposatha house in the Thuparama. He gave alms lavishly to monks.

King Kanittha Tissa (164 - 182 AD)

The younger brother Tissa ascended the throne. During his 18 year reign he built a number of religious edifices, such as Abhayagiri Vihara - he built a splendid structure called Ratnapasada for a priest named Mahanaga in the Abhayagiri premises, Ambattala thupa, Anulatissa Pabbata Vihara, Bhutarama Vihara, Dhakkina Vihara, Dubbala-vapi-Tissa Vihara, Kalyamika Vihara, existing boundary of Mahamega Vana was disturbed to build an additional refectory for the Dhakkina Vihara. a pirivena Kukkutagiri peta was built fully furnished and equipped for the use of Maha Vihara monks, Mandalagirika Vihara, Manisoma Vihara, Nandatissa Niyelatissaarama, Pilapitthi Vihara, Raja maha Viharaya, Ramagonaka Vihara. He left behind 2 sons Khujja Naga and Kunca Naga. When Kanittha Tissa died his eldest son succeeded him.

King Khujja Naga (181 - 184 AD)

He ascended the throne with the demise of Kanittha Tissa his father. Khujja Naga was another of the ancient Kings

of Sri Lanka to be murdered by his own brother, in the 2nd year of his reign.

King Kunca Naga (184 - 185 AD)

He murdered his own brother and ascended the throne but he ruled for even a shorter time. During his reign people suffered from a famine called Ekanalika famine (single nali measure). But the King kept the sangha supplied with alms. This was partly as a religious intercession and partly to placate the sangha, whose good - will he had forfeited when he murdered his brother.

King Siri Naga (185 - 204 AD)

A few months later Siri Naga who was commander of the army raised the standard of revolt marched to the capital with a well equipped army forced Kunca Naga to flee and ascended the throne. According to Mahawamsa he was Kuncanaga's brother - in - law. Pujavaliya gives another version, that is Siri Naga was a cousin of Kunca Naga. It can be inferred that Siri Naga was a son of Bhatika Tissa. He ruled the country wisely and well. He won the popularity by remitting a tribute which had been levied from every family throughout the land for the personal use of the King. He did numerous religious works such as building a gilded parasol over Ruwanveli saya. He built up the Brazen palace upto 5 storeys. The steps at the 4 entrances leading to the Sacred Bo-tree was restored. He too gave alms lavishly. He ruled for 19 years.

King Voharika Tissa (204 - 226 AD)

For the first time in history of the Island this King made a law that set aside bodily injury, mutilation as a penalty. For this he becomes known as Voharika Tissa or Tissa the just. He was liberal towards religion and spent lavishly on embellishing monasteries and shrines. The King spent a lot of money freeing bikkhus from liabilities and so enabled them more easily to attend to the spiritual wants of the people and in other ways to promote the cause of religion.

In this reign Vaitulya - vadins began to be heard of. Mahavihara did not welcome them. They appealed to the King who sent a minister Kapila 'who was versed in all sciences' to inquire in to the doctrines of the Vaitulya-vadins. Kapila pronounced that their doctrines were not consistent with the words of the Buddha. The King consigned their scriptures to flames. Ultimately Voharika Tissa came to a sad end. His younger brother Abhayanaga was implicated in an affair with the queen. The King heard of this and fearing his wrath Abhayanaga fled. At the port of Bhallatittha he planned to capture the throne for himself. He used a singularly cunning plan, with the cooperation of his maternal uncle, at Bhallatittha he pretended to be angry at Subhadeva. With Subhadeva's permission, Abhayanaga cut off his hands and feet. In this mutilated condition, Subhadeva came to the King. Before Abhayanaga left for India he called his pet dog and killed him. When he was dying the dog lay faithfully at his feet, he wished his followers to be like the dog. In spite of the mutilation the King entrusted him with affairs of responsibility. Subhadeva let it be known that he was acting on the instructions of the King.

Subhadeva oppressed the people and introduced corrupt methods of administration, with the result that the love and respect which this subjects hitherto had towards Voharika Tissa disappeared and their loyalty was undermined. When a spy of Subhadeva wanted to convey to Abayanaga the good news that things were ready. When Abhayanaga marched towards the Capital with a South Indian army, the discontented people did not want to fight with Voharika Tissa, he attempted to escape on horse back, along with his son Siri Naga and the Queen who was the cause of all his misfortune, Abhayanaga killed him.

Voharika Tissa according to 'Mahawamsa' decreed that this book should be read by the public. He gave lavishly to the priests. Of bhikkus to whom he showered favour was firstly, Thera Deva who dwelt in Kappacagama Vihara. He repaired at great cost all the temple buildings. Out of respect for Rev. Maha Tissa of Ruhuna he commanded that he be given alms. A parasol was made for Abhayagiri Vihara and Tissaraja pavilion was built within its boundaries. Anurarama an Uposatha house, new walls were added to Dhakkina Vihara, parasols to Dhakkinamula, Issararama, Kalyanika, Mahagamanaga, Mahanagatissa, Mahiyanganaya, Viharas. A new wall was built for Issaramana, Maricavatti, Mulanga - senapathi, Sattapannaka pasada and Tissa Vihara.

King Abhaya Naga (226 - 234 AD)

After having murdered Voharika Tissa he ascended the throne. Son of Voharika Tissa escaped to Ruhuna. Abhaya Naga

married Voharika Tissa's Queen Consort. He ruled for 8 years. The King sought to conciliate the Sangha. He gave clothes as gifts to all the priest costing him great deal of money. He also set up a stone wall round the Sri Maha Bodhi and a Pavilion in the courtyard of Lova Maha Paya. In spite of all the harassment and murder he ultimately turned out to be an able and a good ruler. His eight years of rule was uneventful. He had no son to succeed him.

King Siri Naga II (234 - 236 AD)

Siri Naga, son of Voharika Tissa had taken refuge in Rohana. He hastened to the Capital and ascended the throne. All the religious works were centred round the Sri Maha Bodhi. He restored the wall round the sacred Bo - tree and built the Hansawatta. He reigned for only 2 years and left behind a young son Prince Vijaya who succeeded him.

King Vijaya II (236 - 242 AD)

King Vijaya II, Siri Naga II's son reigned for 6 years. We are left to assume how Sanghatissa, Siri Sanghabo and Gothabhaya came to be in Anuradhapura from Mahiyangana and how they came to be elevated to what they did become later. Whatever the reason, come they did, creating a break in the dynasty according to Mahawamsa on the way 'from Mahiyangana these 3 young men passed by the Tissa weva. There was an old man who had the gift of prophecy seated by the edge of the bank. He cried out at the sound of their footsteps.

“The ground bears three Rulers of the Earth”

Gothabhaya was walking last and had heard the words. He turned back, approaching the man, and asked him the meaning of his utterance. The man's only reply was to repeat the prophecy.

“Whose race will endure?” then asked Gothabhaya.

“That of the last” was the blind man's reply.

Gothabhaya passed on as nothing had happened and joined his companions. On their arrival on Anuradhapura the Lambakarna Princes were warmly welcomed by the King and within a very short time appointed them to high Ministerial offices. Sanghatissa was made Commander in Chief. At the end of 6 years there arose serious trouble. Gothabhaya's mind harked back on the blind man's prophecy. Hoping to expedite the day of his own elevation he plotted treason and conspiring against the King with Sangatissa, surprised Vijaya in his palace one day and murdered him.

King Sangatissa (242 - 246 AD)

Sangatissa who was the oldest of the three ascended the throne. He reigned for 4 years. Like all Kings who made their way to the throne by committing murder, sought to placate and win the good will of the priests who were very powerful gave lavish gifts to the Order and by other works of religious merit.

Having heard that Thera Mahadeva of Dambahalaka Vihara who spoke of the Merits of a gift of rice-gruel the King at once ordered a regular distribution to the monks at the 4

gates of the city, of an abundant and well prepared gift of rice-gruel. He spent large sums of money on the improvements to the Ruwanwelisaya. At first he set up a parasol, gilded it, then he placed a precious ring crystal upon the spire. In the middle of the 4 suns, he fastened 4 great gems and at the consecration of the Chaitya, he distributed the 6 garments to some 40,000 priests. Sangatissa was in the habit of going on holiday accompanied by the women of his household to Pacina dipaka to eat jambu fruits he was very partial to. This Island had luscious jambus. But the King's visits became a strain on purses of the people. It also upset their daily routine of life. At first they welcomed the King and his people but later they were exasperated beyond measure. They poisoned the fruits of the King's favourite jambu tree. The King came, ate the jambu and died instantly.

King Siri Sangabo (246 - 248 AD)

Upon Sangatissa's death, Gothabhaya remembering the prophecy offered the throne to Siri Sangabo who declined the honour thrust upon him. He was the son Prince Abhayaseela and Princess Devugon. He remembered the old adage “uneasy lies the head that wears the Crown” He was a meek and a humble man who did not care for power nor riches. The priests somehow persuaded him to take over the mantle of the King. He was very reluctant, but because he could not refuse the Sangha he ascended the throne. One of his first acts was to build a salaka house within Maha Vihara grounds.

Sangabodhi was a simple man. He not only observed the 5 precepts but followed them to the letter. It was not an easy task to rule a country and be saintly as well. Being involved in religion and its tasks made Sangabodhi neglect the affairs of state. One of the most serious problems was an increase of crime and criminals. The King was very lenient with them. When they were brought to justice the King secretly released them. The King hung naturally dead people in their place.

In this way he tried to stick to the 5 precepts. The principles of religion conflicted with the principles of good government. The King to whom religious merit was more important than state policy, he unhesitatingly sacrificed the latter for the former. Crime therefore increased. To add to the sufferings of the people, a long continued drought threatened the country. This disaster was followed by a pestilence which hit the country. This was brought supposedly by Rattakshaka - Red Eye. 'Elu Attanagalu Wamsaya' goes into great detail about King Siri Sangabo. This was averted by stringent fasting by the King. There were bali offerings throughout the country. Meanwhile Gothabhaya was getting impatient. He fled to the North and gathered a harum - scarum army and raised a standard of revolt, knowing that the King would not offer resistance. Taking only his water strainer the king fled Anuradhapura.

King Gothabhaya (Meghavannabhaya) (248-261 AD)

Gothabhaya ascended the throne. He was trying to evolve some order out of the chaotic state that Siri Sanghabo's

lax rule had created. In the meantime Sanghabo had travelled all the way to Attanagalla, a very arduous journey. He began his meditations in undisturbed isolation. Gothabhaya was a worried man. He did not want to be looking over his shoulder for the rest of his life. He posted a reward for the head of Siri Sanghabo. This resulted in the deaths of a number of look-alikes, as the reward was great. In most cases the mistakes were detected and the murderers had to forfeit their heads.

Far away close to Attanagalla lived a miserably poor woman. Having heard of the bounty on Sanghabo's head, nagged her husband to look for the King. Albeit very reluctantly he decided to go if only to escape the nagging. The wife made him a parcel of rice and a curry of sprats to appease his hunger on the way. He soon approached Attanagalla. By a pond between two overhanging rocks he noticed an ascetic in deep meditation. He approached the ascetic who inquired about any news from the capital. The man explained while the King listened patiently. The King came to a decision. He told the man "let us partake this meal" He shared the meal the poor man had brought.

After the meal, he told the man "I am King Sirisanghabo. Take my head and give it to King Gothabhaya and get your just reward" The man was dumb-struck. He did not want to harm the King and fled, but The King called him back and with determination bound a cloth round his neck and tightened it severing the head. He had died to enrich a poor man and also to stop unnecessary killings in the country. Later generations considered him to be a role model of what a Buddhist King ought to be. Sinhala Kings from the 7th Century up to the

12th Century assumed his name as the throne name alternately with Meghavanna. His Queen who had been roaming all over looking for him had fallen into a pond later called Nivam Pokuna close Siri Sanghabo's body. She had drowned. There is a tradition that Hattavanagalla is the present Hatthakutchcha temple. This is more plausible.

Gothabhaya reigned for 13 years. In an inscription it was mentioned that he was the son of Sirinaga II, a half brother of Vijaya II. After cremating the two bodies he built the Hatthavanagalla Viharaya. Gotthabahaya also built a vata-da ge over the ashes of Sirisanghabo. The king gave lavishly to the Sangha to ease his conscience like the other Kings guilty of almost murder. During this period dissension rose amongst the Sangha. Vaitulyans raised their heads once again. They found a following at Abhayagiri. A faction headed by Ussiliya Tissa came over the Dhakkina Vihara. The King took the side of the Orthodox monks and adopted severe punishment against the Vaitulyans. Sixty of them were branded and exiled. They found asylum at Kavirapattana in the Chola country. A pupil named Sanghamitta saw these brand marks on the back of his teacher while bathing and learnt what happened. He decided to avenge what he believed, the wrong committed. He came over to Sri Lanka and quietly gained favour of Gothabhaya. The King began to trust him so much that he was made tutor of his 2 sons. Jettha Tissa the elder Prince was not ready to embrace Sanghamitta's views but Mahasen become an enthusiastic pupil.

Gothabhaya gave lavishly to the sangha. He built a large number of edifices. The Ambatthala Vihara in the Cetiya

mountain was restored. At the Sacred Bo-tree enclosure a stone wetiya (wall) was built, an arched gate way at the Northern entrance, statues of stone at the South gate and also at the 4 corners of the courtyard 4 pillars with dhammacakkas were built. At the Dhakkina Vihara the uposatha house was restored. At the Brazen Palace pillars were renewed. At the Mahavihara he built a pavilion of stone and also a 'Sakman maluwa' for the priests. Manisomarama was restored, at Mirisavetiya, Uposatha house was restored. He built Meghavannabhaya Vihara where at its consecration gave 6 garments to 30,000 bhikkus. He restored the temple at Thuparama. When he died he was succeeded by Jettha Tissa

King Jettha Tissa (261 - 275 AD)

He began his reign with an act of savage barbarity. There were some nobles who refused to accompany Jettha Tissa at the funeral of his father Gothabhaya. They favoured Mahasen. Jettha Tissa arranged the procession that, Mahasen was at the head of the procession. Ministers followed next, then the body of the late King. The moment the body passed out, they closed the gate. The ministers who opposed Jettha Tissa were all slain. Their bodies were impaled around the funeral pyre. This swift but drastic action stopped anyone getting ideas to keep Jettha Tissa from being the ruler. He did not harm Mahasen. This action earned him the epithet 'cruel' 'Kakkhala'. Sanghamitta disappeared for the time being biding his time.

Jettha Tissa was not cruel to his people. He proved himself to be patron of the Mahavihara. He carried out many

works of charity and almsgiving. He bestowed Kalamattika tank for the benefits of the resident monks of Cetiya Pabbata vihara. Completed the restoration of the Brazen Palace begun by Gothabhaya. He built a new vihara. Pacinatissa - Pabbata. Offered riches such as gems to Ruwanveliseya. He also built Buddha vihara, Elugal Vihara, Mulagirigala, Munnam Vehera and Pelangiriya Vihara. He constructed the following tanks. Hambagama, Bamunugamuwa, Demateva weva, Heluggamuwa, Mahatombuwa, Pisannawa and Vadugamuwa. He died in 275 AD.

King Mahasen (275 - 302 AD)

Upon his brother's death Mahasen ascended the throne. The king welcomed Sanghamitta. Mahasen was consecrated according to the manner laid down by Sanghamitta. Mahasen was persuaded by Sanghamitta that Mahavihara priests were lax in their discipline and Abhayagiri priests were of blameless conduct. The King ordered Mahavihara priests to accept Vaitulya - vada. When they refused, he passed an edict forbidding the giving of alms on pain of 500 Kahapanas. The Mahavihara priest fled to Malayarata and Ruhuna. Abhayagiri monks seized the monasteries of Mihintale for 9 years, Mahavihara was left desolated. Sanghamitta persuaded the King to destroy Mahavihara and embellish Abhayagiri. They were helped by a Minister named Sona.

The first to fall was the Maha Vihara, then Lovamaha - paya. Some 364 colleges and great temples were completely destroyed. Their sites were ploughed and sown with (Uridh

dhal). As if the King had not done enough he had the great stone image of the Buddha removed from Pacinatissa Pabbata and had it set up in Abhayagiri. A beautiful relic hall as well as a four sided hall were added by the King. Abhayagiri was at the zenith of its glory. 9 years passed and people led by one Meghavannabhaya, Mahasen's own minister rose in revolt. A large armed force was moving towards Anuradhapura. He was also a personal friend of Mahasen's. Before the battle the two met in the night. Partook some food taken by Megavannabhaya and when the King asked why he was rebelling against him, they had a heart to heart talk. This ended a disastrous civil war.

In the meantime at Anuradhapura, things were ripe for a serious rebellion. They had heard of the reconciliation of the King and Megavannabhaya, and had undertaken the building of Mahavihara. Mahasen's favourite queen had long and bitterly grieved over the destruction of Mahavihara. She disliked the evil Sanghamitta and Sona. She had recently undertaken to restore Thuparama. One day Sanghamitta came to destroy what was being restored. A carpenter who was helping the Queen was so enraged killed Sangamitta. The citizens of Anuradhapura invaded Sona's house, killed him and flung his body on a dung heap. The still angry Queen did what Gothabhaya did 33 years ago. Made a collection of Vaitulyan books and burnt them.

Mahasen was somewhat sobered. Aided by his friend he rebuilt the Mahavihara. The monks came back and the King treated them lavishly. After a short time Mahasen again succumbed to the influence of another heretical monk Kohontissa of the Sagaliya sect. He established himself in

strength at Dakkinarama. Mahasen started constructing a Vihara for his new friend. Maha Vihara was vehement in its protests. Acting on the advice of the trouble making Abhayagiri fraternity the King ordered the Mahavihara to uproot the boundary mark. Of course they refused to do so. Fearing persecution they hid 7 bhikkus of their Order in a tunnel making pretence of abandoning the Maha Vihara. The rest disappeared. The Sagalayans began to complain of strange happenings. The King quite alarmed stopped the removal of the boundary. However the law accepted was "ownerless land belonged to the King" not anybody else.

Mahasen then built Jetavana Vihara and gave it to his friend Kohontissa Maha Thera. Sagaliya heretics left Dhakkinarama and went on to occupy the new Vihara. The Maha Vihara priests continued their struggle with the King. Kohontissa was found guilty by the Sangha Sabha-Council of Bhikkus of extreme offences. Mahasen was not satisfied with the verdict. He deputed the chief justice of the time 'Dhammika to investigate the charges. This judge was too upright and fearless to let the King influence the decision. He found Kohontissa guilty and sentenced him to be disrobed and expelled. This had a sobering effect on Mahasen. With the enthusiasm of a new convert he lavished alms and offerings to those whom he bitterly persecuted. He restored many ruined buildings. He built Abaheba a new nunnery. Embellished Abhayagiri Made 2 bronze images on to the west of the Sri Maha Bodhi Dhatusena Pabbata Vihara was built. Ekakapilla he rebuilt in Rohana. This was a Sivite temple which he had

destroyed Gokanna Vihara, Sulupiti Vihara, Jetavana Vihara, Kalanda Vihara, Kokavata Vihara were built. Restored Kukkutagiri pirivena, Manihira Vihara was built. Completed Thuparama Utthara and a new nunnery was built. While he became infamous by persecuting the Maha Vihara he added glory for himself by his irrigation and agricultural work. Mahasen utilised the Yakka tribes to construct a large tank. Minneriya weva was built mainly with their labour. He dammed the Karaganga to get water to the Minneriya tank. Talvatu - oya excavated brought 20,000 fields under paddy cultivation. For all these he got invaluable help from his Yakka subjects.

He built Ehallaro vapi, Gira vapi, Dhammarama vapi, Khanu vapi, Kumbalaka vapi, Mahadaragallaka vapi, Mahagallaka vapi, Mahagama vapi, Mahamani vapi, Minihiri vapi (famous Minneriya weva) Rattamalaka Kanda vapi, Tissa Vaddha Manaka Vapi, Vahana Vapi and Vellanagvitthi vapi. Mahawamsa also mentions Muvagamuwa, Sakurumboru, Sulugala tanks and also a great canal named Pabbatanta. He died after 27 years of turbulent rule. In spite of the religious dissensions which troubled his reign of 27 years, it was a period of great achievements in architecture and irrigation engineering. Mahasen has been deified after his death as Minneriye deiyo by a people grateful to him on account of the benefits by his public works. He is still worshipped in a shrine close to Minneriya tank. He was succeeded by his son Siri Megavanna.

King Siri Megavanna (Kithsirimevan - 301 - 328 AD)

Kit Siri Mevan's authority was acknowledged all over the Island. Culawamsa refers to him as the great King Sirimegavanna Abhaya. They only refer to his religious achievements. his reign is an important epoch in the history of Buddhism. He made amends to Mahavihara for all the suffering caused by his father. He restored the monastery to its original grandeur while extending his patronage to Abhayagiri and Jetavana. He paid particular homage to the memory of Arahata Mahinda. He celebrated Mahinda's coming, lasting several days (September to October) He instituted that this festival be held annually and it continued to be celebrated for several centuries afterwards. In his 9th year the Tooth Relic was brought to Sri Lanka from Dantapura in Kalinga, by Princess Hemamala disguised as a Brahmin lady accompanied by Prince Dantha.

King Guhasiva of Kalinga had in his possession the right tooth - relic of Lord Buddha when the King of Sevet invaded to get possession of the Tooth relic King Guhasiva addressed his son and daughter "King Kith Siri Mevan of Sri Lanka is my friend If I am defeated in the war a red flag will be hoisted. In order to prevent this relic falling in to the hands of the hostile King, do you two disguise yourself as ascetics, take it and give to King Kith Siri Mevan"

On seeing the red flag hoisted they embarked from Tuticorin, landed in Sri Lanka and handed the Tooth Relic to Kith Siri Mevan. The Prince and Princess were allowed to reside in Kiravella of Beligal Korale and many other favours

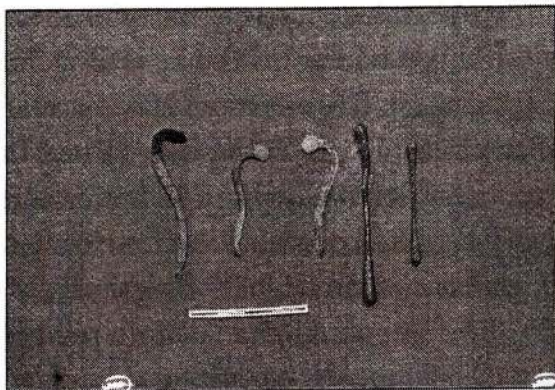
were granted to them. Tooth Relic was welcomed by the Abhayagiri bhikkus. It was kept at Abhayagiri Vihara and every year they held a festival which became a national festival. During this period there were no constant bickerings between the different Nikayas. Sirimegavanna sent envoys bearing costly gifts to Samudra Gupta. The Indian emperor was gratified with the presents and granted permission to establish a monastery for bhikkus from Sri Lanka at Buddha Gaya the scene of enlightenment. This monastery survived and flourished for several centuries. Heuin Tsang who visited India in the seventh century has left a glowing description. At this place was found an inscription of a sthavira from Sri Lanka named Mahanama who has recorded the foundation of a shrine for Buddha. In the famous Allahabad pillar inscription of Samudragupta Sinhala people are mentioned among those who brought tribute to the Emperor.

Siri Mega's mission fits this description. The relations between Samudragupta and Sirimevan had hardly any political consequences. In cultural and religious spheres, however this relationship had productive important results. After the death of Kith Siri Mevan his younger brother Jettha Tissa II ascended the throne.

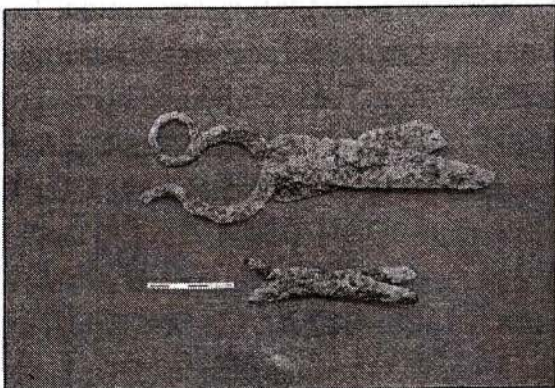
Jettha Tissa II (328 - 337 AD)

Jettha Tissa was the younger son of Kit Siri Mevan. He ascended the throne and reigned for 9 years. His title to fame was not as a ruler but in his proficiency in the art of ivory carving. Many of his carvings were looked upon as

masterpieces in later times. Needless to say he used his position for the propagation of art and set them up as models. He renovated ruined temples and did good in the world says Rajavaliya.



Surgical instruments found at the hospital complex at Alahana Parivena:
Twelfth century



Surgical scissors found at Alahana Parivena Hospital complex:
Twelfth century

Buddhadasa (337 - 365 AD)

Buddhadasa was Jettha Tissa's son. At the death of Jettha Tissa he ascended the throne. Buddhadasa earned a reputation for skill in medicine and surgery. A rock inscription at Mihintale records that King Buddhadasa is said to have "entertained for mankind at large the compassion like a parent feels for his children. He rendered happy the indigent by distribution of riches. Protected the rich in their property and life, patronized the virtuous, discountenanced the wicked and comforted the diseased by providing medical relief. He composed the great work on surgery called Saraththasangaha. He extended the benefit of his Sararthasangaha surgical skill to the lowest castes and even animals. He provided hospitals and medical practioners, one for every 10 villages and on the main roads, asylums for the crippled, deformed and destitute.

He also was mindful of the mental health of the people. He appointed many preachers of religion as physicians. The Pali scriptures were translated in to Sinhalese in his reign. He is credited to have built and repaired many Buddhist edifices. He is said to have had more than eighty sons. Whom he named after 80 disciples of Lord Buddha. He is famous for curing a snake of an ulcer and the snake presented him with a naga-gem. While on another occasion a man rushed to kill him, he found this man had a tumour in his brain and was not responsible for his actions. He cured the man for which the man was duly grateful. There are endless stories about his prowess as a physician, surgeon and a psychiatrist. He caused bana to be preached in every village. He offered jasmine flowers at the

Maha Vihara in Anuradhapura, caused images to be made, added beauty to many gates at the Brazen Palace caused alms to be distributed constantly to 7000 monks. He built Monarapa Pirivena. He caused many other Buddhist monasteries to be made, adorned with blue walls and blue roofs. He died after a long reign.

Upatissa (365 - 406 AD)

He was one of Buddhadasa's sons. He had been more concerned about the welfare of his subjects than his father. He built a large number of religious shrines such as Palawatu Vehara and constructed Topa wewa. Apparently he was too good and humble. He saw to it that his position created no inconvenience to any of him, he practised the virtues of a Bodhisatva and saved criminals from execution. He was so saintly that he is supposed to have put an end to drought and pestilences by means of religious observances.

His family must have been firmly entrenched in the affections of his people, and condition of the state prosperous and stable, for him to have practised his goodness for full 42 years. But his Queen decided that he was too good for this world and assassinated him. This becomes a suspicious deed. "It had been said that she had been intimate with Upatissa's younger brother Mahanama while he had been in robes and after Upatissa's death, he degraded himself to the position of a King and made the murderess his Queen." whatever said and done Upatissa's long reign of 42 years was over. Mahanama took over the throne. He was a younger brother of Upatissa.

King Mahanama (406 - 432 AD)

After he ascended the throne Mahanama led a blameless and a virtuous life even though he married his brother's wife. He continued the services to his people, that had been going on during his father's and brother's rule. He built a number of monasteries, both for the Abhayagiri and Theravada fraternities. Dimbulagala was dedicated to Theravada monks in the name of his queen.

It was during his reign that the famous Pali commentator Buddhaghosha is said to have come to Sri Lanka from Bodhimanda in India. In Buddhaghosha's own words, the King whose reign he wrote was named Siripalitha which is an epithet of Mahanama given in inscriptions Mahanama had sent an embassy to China in 428 AD. This is perhaps an indication of the commercial as well as religious intercourse between Sri Lanka and China which existed at this time. The century which covered the period of Sirimegavanna and his 4 successors was free of foreign invasions and troubles from within. The people had been used to a peaceful placid life and not much was made of the Queen's murder of King Upatissa.

When there is peace, there was enough time for other things like Art, Architecture and irrigation. There was also time of international trade and interchange of religious and cultural influences from Sri Lanka to South Eastern Asia. Somehow there was a deterioration towards the close of Mahanama's reign. For Buddhaghosha in bringing his commentary on the Vinaya to a close says that this began in the 20th year of Mahanama's reign and completed without any mishap "in a world full of calamities". An year later Mahanama died. This ended the dynasty formed 3 centuries ago by Vasabha.

Sotthisena (one day)

He was born of a Tamil consort of Mahanama. He was murdered on the same day he was crowned King by the Princess Sangha daughter of Mahanama by his consecrated queen.

Chattagahaaka (one year)

This was Sangha's husband installed by her as king. He could not retain the throne except for one year.

Mittasena (one year - 428 - 429 AD)

He was all surpur also known as a plunderer of crops says Rajavaliya. Having made himself King, went one day to worship the Tooth - Relic Standing at the door of the temple he ordered the State elephant to be brought. The ministers asked him to wait, that the elephant was following them. The King was furious and asked whether the elephant image made of tile and mortar to carry him. Surprise! The elephant image approached the King carried him to the palace and went away. This "karal - sora" reigned 6 years. At this time 7 Cholas invaded the country and killed the King.

Pandu, Parinda, Kuda Parinda, Tiritara, Dathiya, Pithiya (7 Cholas 429 - 455 AD)

Culawamsa employs the term Tamil. Chola had lost their power, so it is unlikely that the Cholas invaded Sri Lanka. Pandu, the name suggests Pandya origin but he may be a Prince of Kalhabra dynasty which was dominating South India at this time, venturing out to Sri Lanka taking in the weakened

administration of the country. Pandya and his two sons, Parinda and Kuda Parinda ruled 24 yeras in succession. During Kuda Parinda's reign Sinhala resistance began to be of an orgnaized nature. In 2 inscriptions these rulers styled themselves as of Sinhala lineage. The benefactions to Buddhism and calling themselves Buddhadasa leaves no room for doubt these Tamil rulers were Buddhists. In case of the three 1st Tamil Kings, there lineage is known - father, older brother to younger brother. They were possibly of a royal dynasty with their own Tamil troops who were their subjects.

When Pandu ascended the throne, Dhatusena was a young samanera (novice) in robes residing in a pirivena at the Maha Vihara as a pupil of his uncle who was a monk. After Pandu established himself, he got rid of all living members of Mahanama's royal family of Lambakarnas who might be rivals. Dhatusena was quietly moved beyond Kala Oya beyond Pandu's clutches. In the reign of Kuda Parinda Dhatusena began building his army. He fought with Dhathiya and then Pithiya. Dhatusena became King. Pandyas had ruled for 27 years.

King Dhatusena (459 - 473 AD)

With all Lambakarnas who were aspirants to the throne were done away with, it only left this one Moriya prince Dhatusena who had become a priest under the tutelege of his uncle. It said that his uncle foresaw that his nephew would be King. This could have been inferred from the political situation of the country itself. Dhatusena's uncle was a man of high intelligence. Young Dhatusena was not wordly wise, too meek and mild to develop into a national leader. His uncle removed

him from harm's way, away from Pandu's Kingdom beyond Kala Oya in to a monastery. Here was tough State - craft, worldly wisdom and he acquired manliness. It was from Ruhuna that provided Dhatusena a much needed following. Dhatusena gave up his robes and began collecting his army. There were many rebellions within the course of 4 or 5 years. The last 3 Tamil Kings were killed in battles with Dhatusena. Dathiya the 5th king, managed to rule for 3 years. Pithiya the last King was killed in a decisive battle and the Tamil army was annihilated. Dhatusena became King in 459 AD. But fighting was not yet over because there were pockets of Tamil resistance. The King had to build forts and carry out the last of the mopping up operations. Severe punishments were carried out on big landowners and aristocrats who sided with the Tamils. Those who sided Dhatusena were rewarded. With order established, Dhatusena concentrated on religious and irrigation works. He built 18 tanks, 18 Viharas and ruled for 18 years. The most important of the tanks was the Kala wewa built across the Kala Oya together with the Jaya Ganga which conveyed water to Anuradhapura. Jaya Ganga was an irrigation marvel. The gradient for the first 17 miles is only 6 inches per mile due to its length it was called Yoda Ela. Because it was victory over drought, therefore it was called Jaya Ganga. In addition to this prodigious engineering feat, welfare services provided by the King included hospitals for the disabled, and incurable and regular almsgiving for the poor.

The most significant out of the 18 religious edifices was the building of Ambattala Vihara and made it over to the

Abhayagiri fraternity. For the first time, lightning conductors were fitted on to the pinnacles of the 3 great Thupas. The King made lavish present of robes, alms. And other necessities were bestowed on the Sangha. A religious mission was sent to China. Sri Lanka at this time was fast becoming the centre of international trade between the west and the far East. Buddhist mission and pilgrims travelled abroad frequently.

His death was tragic. Dhatusena had two sons and a daughter. One son Kasyapa was from a lesser Queen while Mugalan was from his consort. The daughter whom Dhatusena dearly loved was given in marriage to his sister's son Migara who was his Commander - in - chief. It was usual fight between the mother - in law and daughter in law. Migara took his mother's side and whipped the wife. She went running home to papa. The King, the father saw her blood stained clothing and was furious. The King ordered his own sister to be burnt naked at stake. This was an act of grossest barbarism. There after Migara became a Dhatusena's implacable enemy. He was a cunning man. He won over Kasyapa. It was a well known fact that Mugalan was the rightful heir. Migara encouraged Kasyapa to demand the throne. There was a campaign of undermining the King's power with the army. The story goes on to say that Kasyapa demanded Dhatusena's wealth. In the meantime Kasyapa and Migara flung Dhatusena in prison. In prison Dhatusena was being harassed mentally and physically. Ultimately he called one of the men and said "tell the King the hidden treasure is near the Kala wewa. If he wants it he had to take the King there"

The King was taken to Kala weva. His friend the chief priest of the Kala weva temple who was a friend of the King had heard about the King going to Kala weva went there to welcome him. He had organized a meal for the King with the King's favourite dishes. The King was met by the priest and they conversed pleasantly. They had the meal the priest preached the Dhamma after which the King begged leave and told "this is our final meeting" The King turned away and walked into the Kala weva he took a handful of water into his hands and said "This is my wealth". Kasyapa gave the order for the King to be killed. The men took the King to the tank bund that was being built. They tied his hands kept him against the wall and plastered it. The people of the entire country were horrified. Mugalan knowing that he was in danger fled the country. Kasyapa was spending many a sleepless night and he was haunted with the thought that Mugalan would come tovenge this deed.

King Kasyapa - I (477 - 491 AD)

The Lord of men, Dhatusena, went thus after 18 years, murdered by his son to the King of the Gods says the chronicle Culawamsa 'he betook himself through fear to Sihagiri which is difficult to ascend for human beings. He cleared the land round about surrounded it with a wall and built a staircase in the form of a lion....

"then he built there a fine palace worthy to behold, like Alakamanda and dwelt there like the God Kuvera".

According to Dr. Paranavitana this could not have been a fortress as they lead us to believe because Mugalan receiving

no support had fled to India for his own safety, so Kasyapa was in no immediate danger. Secondly Sigiriya would have taken an immense labour force some years to complete because of the magnitude of the undertaking, and Kasyapa must have resided in Anuradhapura till then. Then thirdly the lion staircase is accessible over natural, but fairly steep, ground immediately below it. This tortuous gallery was an unnecessary means of approach. As a means of defence it was useless. This was stated even by great people like Prime minister Chou EnLai of the Maoist Communist China when he visited Sigiriya. The frescoes of Sigiriya according to the style of the Ajanta cave painting of India are the oldest examples left in Sri Lanka, only slightly over 21 of these remain. The Sigiri graffiti scribbled on the mirror-like glazed wall of the gallery, written by our local sightseers of the day are of great academic interest. Nearly 700 of these verses have been deciphered by Dr. Paranavithana.

The King kept himself busy with these erections, The sin of killing his father haunted him. He did a lot of meritorious deeds to atone for his sin. He extended Isurumuniya and repaired it. He bought off a lot of villages for the maintenance of the temple. The king built parks to his pretty daughters Bodhi and Uppalavanna. The king made an attempt to build a temple combining their names with his and offered it to Mahavihara. The Mahavihara monks would have none of it. The King with his usual cunning built the temple named it Bo-Upulvan-Kasubgiri and offered it to the Buddha statue at Mahavihara. The priests could do nothing. He built a Vihara and a park near the rock and offered it to Dharmaruci set.

Migara got a Buddha statue sculpted out of stone, built a pirivena and offered it to the statue. Kasyapa was worried about the discontent of the people mainly the sangha. He began to observe 'ata-sil' on all 4 poya days. He did a lot of meritorious deeds with the idea of gaining redemption he encouraged writing books on dhamma erected a number of image houses. He ruled for 18 years. Prince Mugalan returned having collected an army and gathered more forces. He had also been in secret contact with Migara. He went to the area around Ridi-Vihara in the Kurunegala district. It was predicted that Mugalan would win but Kasyapa collected his army and set forth. The two armies clashed somewhere between Sigiriya and Ridi vihara close to a swampy land. Kasyapa turned his elephant and moved to the rear to seek a way round the swamp. This was misunderstood by his troops as a sign of flight and fled the scene. Deserted Kasyapa committed suicide on the field of battle. People of Sri Lanka over the ages have been admirers of Sigiriya. Patricide or not King Kasyapa I is remembered for this wonder of the world. It has been made and accepted as a World Heritage site. With its fountains and the water gardens still working after about two thousand years is a wonder by itself. His aesthetic sense, without a doubt is accepted by all.

King Mugalan (495 - 512 AD)

Kasyapa was given a royal cremation. Prince Mugalan was welcomed by the sangha. He was consecrated King. Once he ascended the throne he went on a spree of vengeance. He punished over 1000 ministers who went against his father and

sided Kasyapa. So many had to forego their limbs, while others were banished. He earned the epithet 'rakshasa' (devil). Then the monks intervened and he changed his ways. He offered alms to priests, did many meritorious deeds but he never even once visited Sigiriya.

The two temples which belonged to Sigiriya were offered to the monks of Dharmaruccis of Abhayagiri and Sagalika of the Jetavana Vihara. An important religious event that occurred during this period was the arrival in Sri Lanka of the hair relic of Lord Buddha. A Lambakarna prince named Dathapabhuti had fled Anuradhapura and went to live in a remote village. He had a son named Silakala who went to India and got himself ordained. He came back carrying the hair relic and presented it to King Mugalan. He enclosed it in a casket of crystal. He housed it in a special building. Silakala was made Asiggaha (sword-bearer) and the king's sister was given in marriage to him. Mugalan set up a coast guard service to ward off any invasion. He had ruled with the good will of his subjects. He always sought the advice of the chief priests of Mahavihara, Abhayagiri and Jetavana Viharas. King Mugalan ruled for 17 years and died in 508 AD.

King Kumaradasa (508 - 516 AD)

He was also known as Kumaradasa Dhatusena. He was Mugalan's son. He was supposed to be so handsome that the Mahawamsa describes him as a deity. This king also carried on the good work done by his father. He convened a Buddhist Council to clean up the sasana. He was well versed in the Sanskrit language. This king is said to have been a very good friend

of the famous Indian poet Kalidasa. The King had written in Sanskrit 'Janaki Harana' based on the story of Rama and Sitha. During this time Kalidasa had come to Sri Lanka and had met with an untimely death in a house of illrepute.

Being unable to bear the grief of the death of his close friend the king had jumped into the same funeral pyre and 5 of his queens too had followed him. At this place, seven bo shoots had come up and the afterwards came to be known as Hath Bodhi-Watta. Dr. Paranavithana says that this event is doubtful and Mahawansa makes no mention of this. According to research the great poet lived in the Gupta period. He shone as a lyric poet. 'Kalidasa ranks with Sophocles, Virgil and Milton' says a critic of this era, It can deduced that this is a different period of history and a different Kalidasa. However according to some, the Kings tomb is at Matara, Mahawamsa says his rule lasted 19 years, while Rajavaliya says it lasted 18 years. Kalidasa could be an honorary name given to great poets.

King Kittisena (516 - 517 AD)

Kumaradasa was succeeded by his son Prince Kittisena. He could rule only for 9 months when an uncle of his, Medisiva killed him.

Medisiva (27 days)

He killed Kittisena and reigned only for 27 days.

King Upatissa (517 - 518)

Having killed Medisiva, Upatissa became king. He ruled the country in a righteous manner. The subjects were

pleased with his son Kasyapa. The Commander in chief developed a craving to be the king. He even forgot about his connection to the king. All of a sudden he went to Malayarata and started raising an army, though Silakala was powerful, he was defeated by Prince Kasyapa. He fled but was soon back with a strong army. Silakala was defeated again. For the 3rd time he attacked, This time Kasyapa's army had been weakened by disease. Kasyapa tried to escape with his parents who were old and feeble but they were detected and Kasyapa's men were slain. Kasyapa committed suicide. His Father having heard the news of his death died of grief.

Silakala (Lamani Ambaherana Salamevan 518 - 532 AD)

Silakala's heart's desire was achieved when he ascended the throne and he ruled justly. Once he became king he gave up his cruel deeds. He is supposed to have observed Ata-sil on all poya days. He made an edict that no animal should be killed. He repaired Mahapali Hall where alms were offered to the monks. He organized a ceremony to honour the hair relics. People came back to Anuradhapura. He was instrumental in getting a number of Buddha statues erected. He had 3 sons who were named Mugalan, Dathapabhutika and Upatissa. Mugalan was made Epa of the eastern province. Dathapabhutika was given the Malayarata to rule and also the south and the seas. Upatissa stayed with the father in the 12th years of his reign a book called 'Dhamma' was brought to Sri Lanka and he handed it over to Jethavana vihara. This was the Vaitulya doctrine according to 'Nikaya Sangrahaya'.

King Silakala ruled for 13 years as he was an able General there were no enemy attacks either from within or without. He did a lot for religion and he developed the country too, with his demise there arose trouble. His 2nd son wanted to be the king. Prince Dathapabhutika - who was ruling the south marched to Anuradhapura with an army and captured the place. His youngest brother who lived in the palace was killed. He was very innocent and kind hearted that the people loved him. When such a prince was killed for no reason, the people got disgusted and according to heredity the throne should have gone to Mugalan.

King Dathapabhuta (531 AD - 6 month)

Prince Mugalan was shocked about the death of his younger brother. He was furious with Dathapabhuta, thought of teaching him a lesson. He collected an army and marched towards Anuradhapura. Both met at Pehera Kanda. Mugalan decided that both armies were their people and it would not be right to kill them nor let them be killed. They decided to fight between themselves on elephant back. It was a gory battle. The elephants too fought. Dathopatissa began to lose. He started retreating, while Mugalan's army cheered. Mugalan pleaded with Dhathoptissa not to kill himself. Dathopabhuta realised how wrong he had been to have killed his innocent younger brother he cut off his own head.

King Mugalan II (535 - 555 AD)

Mugalan became king he attended to the last rites of his brothers. This king was a gifted poet. He was a good Bud-

dhist He was a shining light of the good doctrine. learned theas,poets and writers of distinction were singled out by the king, for special recognition. He was greatly revered for a number of his good qualities such as generosity, friendliness cleanliness, by working for the good of others his eminence in scholarship and saintliness was equalled by his outstanding achievements in the practical field of irrigation, he constructed the largest tank in Sri Lanka Padaviya and Naccaduwa which were the key reservoirs for all irrigation projects under Malvatu oya. Mugalan is one of the greatest tank building kings of Anuradhapura on par with Mahasen and Dhatusena. judged by his other qualities as well, he was one of the most distinguished kings of Sri Lanka.

It was during his reign King of Kalinga together with his queen and minister abandoned his war-ridden kingdom and sought refuge in Sri Lanka. King Mugalan gave him protection. All three entered the order and recieved ordination, they were provided with dwellings specially built for them in 3 different viharas. Dala Mugalan ruled for 20 years when he passed away. He was succeeded by his son Kit Siri Megha.

King Kit Siri Megha (551 - 569 AD)

Kitsiri Megha was himself a generous good natured king. He was completely under the influence of his mother, who was very unscrupulous. She interfered in every affair of state, injustice and corruption became the rule. The chief minister down to the lowest were bent on corrupt practices. They amassed wealth by oppressing the poor. The queen could not suppress all this. King Kitsiri Megha was too religious. He

built a huge Recreation hall spending a lot of money.

People were undergoing severe hardship. There was a drought followed by a famine. Even animals began to die of thirst Disease too spread. The conditions were ripe for a seizure of power. There was a scion of the Moriya line the governor of Ruhuna. He marched with a rebel force, killed both Kitsiri Megha and his mother and seized power in Anuradhapura.

King Mahanaga (569 - 572 AD)

He became king as predicted. He made an effort to establish peace and order in the chaotic country. Now Moriya line came into it's own again after a lapse of 53 years. He cleared the compound of Sri Maha Bodhi, statues were sculpted and religious festivals held. He got the 3 dagobas white washed, pinnacles were built to protect them from the sun and rain. The walls round the stupas were adorned with paintings. Donated villages for the maintenance of Maha Vihara and Jetavana Vihara. He offered robes to monks of all 3 nikayas. Mahanaga was fairly old when he ascended the throne. After only 3 years of rule he died.

King Agbo (575 - 608 AD)

He was King Mahanaga's uncle's son. Culawansa has nothing but good about his character and qualities. During his 34 years of rule he built numerous monastic buildings. The most notable among the new works being the Kurundu Vihara and it's adjacent tank Tanimurippukulam near Mullaitivu, two other large major works are the Minipe canal on the Mahaveli

ganga, and the long canal which carried water from Minneriya tank to Kantalai tank. It is also recorded that many poets flourished in his reign. Those 12 famous poets were Sakdamala, Asakadamala, Damiya, Babiriya, Dalabiso, Anuruth, Dalahath Dala - sala, Purawadu, Kasub and Kota epa. This list is from Nikaya sangrahaya-Rajavaliya mentions about 12 poets but the names differ. None of their books have survived.

Agbo- I worked tirelessly to create a peaceful society. He suppressed evil forces. He repaired the Brazen palace. A village named after his daughter was donated to the Brazen palace. He built a hall for the Ethkanda Viharaya. Agbo-I turned very religious as a result of his association with reverend Dathasiva. The king built a number of temples, Mahanaga. Dakum-giridala, Managala, Kala Weva Viharaya and a large number of image houses beautiful ponds for Abhayagiri priests are some of his works. When Vaitulyans started their religious debates a senior monk Jothipala entered into a debate with them. The Vaitulyans were defeated and a chief named Dathapabhuta, a supporter of Vaitulyans came to assault Jothipala. as the man lifted the hand to strike a blow, there appeared a boil on his hand. He fled in fear. The king was highly taken up with the priest and the priest was provided permanent accommodation. The king's nephew was given the task of looking for his welfare and a vihara named Nilgeya was donated to this priest, Among the irrigation works already mentioned the king built a number of other tanks. Among them were Siriwardamanoka in the Kurunegala district. With his demise Agbo II 'ascended the throne'

King Agbo - II (608 - 618 AD)

Mahadipada Aggabodhi nephew of Agbo-I (Kuda Agbo) became king and reigned for 10 years. If he lived longer he may have surpassed the other great kings of the history of Sri Lanka. He renovated Thuparama. The stupa was dismantled and Buddha's right-collar bone which was housed in the relic chamber was removed and housed in the Brazen Palace, Till the repairs to the relic chambers was completed. The king built 6 new viharas, including one in the Jaffna Peninsula added new building to existing monasteries, donated villages and fields for their maintenance. In irrigation his outstanding work was the construction of the great Gamtala weva to which the feeder canal from Minneriya tank had been completed Giritale weva which was fed by a branch of Alahara Minneriya canal and a large tank called Vala - hassa weva.

King Sanghatissa (614 AD)

He was a relative of the queen and Agbo - made him sword bearer He faced a rebellion by Agbo's senapathi. Mogallana who was living in Ruhuna Defeated the king army. at Nikaweratiya though he marched towards Anuradhapura but was forced to retire but he soon returned. Even though the king ordered his army to attack, the Senapathi feigned illness and remained behind. The king suspected treachery but took no decisive action. The king with his son took up battle positions but they were attacked from the rear by his Senapathi. The king was caught in the middle but managed to escape with his son and a faithful Minister Mogallana entered Anuradhapura. The king had left two of his sons. One

Jetthatissa escaped to the mountains while the other who was just a boy was seized and made a cripple for life. Sanghatissa took refuge in Veluvana Vihara. He disguised himself as a Bhikku intending to escape to Ruhuna. But they were recognized at Minneriya. They were taken to Sigiriya and the son asked them to cut off his head 1st Then they beheaded the king. The minister was loyal to the last and they beheaded him too.

King Moggallana-III (614 - 619 AD)

Mogallana, after his victory over Sanghatissa ascended the throne. He had the king's family killed and crippled only Jetthatissa had escaped. The treacherous commander of Sanghatissa was rewarded by Moggallana - III with the office of Malayaraja and his son the Sword-bearer. Even though the king devoted himself to good work but was always looking over his shoulder at Malayaraja, Malayaraja's son escaped to Ruhuna and joined Jetthatissa.

Mean while Sword-bearer who had escaped the king's reprisals, joined Jetthatissa and collected a force. During this time there was a severe epidemic of a fatal fever which was rushing through the king's army and the people. This depleted the king's strength. The sword-bearer started the offensive scattered the king's army, killed the king and his retinue at Sigiriya. Jetthatissa had stayed behind. The sword-bearer sent Jetthatissa a message and invited him to accept the throne. Jetthatissa saw through his subterfuge and went back to his mountain hideout.

Silameghavanna (619 - 628 AD)

Sword bearer (asiggahaka) marched to Anuradhapura and ascended the throne as Silameghavanna. His period of rule was plagued with drought and followed by famine. In addition he had to supply the sangha with food. Prince Jetthatissa who had been biding his time began to attack. marched to Ritigala, where the people joined him. He also won the support of the people in the South and East of Anuradhapura. He took up battle positions at Hiripitiyagama near Kekirawa and sent his minister Dathasiva to make a diversionary attack from the region West of Anuradhapura. The Uparaja brother of the King counter attacked Dathasiva and took him prisoner, becoming over confident, the king advanced towards Jetthatissa with a small force. The troops of Jetthatissa, expecting this attack scattered the army. Aggabodhi escaped and 6 months after becoming king fled to India for refuge.

Jetthatissa (628 AD)

Jetthatissa soon faced trouble. **Aggabodhi's**, relatives secretly stirred up trouble and quietly took over Kalaweva district. Here they collected an armed force and made ready for war. Aggabodhi returned with a Tamil mercenary force who joined the forces at Kalaweva. Jetthatissa was not confident of his position. He 1st sent his minister Dathasiva to India and went to Kalaweva, where he was defeated and eventually committed suicide.

A general who was Jetthatissa's uncle who had fled to India returned with a Tamil mercenary force and occupied the north. The king went to battle, won and distributed the surviv-

ing Tamils as slaves to the vihara. During this time dissension rose between Mahavihara and Abhayagiri vihara. The king intervened. He expelled the guilty priests, disrobed them. The disrobed monks got together and declared the king's act null and void. The king was furious he collected the conspirators, cut off their hands, put fetters on the man and made them the guardians of the city bathing tanks. Approximately a hundred were deported to India. Having cleansed the order He sought to re-establish harmony between the rival sects invited them to a uposatha festival but the Mahavihara priests declined and the King resented Mahavihara thereafter.

Aggabodhi - III (629 - 639 AD)

Aggabodhi ascended the throne for the 2nd time. With his becoming king, there followed one of the darkest periods in Sri Lankan history. The temples were looted and pillaged, monasteries despoiled. Civil war was rampant. The Tamil element brought in by rival contestants increased numerically and became a powerful force. Dathopatisa came back with another Tamil force defeated **Aggabodhi** who again fled to India.

Dathopatisa - I (639 - 650 AD)

He ascended the throne under the name Dathopatisa-I or Lamani Dalupatisa. **Aggabodhi** returned from India and ousted Dathopatisa. The country was in a state of chaos. To finance military operations Dathopatisa continued looting robbing golden images, offerings accumulated over the centuries. He allowed his Tamil army to burn down the royal pal-

ace and the Temple of Tooth. Aggabodhi III was no better. His yuwaraja broke into the relic chambers of Thuparama and Dhakkina viharaya and stole the offerings which were inside. In the end **Dathopatissa defeated Aggabodhi III** where in Ruhuna he fell ill and died while his son the yuwa raja Kassapa marched from Ruhuna to Anuradhapura and **Dathopatissa** fled to India and again.

Kassapa - II (650 - 659 AD)

Kassapa II ruled as unconsecrated king, tried his best to rebuild some damage done to the monasteries. While he was performing his work of merit he kept his armies in training expecting an attack by Dathopatissa. True enough he did land but was killed in battle with his death in 650 AD a period of continuous internal conflict and turmoil ended. Kasyapa II (Pasulu - Kasubu) became king while an nephew of Dathopatissa escaped to India. Kasyapa's reign was uneventful. He had a number of young children and he himself was an invalid therefore he sent for his nephew **Mana** who was a clever prince who lived in Ruhuna. Mana's father was Dappula the independent ruler of Ruhuna.

A new danger to the state was the Tamil element brought over at different times by the rulers specially Dathopatissa I and Aggabodhi III who showed partiality to them because their positions depended on this foreign force, Prince Mana began the test of expelling some of them from his country. But the Tamils banded together and in a period of Mana's absence from the capital and seized the capital. Mana was not strong enough and sent for his father and the 2 of them made a treaty

with the Tamils.

Dappula I (650 - 659 AD)

Prince Mana occupied Anuradhapura and consecrated his father as King Dappula - Hatthadatha, The nephew of Dathopatissa I returned to Sri Lanka with a Tamil force. He had been informed by other Tamils in Sri Lanka promising their support. Mana sent his father back to Ruhuna together with the royal treasure abandoned Anuradhapura and settled down in the East as independent rulers.

Hatthadatha - Dathopatissa II (659 - 667 AD)

The Tamils had gained more power than earlier. Dappula showed partiality to the Abhayagiri monks, forcibly encroached on the Mahavihara and built a vihara for the Abhayagiri fraternity. The Mahavihara monks showed their displeasure by passing the Pantanikkujjana Kamma (turning down the alms bowl) Even if the monks go begging for alms house to house. If they come to the house of such a person, they would close the bowl. King severed all connections with Maha Vihara. Dappula -I in the meantime had returned to Ruhuna, continued to rule with great piety. He built a number of viharas. Devundara vihara was built by him. Mana who lived in the east collected troops, combined them with his father's army and marched towards Anuradhapura. Dathopatissa moved and clashed with Mana's forces. In the ensuing battle Mana was killed. Dappula heard his son's death and died of grief.

Aggabodhi - IV (Sirisangabo) 667 - 683 AD)

He was a just monarch. He gave grants to monasteries. He was very religious. His whole family including his ministry followed the king's example in building and giving alms to temples. The Tamil power had reached its maximum. The senapathi and the chief minister were Tamils. They too were benevolent towards temples. The king moved temporarily to Polonnaruwa. He did all that he could to improve the living standards of the sangha.

He was kind to his subjects and saw to their comforts. He used to tour villages to get first hand knowledge. Whenever he met people who deserved recognition, he offered positions to them. He helped in the development of agriculture. He begged pardon from Mahavihara for the faults of the earlier Kings. He treated all three sects alike. To a very virtuous monk Dathasiva he built a meditation hall. He donated villages named Kihimvila, Kanaka and Thuladara for its maintenance.

He donated nearly 1000 villages to the monks of the three nikayas. Some of the Tamil officers who had been converted to Buddhism. They too built temples, number of halls for *pirivenas*. and one Tamil commander Pothasala built and donated a *pirivena* to the Jetawana temple in the name of the king. Another built Chullatantha a *pirivena*. Yuvaraja to built a *pirivena*. When the king died in the 16th year of his reign, his subjects mourned deeply made for themselves a medicine out of his ashes! The chief minister was a Tamil named Potthakitttha. He imprisoned the yuvaraja

King Datta (683 - 684 AD)

Prince Datta was made king Potthakutta administered the country through him. Datta died after two years.

Hatthadatha (684 AD)

After Datta's death another puppet Hatthadatha was placed on the throne. After 6 months he too died on the battlefield.

Manavamma (684 - 718 AD)

Manavamma was a son of Kassapa III. He lived in the north in complete obscurity with his wife a king's daughter. He was close to accession but had no strong support. He left Sri Lanka early in the reign of Dathopatisa - II and found refuge in the court of the Pallava king Narasinghavarman - I. Where he was well received. He was joined by his wife. Narasinghavarman made Manavamma, commander of an army division, he was an able military commander. He repelled and invasion of Chalukyas and helped Narasinghavarman.

Narasinghavarman in return helped Manavamma to become the King of Sri Lanka. In the 1st invasion to Sri Lanka, Manavamma was defeated, he returned to India. Narasinghavarman died and Manavamma continued to serve the Pallavas. Narasinghavarman - II, the 3rd Successor to Narasinghavarman - I advised Manavamma to raise an army. Some leaders were reluctant to go to Sri Lanka because of the previous experience. It had taken 23 years to live it down. Narasinghavarman gave his robes and armour to Manavamma, let it be known that he was leading the expedition. Everyone scrambled aboard the ship. Prince Manavamma won the north

and proceeded to Anuradhapura to fight against Hatthadatha the puppet king. He was soon killed. Commander Potthacutta fled to a friend in Matale where he was quietly poisoned. There was peace once more, and Manavamma become king. He ruled righteously and justly. He ruled for 3 years.

When he ascended the throne he was middle aged. They ascribe to Mahavamma the completion of Devinuwara vihara, building of 7 pirivenas and 8 unnamed tanks. He had restored and rehabilitated a large number of religious buildings and tanks which were sadly in need of attention after 60 years of civil war and internal turmoil and unstable government. Tamil domination stopped for the time being. Manawamma curbed their power removed them from high positions and increased supervision on their activities. Tamil realised their position and decided to bide their time. Pallava Sinhala alliance continued. Cultural contacts followed Artesans, craftsmen, architects, sculptors came over to Sri Lanka. Pallava influence could be seen in a number of sculptors. Manawamma was undoubtedly a distinguished person. He was an outstanding warrior and had won the admiration of the great warrior kings of the Pallava. No other Sinhala king before or after accession achieved fame in the Indian subcontinent as a warrior. The ability as a warrior combined with patience and resignation, waiting for such a long period for his opportunity made him a distinguished king. He established a much needed period of peace in Sri Lanka and the dynasty which he founded endured for nearly 400 years. It was he who build the Nalanda gedige with the aid of Pallawa soldiers. It is a rare example of a blend of Hindu and Buddhist architecture.

Aggabodhi - V (718 - 724 AD)

He succeeded his father Manavamma. He and two brothers were born in Pallawa kindom during their father's exile. He was also a just and a pious ruler. He was succeeded by his brother

Kassapa - III (724 - 730 AD)

He was also born in the Pallava kindom like his father and brother he devoted his time on just pious deeds. He enforced a law against killing living creatures With his demise the younger brother ascended the throne.

Mahinda - I (730 - 733 AD)

He was an unusual person. Stricken with the death of his friend Nila he refused to have a consecration ceremony. He undertook the responsibilities and administered the kingdom under the title Mahadipada. This is confirmed by an inscription and is only recorded instance in Sri Lanka of a Prince exercising regal power voluntarily renouncing its dignities.

Agbo - V

On the death of Mahinda- I the peace established by Manavamma had lasted just over 50 years. The Uparaja and the ruler of the east was Aggabodhi, son of Kassapa III, while Mahinda I own son, also named Aggabodhi administered the Dakkinadesa.

Agbo - VI (733 - 712 AD)

This Aggabodhi was at Anuradhapura at the time of Mihindus death but he sent a message to his cousin and maintained order till he came to Anuradhapura and become Aggabodhi -VI or Sulu Agbo. He reigned for 40 years. He was not an outstanding ruler. He did nothing of importance except rearrangement of the carved, stone pillars supporting the Cetiya at the Thuparama.

Agbo - VII (772 - 778 AD)

The uparaja become king as Aggabodhi VII or Kuda Agbo. He carried out clearing up of unjust judges who were removed from office. He was more interested in medicinal herbs, planting gardens of medicinal herbs and he himself made studies of plants and their curative powers. He died in 778 AD of grief at the death of his son.

Mahinda - II

Mahinda was son of Aggabodhi - VI, during this period he had an assignment to guard the coast and resided at Mahatittha. Apparently they expected an invasion. On the death of Aggabodhi VI, Mahinda came hurriedly to Anuradhapura fearing disorder. The people of the north, led by their chiefs did not pay taxes and they were a law unto themselves. Mahinda went first to Polonnaruwa, where the king had died. He made an arrangement with Aggabodhi VII's wife that she take over as queen while he carried out the administration. He suppressed the lawlessness in north. While in the capital the Queen Sangha was conspiring against Mahinda. She was ruling the

country the way she wanted. There were officials and even a section of the Royal Army who were on her side. Somehow the commander Mihindu got to know the conspiracy and thought of teaching her a good lesson.

He had her watched, seized her and her followers, came to Anuradhapura consecrated himself as Mahinda - II or Salamevan Mihindu. His reign was a troubled one but he was doubtless a strong ruler. Dappula, Agbo VI sister's son wanted to be the king. He was supported by his two brothers. He always had a privileged position in the royal family and also stood in line to the succession if the king had no heirs such as brothers and sons. Dappula who was residing at Kalaweva started to march to Anuradhapura. According to Mahawamsa this army looked like a large wave coming on shore. Prince Dappula and the other two princes led the armies. Commander Mahinda looked on unmoved. He assembled the royal army and told them 'three Princes have besieged the city They have huge armies' What would you do? They were skilled soldiers. They said when we serve the king our lives are not ours. Therefore in an instance like this we shall not hesitate to act. Why should we back out? And for what purpose have you fed us and looked after us all this time? Let us fight! Mahinda was overjoyed and asked them to get ready. He donned his army attire got on his elephant. He went out through the secret door in a wall just before the dawn was about to break. This was a surprise "The royal army pounced upon them like a thunderbolt; Dappula defeated fled. The other two Princes surrendered to Mahinda. King Mahinda sent armies to subjugate the north and east.

The king married the queen mother 'because she could neither be set free nor slain'. After the birth of a son the marriage proved to be happy. It is after this marriage they were consecrated King and Queen. When the three Princes heard of the marriage of their secret ally, they felt they should join forces and make a desperate bid. The king left the city taking the queen with him. The king won. Dappula fled but the two princes died. Undeterred by this defeat Dappula went to Ruhuna. The King was not willing to embark on another war. The king gathered the Chief Sangha, Ministers and also major citizens and put forward his plan. The army laid waste a border district, climbed the Rakvana hills. All these activities frightened Dappula's army and they refused to give battle. The king did not harm Dappula but exacted a large indemnity in elephants, horses and gems. He also drew the Ruhuna boundary upto Galoya.

The king's youngest son died but he had another son Udaya who was born before he became king. He turned out to be a very good general. The king made him Yuvaraja after the night attack on Anuradhapura where he showed his prowess. Mahinda -II built Rathna pasada, and Uposatha house for Abhayagiri Vihara, and a counter-part of the Brazen palace at the Maha Vihara. He also founded two viharas at Polonnaruwa. He covered the Thuparama with sheets of gold alternating with strips of silver. He also enlarged the Kalawewa. He was very kind to the disabled sick and poor. He created sanctuaries for birds and animals. He supported and restored kovils and gave gifts to Brahmins and Tamils. Mahinda - II died in 797.

Udaya - I (797 - 801 AD)

Mahinda II died in 797 and was succeeded by his warrior son Udaya I. Within a short period of time he received news that people of the Ruhuna border were rebelling. When this news arrived the king was in Minneriya therefore he sent his eldest son the yuvaraja and his commander in chief to quell the rebellion. Instead of quelling the rebellion they joined the rebels to try and wrest the kingdom. The king was furious. He had also heard that they were trying to undermine the loyalty of the people of Sigiriya, region. The king took a powerful army defeated them, killed his son and the general and moved to Polonnaruwa with the wealth he had collected. Therefore we can assume that King Udaya used Polonnaruwa as a temporary kingdom. He had three sons Mahinda, Aggabodhi and Dappula. Very soon prince Mahinda son of Adipada Dathasiva fell out with his father joined the king and Dathasiva fled to India. Prince Mahinda therefore succeeded his father as ruler of Ruhuna. He married the King's daughter and was supported by royal families of Anuradhapura and Ruhuna became closer and more involved with each other.

His reign was comparatively short. Within this period, he and his queen did many meritorious deeds. He founded alms-halls, homes for disabled and a hospital at Polonnaruwa. Judicial records were preserved for life. He repaired and restored ruined buildings. The three sons of Udaya's succeeded each other in turn and ruled for 30 years.

Mahinda - III (801 - 804 AD)

He ruled for three years, he was succeeded by his younger brother.

Aggabodhi - VIII (804 - 815 AD)

Aggabodhi VIII ruled for eleven years. He personally looked after his mother waiting on her hand and foot. He imposed a rule forbidding the bringing of fish, meat or any intoxicating liquor into the city on poya days. He restored a number of religious buildings. But he did not do anything remarkable. He was succeeded his youngest brother.

Dappula - II (815 - 831 AD)

Dappula - II ruled for 16 years. During his reign, Mahinda, the ruler of Ruhuna who was also the king's brother-in law served his two sons Kittaggabodhi and Dappula in the same way he was treated by his own father. He drove them out of Ruhuna, where upon they fled to the king (their maternal uncle) for protection. The king gave them a strong army to march against Ruhuna but their father Mahinda defeated them and they fled back to the king. Mahinda was satisfied for the time being and he got involved in another war with another relative. Both Mahinda and the relative died. His eldest son Kittaggabodhi who had married Dappula - II's daughter entered Ruhuna and become it's ruler. Dappula died and his sons succeeded him.

Aggabodhi - IX (831 - 833 AD)

His was a very short and an uneventful reign. His brother succeeded him.

Sena - I (833 - 853 AD)

His reign was full of unrest from without. Sena - I thought that Prince Mahinda who had fought Agbho - IX who had fled to India might return with an army to claim the throne. Therefore Sena sent spies over to India, killed the prince and made him self more secure on the throne. His reign was important due to the fact that the king got directly involved in political squabbles with Ruhuna. During this time the Pallavas were getting weaker and Pandyas were getting stronger. By the time Pandayan King Varaguna-I's reign was over all the regions south of Kaveri river belonged to Pandavas. Sri Lanka was obviously the next step. King Varaguna - I was succeeded by Srimara Sri Vallabha (815 to 862 AD). They invaded Sri Lanka approximately 400 years after the previous South Indian invasion. The exact date is not known but it did come within the 1st decade of Sena - I's reign. Srimara led the invaders in person. They landed in the north and captured the coastal districts. Even though the king gathered his army his generals were disunited. The resident Tamil population went over to the side of the invader. The South Indian army marched towards Anuradhapura and camped at Mahatalatigama. The Sinhala army that faced the South Indian army was commanded The King's queen consort, Yuvaraja and the King's minister Kuttha built a number of religious edifices. The king built a hospital at Mihinthale, two tanks Kattunnaru and a channel

called Manimekhala. The most important incident of the time was the invasion of Pandya. The main reason for this was because a son of Sri Mara Sri Vallabha (who invaded Sri Lanka during the reign of Sena I) Came to Sri Lanka asking for help against his father. Sena - II took his opportunity to avenge the dishonour brought to Sri Lanka. Earlier He sent his general Kuttha with an army. In this battle the Pandyan king died and Pandyan army was defeated. General Kuttha installed prince Varaguna as king of Madhura. He also brought back the treasure taken during Sena I's time and more. This was a 1st time a Sinhala King invaded successfully a foreign country. This occurred during the 9th year of Sena II reign. It is so stated in a rock inscriptions by Kassapa - V and Dappula - IV. Another rock inscription written during the 1st year of Sena - II Reign along with Kuttha's name. After this invasion the king was awarded the Apithet 'Madhura-Pahala' and 'Madhura-Dinu' 'The conquerer of Madhura'. This could have been a humiliation to the Tamils of Sri Lanka. It is quite possible that they were subject to some repression during this period. Sena - II did not rest on his laurels. He expected a retaliation and strengthened the coastguard service and strengthened the defences. Sri Lanka was made strong militarywise with peace and prosperity in a country the king was able to devote his attention to religious work and irrigation. He built many shrines, gave much to monasteries. He extended the Minipe scheme and constructed a feeder channel to augment the supply Mahakanadara tank. Sena - II died in the year 887 AD.

Udaya - II (887 -898 AD)

Udaya - II succeeded his elder brother. His reign was uneventful except the suppression of a rebellion organised by Kitthaggabodhi in Ruhuna. Kitthaggabodhi was the son of the youngest brother of Sena - II, Mahinda, who was yuvaraja. Once he was defeated by Udaya - II he fled to Ruhuna, killed the ruler of Ruhuna and took over administration of this region. Ruhuna was ruled by three brothers Kassapa, Sena and Udaya. Because they did not ask for refuge we could come to the conclusion, That they were all killed. King Udaya conspiring with his elder brothers son Prince Mahinda made him ruler of Ruhuna. He with a force led by a general marched towards Ruhuna. Hearing this Kittagghabodhi fled to Malayarata and hid in a mountain. But Mahinda gave chase, caught him and sent him to Anuradhapura with a general. For almost 30 years he ruled in Ruhuna. The king Udaya built Mahathuparama (Mahakumbarup vehera) Udaya died and was succeeded by his youngest brother as Kassapa-IV

Kassapa IV (898 -914 AD)

He ascended the throne and ruled for 17 years. Again there was a revolt in Ruhuna and it was nearly a successful attempt to seize the throne of Anuradhapura. It was prevented by the intervention of the Singha. They brought about a reconciliation between the King and the rebels. Ultimately the king's daughter was given in marriage to Prince Mahinda. This settled the dispute further. During this period two ministers Ilangasena and Rakka, built a large number of religious and public buildings. Ilangasena built hospitals for diseases and also clinics.

The king treated all three Nikayas alike.

Kassapa - V (914- 923 AD)

Kassapa - IV was succeeded by the son of Sena - II as Kassapa - V. He was fairly old when he ascended the throne. He was venerated by the people as a great king, and he was a famous scholar. Honour was also thrust upon him because he was the son of Sena - II and also he was made Yuvaraja at birth. The king also wrote still existing book 'Dampiya-Atuva-Getapadaya' (a Sinhala glossary) he was also deeply learned in the scriptures. In 915 AD the Pandaya ruler Maravarman Rajasinghe - II with aid of the Chola King Parantaka I. Who in India were gaining power appealed to Sri Lanka. Kassapa responded to Maravarman's appeal. A Sinhala expeditionary force was sent with the king's blessings and they landed on Pandya soil. The army met in combat in Vellore and Chola won but with difficulty. Sinhala army began regrouping but the Sinhala commander, his son Sakka, died of plague. Disease spread to the rest of the troops. Sinhala king recalled the soldiers, before they were destroyed completely. The Chola king Paranthaka is referred to in an inscription of his 8th year as 'conqueror of Sri Lanka' which is a wrong interpretation for 'victor over the Sinhala army'.

During Kassapa's reign there was a purification of the sangha and Abhidhamma Pitakaya was written on gold leaves. The king and his consort built shrines and gave villages for their maintenance. Under the King's patronage, a code of rules was set for an administration of the Abhayagiri Vihara says an edict by the king. The king died and was succeeded by

Dappula. According to an inscription carved in the 7th year of Kassapa - V's reign, a brother Dappula is mentioned making him a son of Sena - II.

Dappula - III (923 -924 AD)

Dappula - III reigned for less than one year and was succeeded by Dappula - IV (Kuda Dappula 924 - 935 AD). Dappula - III ascended the throne. During his reign the Pandyan King Rajasinghe the second, was driven out of his Kingdom by the Cholas and sought refuge in Sri Lanka. Chola added his kingdom as their territory. Though Dappula was willing to help, the Sinhala chiefs vehemently opposed it. Finally seeing that he could not get help from Sri Lanka fled to his mother's home in Kerala. He left his diadem, regalia and valuables in Dappula's care. The Pandyan, Sri Lankan political alliance continued.

Udaya - III (935 -938 AD)

Udaya - III was a weak ruler and got himself embroiled in a quarrel with the highly respected ascetic sect in the court of which people took the side of the ascetic against the king. The king had to humble himself and ask the priests for pardon. After a very short rule he died.

Sena - III (938 -946 AD)

Sena - III ascended the throne. He was very pious as well as a practical ruler. He repaired most of the dams and sluices of the major tanks and built a large number of religious buildings. At his death Udaya - IV ascended the throne.

Udaya - IV (946 - 954 AD)

This king was very unfortunate. Cholas were extending their power. The Cholas had already conquered Pandya. The Chola king could not be consecrated as king of Pandya because the royal regalia was in Sri Lanka left 15 years ago by its king. Udaya - IV was a drunkard as well as a slothful ruler, neglected his duties. As a result there was maladministration and corruption was rife. The Chola king hearing all about the misrule of Sri Lanka sent envoy's demanding the Pandyan regalia. Udaya refused and Cholas invaded Sri Lanka. This expeditionary force was intercepted by the Sinhala Commanders. The commander was killed and the Sinhalese were defeated.

The king in the meantime fled to Ruhuna taking the Pandyan regalia pursued by the Cholas. Cholas pillaged Anuradhapura and then set out for Ruhuna. They were not familiar with the terrain lost their way, and returned home without the regalia but with a lot of loot! According to Culawamsa this Chola army was pursued by the Sinhala army and was forced to give up most of the booty. There may be a kernel of truth in this because at this time, Chola kingdom was under threat and the troops were urgently needed in India and the Sinhala troops harassed them. Udaya the drunkard died and was succeeded by Sena IV.

Sena - IV (954 - 956 AD)

He had a very short reign and was succeeded by Mihindu IV.

Mihindu IV (Kudo Mihindel / 956 - 972 AD)

Mihindu was the last of the great kings of the Anuradhapura period. He was 'rich in merit' rich in splendour, rich in military power and rich in fame'. His first queen consort was a princess of Kalinga (which ruled not only India but Malaya and Indonesia) The Srivijaya Kingdom. According to Culawamsa, by this marriage 'the ruler founded the royal house of the Sinhalese'. This marriage alliance must have resulted in close relations between the 2 countries as it existed a century earlier during the reign of Sena I. Sundara Chola Parantake II was defeated by Rastrakuta King Krsna III. This wave of success carried Krsna to Sri Lanka. He invaded North as King Vallabha. The Sinhala Commander Sena made a treaty with the king.

Sena - V (972 - 982 AD)

Son of Mahinda IV by the Kalinga mahesi succeeded his father in 972 AD. He was 12 years old and he died of chronic alcoholic excess at the age of 22. After drinking he would be like a beast succeeded his brother.

Mihindu V (982 - 1029 AD)

He was a weak ruler. Law and order was not restored by the 10th year he had overspent all the money. Soldiers - the foreign mercenaries demanded pay, king escaped to Ruhuna. Chaos reigned in Rajarata. Cholas taking advantage over the situation captured the king and family and took all treasures of Lanka. Mihindu V died in Chola in 1029. In 993 Chola army invaded and sacked and looted Anuradhapura which became a

province of Chola. Chola viceroy was moved to Polonnaruwa.

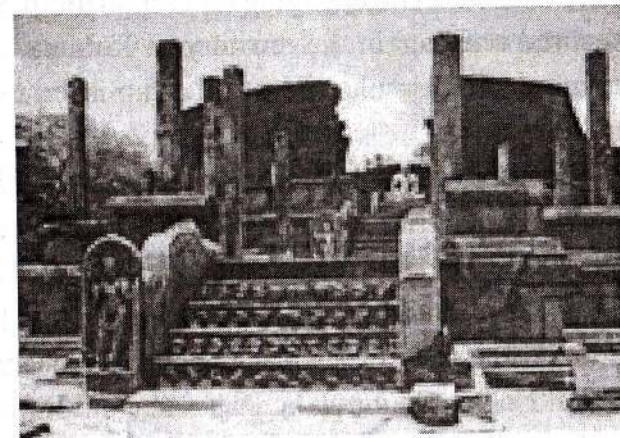
Kassapa - VI (1029 - 1040 AD)

He was son of Mihindu V had escaped capture and was being brought up in secret in Ruhuna. He fell ill and died at Devinuwara between 1039 and 1041. His Senapathi kitti seized power but was killed after 8 days by ruled for 3 years and fell in battle with Cholas.

Mahalena Kitti (1040 - 1042)

The following names mentioned were never rulers of Rajarata but were only aspirants 1043 -1046 Vikkama Bahu 1042 - 1043 Parakrama landu 1046 - 1048 Lokissara 1048 - 1054 Kassapa VII 1054 - 1055.

Polonnaruwa Period



Vijayabahu as Kitti

In 1050 AD there was change in the political arena of Ruhuna. Prince Kitti who had a claim to royalty stepped in to politics. He would have the unenviable task of fighting the Cholas for a long period of time. Cholas invaded Sri Lanka. While Kitti was still an infant. They were looked after by a chieftain named Buddharaja or Budana. In the Panakaduwa copper inscription (found by a farmer ploughing his paddy fields in the Morowakkorale) Vijayabahu reminisces about his early rigorous child hood "At the time we were remaining concealed in the mountain wilderness", having been deprived of our kingdom in consequence of the calamity caused by the Soli Tamils, Lord Budal of Sitnaru-bim Dandanayaka of Ruhuna, with the aid of his retinue protected the entire royal family, including our father, his Majesty King Mugalan the great lord; he brought us up in our tender age, he nurtured us with

the sustenance of edible roots and green herbs from the jungle, he concealed us from enemies who were prowling about seeking us where ever we went; engaging him self in this place and, that he secured once again the territory of Ruhuna, took us out of the mountainous wilderness and established us in our own Kingdom.

Buddharaja was their protector no doubt and he was now grooming Prince Kittu for future Kingship. Kittu as a youth began to assist in Buddharaja's military activities. Clashes between Loka and Buddharaja took place at Bovala near Kirama. Loka was established at Kataragama. Buddharaja was able to defeat Loka at Hunuwala, Rakwana and Ratmale as well. After Loka died Kesadathu Kasyapa took over his place. At this time Chola's were watching with undue interest the events taking place in Ruhuna. They marched to Kataragama against Kesadathu Kasyapa. Taking this opportunity prince Kittu and Buddharaja defeated Kesadathu Kasyapa.

King Vijayabahu I (1055-1110 AD)

When Kittu and Buddharaja unified Ruhuna, Prince Kittu was only 18 years old. He assumed control of Ruhuna under the name Vijayabahu. He continued to be at Kataragama. Still a teenager he had known neither palace nor court. He had a hard life existing as a refugee, leading a nomadic life eating what he could get from the forest or not at all. He began to gain experience in warfare and share the rigours of campaigning with his men. He was a brave and a courageous leader and it is normal that he could earn the devotion and respect of the commanders and followers. This trained him to the difficult

future he had to face.

The Cholas after seeing the reception and acclaim Vijayabahu was getting in Ruhuna, sent a strong force to Kataragama. Vijayabahu learned that his armies were no match for the Cholas retreated to Malayarata. Cholas plundered Kataragama and went back to Polonnaruwa. As they retreated, Vijayabahu came out of his hiding and came to Sippaththalaka possibly near Hambantota. Vijayabahu though very young, settled down to develop the economy, good administration and material resources for war which was inevitable. Within the next few years trade contacts were made with Myanmar, they exchanged goods. Vijayabahu used mainly the Southern and Eastern coasts. There is a possibility that Vijayabahu's ships got the protection of the Sri Vijaya Kingdom of Malaya. It must be remembered that a century earlier Sinhala royal family had consolidated friendly relations by the marriage of Mihindu IV and a Sri Vijayan princess. Chola too had a powerful navy in the North Western, Northern and North-Southern ports of Sri Lanka. But they were unable to control Vijayabahu's shipping which was backed by the massive strength of Sri Vijaya.

Later Vijayabahu moved to Thambalagamuwa near Thalawa. By this time disturbances occurred in the Chola occupied territory of Rajarata. These may have been instigated by Vijayabahu's followers. The people of Rajarata refused to pay taxes. Things became very complicated. The Chola emperor heard of anti Chola activities in Rajarata and sent a powerful army to Sri Lanka. They landed at Mantai, suppressed the people's savage ferocity and marched to Ruhuna. At this

He planned a two - pronged attack which converged. The western army column marched through Kurunegala and Anuradhapura district with Anuradhapura and Mantai its objectives. The Eastern column moved up to capture Polonnaruwa. The Western column captured the Chola forts at Nuwarakale, Batalagoda, Venaruwa, Menikdena, Talagalla, Nikavaratiya and Mahamadagalla, captured Anuradhapura and on to Mantai. The Eastern column captured Sakamam near Tirukkivil and other places along the Eastern coast and turn into Mahaveli ganga. Word was sent to Vijayabahu who was at Mahanagakula to come and direct the assault on Polonnaruwa. Capture of Mantai prevented reinforcements from coming in and cut off any retreating Cholas. Vijayabahu went first to Mahiyanganaya setting up camp and started operations on the final assault on Polonnaruwa. Vijayabahu fought outside the city. The defeated Cholas took refuge in the fortress. The siege against the Cholas went on for one and a half months and Vijayabahu entered the city. The Cholas fought desperately knowing that no reinforcements will come. To give the devil its due to, they fought to the last. Vijayabahu entered Anuradhapura in 1070. The Chola rule had lasted 77 years. He was king at last. He stood victorious at the age of 33 years.

He had spent 17 years of his life fighting the mighty Cholas, faced much difficulties, disappointments, treachery and bitter defeat. This did not deter him from the main aim which was to conquer. He became the King of Sri Lanka 15 years after he was made king of Ruhuna. One of the first things he did was to strengthen the coastal defenses in case of a Chola reprisal. He built a palace at Anuradhapura for his consecration.

It was smaller and built from materials collected from earlier buildings which prove the impoverished state of Sri Lanka during this period. 3 years after he had got rid of Cholas, he had his consecration as king at Anuradhapura. He then made Polonnaruwa his capital. Polonnaruwa was strategically important. It commanded the crossings of the Mahaveli Ganga, the defence of which was vital in case of attacks from Ruhuna, or from south Indian invaders. Polonnaruwa was distant enough to give time, to mobilize the army and manning the defences or give time to retreat. Another reason for the choice of Polonnaruwa was centralising, which did away with the autonomy of other provinces specially Ruhuna. He appointed his next younger brother Vikramabahu as Yuvaraja with Dhakkinadhesa as his principality and his youngest brother Jayabahu to be Adipada of Ruhuna. He delegated power and duties to his minis tries, re-established the revenue-collection and tax systems. He also reorganized the system of justice. He took steps to develop agriculture and irrigation which were neglected during the Chola occupation of the Rajarata. While he was immersed in these reconstructions, 3 of his brothers who were the Flag bearer, Chief Justice and Chief of Commerce became hostile they had fled to India and had come back only to raise the standard of revolt in Ruhuna, Malayarata and Dhakkinadesa. The king managed to repress the rebellion, and kill the leaders at Dhakkinadesa. The reason for this insurrection is not given in any source.

Vijayabahu repaired a large number of tanks and channels. It was a matter of repairing rather than build new ones. He had to repair then in order to build back the economy

of the country. The Cholas had not maintained these schemes adequately. The patronage given to Buddhism was also lackadaisical even ordination had lapsed. Vijayabahu had to get down ordained priests from Burma and begin afresh. This was not due to the fact that Cholas destroyed Buddhist temples. Looting temples was not a Chola policy. These temples were neglected Sangha population depleted. The temple at Welgama was named Rajaraja Perumpalli, was a temple that received Chola patronage according to Tamil inscriptions of this period but not on a massive scale of the Sinhala kings. Vijayabahu had to work hard to rectify the damages caused by negligence.

Vijayabahu's first queen consort was Lilawathi. She was the daughter of Jagathipala who had come to Ruhuna during the Chola occupation from "Ayodya" Oudh in North India. His second queen was Thilokasundari of the royal house of Kalinga (Present day Orissa) Vijayabahu's younger sister Mitta was given in marriage to a Pandyan prince of South India. Even the Chola king had asked for her hand in marriage, Vijayabahu chose the Pandyan prince. This was not due to any ethnic difference but it had been the custom for the Sinhala royalty to marry into Chandrawansa families. Friendship was already established with the Kannata, Western Chalukya king by envoys and exchange of gifts. The alliance with the Srivijaya empire in his struggle against the Cholas, was strengthened and made new bonds of friendship with the enemies of the Cholas. This was a very wise move on the part of the king.

The internal peace was assured and the king was able to engage in constructive activities. After almost a century of civil war invasions and insurrections the country had become impoverished. Buddhism suffered due to pillage and neglect. The Sangha suffered and institutional religion was almost disappearing. There were no new monks and those of high quality and calibre. The king requested the king of Myanmar to send pious and learned theas. When they arrived the king had to request them to perform the necessary ceremonies for ordination over and over again, so that a large number of sangha became priests, who were competent in numbers and learning to resume the religious life of the people of Sri Lanka. A strong parapet wall and a moat was built round Polonnaruwa. The earliest building was a palace of Vijayabahu I.

He also constructed a temple for the Tooth Relic. New Viharas were built within city limits. The Alahara canal was given to these viharas for their maintenance. Most of the religious edifices which were in disrepair were restored. The road to Samanthalakuta was repaired provided rest houses (ambalam) and alms houses (dana sala) on 3 roadways. There were the Sabaragamuwa route through Gilimale, Rajarata Road through Ulapane, Valigampola, Ambagamuwa and Kehilgamuwa, the road through Uva. Most members of the royalty, the ministers and other officials followed the king's example. The king sent envoys to Buddha Gaya with pearls, gems and other jewels to offer on his behalf for Ananda Bodhi. All these activities formed an important part in the king's life.

When Kullotunga I of the Chola's took over their kingdom certain sections of the Chola kingdom had broken

off. Sri Lanka broke off in his first year. Sri Lanka's strength was the backing of Srivijaya, Western Chalukya and Pandya kingdoms. This fact would have stopped the Cholas directly attacking Sri Lanka. Kullotunga was a shrewd and a cunning ruler. He made overtures to Vijayabahu. He asked for the hand of Vijayabahu's sister for 15 years he did nothing that could be visible. About 1085 he made a visible attempt to create disorder in Sri Lanka. Envoys bearing gifts arrived at Polonnaruwa. They were from Western Chalukya (Kannata) and Chola and were welcomed cordially. Vijayabahu sent back the Chalukya envoys accompanied by Sinhala envoys bearing gifts. They had to travel through Chola territory and the Sinhalese envoys were captured by the Cholas. They were captured, tortured, their noses and ears were cut off. They arrived home to Sri Lanka and the king was informed. Vijayabahu was furious, he called the Chola ambassadors before him, charged them to convey his challenge to the Chola king and sent them back dressed in female attire. Vijayabahu mobilized his army and sent two divisions, to Mahatitta and Mattikavatitta to take ship and invade Chola kingdom.

At this moment Velaikkara troops revolted as they did not want to fight their own kind. They killed the 2 generals who led the 2 divisions, captured the king's younger sister with her 2 sons, burnt down the royal palace, looted and plundered Polonnaruwa. Vijayabahu was forced to take refuge at Vakirigala. Then with the help of his loyal troops and the Uparaja Veerabahu he defeated the Velaikkaras at Polonnaruwa. He dealt with the leaders severely and the rest became submissive.

The King's Velaikkaras were sworn to defend him with their lives. They were mercenaries and were popular even among the Cholas. But even after the rebellion Vijayabahu still employed them, for his personal protection. In 1100-1101 AD Vijayabahu marched to Mahatittha awaiting an attack by the Cholas. Upto the end of Vijayabahu I no other invader appeared on Sri Lankan soil. With 2 difficult rebellions which were quelled by Vijayabahu there was a prolonged peace within the country. Vijayabahu found it an uphill task to develop the country's economy from its impoverished state.

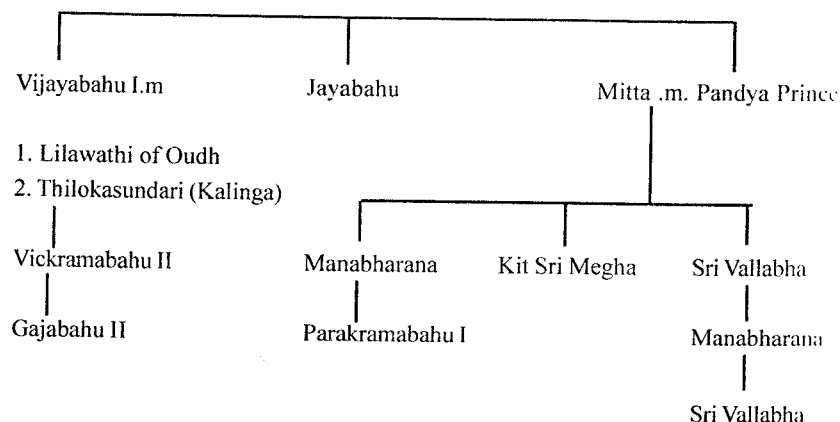
Culawansa describes Vijayabahu as a poet. He patronized literature and many scholars gathered round him. Ambagamuwa inscription says this of Vijayabahu. "Veneration of the triple gem, hospitable attention to preceptors homage to the righteous, prosperous conditions to the learned, assistance to kinsmen, intimacy to friends haughtiness towards foes compassion for all living beings, wisdom in council". C.W.Nicholas says that "repair, restoration, reorganization and rehabilitation following a hundred years of lax government, internal strife and finally, subjection to foreign powers were as difficult a task for Vijayabahu, with depleted resources in country long impoverished as his prolonged war of liberation."

The Panakaduwa copper inscription is one of its kind. It says that Vijayabahu I granted certain privileges to Sitnaru-Bim Budalnavan, Dandanayaka of Ruhuna who protected the king and other members of the royal family, when they had to seek refuge in the forests during the Chola occupation. Vijayabahu was later established in Ruhuna. The very words of a king, spoken in a royal assembly are written down in the

grant. They are very eloquent of the hardships and danger that Kitti and his family had to undergo before he was made king. This is the only details concerning himself - a biographical account - of a great man in days of adversity. The king's brother Veerabahu died before him. He was succeeded by the Adipada Jayabahu, while the son by Thilokasundari, of Kalinga, Wikramabahu was made Adipada of Ruhuna.

Vijayabahu died in 1110-1111 in the 5th year of his reign when he was 73 years old. He was the greatest of warriors. It would be quite correct to say that "Had there been no Vijayabahu, there would have been no Sinhalese in Sri Lanka today." According to Dr. Paranavithana "Beyond a shadow of doubt he was the author of Sinhalese freedom, and one of the chief architects of Sinhalese nationality."

Vijayabahu's Family And Descendants.



Successors of the Vijayabahu I

Jayabahu I (1110 – 1111 AD)

Following the death of Vijayabahu I, his sister Mitta and her followers consecrated Jayabahu as king but they appointed Manabharana, her son as Uparaja, breaking the tradition and overlooking the claims of Vijayabahu's son Vikramabahu. This resulted in a minor civil war. Vikramabahu was victorious. Jayabahu's succession was legal. Manabharana's case was based on matriarchy. He was a son of the Sinhala royal house while Vikramabahu on his mother's side was of Kalinga. Mitta's aim was to keep Jayabahu as a puppet king but Manabharana to be the real power and Vikramabahu to be killed. Manabharana along with Jayabahu with the regalia and treasure began to march to Ruhuna at the head of the army. Vikramabahu fought back at Kosgoda, Dambagalla and in the Moneragala area. Vikramabahu fought back showing fighting qualities of his father.

Vikramabahu I (1111-1132)

He drove the royal army westwards cutting it off at the base. He himself marched to Polonnaruwa and established himself there. During this period the defeated royalty divided Dakkinadesa and Ruhuna between them. **Manabharana** ruled Dhakkinadesa Virabahu with his headquarters at Dedigama. **Kit Sri Megha** became ruler of Dolosdahas Rata, a part of Ruhuna to the West of Walave Ganga with his capital at Manavulu (Present Rambha - Vihara) **Sri Vallabha** took charge of Atadaharata, East of Walave Ganga with his headquarters at Udundora present Galabada.

King Jayabahu and Mitta lived with Kit Sri Megha at Manavulu. A year later civil war broke out again. Feeling of humiliation was still rankling especially because an unconsecrated ruler was administering the country. The 3 brothers began to assemble a large force in Dakkhinadesa to begin the war. Hearing of these preparations, Vikramabahu marched into Dakkhinadesa and defeated the joint armies of the brothers. They fled to Pasdun Korale with Vikramabahu in pursuit upto Kelaniya. He had to turn back to face an army invasion in the North. This invasion was headed by a general named Viradeva “a warrior lord of the Ariya country and the sole sovereign of Palandipa”. No chronicle gives a clue to his identity. Vikramabahu was defeated and fled to Polonnaruwa where he collected his valuables and then went to Kottiyar Pattu. Viradeva gave chase but was trapped in a swampy area called Antaravittikha. Viradeva’s army was completely defeated and Viradeva was killed. Vikramabahu returned to Polonnaruwa and resumed the rulership of Rajarata.

All these princes ruled a divided Sri Lanka, divided into 4 between 1110 to 1153 AD. This was a period of violence and injustice. They taxed the people to the utmost. According to the chronicles “in their insatiability and lust for money, they squeezed out the whole people as sugarcane in a sugar mill by levying excessive taxes”. Vikramabahu had cause for hostility towards the Sangha, ejected them from their viharas in Polonnaruwa and turned the viharas into barracks for foreign mercenary soldiers. He took over their accumulated wealth. The ascetic priests protected the Tooth and Bowl relics, took them to security away to Ruhuna and hid them.

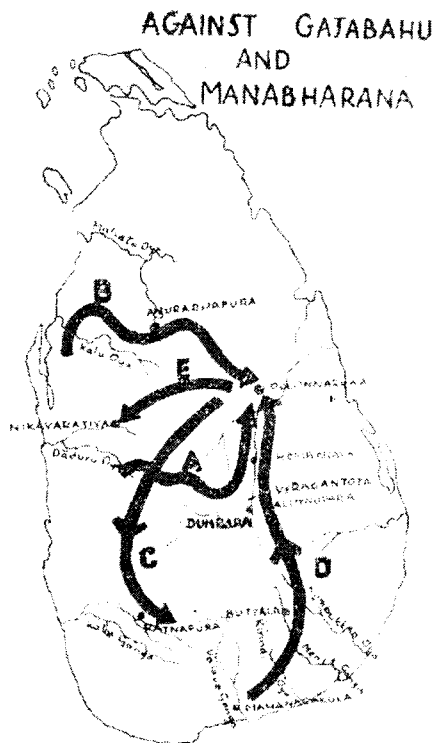
The Culawansa says of this period “The officers belonging to the retinue of monarchs on both sides who were established on the pointers fought each other continuously. By setting fire to many flourishing villages and market towns, by destroying tanks, by cutting down all useful trees, by fighting each other so devastated the kingdom that it was impossible to trace even the sites of the old villages. And even the rulers did evil to the people letting their retainers plunder the towns and commit highway robbery. The slaves too and the workmen of people of good families despised their masters, without respect and devoid of all fear. They became mercenaries to the kings and worming themselves into their confidence, they by means of offices conferred on them attained even greater power. The people dwelling in places difficult of access no longer paid to the monarch the taxes formerly levied on them. They despised the king, became renegades and dwelt independent, each in his own region.

In the meantime king Jayabahu and princess Mitta died. Jayabahu’s successors were not consecrated therefore all these other rulers’ period of administration is under the reign nominally of Jayabahu. Manabharana (Virabahu) of Dakkhinadesa died soon after the birth of his son Parakramabahu. Kit Siri Megha took over Dakkhinadesa and Siri Vallabha assumed control over Ruhuna. Vikramabahu died about 1131/1132 AD and was succeeded by his son.

Gajabahu II (1132 AD)

The two brothers Kitsirimegha and Sirivallabha made a combined effort to get rid of Gajabahu but failed. With all this

internal turmoil the country was once again impoverished. No work was done to develop the country in the sphere of religion and economy. The Cholas were cornered into a small principality in the Northernmost territory of Sri Lanka.



Parakramabahu I

The Culawansa gives a very detailed account of Parakaramabahu. The authors were silent about his short comings “the difficulty is not with what is said but with what is left unsaid”.

Prince Manabharana was the eldest son of Mitta. He married Vijayabahu's daughter Rathnavali. They had two daughters but no son. When they had a son their joy knew no bounds. Jayabahu had made Manabharana the heir to the throne. When Manabharana died the son was very young and the child came under the protection of his uncles Sri Vallabha and Kit Siri Megha. He lived for some time with Sri Vallabha in Ruhuna. Vallabha took care of Rathnavali, her two daughters and her son Parakramabahu, whom he brought up carefully and educated him thoroughly in all sciences and in the art of war. Spurred on by his ambition to be the sole ruler of the island his youth became a period of restless activity. He did not hesitate to commit murder. He killed Kitsirimegha's commander Sankha so that he could proceed with his adventure unobstructed. To kill a commander who was loyal to the royal house was no adventure as Culawansa makes it out to be. To the consternation of Kit Siri Megha, the prince continued to be at Manikdena in the Kalaweva district. Kit Siri Megha became apprehensive that the prince might provoke hostilities with Gajabahu's troops. Gajabahu fearing the worst, welcomed the prince and invited him to Polonnaruwa. Gajabahu need not have feared Parakramabahu with his small following. Gajabahu had all the resources of Rajarata behind him and had nothing to fear from young Parakramabahu.

Parakramabahu lived in Rajarata spying out the land generally getting friendly with the people. He gave his sister in marriage to Gajabahu. He roused Gajabahu's suspicions and therefore fled Rajarata and once more sought refuge in Mayarata. Sri Megha was in no mood to receive Parakramabahu.

Princess Rathnavalie used her power of persuasion personally and pleaded on behalf of her son and Sri Megha accepted him. In the meantime Sri Vallabha had died and was succeeded by his son Manabharana as ruler of Ruhuna. Prince Parakramabahu succeeded Sri Megha as ruler of Dhakkhinadesa. His first step was to secure his frontiers and established military posts at various points especially on the East and North bordering Rajarata. He proceeded to develop agriculture, bring large areas of new land under cultivation.

Parakramabahu established his capital at Panduwas-nuwara and constructed Banasamudra by enlarging Pandaweve. Close to this was his walled city. He reorganized the administration. He placed the army and other military matters under a Senapathi. The finances, administration and civil affairs were placed under the Chief of Staff. All lands of extraordinary value were administered by a special department. Trade was established with foreign countries and precious stones were exported through Kalpitiya, Chilaw and Colombo.

Parakramabahu was not satisfied with Mayarata. He wanted to be the sole ruler of the whole of Sri Lanka. He began to prepare for war. His first plan was to annex Mahamalayadesa belonging to Gajabahu. It included Laggala, Pata Dumbara and Uda Dumbara on the right side of Polonnaruwa. This area was of rugged terrain almost impassable in most places. Parakramabahu started by being cunning. He won over "Dandanayaka" Rakkha and wanted to make use of his influence to gain control. He won Patha Dumbara but the areas around Madivaka and Kosavagge districts were not so easy. Parakramabahu had to use force. Parakramabahu now launched

a series of attacks on Rajarata. He followed text book injunctions of Kautulya and other authorities, set down his orders in writing and delivered them to his commanders. The first attack on the west coast was from Mannar. Gajabahu's fortress and Puttalam were captured. He also fought a naval action twice. Pearl bank was captured and landed on the main land. He then crossed Kala Oya and Kattiyava was captured. Parakramabahu fought a number of battles with Gajabahu's ablest general at Kahalla, Talakiriyagama, Madahapola, Nilagama and Dambulla, but the defenses held and Parakramabahu's attacks came to a standstill.

Parakramabahu's troops which were stationed at Nalanda entered Laggala from Bogambara. They then advanced towards Polonnaruwa. Parakramabahu's troops succeed to establish themselves at Talagoda in the and built a strong fortress by the river. They were attacked a few times by Gajabahu's troops but lost the battles. Parakramabahu's general Deva fought his way up to Anuradhapura. He was supported by another general from the North West who reached Tisaweve. He was encircled by Gajabahu's force but he eventually managed to break out and join the other commander but Gajabahu managed to hold on to Anuradhapura. Parakramabahu gave orders for the capture of Polonnaruwa. Gajabahu was helped by Sri Vallabha's son Manabharana. Gajabahu put forward all his troops including his Tamil bodyguards, war elephants, chariots but was defeated decisively by Parakramabahu. Gajabahu's troops fled and the King locked up the palace gates and hid. He was captured and imprisoned.

Parakramabahu who was directing his force from Nalanda desired Gajabahu to retain his royal dignity and sent him presents and gave orders to his officers to treat him with dignity and honour. The soldiers got out of hand and pillaged and looted the entire area.

But the Sangamu rock inscription says that the Kings were weary of fighting, met on equal terms and each pledged not to make war against the other, to assist the other, if either were attacked by a third party and to make the other his heir. The continued pillaging and looting disgusted the people who sent an urgent appeal to Manabharana of Ruhuna who was at Sorabora. Parackramabahu sent for his commander Deva from Anuradhapura to restore order in Polonnaruwa. Manabharana was already on his way to Polonnaruwa. Deva had to face Manabharana's forces before he could organize the disorderly rabble occupying the town. As a result Parakramabahu's forces suffered a severe defeat and Deva was made prisoner. The real intentions of Manabarana became apparent after a few days. He put to death most of high and influential officers of Gajabahu and imprisoned Gajabahu in a dungeon. He had brought the Tooth and Bowl relics which had been removed for safety by Vikramabahu, to consecrate him - self as King. Gajabahu was ill treated and starved. Gajabahu managed to send Parakramabahu a secret message apprising him of the situation. Parakramabahu responded at once. He began an attack on Polonnaruwa to free Gajabahu. Manabarana was surrounded, his supplies were cut off and he then abandoned the city and escaped to Ruhuna taking back the Tooth and the Bowl Relic. Parakramabahu's troops broke into town and released Gajabahu.

Manabarana fled to Koddiyar to go into exile, his misfortune got worsened.

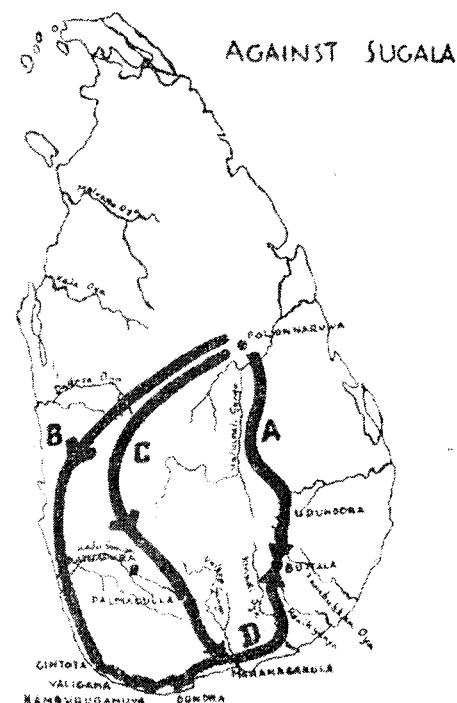
There was again a clash between Parakramabahu's troops and Gajabahu's troops. Parakramabahu gave orders to take Gajabahu prisoner. As Parakramabahu marched towards Koddiyar Pattu, Gajabahu made a feeble attempt at counter-attacks Gajabahu realizing his futility appealed to the Sangha. The Sangha undertook to make peace. They reminded Parakramabahu that he sought the sovereignty only to serve the people and further the cause of religion. Gajabahu was old and had no heir to succeed him. They asked Parakramabahu to end the war there upon he went back to Dakkina desa and Gajabahu contentedly lived the rest of his life at Kantalai.

Manabarana was not satisfied. He continued to plot and plan. But Gajabahu would have none of him as Madirigiriya a rock inscription was made to the effect to hand over Rajarata to King Parakramabahu. Gajabahu died in 1153 AD. This inscription cannot be found but a copy of it was found at Sangamu Vihara as mentioned earlier. On the death of Gajabahu the body was conveyed to Koddiyar and Gajabahu's ministers - breaking the treaty - sent for Manabharana. Parakramabahu celebrated his consecration at Polonnaruwa and got ready for war. Every attempt of Manabharana to cross the river was repulsed. Parakramabahu decided to carry the battle to his opponent from an unexpected direction, the Southwest. They went across the hills, captured Kukul, Atakalan, Kolonna and Moravak Korale, down Nilvala Ganga into Matara. Manabharana was diverted and was about to lose the war, when a certain faction in Rajarata showed Manabharana a secret

unguarded way to cross the river. Manabharana took advantage and the commander sent by Parakramabahu to intercept Manabharana's forces took time to get ready as he was jealous of another commander of Parakramabahu. Manabharana taking advantage of these petty jealousies and attacked him killing this commander. Parakramabahu retreated but Parakramabahu turned round and resumed the war. Parakramabahu brought in his elite troops, the specially trained commander hunters, path finders, night fighters, and house breakers. They were attacking and making forays into the city. Manabharana marched out and attacked. Guerilla warfare continued for about 6 months. These were two pitched battles in which Parakramabahu was victorious. Manabharana was weakened by those continuous battles. Ultimately Manabharana escaped Parakramabahu consecrated himself for the 2nd time as the ruler of united Sri Lanka.

As he was consecrated for the 2nd time he put into effective practice, the happiness of the people, stability of the religion, the protection of the nobility and the support of those in want. He bestowed office to the worthy, he held a great almsgiving. He purified the religious order and established uniform orthodox practice. The 3 fraternities were made into one single nikaya. He built new monasteries. There were annual ordination ceremonies held on a mandapa on the Mahaveli Ganga. He had 5 alms houses in the city for monks. Brahmins, poor travellers and other needy people. The code of regulations for the guidance of monks was proclaimed by the king known as Parakramabahu Kathikawatha. This became a proclamation. This royal proclamation gave directions for

the proper observance of the Vinaya rules dealt with the procedure that the people who actually joined the order or desired to join it should follow.



Manabarana of Ruhuna died shortly after his defeat but organized opposition in Ruhuna against Parakramabahu did not stop with Manabharana's death. His mother Sugala was able to rally the forces of Ruhuna against Parakramabahu. Before Parakramabahu could subdue Ruhuna he was faced with a rebellion of Sinhala and Tamil mercenaries. He crushed this rebellion and began his campaign against Ruhuna.

Parakramabahu's main army marched south along the Mahaveli and defeated Sugala's force at Udunuwara and then advanced to Buttala where it was held up. Parakramabahu decided to divert Sugala's main force and at the same time to send 2 of his armies to invade Ruhuna from the West with the idea of occupying Dolosdahasrata and then attacking the rear the forces holding up his army at Buttala. One of these marched along the Western sea-coast to Ruhuna. The other skirted the edge of the Central Highlands advancing through Rathnapura and Rakwana. The 2 armies met right down South at Mahanagacula, they captured Magama and marched towards Buttala. Sugala's armies found themselves attacked both in front and from the rear. They were holed up at Ramba Vihara. Rakha (Damiladhikarin) slew the enemy commander, defeated Sugala's force and occupied Rambavihara. The 3 commanders took up with her armies at Baddegama. The queen's troops fled and the queen herself was taken prisoner. A commander was appointed to restore order in the area and the others returned to Polonnaruwa taking Sugala with them.

In the 8th of his reign, Ruhuna rose in rebellion against Parakramabahu. Parakramabahu's vast forces commanded by generals entered Ruhuna and suppressed the rebellion. In 1164-1165 AD Parakramabahu invaded Burma. Between the 2 countries there was a rapport for many years. Parakramabahu I continued this friendship with king Alaungaithu, the king of Myanmar. This King was very haughty, but very old. His last years were troubled by his sons. It had been the custom that each Sri Lankan ship that carried gifts to Myanmar should bring a tusker (a tusked elephant) from Myanmar. Trade in elephants

was a royal monopoly. The king of Myanmar started to charge more and more for elephants.

The King started treating Sinhala envoys very badly. It was barbarous. He took away their money and elephants they had purchased and their ships. He imprisoned them in a hilly fortress, fastened fetters on their feet, put them to work to draw water in the prisons. Later he brought them before him and forced them to sign an agreement that they would not come to Myanmar again and if they came back it would be at their peril. He sent the team back to Sri Lanka in a leaking vessel. These insults were repeated. The last insult was to seize a Sinhalese Princess who was passing through Burma on her way to Cambodia. King Parakramabahu I got ready for war with Myanmar. It took approximately 5 months to get ready new ships, provisions, doctors, nurses, medicines and other weapons like sharp arrow-heads. They set sail from Palvakkai on the North East coast commanded by Addicca and his deputy. Nagarajagiri Kittu (Kit Nuwaragal). These ships met adverse winds and some ships sank. Others drifted off course. One landed at Kakadvipa. This could be an Island in the Andaman group. 5 ships under Kit Nuwaragal landed at Bassein and laid waste a number of villages. Adicca landed at Mapannalama captured Ukkama. Culawansa says Alaunsithu was killed but Myanmar history is silent on this issue.

It may not have been a full scale war but the intended results were good. Alaungsithu through the mediation of the Sangha restored all privileges and made peace. This Burmese encounter is borne witness by the Devanagala inscription where the king had granted land to Kit Nuwaragal as a reward. Also it

conforms the capture of Bassein and the Burmese king Bhuvanaditta sent envoys to Parakramabahu I to negotiate a treaty.

It was not possible to adapt an isolationist attitude in foreign affairs being an island and also being very close to the subcontinent of India. It naturally got dragged into South Indian politics. Everything depended on the balance of power in Indian politics. The Cholas' power in India was weakening as a result Chola's exerted little influence over their subordinate rulers. A fierce war broke out between Pandyan king Parakrama of Madhura and prince Kulasekkara of Tinnevely. Parakrama sought the help of Parakramabahu I of Sri Lanka and Kulasekkara sought the help of the Cholas. Before the Sinhalese troops arrived Kulasekhara had defeated Parakrama and had him killed. Sinhalese armies under Lankapura drove Kulasekara out and placed Parakrama's son Vira Pandya on the throne of Madhura. Kulasekara appealed to Chola for help and the war continued. Culawansa which had described Parakramabahu's early victories is silent about the end result of the battle. The South Indian inscriptions could complete the history of these campaigns. These too are not free from bias. The Arppakam, Pallavarayan Pettai and Thiruvallangadu inscriptions of the Cholas provide details of the final annihilation of Parakramabahu's force. One inscription tells us about the defeat of Sinhalese forces and how the heads of the Sinhalese generals were nailed to the gates of the city of Madhura. While preparing for another attack, the Cholas were able to destroy the Sinhalese fleet with the help of Sri Vallabha, a Sinhalese refugee at the Chola court. The innumerable wars

of Parakramabahu I both at home and abroad needed considerable resources. At Dhakkhinadesha, he greatly increased the material resources of his principality before he began on his various battles which made him the king of a united Sri Lanka. As King he continued this work of development in every part of his realm.



Parakramabahu developed a sound economic base of the island. He improved the ship-building industry. According to Culawansa, just before the Burmese campaign "All coastal areas round the island was one great workshop fully occupied with the building of ships." He improved foreign trade as explained in the Burmese campaign. The Yavanas (Muslims) brought presents to the king to improve trade relations with Sri Lanka.

As in earlier periods the mainstay of the royal treasury was the land tax. Parakramabahu organized state trading with

foreign countries on a large scale. He established the Antaranga - dhura department to be in charge of pearl banks, gem mines and all lands which produced articles for export. For example the war with Burma was a trade dispute. In addition to pearls and precious stones are given as textiles, silks from China, spices, perfumes, jewellery, timber, medical plants, and drugs. The corporations of merchants such as Valanjiyars, Nanadesis had established themselves in many parts of the island and inscriptions of Vahalkada, Padaviya, Hettipola and Moragolla confirms their activities. These two companies supplied the king with soldiers to the Velaikkara regiment. Foreigners were permitted to land at Kayts (Uratota). The coins were debased and washed with silver. Parakramabahu's irrigation projects falls into two phases. The 1st phase was confined to Dakkhinadesa where he said the famous words "In the realm that is subject to me are, apart from many strips of country where the harvest flourishes mainly by rain water, but few fields which are dependent on rivers with a permanent flow or on great reservoirs. Also, by many mountains, by thick jungle and by widespread swamps my kingdom is much straitened. Truly in such a country not even a little water that comes from the rain must flow into the ocean without being made useful to man. Except at the mines where there are precious stones gold and the like, in all other places the laying out of fields must be taken in hand".

Parakramabahu's first great understanding was to harness the waters of the Deduru Oya. He constructed dams at 3 points. He then built a small tank Pandaweva at Panduwasnuwara. It submerged 1000 acres. It was known as

Bana-Samudra. He also enlarged 53 tanks. He drained into Kalu Ganga the great marshes in the Pasdun Korale and brought them under cultivation. The Culawansa wrote that during his reign, he constructed or restored 165 dams, 3910 canals, 163 major tanks and 2376 minor tanks. Pride of place was the Parakrama Samudra at Polonnaruwa. It was formed by joining the Topaweve and Dumbuthulu Weve extending practically from Polonnaruwa to Amban Ganga. An anicut was constructed across the Amban Ganga. The water held up by this anicut (water from the Matale foothills) was diverted to the Parakrama Samudra by the Angamadilla Ela. The Minipe Ela conducted the water helped to increase the water following along the Angamadilla Ela. The water of the other tanks round the Mahaveli area was increased by extending the Elahera Canal and increasing its own supply of water by constructing the Yodayo-bendi - Ela. Originally the Elahera canal constructed by King Mahasen took water to the Minneriya Tank and these were other tanks in this area such as the Kaudulu Weve and the Kantalai Tanks. It was necessary to augment the supply of water to these tanks. The Elahera canal was extended connecting the Minneriya, Kaudulu and numerous other tanks in this area. The Elahera canal was 54 ½ miles from the Anicut to the Kantalai Tank.

The 33 years of Parakramabahu's reign made it possible for him to undertake such vast schemes the building and beautifying Polonnaruwa, the foreign wars and campaigns. Granaries were built all over the country to store surplus paddy. He also built alms houses for the poor, hospitals for the sick. The king himself supervised the hospitals in Polonnaruwa. He

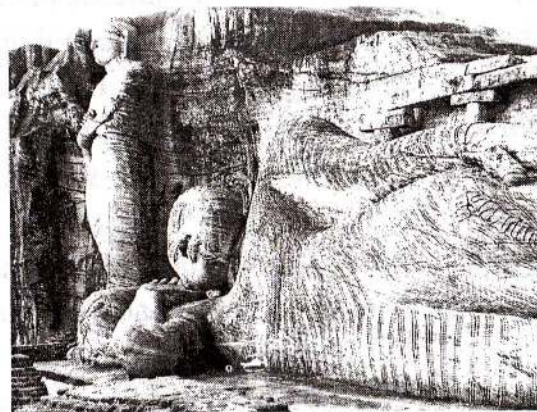
like Buddhadasa long before him was a skillful surgeon. It is said that he cured a crow which had a swelling on his head and was cawing miserably near one of his hospitals and could not be chased till the king attended to it. He then established veterinary hospitals.

He built a splendid palace of seven storeys for himself and called it Vijayanta surrounded by a magnificent garden. The Damila Thupa, and another at Yudaganava the site of his mother's cremation are 3 unfinished looking stupas. Sath Mahal Prasadaya was a stupa of a special type. The most beautiful is the Vata-da-ge. It had a Cetiya ghara, Many Viharas, the most important of which were Lankathilaka and Jethavana viharas were established and library endowed. The most beautiful of all is the Gal Vihara with two huge statues of Buddha. One is in a reclining position 46 feet long, one sitting in meditation 15 high. At the side of the recumbent statue stands Arahant Ananda 23 feet high. Potgul vihara was also attributed to him as well as Alahana Pirivena. The famous statue with a dignified expression and majestic bearing has to be that of king Parakramabahu.

Parakramabahu I had two queens Rupawathie and Leelawathi. Queen Rupawathie had been a very learned lady and very accomplished. She built the Rankot Dagaba (gold dust dagaba) which glittered with gold dust mixed with chunnam. It still stands. The pinnacle is specially preserved with figures in relief on it even though there is no trace of the gold left. Two other Viharas Pabalu Vihara built by Rupawathie and Kiri Vehera was built by another queen Baddhavati.

Vijayabahu II (1186-1186)

Vijayabahu II was Parakramabahu's nephew, the son of his sister. Vijayabahu II promoted trade and religious relations between Sri Lanka and Burma. He reigned for a year and was killed by **Mahinda** of the Keshadhathu clan. This usurpation lasted only 5 days. He was in turn killed by Nissanka Malla.



Nissanka Malla (1187-1196 AD)

Nissanka Malla was son in law or nephew of Parakramabahu I. In his inscriptions his chief queen is named Kalinga Subhadra Mahadevi. He had named a Cetiya after her. Nissanka Malla was born at Sinhapura in Kalinga and was brought to Sri Lanka by Parakramabahu I. He rose from Adipada to be Uparaja of the heir of Vijayabahu II. Nissankamalla left a large number of vainglorious inscriptions from which a certain amount of informative details about his administration, his activities and ideas.

He claims to have invaded and exacted tribute from Cola and to have fought with Cola and Bengal. His general

being Tavuru. He made treaties with Kannata, Bengal, Orissa, Oudh, Andhra, Gujarat, Burma and Cambodia. He made marriage alliances with Sri Vijaya, Vengi, Chalukya and Gujarat. He boasted of invading Pandya. He did go to Pandya and remained for some time to restore the temple at Rameswaram while his general went into Pandya territory.

It is a possibility that Nissankamalla supplied military aid to Vira Pandya to fight the Pandya king and his ally the Colas. Somehow Chola king Kullotunga III assumed title "Conqueror of Sri Lanka" possibly after the battle of Nettur. Cola armies began to guard all places ready to "capture Ilam in the South".

Nissankamalla traces his heritage up to Vijaya of 17 centuries earlier. He toured his kingdom accompanied by his bodyguard visiting mostly places of religious importance. He established the distance of a gauwa called it Nissanka - gauwa and installed pillars a gauwa distance on the main roads. He built alms houses, expelled corrupt bhikkhus. Punished law breakers and evil doers. It is difficult to separate fact from fiction, from Nissankamalla's boastful inscriptions. Some things are certain. He ruled over the whole Island. He embellished Polonnaruwa. He built Rankoth Vehera, the beautiful Vata dage, Hatadage, a beautiful pavilion. Nissanka lata - mandapaya with its lotus stalk pillars, and a new palace with a council Chamber and an imposing Audience Hall. He ruled till 1196 and the moment he died violence broke out.

Virabahu II (1196)

For 18 years this island had a most disturbed history. Virabahu, 1196 Nissanka malla's son succeeded him but was killed the next day. General Tavuru killed him because he was a son not equal to his father.

Vikramabahu II (1196)

Nissanka malla's younger brother took Virabahu's place. He was slain 3 months later by Codanaga. Codanaga (1196-1197) was the son of Nissankamalla's sister. He ruled for 9 months. He was blinded and deposed by commander Kitti who placed **Lilavati. (Parakramabahu's queen)** on the throne. Lilavati (1197-1200) lasted 3 years. Lilavati was of Pandya - Sinhala descent. Her grandfather a Pandyan prince married to Mitta who was Vijayabahu's sister. She had no Kalinga blood. A literary work of this period mentions 3 Cola invasions repulsed by General Kitti. Twice they landed at Mantai, third time at Salavat (Chilaw). A Cola inscription dated 1199 states that Kulottunga III "adorned with his feet, the crown of the Sinhalese kings in order that it may prosper".



Sahassamalla of the Kalinga dynasty (1200-1202 AD).

He was a step - brother of Nissanka Malla, brought up in Kalinga. He was sent for by Nissankamalla to become king. He came by ship to Cola kingdom, tarried there for a number of years till Sri Lanka was ready for him. He came to Sri Lanka on 23rd August 1200, the 1st definitely fixed date in Sri Lankan history. It is a question as to why Colas gave him hospitality. This could be due to the fact that queen Lilavati was of Pandayan descent. Her husband had waged bitter war against the Colas. They were also repulsed by General Kitti enemies of the nobles and other chieflains who sponsored Sahassamalla. Kitti was ultimately killed and his place was taken over by the senior of Sahassamalla's sponsoring chiefs Abo. Sahassamalla 1200 - 1202 AD was deposed by Abo.

Kalyanavati (1202-1210)

He placed the 2nd queen of Nissankamalla on the throne. She was of pure Kalinga descent. She ruled for 8 years. In the 8th year of her reign there was a Tamil insurrection in Polonnaruwa. The Tamils killed Abo and the queen was rushed away on the shoulders of her loyal people. Apparently Colas had no hand in it.

An infant Dharmasoka 1210

was placed on the throne. Who was killed an year later by Anilanga.

Anikanga(1210)

Anikanga is called by Culawansa an Adipada the (heir apparent) and Pujavali says that he is the father of Dharmasoka and he reigned only for 17 days. A general named Manikka Senevirat killed Anikanga and placed

Lilavati 1210-1211AD

Lilavati came to the throne for the 2nd time.

Lokeswara (1211AD)

A Kalinga prince named invaded the Island deposed Queen Lilavati and reigned for a month. He must have been a relative of Nissankamalla and Sahassamalla. Why the Colas attacked him was not known. Lokeswara was deposed by a General named Parakrama and elevated **Queen Lilavati** to the throne for the 3rd time for a short duration.

A Pandya prince Parakramapandu (1212-1215) invaded Sri Lanka deposed queen Lilavati and her general Parakrama, suppressed a revolt and became king. In 1214 in the 3rd year of Parakramapandu.

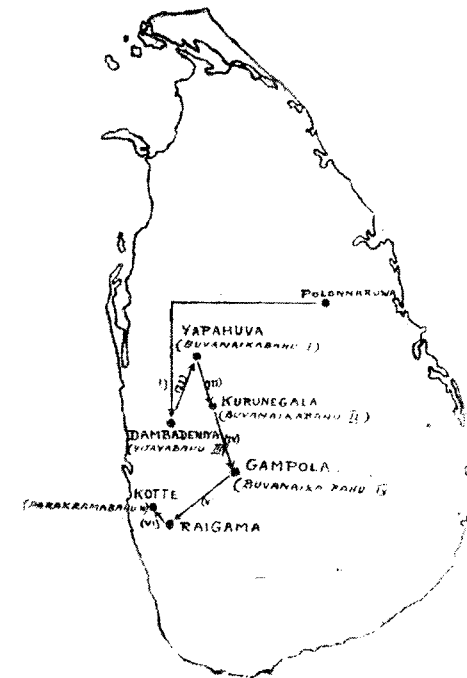
Kalinga Magha (1215-1236) landed in Sri Lanka with a force of 24000 Malay soldiers. He captured Parakramapandu, mercilessly put out of his eyes, plundered all his treasures. Magha made himself king. The Culawansa describes Magha as a destroyer and a looter of image houses, stupas and gave monasteries to his soldiers to live. It was virtually a reign of terror.

In another version a different picture is given of Magha's rule. This can be gleaned from Nikaya Sangrahaya

Kingdom of Dambadeniya

and Saddharmarathnakaraya. Magha is referred to without animosity. They state (according to Dr. Paranavitarana) that the calamities that religion and people suffered before Magha's arrival. The Minipe inscription refers the Tamil invaders 4 years before Magha "destroyed the entire social structure and the religious organization" this the Culawansa attributes to Magha. From the death of Parakramabahu I to Magha's invasion, **12 kings and two queens sat on the throne of Polonnaruwa within 51 years.** Of these, Mihindu VI was a Sinhala usurper and another was a Pandya (Parakramapandu) while the remaining 10 were Kalingas. Pandya - Sinhala queen Lilavati became queen 3 times while Kalyanawathie was a Kalinga. There was peace only in the reign of Nissankamalla.

After the death of Parakramabahu I of Polonnaruwa in 1186, the rulers who followed were weak in comparison except Nissanka Malla. The weakness of the state led to the collapse of the intricate irrigation system which was the foundation of the existence of our forefathers of Rajarata. Magha invaded Polonnaruwa making use of the opportunity and ruled for forty years round 1215 A.D. His direct rule was concentrated mainly on Rajarata. Sinhala rulers set up their own centres of power in Mayarata and in parts of Ruhuna in Southern Sri Lanka according to Culawansa. Buvanekabahu a chieftain set himself up at Govindamala in Rohana, Sankha or Bhama at Minipe, Subha at Yapahuwa or Subhagiri.



Even though we use the term Drift to the South West,, the Districts of Kurunegala, Kegalle, Colombo, Kalutara, Galle, Matara etc had a settled population from the earliest times. Kurunegala due to its being a climatically transitional zone in the North Central Province ,seems to have been a political centre from very early times. If Kurunegala Vistaraya is to be believed Kurunagala had a king even during the reign of Ravana. This was Vijaya's original capital. In a rock inscription at Thammanna by King Dutaga son of Vasabha in the 1st century AD Vankanaka Tissa governed the Kurunegala District as a provincial ruler. Moggallana 111 in 614 rebelled against the

reigning king Sangha Tissa and occupied Magallegama close to Nikaveratiya.

While Polonnaruwa was under the oppressive yoke of Magha, a number of leaders were in Mayarata and Ruhuna. They were the protection against Magha. Mentioned in the chronicles, they were Buvanekabahu adipada who looked after Ruhuna by keeping guard from Govinda hills. The all powerful General Sankha who looked after the Minipe region from hills leaders appear to have come forward to lead the Sinhala resistance. The role, partially successful, was carried out by.

Vijayabahu III (1232-1236)

He did not belong to any of the Polonnaruwa dynasties. According to Culawansa and Pujawaliya he was a descendent of Sri Sanghabo who brought the Sri Maha Bodhi to Sri Lanka. The Attanagalu Wansaya says that his father was Prince Vijayamalla who belonged to the Sangha Bodhi Clan. Dambadeni Kathikavatha mentions both Vijayabahu III and Parakramabahu II. Also it mentions that Dambadeniya was in use even during the early Polonnaruwa period. Parakramabahu I's father Manabharana is mentioned as living in Dakkhina Desa with Nikaveratiya as his headquarters. Parakramabahu himself ruled Dhakkhina Desa from Panduvasnuwara. These two capitals are both close to Dambadeniya. In "Paravi Sandesaya" it is mentioned (in the 37th Stanza Dambadeniya, Alakapura visu dinisuru vilasa) that even Parakramabahu VI lived in Dambadeniya. He died of blood poisoning after stepping on a sea shell at Salawatha.

Parakramabahu II (1236-1270)

According to Culawansa, Vijayabahu III on his deathbed had called his two sons. He advised his two sons to love each other, not to fight the Great king Magha and not to go beyond Salgala. Parakramabahu had reacted in the same way that prince Dutugamunu reacted. When Dutugamunu and Saddhathissa were advised by their father king Kawanthissa. "I will unite Sri Lanka and I will not allow anyone to do so". Also Vijayabahu III entrusted his two sons to Sangarakkitha Thero. He handed over the relics (the bowl and the Tooth Relic) to prince Parakramabahu. This act of the late king was a sound one. Parakramabahu II reigned for 35 years in a peaceful country. Parakramabahu did not undertake any action against the rulers of Rajarata. He cooperated with the Sangha, convinced his people that he was the legitimate ruler by virtue that he had the Tooth Relic. He built a new temple and conducted a magnificent festival in its honor. His brother, very diplomatically won over the Vanni chiefs, so that the king did not have to fight battles. In the meantime Magha and his Yuvaraja Jayabahu maintained a firm grip on Rajarata with garrisons posted at forts round.

Polonnaruwa, Kottiyar, Kantalai, Kavudulu, Padaviya, Kurudankulama, Yodha Weva, Mantai, Mannar, Vatamam, Trincomalee, Iluppaikkadavai and Kayts. According to Sinhala chronicles, Parakramabahu's warriors so harassed Magha's soldiers, they abandoned their forts and gathered at Polonnaruwa. They then decided to leave the country but lost their way and were defeated by Sinhala troops near Kalawewa. All Magha's treasure fell into the hands of the Sinhalese. Magha

by now had ruled Polonnaruwa for 40 years. Magha and Jayabahu were vanquished.

In the eleventh year of Parakramabahu's reign he had to defend his kingdom against an invader from Java named Chandrabhanu. They landed at various seaports and caused havoc. They also made use of poisoned arrows as well. Parakramabahu II had a nephew, his sister's son, Virabahu. He was sent at the head of the Sinhalese army to attack the invaders. Chandrabhanu and his Javaka troops were repulsed. Where the battle was fought was unknown but he was supposed to have gone to Devundara after the victory to offer thanksgiving.

To unravel the history of this period we have to go further into the history of Chandrabhanu. Chandrabhanu is from the Isthmus of Kra in the Malay Peninsula. He was from a friendly country with the Sri Lanka had cordial religious relations. Why he became hostile was anyone's guess. The most probable is that Chandrabhanu was acting in a concerted effort with his friend Magha. Also Chandrabhanu's own kingdom was threatened by Siam from Menam Valley. The carving out of a new kingdom in Sri Lanka may have been his ambition. During this period the rising power of the Pandyas influenced the Sri Lankan politics. The Pandyans and the Kadavas not only wrested Chola independence but also shook the Chola empire to its very foundations. When the princes of Dambadeniya who themselves claimed to be of Pandya lineage became rulers of Southern Sri Lanka, it was natural for them to side with the Pandyas. In return for the assistance rendered to them by the Sinhalese kings, Parakramabahu II might have

asked for Pandayan help to out the Colas (Magha) from Sri Lanka. Jatavarman Sundara Pandya the great conqueror who came to power in 1251AD in some of his inscriptions dated from his regnal year claims to have exacted tribute from the ruler of Sri Lanka. Magha was driven out at this time, with the help of the Pandyas, Parakramabahu would naturally have to give them costly presents.

In about 1250AD Parakramabahu was afflicted with a terminal disease and the affairs of the state was handed over to a Minister named Deva Prathiraja. Later prince Vijayabahu became the virtual ruler and undertook to finish some projects dear Parakramabahu's heart. Those were the completion of restoring Ruwanveli Seya and occupation of Polonnaruwa so that the Tooth Relic be installed in the ancient shrine, and that Parakramabahu may be consecrated and a celebration of a festival for higher ordination at Dastota near Polonnaruwa.

Prince Vijayabahu undertook to carry out all these tasks. He, first of all fortified Mayarata. Two of his younger brothers Tribhuvanamalla and Buwanaikabahu were stationed with strong forces at Wattala and Yapahuwa. Kurunegala was fortified and the treasures of the state were deposited in the stronghold of Vakirigala. He then busied himself with religious activities at Gampola, Sri Pada and Walgampaya. It can be assumed that he was no other than Chandrabahu. He landed at Mantai with an army of Malays and mercenaries from Cola and Pandya. He deluded the world by a show of serving religious society. Therefore Sinhalese, of Padikurundi and other northern districts joined Chandrabahu. They arrived at Yapahuwa and laid siege demanding the Tooth Relic, the regal

diadem and the sovereignty.

Vijayabahu and Virabahu attacked ferociously and won the battle. Chandrabahu himself was killed. Much booty including the women of Chandrabahu's court his royal insignia, elephants and horses were sent to the king at Dambadeniya. South Indian inscriptions denote that Pandyas too had a hand in this battle. In one inscription it is mentioned that from Sri Lanka the crown of the Javaka king together with his crowned head was handed over to Jatavarman Vira Pandya. Another inscription says that he killed one of the 2 kings of Sri Lanka and this expedition to Sri Lanka was undertaken in response to an appeal for help made by a Minister from Sri Lanka. This expeditionary force from Pandya came when Chandrabahu was besieging Yapahuwa and attacked him from the rear.

The Javaka menace was not yet over. A son of Chandrabahu was submissive to Pandya and the Northern kingdom was restored to him. It suited Pandya to have 2 kingdoms dependent on him than one unified Sri Lanka. Javakas ruled therefore for three quarters of a century. Place names which survives today are reminders. Chavakacceri, Chavankottai, Javakotte are some place names. North of the island up to Mullaitivu, including the Jaffna Peninsula, was known as Javagama (Javakam) to the Sinhalese about the fourth century. Danger from Chandrabahu was over Vijayabahu proceeded to Anuradhapura where the Vanni chiefs paid him homage. Vijayabahu and Virabahu restored irrigation works, repaired the defense works, palace was repaired along with most of the shrines. Once the work was over Parakramabahu was brought and a coronation festival was held. Parakramabahu

was escorted back to Dambadeniya where he died some years later.

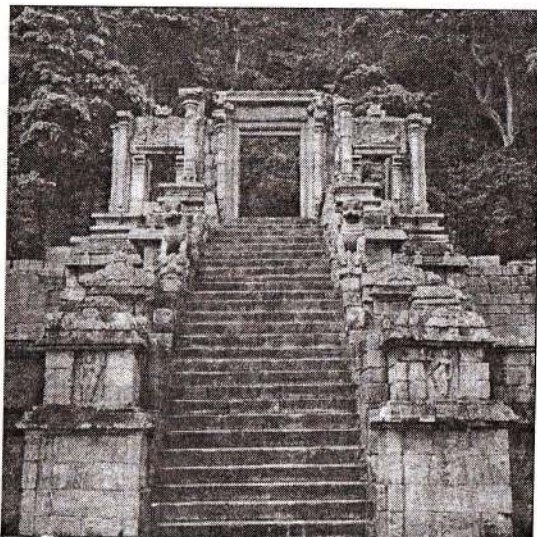
Parakramabahu II earned the title "Kalikala Sahitya Sarvagna Panditha". Some of his books in Sinhala and Pali are still preserved. His services to religion and literature are outstanding. He was unable to check the decay of Rajarata and its intricate irrigation system brought about by years of neglect by Magha.

Vijayabahu IV (1271-1272)

He had been the actual ruler for about 10 years, when he ascended the throne after the death of his father. The people loved him dearly and he was so humane that he was called Bodhisatva. His career was cut short by a general called Mitta who killed the King. Buvanaikabahu escaped and fled pursued by Mitta's followers.

Mitta the traitor killed the king and took over the throne. First and foremost, he wanted the army on his side. He paid the Sinhala soldiers who took their pay accepting the sovereignty of Mitta. The Rajput soldiers, called Ariyakkatiya refused pay and wished to meet the king. The leader of this group Tagore or Thakuraka waited humbly, then suddenly drew his sword and decapitated Mitta. The horrified audience found their voices and demanded why he did such a rash act to which he replied that he was acting on the command of the legitimate king Buvanaikabahu. All the Sinhalese and Rajput soldiers marched to Yapahuwa where he was in hiding, brought him back to Dambadeniya and consecrated him King, through the loyalty of the Rajput soldiers.

Kingdom of Yapahuwa



Buwanaikabahu I (1272-1283 AD)

Buwanaikabahu faced a host of troubles. Enemies challenged him from all sides. A number of Vanni chiefs rebelled. One of them was the leader of a Tamil army. He was one Kalinga Payar and another under the command of one prince Chodaganga. They invaded the dominions and there following an early plan made by the traitor Mitta, also the Javaka leader of the North. But Buwanaikabahu managed to overcome these invaders and moved his seat to Yapahuwa. He gave his patronage to the Sangha and his rule was acceptable to the people. He was interested in trade relations. He sent an embassy to the Sultan of Cairo in April 1283. But nothing resulted from this mission.

However the king died after 12 years of his reign. Chronicles does not mention how and when but they speak of a period without a king. In this state of confusion Pandyas under Arya Chakravarthi invaded Sri Lanka, captured Yapahuwa took the Tooth Relic and gave it to the Pandayan king Kulasekhara. His death ended this period of stability and they commenced a period of political unrest which resulted in his successors gradually abandoning the dry zone altogether and depending on the resources of the wet zone districts. The factors that were to be the features of the next century such as rebellions by so called pretenders, generals and also hostile relationship with the kingdom of Jaffna. According to historical sources there was a period of interregnum between the death of Buwanekabahu the 1st and the Buwanekabahu the 2nd. The Sinhala word used is (Anthararaja) which really means period between two kings not (Arajaka).

With Yapahuwa completely destroyed **Vaththimi Bandara** ruled from Kurunegala. Vijayabahu the 3rd always kept Kurunegala as a sub-city, with people settled around Athugala. Prince Vaththimi was a grown man living with his mother's people - the muslims of Asvedduma, a village close to Kurunegala. It was quite natural that the prince favoured the Muslims instead of the Buddhist Sinhala people. Buwanekabahu the 1st had conferred the name "Adina Vidina Weera Wickrama Mudiyanse" to his Muslim father in law. Even now there are descendants who are Muslims with this surname. The Sinhala Buddhist didn't want to acknowledge prince Vaththimi Bandara as their king. It may have been that he was not consecrated, so they conveniently dropped his name out of

the list of kings. The custodians of our historical records were Buddhist priests. Culawansa drops a few stanzas which blot out this episode.

Once on the throne, Vathhimi could do nothing right in the eyes of the Sinhala Buddhists. He was accused of favouring Muslims who had naturally gathered around him. Then the Sinhala Buddhist conspired against him. As the prince was greedy about wealth they suggested that the prince should have a Pirith ceremony on top of Athugala to get the famous golden pot of moving treasure in the lake. When they built the platform with a leg hanging out to the lake. Pirith was chanted by 64 young men disguised as priests. At a particular given signal the platform was pulled down. Whereupon the Prince fell down and broke his neck. His body was found near the Eth Kanda Viharaya. The next part of the horror story is difficult to believe except as an exaggeration. He had turned into a demon and went on a killing spree to avenge his death. What actually happens is anybody's guess. The 64 men could not have survived from the platform's momentum and they would have dropped down and crushed to death.

Even after Vathhimi's death nothing good was said about him. His body was not touched by anybody. The Muslims took his body away and buried him. It is in a small devalaya along Vathhimi road.

Now he is venerated by all denominations. The people of Kurunegala are firm in their belief that he loved the city and that you could hear the hoof beats of his white steed going around the city limits in case of danger to the city.

Interregnum (1285-1286)

These appears to have been rivalry between the son of Buvanaikabahu I and the son of Vijayabahu III over the succession. When Marco Polo was passing through Sri Lanka he mentions a king called Sandeman which could be a Venetian version of Chandrabhanu.

Parakramabahu III (1287-1293)

He was the son of Vijayabahu IV, had personally visited Pandya, obtained the Tooth Relic and ruled from Polonnaruwa. Polonnaruwa at this time was in ruins and mostly abandoned by people. He did not get much support from the people probably accepting the suzerainty of the Pandyan king. He suspected his cousin Buvanaikabahu of scheming for power and planned barbarically to put out Buvanaikabahu's eyes and commissioned his barber to do so. The plan miscarried. Buvanaikabahu advanced to Polonnaruwa with an army, defeated Parakramabahu, brought the Tooth Relic to Kurunegala.



Kingdom of Kurunegala



Buvanaikabahu II (1293-1302 AD)

Proclaimed himself king with Kurunegala as his capital. He ruled for 9 years and after his death his son succeeded him.

Parakramabahu IV (1302-1326)

He gave his patronage to Buddhism and Literature. He built a large number of Viharas. During his reign there was a rebellion by a person named Bodamapananda, possibly a Vanni chief due to this even the Sangha fled from the capital. King Parakramabahu IV had built a beautiful temple for the Tooth Relic. He also built the Parakumba Pirivena and gave Paranagama, Delmada, Thambilihela, Morawaka for its maintenance. He rebuilt Vijayaba Pirivena. He rebuilt this Thotagamuwa complex and a viharaya at Devundara. Weedagama Viharaya near Raigama.

According to Mahawamsa, the translation of the Jataka Katha was one undertaken by the king himself. It was during this period that Sanda Kinduru Jathakaya was written by Wilgammula Thero. Other literary works were the translation of Maha Bodhi Wamsaya by the same Thero. Anagatha Wamsaya, Ummaga Jatakaya, Dalada Pujavaliya, Sinhala Thupa Wamsaya, Dambadeni Asna are some more books written during this period.

Tradition says that Buvanaikabahu III constructed the Kurunegala Tank and his name is mentioned in connection with traditional accounts of the temples of the temples of Vanni Hatpattu. The Kurunegala period gets somewhat confusing. According to Madawala Sannasa Kurunegala period ended with the rebellion by Bodamapananda who would have killed Parakramabahu IV. There is a mention of a period of interregnum from 1326-1341. But again there is a mention of 2 kings, **Vanni Buvanaikabahu IV** and **Vijayabahu (Savulu) V**. Both were sons of Savulu Vijayabahu. It is still not quite certain from where these two kings ruled.

Kingdom of Gampola



In 1341 **Buvanaikabahu IV** was involved with the administration of Gampola. It was 1344 that Lankatilaka and Gadaladeni temples were built by architects brought from South India. For the maintenance of these temples, king Buvanaikabahu and his ministers the chief of which was Senadhilankara Senevirath gave gifts of villages. While this same minister built 2 temples at Devinuwara and Weligama. Buvanaikabahu IV called himself Trisinhaeswara but apart from the Northern Kingdom over which independent authority was exercised by Arya Chakravartis.

Vikramabahu III (1356-1374)

He succeeded to the throne after the death of **Parakramabahu V**. **Vikramabahu III** was a weak and inefficient king and very soon he became a mere figurehead

while real authority and power passed into the hands of his very capable and powerful minister **Nissanka Alagakkonara**.

Arya Chakravarti was advancing South West hoping to annex the rich cinnamon lands of the area. **Vikramabahu** being weak, it was left to Alagakkonara to face the forces of Arya Chakravarti. He selected Kotte (Darugrama) in the middle of a lake, well protected by a swamp, a marshes and the river. On the unprotected side he built a moat. He defied Arya Chakravarti and according to Rajavaliya, Alagakkonara's reply to the demand of tribute by Arya Chakravarti was to hang the tax collectors from the battlements of his city.

Arya Chakravarti tried to attack him from the sea. Alagakkonara repelled both attacks and captured the garrisons of Colombo, Wattala, Negambo and Chilaw and drove the Tamils back to the North. The weakness of the Gampola kings explains the emergence of Raigama as the capital of the chief minister who came to be known as Prabhuraja. After Nissanka Alagakkonara, Kumara Alakesvara and Vira Alakesvara held this title. There was a conflict between Virabahu and Vira Alakesvara who fled to India only to return. In 1396 Virabahu died and 2 of his sons **Vijayaba-Epa** and the younger **Tunaya** ruled alternately.

Parakramabahu VI (1412 - 1467)

He returned to the Island from China and captured power in 1399 and continued to be in power for 12 years. In 1411 a Chinese General Cheng-ho brought presents to the king from the Chinese Emperor but Vira Alakeswara had been very hostile to the General and his road to the palace was blocked, Chengho

managed to return to his ship. Finding his progress blocked sent messengers secretly with orders to land soldiers and be ready for battle. Chengho marched to the palace in the night and captured it. A battle waged for 6 days. Chengho captured Vira Alakeswara and went back to China in 1412 with the Sinhalese captives. Later the Europeror set him and his family free and sent him back to Sri Lanka along with Vira Alakesvara.



Kingdom of Kandy



The Kingdom of Kandy was to play a very important role in the history of Sri Lanka during European occupation of the Maritime Provinces. The origin of this kingdom is lost in the mists of time. According to Mahawansa it goes back to the children of Kuveni. The hill tribes of the history Sri Lanka were supposed to be their descendents and call these tribes Pulindas these refer to outcaste hill tribes. Now they are called ancient ones.

The central highlands “Kanda - uda - rata” by virtue of its forests and mountains separated the Rajarata to our Ruhuna. Though as seen through history Rajarata was looked upon where the chief ruler administered the country but Ruhuna being separated by the almost impassable central Highlands, enjoyed a great deal of independence. It also became a haven for fugitives. Dutugamunu fled to Malayarata (central Highlands) fearing the wrath of his father, Valagamba spent a

large number of his years during the rule of the Pandyaus , only to organize and come back to - rule as King Cora Naga sought refuge from Mahaculi's soldiers. During the famine towards the end of Valagamba's reign. Maha Sangha took refuge at Aluvihare and put down in writing the Tripitaka. In time to come Malayarata came to be regarded as another political division. The ruler was next in line to the ruler of Ruhuna. The Cholas could not subdue Malayarata in 1017 when Loka (Lokeswara) established himself in Ruhuna and Vijayabahu then Kitti made himself ruler of Malayarata first.

Vijayabahu rather than face defeat against Cholas retreated to Malayarata three times. When Jayabahu nominated Manabharana as Yuvaraja civil wars followed and Malayarata become independent Parakramabahu. I had captured it first in his wars of unification, to protect any attack from the rear. He was the first King of the Sri Lanka to send an army through Malayarata. Under the iron first of Parakramabahu I Malayarata once more became an administrative division in the country. After Magha's reign the history of Malayarata at this juncture became a division of the Sinhalese Kingdom. Vijayabahu V ruled from Malayarata while his son Buvanaikabahu ruled from Gampola. Therefore the capital was transferred to Malayarata Gampola King being incompetent the real power passed into the hands of the Generals, For example during Vikramabahu III the real ruler was Alagakkonara who ruled from Raigama. The chief divisions of Malayarata were Harispattuwa, Dumbura, Hevaheta, Yatinuwara and Udunuwara. These In 1415 AD Parakramabahu VI become King and ruled from Kotte. He was strong enough to unify the Island. Towards the end of

Parakramabahu's reign Jotiya Sitano, a Minister of the ruler of Gampola appears to have been the real ruler of the Central Highlands He refused to pay tribute and to acknowledge the supremacy of the King of Kotte. But the King sent Ambulugala Kumaraya who was an adopted son of Parakramabahu (VI) and crushed the revolt.

In 1467 Parakramabahu died and was succeeded by his grandson **Jayabahu (II)** (Vira Parakramabahu) Sapumal Kumaraya made a bid for the throne. He captured the fort and made himself King. People of Pasdun Korale, Matara and four Korales revolted and they were suppressed only after 4 years.

Sapumal Kumaraya (Buvanaikabahu (VI)

The confusion in Kotte did not make it possible for Kotte to interfere in the affairs of the central Highlands. The chiefs of Gampola took advantage and revolted against their King Vikramabahu. As a result Vikramabahu suppressed the revolt and took advantage of the disturbed political conditions. Senkadagala which came to be known as Maha Nuwara. **After this time Kanda - uda pas - rata become an independent Kingdom.** The word Kanda - uda - pas - rata became the Anglicized 'Kandy' that we know today.

In 1505 when the Portuguese came to Sri Lanka, Kandy occupied Uva, Wellassa, Panama, Taman - Kaduwa and Nuwara Kalawiya. Kotte and Jaffna came to be controlled by the Portuguese. Kandy (Senkadagala) due to its natural fortifications remained independent. Kandy surrendered a strip of 4 miles of Maritime Provinces to the **Dutch** and was cut off from any other power.

In 1796 British took over the Maritime Provinces and Kandy was a petty, medieval Kingdom. Kandy was also undergoing internal strife. It was a matter of time, the British with their superior military power and knowledge manage to bring the destruction of the Kingdom of Kandy.

Coming of the Europeans

After the 15th century it is not possible to think of the history of the East without mentioning the Europeans. There were a number of reasons why they decided to travel East. We have to admit the fact that the Europeans were an adventuress lot. they were interested in such as gold, silver, pearls, and spices. spreading Christianity, to find the places producing luxury goods and do away with the middle - man, to capture as many colonies as possible. They were also looking for a mythical King who was supposed to be a Christain called Prestor John, to get his help to fight the infidels. The first to start this were the Catholic nations of the Iberian peninsula – Spanish and the Portuguese. Constantinople was the center of international trade. Muslims brought silver from Japan, silk, perfumes, ceramics and gold, from China, pearls, gems, ivory and elephants, spices from Sri Lanka, pepper cinnamon, opium, indigo and from India, spices from Moluccas and Borneo, from west Africa slaves and gold, carpets and horses from Arabia. This was a mouth - watering selection for the traders with the fall of Constantinople in 1453, the need to control the trade which had been a monopoly of the Muslims became an urgent need.

The person who saw this urgent need was Prince Henry the Navigator He was the 3rd son of King John of Portugal. He gave his patronage to sailors He encouraged new technology of the time like the rudder, Astrolabe, lateen sail, many sails from the clumsy galley to the Caravel and Corvettes. He built

a school of navigation. Pilots were taught by skilled sailors and map makers. New ships were constructed for long voyages. These voyages led to the discovery of a route to the east by Bartholomew Diaz up to the Cape and finally circumnavigating Africa by Vasco da gama and his discovery of India. He was conferred the honour begin the Lord Admiral of the Eastern seas. By this time the Spanish too were sailing the distant seas. Both were Catholic countries and in 1493 the Pope of the time, Pope Alexander VI fearing conflict divided the world into two through a 'Papal See' for their voyages of discovery west to the Spanish and east to the Portuguese. They sign the Treaty of Tordisellas, by which the unexplored world is divided between the two countries.

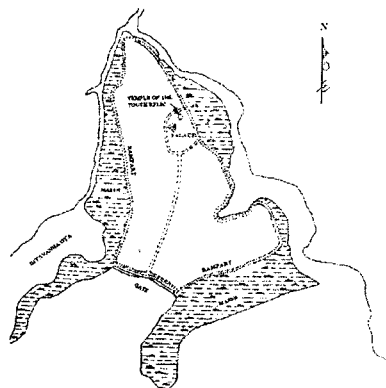
Portugal realised the importance of the eastern trade appointed a Viceroy for the Indian colonies. The first Viceroy was **Don Francisco de Almeida** (1505 -1509) whose policy had been styled "The blue water policy" He advocated the policy of a powerful navy to control the blue water of the Indian ocean with a few important land settlements as trade and naval bases.

In 1505 when Vira Parakramabahu VII was King of Kotte, Vikramabahu, the king of Kande Uda Pas Rata and Pararasa Sekaran, King of Jaffna, an ill – wind blew and Dom Laurencio de Almeida son of the Viceroy of India – was tossed into the Galle harbour from were he coasted upto Colombo or Kolomtota. He came upon the Muslims who were enjoying a flourishing trade. Mean while the news of the Portuguese arrival reached the King of Kotte According to Rajavaliya " There is in our harbour of Kolontota a race of

people, fair of skin and comely withal. They don jackets and hats of iron, rest not a minute in one place but walk here and there. They eat hunks of stone and drink blood. They give 2 or 3 pieces of gold and silver for one fish or one lime the report of their canon is louder than thunder when it bursts upon the rock of Yugandhara."

The king decided to recieve the newcomer. Dom Laurencio was so pleased, he dispatched Fernao Cutrim a captain – as envoy to Kotte. He was taken by a roundabout route "Parangiya Kotte giya vagai - As the Portuguese went to Kotte" Dom Laurencio had agreed to fire a cannon every turn of the hour glass and this captain who had found his way over vast oceans was not misled, but went along with this harmless ruse. Though he did not meet the king he managed to make a treaty. The king undertook to give 400 bahars of cinnamon every year while the Portuguese were to protect and define the ports of the king to store up the cinnamon towards the coming of the ships a factory was set up at Galbokka or Galle Buck leaving a small garrison, Don Laurencio and the fleet sailed away. Hostilities became so great that the factory was dismantled but the Portuguese had every intention of getting back at a later date.

Kingdom of Kotte



The City of Kotte

Vira Parakramabahu (1484 – 1509)

He was the accepted king of Sri Lanka. At the time of the arrival of the Portuguese He was very old. He had entrusted the affairs of his Kingdom to his sons Darma Parakramabahu, Vikramabahu, Vijayabahu, Mayadunne and Raigam Bandara. They looked after Kotte, Dondra, Menikkadavara and Raigama respectively. Vira Parakramabahu died in 1509. As usual the sons disputed the claim of Darmaparakramabahu's accession. Darmaparakramabahu

Vijayabahu (VI) (1509 – 1521)

Darmaparakramabahu had been ruling in Kotte during his father's time. At this time Alfonso de Albuquerque was succeeded by Lopo Suarez de Albergaria, who succeeded as Viceroy of Goa. He had received orders to erect a fortress in Sri Lanka

It was also the most centralized spot in the shipping route. It enjoyed two monsoons and also famous for its wealth, cinnamon, areca nuts, pearls, gems and elephants.

In 1518 Albergaria landed in Galle. He then came to Colombo and sent an ambassador to Kotte to announce his arrival and purpose. The government the King who in turn promised to grant him permission to build a fort after he had consulted his council. The Muslims were not taking things lying down. They stirred up the people and councillors. There were clashes between people and the Portuguese. Albergaria landed with a force and destroyed the Muslim quarters and advanced towards Kotte. The King laid the whole blame on the Muslims.

Vikramabahu had another son from another young Queen Keeravalle Rupawathi. He was Devaraja. The queen wanted her son to be the King to which the King now rather old, agreed with a lot of pressure from the foolish queen. The 3 princes got to know of this and surrounded the palace with the help of the people. The palace guard did not like to fight against the princes. The king made peace with the 3 princes. Prince Devaraja was only 7 years old. He went to his brother Prince Mayadunne innocently and gave the information that, there is a conspiracy to kill the 3 brothers and there is an army hiding in Kadawatha to do this deed. Prince Mayadunne informed the other two brothers of this fact. They came out of the palace and set their armies to plunder the city. In the night a foreigner was bribed to assassinate the King. By morning the deed was done. Thus ending the father infamous. "Vijayabakollaya" or the "plunder of Vijayabahu"

Buvanaikabahu (VII) (1521 – 1551)

the eldest son of Vijayabahu ascended the throne as king of Kotte. **Sitavaka was ruled by Mayadunne and Raigam Bandara ruled Raigama.** They did not rule amicably. Mayadunne was a strong personality. When certain sections of the army like Pilesse Vidiya Bandara and Manamperi Aswala Arachchi rebelled against the assassination of the King they were effectively suppressed by Mayadunne. Till about 1527 there was peace between the 3 princes. By right of succession Raigam Bandara should have been made Yuvaraja. But this was never done. Buvanaikabahu was very partial to his daughter's son Darmapala. Buvanaikabahu wanted Darmapala to become the Yuvaraja. This became the beginning of discord between the three brothers. Making Darmapala the heir with the help of the Portuguese, did not endear the King to the people. The sangha, people and the two princes Mayadunne and Raigam Bandara banded them selves against Buvanaikabahu. They also sought the help of the Zamorin of Calicut. This naturally brought the Portuguese over to Buvanaikabahu's side.

In 1537 Buvanaikabahu attacked Sitavaka. The Zamorin's fleet was defeated by the Portuguese off Vedalai near Rameswaran, whereupon Mayadunne submitted Buvanaikabahu who pardoned his brother with his customary good nature. De Souza returned to Goa having received from the King 45,000 cruzados towards the expenses of the armada and pay the soldiers.

According to Rajavaliya, Mayadunne settled down at Batugedara for three years before returning to Sitavaka. Mayadunne brought his brother Raigama Bandara to Sitavaka,

and settled him at Mapitigama. Raigam Bandara was a sick and a weak person, even he was not happy with Buvanaikabahu so it was not only the ambitions nature of Mayadunne that brought war to the country but mostly the behavior of Buvanaikabahu.

In 1539 Raigam Bandara died and Mayadunne annexed Raigama to Sitavaka. Raigam Bandara had lived at Mapitigama looked after by Mayadunne. When this happened, Buvanaikabahu was worried that Darmapala would not succeed him. Buvanaikabahu therefore sent an effigy of Darmapala to Portugal and got it crowned in Portugal.

The entourage left for Goa. The Governor of Goa Don Stephen da Gama gave them a ship to travel to Lisbon where they were welcomed by Don Juan (III) the King of Portugal, who crowned this effigy with his own hands. The royal lineage was broken by both Vijayabahu and Buvanaikabahu (VII). They both flouted the convention of the law of succession. Buvanaikabahu got Don Juan to assent not only the heritage of succession of Dharmapala but also that the crown should pass to his son in law Sembgapperumal (Thammita Suriya Bandara) and those of his lineage. As chief chamberlains to the Kings of Kotte. He was then baptized as Francisco Baretto Antonio Pereira and his heir also should be made the chief royal interpreter.

Towards the end of 1543 they returned to Sri Lanka with Friar John de Vila de Conde and six other Franciscan priests to proselytize Catholicism. Even though the King depended so much on the Portuguese, he did not want to become a Catholic. The end of Buvanaikabahu's reign was full of treason and intrigue. He was infirm and broken by age he

was weak, vacillating and feeble in character. He had joined his brother in the 'Plunder of Vijayabahu' but he did not hesitate to disinherit his brother and sons to secure the throne to his grandson. He needed the Portuguese, so he promised to be their friend because he feared them. He asked for Christian missionaries but secretly hindered their mission work. His weaknesses were his country's undoing.

In 1550, Don Afonso da Noronha was sailing to Goa to accept the position of Viceroy came by accident to Sri Lanka. He was not much pleased with Buvanaikabahu. Mayadunne had given Noronha many presents and he had won over Noronha. It must be remembered that Noronha was a greedy avaricious man and not much civilized either. Buvanaikabahu ultimately ordered Noronha to leave Sri Lanka. In the confusion, King Buvanaikabahu was shot dead by a mulatto (half – breed), named Barcelos. According to the accounts of Couto and Queyroz the king was shot from the barracks of the Portuguese soldiers. They were said to be shooting pigeons. Da Couto mentions that this was an act of revenge by Noronha. Other rumours were that Mayadunne had bribed the Portuguese to kill the king. However Buvanaikabahu died at the age of 73 after ruling for 29 years. He had repented his behaviour on his death bed.

He had lived as a Buddhist till his death but it was a time of decline for Buddhism. The King was caught between the devil and the deep blue sea. Meaning that he was caught between Chola Brahmins on one side and powerful Portuguese on the other side. But he was the last of the line of King who at least in name and legally could claim to be the King of the

Tri- Sinhala.

The King's death, the Sinhalese people went on a rampage. They attacked, looted and burnt the Portuguese factory. Some left for Senkadagala. Vidiya Bandara came forward and finished the funeral rites of the King and made Dharmapala the King and then informed the Portuguese Viceroy of Goa.

Dharmapala (1551- 1597)

Noronha at once set sail for Colombo on the pretext of inquiring in to the death of the King but in reality to seize the former king's treasure. Vidiya Bandara denied any knowledge of the treasure and promised to become a Christian with the King and all his family and to pay 20,000 pardaos and the treasures of the temple if Noronha would carry out his promise to recover the lands wrested by Mayadunne, destroy Sitavaka an expedition against mayadunne. This army captured all the forts, entered Sitavaka sacked the city of Kotte alarmed at their lawless behaviour deserted to Mayadunne and Noronha retreated to the fort with difficulty. During this period Noronha behaved despicably. He was mad with greed. He tortured all the old retainers looking for king's treasure. He collected a large horde of gold, silver pearls and gems. Mayadunne fled from Sitavaka to Deraniyagala. Noronha burnt down Sitavaka, plundered Berendi Kovil of its golden and silver statues, golden lamps bowls, bells, ornaments and every thing of value. By this time Dharmapala and Vidiye Bandara had even sold their personal property. Noronha expected to take Vidiye Bandara as prisoner to Goa But Dharmapala showed Noronha that he needed Vidiya

Bandara to organize an attack against Mayadunne. In turn Noronha imprisoned the chief Minister. 'Maha Nilame' who escaped by selling his havadiya – 'The gold girdle chain' and some other jewellery for 500 pardao.

Even the Portuguese writers showed their disgust at the barbaric, dishonorable, avaricious behaviour of the Portuguese of the sixteenth century. They looted and raped and had created such destruction, that most of the nobles, Dharmapala and Vidiya Bandara fled. They caught Dharmapala and gave Thammita Rala the commander's post and went back to Goa. Noronha left Don Joao Henriques as captain from Cochin he addressed a long letter to the king of Portugal giving an unblushing account of his doings.

Vidiye Bandara returned to Kotte, assumed administration and wreaked vengeance on the Portuguese, destroyed churches and persecuted Christians.

The Portuguese power was almost destroyed in Sri Lanka. The King of Portugal sent orders to Noronha to return the treasures. Some treasure still unsold were returned, the value of the rest was credited to Dharmapala but of course he only managed to get 20,000 pardaos and that too only in installments. And by the articles that were sent to him. of the rest a part was deducted as tribute and greater part as gifts.

Viceroy ordered the captain to arrest the Regent. This was easily said than done. Diogo de Mello boldly undertook to do this and Vidiye Bandara had to submit to the show of arms.

He was subjected to indignities as a prisoner and kept in a foul dungeon while Tammita Suriya became regent. The

wife of Vidiye Bandara Tikiri Kumari who was Mayadunne's daughter bribed some Portuguese whom she trusted and persuaded them to open a mine from the Franciscan monastery to the dungeon and Vidiye Bandara escaped. He escaped to Raigama and settled down at Pelenda.

Viceroy sent Alfonso Pereira de Laceraa to persuade Vidiye and Mayadunne to join the Portuguese. A combined force of Portuguese and men of Sitavaka under Tikiri Bandara youngest son of Mayadunna marched to Pelenda. Vidiye Bandara fled to Dondra and then on to 5 Korales. Vidiye Bandara was too ambitious for his own good. He killed the King of that area Thaniya Vallabha and was chased from there. He fled to 7 Korales, Jaffna where he lost his life and his treasure fell into the hands of the King of Jaffna who was Edirimanasuriya who was living in the capital of Mundakondapola.

Mayadunne had personal and political reasons to destroy Vidiye Bandara. By this time Vidiye Bandara had been ill treating his wife Princess Tikiri who was the youngest daughter of Mayadunne. She was set free by Rajasingha and his brothers and at the battle of Pelenda. They were instrumental in getting him out of Pelenda the Five Korales and the Up Country. The campaigns of the period 1557 – 1565 showed up the powers of Mayadunne's youngest son Tikiri Bandara as a general of great skill. He had been guided by veteran Sitavaka commanders. He had fought against the powerful Vidiye Bandara. In 1562 he destroyed almost the entire Kotte army along with the Portuguese at Mulleriyawa as described in the Island of Ceylon by Queyroz.

Kotte and the Portuguese gained time by the intervention of Karaliyadde Bandara who always regarded Sitawaka as an enemy. He became a Catholic and gave his daughter Margharida (baptized) in marriage to King Dharmapala and deeded Kanda Uda Rata as dowry on his demise.

Portuguese eventually abandoned Kotte in 1565 and went to Colombo Fort. Kandy and the Portuguese remained together for their fear of Sitavaka. Mayadunne died in 1581.

Rajasingha I (1578 - 1597)

Mayadunne was old. He had handed over the power of kingship of Sitavaka to Rajasingha in 1578. Rajasingha failed in chasing the Portuguese due to the lack of a naval power.

Nobody is quite certain how Mayadunne died. Mayadunne was old and he had handed over power to Rajasingha. There was no need for Rajasingha to murder his father. The Portuguese writer does not mention any such thing even though the Portuguese probably hated Rajasingha. It is mentioned only in the 4th compilation of the Mahawansa by Thibbotuwe Buddhakkitha and in the Sulu Rajavaliya. It was also mentioned that nobody could take away the sin of being a patricide he became a Saivite. This murder is not mentioned even in the historical source books such as Rajavaliya and Battle of Alakeswara. Therefore the incident mentioned in only 2 books begins to look suspicious. Spilbergen the Dutch envoy who visited of the Kandyan Kingdom. Queroz mention that Rajasingha returned to Sitavaka after hearing of the death of Mayadunne. According to Queroz, Mayadunne died of natural

causes, at the age of 85. The rumours may have been abound as a result of Rajasingha going against the Sangha.

However, Rajasingha was a ruthless, powerful man and did not have Mayadunne's skill and patience to cope with any situation and disaster, Rajasingha's first campaign as a King was a brilliant success. By 1578 Sitavaka forces captured Balana – just 12 miles from Kandy. The Kandyan King fled to the Portuguese. Sitavaka was in control of all Sri Lanka except Jaffna, Colombo Fort, small areas around Trincomalee and Batticaloa.

Rajasingha became unpopular mainly because of his tempestuous nature demand for taxes and mostly becoming a convert to Saivism. Once the Kandyan general Weerasundara who supported Rajasingha was killed by the King, Konappu Bandara his son joined the Portuguese.

Rajasingha's last siege of Colombo began in 1582. This time the Portuguese devastated the coastal regions. Decline of Rajasingha's power came with the revolt of Kandy led by Konnappu Bandara's son.

The Kandyans united behind Konnappu Bandara and repulsed Rajasingha in 1597 Rajasingha died soon after. There were no heirs The Portuguese claimed Sitavaka for Dharmapala by 1594. Dharmapala's death, the Portuguese King was proclaimed King of Kotte.

Resistance to Portuguese rule continued in the south west even after the decline of Sitawaka. These were 2 major rebellions. One rebellion in 1594 under Akaragama Appuhamy and Edirille Rala and the other under Kuruwita Rala and Kangara Arachchi in 1603. These were uprisings of Sinhalese

auxiliary troop commander. The Portuguese attempts to conquer Kandy is intertwined with that of the subjugation of the lowlands.

The fall of Rajasingha could be attributed to his acquisition of Kandy getting rid of all the heirs to the throne and his anti - Buddhist campaign. A large number of royalty escaped from Rajasingha's clutches and fled to Kandy. Rajasingha was caught between the Portuguese forces and those of Kandy.

Vikrama Suriya 1 (1594)

Konappu Bandara who was sent to Goa became well-versed in European war fare. He came back to Sri Lanka after 3 years when Rajasingha was in difficulties. He came through Mannar. The King sent an army under his commander and his mentor Aritta Kivendu Perumal. Konappu Bandara was able to defeat these armies at Balana with the help of the armies of Kanda - Uda - Pas - Rata. Rajasingha was defeated again at Balana by Konappu Bandara. Konappu Bandara had been baptized at Don Juan of Austria and in 1594 he became King of Kandy as Vimaladharmasuriya (i).

While King Rajasingha was returning from his defeat at Balana he was pricked by A bamboo thorn at Pethangoda park. They attribute this to some charm by Dodampe ganithaya. But we must remember that this was an age without modern antibiotics. He died of this wound in 1592 March. With Rajasingha's demise there was confusion in Sitawaka. Even though the king had a harem, there was no heirs to the throne. His funeral rites were carried out by 2 of his nephews in

Sitawaka. The Kingdom went to his elder sister **Biso Bandara who ruled through Nikapitiye Bandara** who was her nephew. Aritta Kivendu took on the name of Mannamperuma Mohottala. He started conspiring by marrying a royal princess. The people of Sitawaka realised his aim and he fled to Menikkadawara. Portuguese took advantage of the weakness of Sitawaka and its chaotic conditions.

Mannamperuma Mohottala became Jayaweera Bandara. From his headquarters at Menikkadawara. He acquired Negombo, Aluthkuru and Pitigal Korale and conspired with the Portuguese. He insisted that Sitawaka should be his, while Kotte was to under Don Juan Dharmapala. When Jayaweera Bandara proclaimed himself King the majority of the people did not like the idea of a foreigner becoming their King. Most of them left him and joined Nikapitiye Bandara. This King and his ministers, organized an army under a commander named Ilangakoon Mudali. Jayaweera Bandara realizing that his army was weak retreated and sought the protection of the Portuguese.

There started a series of battles between Sitawaka and the combined forces of Portuguese and Jayaweera Bandara. The last battles was at Gurubavila where Sitavaka lost a decisive battle. Nikapitiye Bandara and his grandmother were captured brought to Colombo and handed over to the Franciscan brothers in an attempt to convert them. Jayaweera Bandara was given many gifts. Nikapitiye Bandara was send to Goa and was baptised as Don Philip. He was later sent to Lisbon and to Coimbra University but unfortunately died there in 1608. This ended the royal family of Sitawaka, which was a branch of the

Kotte royalty.

Going back in the history of Kanda – Uda Rata up to the time of Karalliyadde Bandara, we find that he had obtained a small Portuguese force for his protection despite this protection Virasundara of Peradeniya assisted Rajasingha who marched in to Udarata, defeated their force at Balana. Karalliyadde Bandara fled to Trincomalee. Karalliyadde Bandara died of small pox having entrusted his nephew Yamasingha and Kusumasana Devi to the Portuguese who took them to Mannar.

Rajasingha having subjugated Kanda Uda Rata was intent on capturing Colombo but he had as seen earlier had turned out to be a cruel tyrant. And killed those whom he was dissatisfied including Weerasundara of Peradeniya. His son Konappu Bandara fled to Colombo. He later became a Christian taking the name Don Juan of Austria. Rajasingha's siege of Colombo was a failure. Most of the provinces revolted against Rajasingha.

The Portuguese organized an expedition to enthrone Don Philip. He was welcomed and acclaimed King at Vahakotte. People of Kandaudarata flocked to his standard. A fort was erected at Gannoruwa. The Sinhala army under Konappu Bandara and the Portuguese army defeated Rajasingha. This defeat gave security to Don Philip. In the meantime Don Juan got the opportunity of instilling in to the people to mistrust the Portuguese. Don Philip died under mysterious circumstances.

Vimaladharmasuriya I

Don Juan took the name Vimaladharmasuriya 1st and became the King of the Kandy. The Portuguese acclaimed Don Joao as King. During this period Portuguese domination there were a large number of famous battles. In 1594 there was a battle at Danture. Pedro Lopez de Souza marched to Kandy to enthrone Kusumasana Devi. While they were marching, Sinhala mercenaries of his army deserted him. Souza was retreating when Vimaladharmasuriya attacked the Portuguese and killed every soldier in the army. Vimaladharmasuriya married Kusumasana Devi and made his position as king more sound and legal. This battle was the turning point of the downfall of Portuguese in Sri Lanka. The Portuguese had the idea of making Kusumasana Devi, the Queen and marry her to a Portuguese. The people of Udarata naturally backed Vimaladharmasuriya.

While Azavedo was Captain General, he made forays into the Kandyan Kingdom killing many Sinhala Buddhists. He took pleasure in throwing babies into the air and bayonetting them as they fell. He got mothers to kill babies by pounding them. He targeted the Sinhala Buddhists as much as possible, forcibly converted them to Catholicism or else ! The Captain General who followed him followed the same policy. Constantine de sa de Noronha started an expedition to Kanda Uda Rata. They marched and burnt every village they passed. When he arrived at Senkadagala, people had deserted the city. The Portuguese destroyed the city and started their journey back. Then the Sinhala soldiers emerged from their hiding places and attacked.

In 1630 de Sa became seriously ill but he recovered and took the Menkkadawara route to Badulla. The Sinhala army was in Kandy. The rain had spoiled the gun power of the Portuguese soldiers. De Sa fell from an arrow but in the melee a gun – shot from a Portuguese soldier killed him.

In 1631 Captain General Almeida decided to attack Kanda Uda Rata. They followed the same policy of destroying every village they passed. They killed the people cruelly. Their first stop was Kelaniya, then Malwana into Kaduwela.

In 1602 a Dutch fleet had arrived at Batticaloa and the commander was seeking to communicate with the King. Vimaladharmasuriya sent his Maha Mudaliyar Manoel Dias to conduct the newcomers. Whereupon the Admiral Joris van Spilbergen came to Senkadagala to present a letter from Prince of Orange offering the services of the Dutch against the Portuguese. The King was delighted and welcomed Spilbergen with great honour. The King and the Queen both could speak Portuguese fluently conversed with him and left quite pleased with the reception. 3 month later another envoy from the Dutch East India company visited the king. He was Sebald de Weert. The King was overjoyed. They promised to blockade the Portuguese by sea in return the King blockaded by land, undertaking to pay the costs of the expedition in pepper and cinnamon.

De Weert soon returned with a fleet of 6 ships and a large Dutch force. At a dinner, de Weert undiplomatically made a coarse remark which incensed the king. He ordered de Weert to be seized. In the scuffle de Weert and 50 Dutch soldiers were killed. Jacob Pieterse the 2nd in command sailed away.

In May 1604 Vimaladharmasuriya died of a virulent fever. He left behind a young son and two daughters.

King Senerath (1630)

At his death, his cousin (or brother) Senerath succeeded him. Senerath was a man of peace. He had been a Buddhist monk, a skilled and a cautious general. He was also anxious to avert invasions. Vimaladharmasuriya had 2 sons but they were too young. Senerath had one son Devarajasingha. All three princes had one mother – Dona Catherina or Kusumasana Devi. They were fluent in Portuguese and the cleverest was the youngest Devarajasingha or Asthana. He was a clever commander in 1660 he commanded the army that destroyed the entire Portuguese army at Gannoruwa. At the death of Senerath, **Asthana became king Rajasingha (II)**. His main aim was the same as that of his namesake King Rajasingha (I) of Sitawaka. He wanted to get rid of the Portuguese and the Dutch. He was recognized as the king of Sri Lanka by all. In appearance he was middle sized and well set. He was dark. Though he was bald he sported a thick beard and long whiskers. He wore a dress designed by him self – long pantaloons, a filling long sleeved jacket. On his head he wore a four-cornered hat with 3 tiers and with an upright feather in front. His sword which he wore on a belt at his side had a gold hilt and a scabbard of beaten gold. He also carried a cane of many colors with a head of gold and encrusted with gems. He wore shoes and stockings. He was temperate and abstemious in his diet. He was fond of animals. He loves horses, fly hawks and even fed fish with his own hand. He was a good shot and a

powerful swimmer his bearing was proud and haughty. He did not tolerate opposition. He was crafty and cautious.

Towards the end he had domestic troubles. He was not diplomatic but tyrannical. He had a bodyguard of Kaffirs whom he trusted more than his people. He punished all those who conspired against him along with their families. Rajasingha became very unpopular. The revolt of 1664 under the leadership of Ambawela Rala. Rajasingha escaped the assassination attempt and escaped to Galauda near Medamahanuwara, to his land. After this he was happy to see the Dutch in possession of his land. In December 1587 Rajasingha (II) died at Hanguranketa.

Vimaladharmasuriya (II)

Rajasingha (II) was succeeded by his son Vimaladharmasuriya (II). He was a very peace loving person, having been brought up amongst Buddhist priests. It was during this period taking advantage of the gentleness of the king, the aristocracy tried to gain more power. He brought Higher Ordination or Upasampada from Myanmar. The Dutch offered to bring the priests over. He did not create any problems with the Dutch like Rajasingha (II). He too got married to a Princess from Madurai in 1765 he sent envoys to Madurai to seek a bride for his only son Narendrasinga.

Narendrasinga (1707)

In 1707 with the death of Vimaladharmasuriya (II) his 17 year old son succeeded to the throne. He was a play-boy fond of wine, women and song. He had a French friend Dascom.

His father was a Frenchman and his mother a Portuguese lady. He was made the chief Adigar by the King. He started an affair with the Queen Premila. The king got to know this and punished Dascom by beheading him. The queen was drowned in the Diyawanna Oya.

Narendrasingha strove to live at peace with the Dutch. The King being new, the Dutch used their cunning and closed the ports but in 1712 the king began to demand the opening of the ports. The government replied that he had to follow orders from Batavia. The Dutch ambassador Major Willem Hendrik de Bevere behaved insolently at court and was ordered to leave Court. The Company promptly apologized arrested and deported him. The apology was accepted but the king decided to close the gravet or the Kadavat frontier watch post. This state of affairs continued and people rebelled against the Dutch, the Kadavats remained closed.

In 1736 Gustaf Willem Baron van Imhoff arrived as Governor. Even though the situation eased it was still at a stalemate.

Sri Vira Narendrasingha's mother and wives, all Nayakkars were living at court, when the king married, his in-laws migrated to Kandy along what is now known as Malabar street. It was Senerath who revived the practice of marrying Indian Queens. It may be that Senerath wanted to belong to royalty to enhance his children to be of the Surya dynasty. Vimaladharmasuriya (II) and Narendrasingha both married Nayakkar brides and therefore the Sinhala court became Nayakkar dominated. Even so the higher posts were still retained by the Sinhalese. This tug-of-war between the

influential Nayakkars and Sinhala chieftains ultimately became a cause for the downfall of the very existence of the Kings of Sri Lanka.

The Nayakkars introduced the custom that when the King died without legitimate issue, the throne should pass to the Queen's brother. The King could nominate his successor, in this way Narendrasingha nominated his Queen's brother Vijaya Rajasingha to succeed him.

Sri Vijaya Rajasingha (1739 – 1747)

He had ruled, for a very short period. He was almost a foreigner and the start of a new dynasty. But he had lived amongst priests and did quite a lot for Buddhism. He was a pupil of Welivita Saranankara Thero. Under his instruction the King got down priests from Myanmar (Burma) for higher ordination. The ship carrying envoys to bring the priests was destroyed. The 2nd ship arrived in Burma but the king died in the meantime. He also expelled the Catholics from the Kingdom. He married a princess of Madurai who also brought with her a large retinue. This brought displeasure of the people and the Sinhala chiefs. The King realized that the growing power of the 2 Adigars Ehelepola and Pilimatalawe was a threat to him, but he could not forget the services done by Ehelepola to install him as king. The king used a cunning method. Ehelepola's opposition, was Leuke Disava. Leuke had opposed the King's accession. The main road from the Dutch coastal region and Uda rata passed through 3 Korales and 4 Korales, therefore usually the title of Disave of these 2 Korales was given to a very loyal subject of the King. The King gave this to

Leuke in the hope of winning him over. The King followed a hostile policy towards the Dutch till his death in 1747.

Kirthi Sri Rajasingha (1747 – 1782)

Vijaya Rajasingha left no heir to the throne. His brother-in-law succeeded to the throne. He was just a 14 year old boy. In the beginning he could not do much with the administration of government which were carried out by the Disavas specially Dumbara and Mampitiya. It was under their directions that there was a national revival during this period helped by the most venerable Welivita Saranankara Thero who also was also responsible for a religious and a literary revival.

In India, the Moghul Empire collapsed. The British and the French became rivals for the supremacy in the East. Use of Trincomalee became very important. At first the British were somewhat contented to let the Dutch keep the Maritime provinces but the political scene began to change in Europe. France and Holland were united against Britain specially in the war of American Independence. In 1782 the English fleet seized Trincomalee only to lose it to the French. With Holland becoming pro-French, the **Stadholder** or the hereditary ruler of Holland fled to England. He was persuaded to write letters to the Dutch officials in the colonies ordering them to cooperate with the British in the war against the French and the Batavian republic (Holland). These came to be known later as '**Kew letters**' having been written in Kew palace of George III. The British promptly used these letters to request Dutch officials to hand over their possessions, which the Dutch generals decided to refuse. The English East India company's

administration at Madras (Chennai) mobilized a large force, seized Jaffna and marched on Colombo. Colombo surrendered with little more than token resistance and Dutch rule in Sri Lanka had ended. V.O.C and the Batavian republic made efforts to regain the Colony through negotiations. However, the British realizing the value of Trincomalee stood firm and in **1802 at the peace of Amiens** it was decided that the British retain Sri Lanka. By now the French naval power had declined drastically and British naval power reigned supreme.

In the beginning the British were keen on obtaining support from Kandy to oust the Dutch. By the end of all the negotiation, before the King made up his mind the British had already obtained effective possessions of all Dutch territories. They also found a copy of the treaty of 1766 and were less keen to afford concessions to the King. The British replaced the Dutch without any territorial or commercial benefits to the Kandyan Kingdom.

Before long there were strong incentives to bring the Kandyan Kingdom under British control. It would eliminate the troublesome internal frontier. It would enable the establishment of direct land communication between Colombo and the naval base at Trincomalee. The situation in Kandy itself played into the hands of the British. King Rajadhi Rajasingha (1782-1798) died leaving no direct heir to the throne. Pilimatalawe who was the most powerful of the Adigars of the time set up his protegee, the 18 year old brother-in-law of Rajadhi Rajasingha known as Kannasami as king. He ascended the throne as -

Sri Vikrama Rajasingha (1788-1805)

He was able to establish himself and shake off Pilimatalawe's influence. Dismayed Pilimatalawe went over to the British to conspire with them to depose the King. **The British Governor Sir Frederick North (1798 – 1805)** proved receptive. He was inclined to believe Pilimatalawe's assurance that Sri Vikrama had little support. When British forces occupied the city they found that Muttusami the rival claimant had little support. In the few years that followed the King tried to reduce the powers of the chiefs. However the king's policies led to a gradual alienation of all the Sinhalese chiefs. The chiefs fled to the British. The story of the King's wrath on the Ehelapola family is well known. The King was furious with his disloyal chiefs. In his eagerness for revenge he exceeded all bounds of humanity. He punished in the cruelest way, the relatives of the chiefs. He punished even the Bhikkus who were related to the disloyal chiefs and he executed one of them. These were acts that led to widespread discontent that led to open rebellion.

Brownrigg the 3rd British Governor was now certain of conquering the Kingdom. He knew for sure that he would succeed where others had failed. The King antagonized the chiefs so that they welcomed British interference. In the meantime some Sinhala traders were arrested by the King's officers as British spies. They were mutilated and sent back. The King's troops defeated rebels and pursued them into British territory and set fire to the village. Brownrigg considered these two acts as sufficient provocation and declared war against the King.

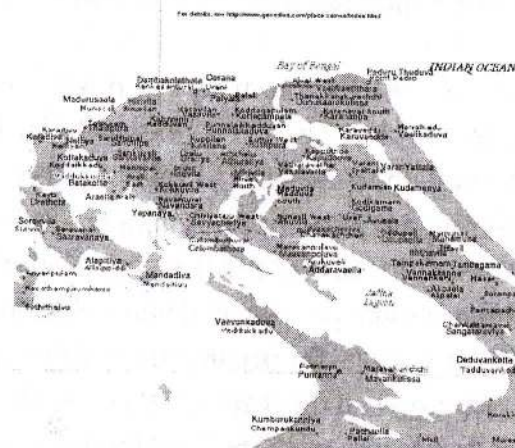
Ehelepola joined the British army against the King. D'Oyly as translator followed this army. The King had appointed Molligoda in place of Ehelepola. Molligoda quietly sent his family out of the Kingdom and turned traitor to the King. The King and his family went into hiding. Ekneligoda and his thugs caught up with the King and his family and began harassing them. The King was thrown on to the ground and they began tying him up with creeper's they also grabbed the Queens ornaments. One Dias from the south quietly informed D'Oyly of these harassments and indignities meted out by Ekneligoda and his followers.

The British army marched up and stopped this treatment, brought them to Kandy with dignity and sent them to Vellore in South India where they lived in solitary confinement. The king warned the British against Ehelepola, Ekneligoda and Molligoda.

In 1815 march 2nd Kandy was officially handed over to the British. The 1st of the chiefs was Ehelepola. He introduced the chiefs to the British. He handed over the kandyan Kingdom. This convention was compiled and signed by John D'Oyly. He was the chief Translator and was entrusted with all the negotiations with the court and the chiefs. The Kandyan chiefs agreed to exclude the Nayakkars from the thorne and make the British King the sovereign.

This was the extinction of the rule of Sinhalese kings which had lasted over 2000 years.

Kingdom of Jaffna



With Magha's conquest of Rajarata chaos prevailed and the Sinhala rulers weakened. A number of Vanni chiefs emerged. With the defeat of Magha, the Dambadeniya Kings were not so powerful to completely subjugate the Northern regions. Vanniars were powerful in areas closes to the Jaffna Peninsula.

Chandrabanu secured authority particularly in Jaffna and surrounding regions by attacking Magha. While he was expanding into Sinhala territory the Pandians under Jatavarman Sundara Pandya attacked Chandrabhanu and killed him with the help of Vijayabahu and Vira bahu who were defending Yapahuwa. Jatavarman Sundara Pandya appointed Chandrabhanu's son to rule the northern territory and pay the Pandians homage. But he tried to free himself from the Pandya domination resulting in another Pandyan invasion. This was the actual beginning of a Jaffna Kingdom. The first King or the

Aryachakravarti of Jaffna was Cinkayariyar. He built his palace at Jaffna and ruled over the Peninsula. In the 14th century, the Aryachakravartis expanded their territory into the Southern regions.

Varotaya Cinkayariyar was the most powerful of Aryachakravartis. He took control of the northern Vanni and made inroads even up to Gampola kingdom. Ibn Batuta the Muslim traveler who arrived in Sri Lanka in 1344 states that Aryachakravarti of Jaffna was the first Sri Lankan king who realized the international commercial value of cinnamon and he also had a fleet of ships for oceanic trade. According to the Madawala inscription and the Rajavali, Aryachakravarti had invaded Gampola territory around 1359 AD. He had also posted his garrisons in Colombo, Wattala, Chilaw and Negombo to collect taxes from these areas. However Aryachakravarti was defeated by Nissanka Alagakkonara in 1372-1373 AD.

Thereafter the Jaffna kingdom was restricted to the Peninsula. Parakramabahu VI of Kotte sent Prince Sapumal who conquered Jaffna kingdom around 1450 AD. Aryachakravarti sought refuge in South India. **Prince Sapumal** administered Jaffna as a part of the Kotte kingdom until the death of **Parakramabahu VI in 1467 AD.** Thereafter **Pararaja Sekaran** a son of the defeated Aryachakravarti established his authority in the region around 1478 AD. By the time the Portuguese arrived, Jaffna was once again an independent kingdom under **Pararaja Sekaran (1478-1519).** K.M. de Silva says “Sri Lanka from bring a multi ethnic polity became a plural society in which 2 district groups lived in a state of sporadic tension. By the end of the thirteenth century

an independent Tamil kingdom had been established with Jaffna Peninsula Henry Abeysekara-Sri Lanka under a Brahmana Curse?” as its base. Rev Gnanapragesar in his kings of Jaffna says, “The origin of the Tamil kingdom in the northernmost parts of Sri Lanka may therefore be traced from the times of Magha” Pathmanathan says “In the 15th century, Sinhalese politics revived after a long period of decline, under Parakramabahu VI of Kotte. He aspired to become the ruler of the whole Island. When his armies overran Jaffna, the Tamil ruler Kankacuriya. Cinkaiyarian fled to India. Thereafter Jaffna was administered by Sapumal” When Sapumal left for Kotte to secure the throne on the death of Parakramabahu VI, the king of Jaffna returned.

According to Dr. Paranavitana “even after Sapumal became king as Buvanekabahu, Jaffna acknowledged his sovereignty. There are in existence documents issued by Buvanekabahu from Jaffna, and the Nallur Temple was built by him, after he was elevated to the throne, for a verse still recited at the temple contains his name as **Sri Sangha Bodhi Buvanekabahu**”

According to S. Krishna Swami Aiyangar of the Madras University in his foreword to Mudaliyar C. Rasanayagam’s “Ancient Jaffna” (1926) says “The attempt of the author to derive the name Ilam does not appeal to us as quite successful: Ilam to us seems to be directly derived from the Pali word Sinahalam, which in Tamil could be Sinahalam or even Singanam, but a strict Tamilising would make it Ilam” The transformation of the “S” into “I” and the “la” into “I” is not so difficult of achievement philologically. The name Jaffna was known as

Javagama (Javakam) in the 14th century. This being a Javaka kingdom cannot be confused with that of the later Chakravartis. The place names in Jaffna still current are Cavakacceri, Cavankottai, Javakakotte are witness the prevalence of Javaka names derived from Chandrabhanu. It is possible that the aforementioned Arya Chakravarti of South India and those of Dambadeniya were Rajput adventureres forced South by the Muslim conquest (of Malik Kafoor). Anyhow whatever their roots and origins may be, by the time they came to rule, invade and trade in Sri Lanka had been in Tamil areas for generations and had adopted the language and culture of the Tamils. The 13th and the 1st half of the 14th century saw the foundation and the rise in power of a Tamil Kingdom confined to the North. Unfortunately this Kingdom had no chronicle and its political history is gathered from gleanings from a variety of sources. It was seen that the invasion of Magha had led to the establishment of a Tamil kingdom limited to the North of Mannar. This area became a haven to Tamil immigrants. They in course of time provided Tamil soldiers and settlers among the Sinhala Pandya alliance, through marriages. This gave strength to Parakramabahu (II) to get rid of Magha and also to defeat Chandrabahu's second attack. When Chandrabahu's son attacked Yapahuwa a Pandya army with Arya Chakravarti invaded Sri Lanka, defeated Chandrabahu's son captured the Tooth Relic and occupied the north. Arya Chakravarti became ruler of the north while son of Vijayabahu (IV) was installed at Polonnaruwa as a Pandyan vassal. The next 50 years saw the growth of a Northern Kingdom Pandyan empire began to suffer from Muslim invasions under Malik Kafur who captured up to

Rameshwaram in 1310. In Sri Lanka Parakramabahu (III) tried to blind his cousin and the plot miscarried Buvenekabahu was also targetted but he escaped to Kurunegala. Buvenekabahu seized the throne and shifted to Kurunegala (1293-1302) Arya Charavarti's successor gained independence after the Pandyan Kingdom collapsed and began to look southwards. By the time of the arrival of Ibn Batuta in 1344 the boundaries of the Northern Kingdom extended to Mannar.

The tradition among the Tamils of Jaffna speaks of King of the Northern Kingdom waging war with King Buvanaikabahu over the pearl fishery. The Pandya King intervened and the territories conquered were restored to Parakramabahu (IV) who succeeded Buvanaikabahu (II). When Marco polo was passing through Sri Lanka in about 1292, the King of the island had been 'Sendemman' his derivation of the name Chandrabhanu a name in vogue among the Javakas. In the mid-fourteenth century Marttanda Cinkaiariyan ruler of the North attacked the Gampola rulers. Parakramabahu was defeated and fled to Rohana where he settled down in a Principality. At Gampola his nephew Vikramabahu (III) had to make terms with Marttanda. The northern Kingdom had reached the maximum height of expansion along the Western coast up to almost Colombo.

At this time Alagakkonaras (Alakeswara) held on to Raigama and one of them became chief ministers of Parakramabahu (V). he then decided to try to assert the freedom of Gampola Kings from the Northern Kingdom. To defend South West he selected a place Kotte on the marshes to the south of Kelani Ganga very close to Colombo.

It was protected by marshes on all sides except on a narrow approach to the South. Its defenses were improved by walls and moats and came to be known as Jayawardanapura. Then they got rid of Cinkaiyariyan's tax collector. Alakeswara's forces repelled the Northern troops and drove them back by 1369 some year later the Tamil King obtained assistance from South India and sent a two pronged attack. One army advanced across up to Matala. The second moved along the coast up to Colombo. A naval contingent landed as a supporting force at Panadura to cut off reinforcements to Kotte from the south. The forces of the North were defeated and Alakeswara attacked the Jaffna troops and Dematagoda and Gorakana. The ships were destroyed at Panadura. The leaders of the Udarata army attacked the enemy camp at Matala, the few survivors fled to Jaffna. This was the end of the threat from the north.

Around 1432 a Vijayanagara expedition of **King Krishna Devaraya (II)** invaded Sri Lanka and captured the northern Kingdom which agreed to pay tribute and then moved Southwards. Parakramabahu's forces defeated them and they returned to India leaving a garrison in Jaffna. Vijayanagara Empire weakened after the accession of Mallikarjuna. In the meantime Parakramabahu (VI) made use of this opportunity to subdue Jaffna kingdom. The Vanniyars were the first to be subjugated. Then the Kotte army marched a long way under Sapumal Kumaraya. The first invasion was repulsed but the second invasion succeeded in 1450.

Cinkaiyariyan fled to India to seek aid but when one of them attacked Sri Lanka the Sinhalese stood firm and Sri Lanka was once more united under Parakramabahu (VI). After his

death, Sapumal Kumaraya (Cenpakapperumal) ruled as Buwanaikabahu (VI). Sapumal Kumaraya was not a direct descendent of Parakramabahu therefore he had to assert himself after a long struggle. The outlying areas of Kotte profited by these conflicts. These included the Kingdom of Jaffna. This Kingdom was now confined to the peninsula and coastal strips on the East and the West under **Pararajasekaran (1478-1519)**. It also included the island of Mannar. It was during this time the Portuguese became interested in the pearl fisheries off the coast of Mannar and by 1513 a small Portuguese naval force was exacting revenue from pearl fishing. During the next two decades, they repulsed the efforts of the Samudri of Calicut to wrest control of the fishery from them and in the period 1536-1544 converted a large number of people of the 'Parava' caste to Roman Catholicism. Within a few years, Christianity spread among the Paravas living in Sri Lanka on the Island of Mannar and along the coast.

The King of Jaffna Cankili (1519-1561) was well aware of what was happening and demanded his subjects to renounce the new religion once they refused he put to death 600 of the people. Cankili was afraid that the son of the former king Pararajasekaran who had fled to the Portuguese would stage a come back, for the moment the Portuguese were too busy controlling the pearl fisheries and trade in the area.

By 1560 the Portuguese made an effort to capture Jaffna. The Viceroy himself commanded the forces and captured the Kingdom and Cankili fled to the South for safety. Once Portuguese started destroying Hindu shrines and temples, there aroused great resentment against the Portuguese. They

abandoned their conquests and retreated to Mannar where they built a fort, which proved to be a success. The Portuguese however found it difficult to protect the parava settlement in 1560 Visvanath Nayakar of Madurai attacked and devastated the parava settlements. Therefore Portuguese transferred their headquarters to Mannar and the area around it. Mannar was therefore lost to the Jaffna Kingdom.

The Portuguese used Mannar as the base to interfere in the affairs of the Jaffna Kingdom. **Puviraja Pandaram (1561-1570)** was ousted from the throne by **Periyapulle (1570-1582)** with Portuguese support. Periyapulle paid the Portuguese an annual tribute of 2 elephants. **Puviraja Pandaram (1582-1591)** regained his throne. He tried to expel the Portuguese from Mannar with the help of the navy of samudri of Calicut. But a Portuguese fleet under **Andre Furtado de Medonza** destroyed the Calicut fleet and invaded Jaffna. In the ensuing battle, the king, his son and his commander – in chief was killed. The Portuguese installed **Ethirimana Cinkam (1591-1615)** son of Periyapulle as the new king. This new king had to pay tribute equal to the revenues of the 4 provinces of Jaffna together with 12 elephants annually. This King had a difficult task as he was played to favour Christianity. The people did not like it also the missionaries, backed by the Portuguese behaved arrogantly the king chose to move away from the Portuguese to retain the popularity of the people. Towards the end of his reign the Portuguese were disenchanted with him. Soon after his death the regent who was the king's nephew seized power and ascended the throne as **Cankili II (1616-1629)**. He made a

pact with the Portuguese not to aid the rebels of the South West of Sri Lanka. In 1618, the Christian Mudaliyars rebelled against Cankili. He failed to obtain Portuguese support but regained control of his Kingdom with the assistance of troops of Raghunatha Nayakkar of Madurai. In 1619 however a Portuguese expedition made its way to Jaffna from Colombo. Ostensibly to drive away the Calicut fleet sailing off the shores of Jaffna. This expedition was under the command of Felipe de Oliveira. He managed to drive away the Calicut fleet and capture Cankili and his family using their resourcefulness, determination and deceit. The Kingdom of Jaffna was annexed in June 1619.

This did not mean the end of resistance in Jaffna. The people were supported by Ragunath Nayakkar. Even though at times the Portuguese were forced to relinquish some parts of the kingdom their naval superiority helped the Portuguese to crush any opposition. De Oliveira ruled Jaffna with an iron hand. Christian missionaries managed to spread Christianity, build about 30 churches but destruction of Hindu temples caused great resentment. Therefore in 1628 a united Sinhala and Tamil army attacked Jaffna joined by the people who rose in revolt. The Portuguese withdrew to their fort. The Sinhala and Tamil forces were not used to sieges and were eventually defeated.

Jaffna Kingdom was small and weak. It was easily accessible by sea and located close to Portuguese outposts at Mannar and on the Coromandel coast. There was nobility who were divided. The Portuguese had created a loyal Catholic group who provided them with local knowledge and intelligence. The Portuguese used Sinhala auxiliary troops to

guard Jaffna. Jaffna remained peaceful until the end of Portuguese power in the island.

The Portuguese administrators

Governors

1. Don Geronimo de Azavedo	1587	1612
2. Francisco de Menezes	1612	1614
3. Manoel Mascarenhas Homem	1614	1616
4. Nuno Alvares Pereira	1616	1618
5. Constantine de Sa de Noronha	1618	1620
6. Jorge de Albuquerque	1620	1623
7. Constantine de sa de Noronha	1628	1630
8. Don Philip Mascarenhas	1630	1631
9. Don Jorge de Almeida	1631	1633
10. Diogo de Mello de Castro	1633	1635
11. Don Jorge de Almeida	1635	1636
12. Diogo de Mello de Castro	1636	1638
13. Don Antonio Mascarenhas	1638	1640
14. Don Philip Mascarenhas	1640	1645
15. Manoel Mascarenhas Homem	1645	1653
16. Francisco de Mello de Castro	1653	1655
17. Antonio de Souza Coutinho	1655	1656
18. Antonio de Amaral	1656	1658

Dutch Groverners

1. William J. Coster	1640
2. Jan Thyszoon Payart	1640-1646
3. Johan Maetzuyker	1646-1650
4. Jacob van Kittensteyn	1650-1653
5. Adrian van de Meyden	1653-1660
6. Ryklof van Goens	1660-1661
7. Adrian van der Meyden	1661-1663
8. Ryklof van Goens	1663

9. Jacob Hustaart	1663-1664
10. Ryklof van Goens	1664-1675
11. Ryklof van Goens (jr)	1675-1679
12. Laurens pyl	1679-1692
13. Thomas van Rhee	1692-1697
14. Gerrit de Heere	1697-1703
15. Cornelis Jan Simons	1703-1707
16. Hendrik Becker	1707-1716
17. Isaac Augustin Rumpf	1716-1723
18. Jahannes Hertenberg	1723-1726
19. Petrus Vuyst	1726-1729
20. Staphanus Versluys	1729-1732
21. Jacob Christian Pielat	1732-1734
22. Diederik van Domburg	1734-1736
23. Gustaaf Willem baron Imhoff	1736-1740
24. Willem Maurits Bruyninck	1740-1742
25. Daniel Overbeek	1742-1743
26 Julius V.S. Van Gollenese	1743-1751
27. Gerard Johan Vreeland	1751-1752
28. Johan Gideon Loten	1752-1757
29. Jan Schreuder	1757-1762
30. L.J. Baron von Ek	1762-1765
31. Willem J. van de Graaff	1785-1794
32. J.G van Agelbeck	1794-1796

Governors – British

1. Frederick North	1798 - 1805
2. Sir Thomas Maitland	1805 - 1812
3. Sir Robert Brownringg	1812 - 1819
4. Sir Edward Barnes	1819 - 1831
5. Sir Robert Wilmot Horton	1831 - 1837
6. Alexander Stuart	1837 - 1841
7. Sir Colin Campbell	1841 - 1847

8. Viscount Torington	1847 – 1850
9. George William Anderson	1850 – 1855
10. Sir Henry George Ward	1855 – 1860
11. Sir Charles Justin Macathy	1860 – 1865
12. Sir George Robert Robinson	1865 – 1872
13. Sir William Henry Gregory	1872 – 1877
14. Sir James Robert Londen	1877 – 1883
15. Sir Arthur Gorden	1883 – 1890
16. Sir Arthur Albant Havelock	1890 – 1896
17. Sir J West Ridgeway	1896 – 1903
18. Sir Henry Arthur Blake	1903 – 1907
19. Sir Henry Edward Mc Callum	1907 – 1913
20. Sir Robert Chalmers	1913 – 1916
21. Sir John Anderson	1916 – 1918
22. Sir William Henry Manning	1918 – 1925
23. Sir Charles Clifford	1925 – 1927
24. Sir James Stanley	1927 – 1930
25. Sir Graeme Cobian	1930 – 1933
26. Sir Reginald Edward Stubbs	1933 – 1937
27. Sir Andrew Caldecot	1937 – 1948
28. Sir Henry Monk Mason Moor	1948 – 1949
29. Last British Governor of Independent Sri Lanka Lord Soulbury.	

Kings of Ruhuna

Mahanaga
Yatala Tissa
Gotabhaya
Kavantissa
Vikramabahu (Kalutara)
Mahalana Kirthi
Jagathipala
Manabharana

Parakramapandya
Lokeswara Senevi (Kataragama)
Sri Devapathiraja

Other Kings

Kelanitissa (Kelaniya)
Vira Alakeswara (Kotte)
Sakala Kala Vallabha (Udugampola)
Thaniya Malla (Gampola)
Vidiya Bandara (Palanda)
Edirimana Suriya (Seven Korales)
Jayaweera (Senkadagala)
Jayapala (Matale)

Jaffna

Chandrabhanu of Malaysian origin (killed by Jatavarman Sundara Pandya)
Aryacakravarthi (Cinkaiariyars) Brahmins of the Pandyan Kingdom

1. Ceyavira Cinkaraiyar
2. Varotaya Cinkaraiyar
3. Marttanda Cinkarayan
4. Sapumal Kumaraya
5. Pararajasekaran (1478 – 1519)
6. Cankili
7. Puviraja Pandaram
8. Ethirimana Cinkam (1591 – 1615)
9. Cankili (ii)

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