

THE
HISTORY OF CEYLON.



COMPILED FROM
KNIGHTON, PRIDHAM, TURNOUR, TENNENT,
FERGUSON'S HANDBOOK, ETC.

THIRD EDITION, 3,000—TOTAL COPIES, 8,000.

COLOMBO:
THE CHRISTIAN VERNACULAR EDUCATION SOCIETY,
C. K. S. PRESS, VEPERY.

1881.

THE

HISTORY OF CALIFORNIA

CONTENTS.

	<i>Page</i>
INTRODUCTION	1
I. PERIOD OF THE ABORIGINES ...	2
II. THE SINHALESE AND TAMIL KINGS.	
CHAPTER I.	
From the Landing of Wijayo to the Reign of Mutasiwo... ..	4
CHAPTER II.	
From the Accession of Tisso to the Conquest of Elála, 307—204 B. C... ..	8
CHAPTER III.	
From the Accession of Dutugemunu (161 B. C.) to the death of Sirisangabo, (248 A. D.)	12
CHAPTER IV.	
From the Accession of Mahasen to the Arrival of the Portuguese, 275—1505 A. D.	18
CHAPTER V.	
The History of Jaffna to the Arrival of the Portuguese	25
III. THE PORTUGUESE IN CEYLON.	
CHAPTER I.	
From the Landing of the Portuguese to the Accession of Raja Singha I, 1505—1582 A. D.... ..	28
CHAPTER II.	
From the Accession of Raja Singha I. to the complete Conquest of the Maritime Provinces by the Portuguese, 1582—1597 A. D.	35

CHAPTER III.

From the Expedition of Constantine de Saa to the Expulsion of the Portuguese, 1620—1658 A. D.	Page 41
---	------------

IV. THE DUTCH IN CEYLON.

CHAPTER I.

From the Conquest by the Dutch to the Death of Raja Singha II., 1658—1687 A. D.	47
---	----

CHAPTER II.

From the Death of Raja Singha II. to the Expulsion of the Dutch, 1687—1795 A. D.	52
--	----

V. THE ENGLISH IN CEYLON.

CHAPTER I.

From the Capture of the Dutch Possessions to the end of Governor North's Administration, 1796—1808 A. D.	60
--	----

CHAPTER II.

From the Death of Pilamé Talawé to the Cession of the Kandyan Provinces, 1805—1815 A. D.	69
--	----

CHAPTER III.

From the Cession of the Kandyan Provinces to the close of Governor Mackenzie's Administration, 1815—1841 A. D.	77
--	----

CHAPTER IV.

From Sir Colin Campbell's Administration to the present Time, 1841—1881 A. D.	84
---	----

REVIEW.

CEYLON—PAST AND PRESENT	90
-------------------------	----

APPENDIX.

- I. THE SINHALESE LANGUAGE AND LITERATURE.
- II. SINHALESE SOVEREIGNS AND ENGLISH GOVERNORS.



HISTORY OF CEYLON.

INTRODUCTION.

History is an account of remarkable events that have happened among the nations of the earth. While it is proper that we should know about things that have taken place in other parts of the world, it is particularly important that we should be acquainted with the history of our own country. It is hoped, therefore, that the readers will study this little book with care.

Ceylon is an island belonging to the continent of Asia. It is situated to the south-east of India, with which it is almost joined by the island of Mannar, a ridge of sand-banks, called Adam's Bridge, and the island of Rameswaram. Its greatest length from north to south is about 270 miles; its greatest breadth, 140 miles; its circumference,¹ about 760 miles. The area² is about 25,000 square miles. The population³ is about 2 $\frac{3}{4}$ millions.

The island has been described by several names. The earliest of these is the Sanskrit *Lanka*. Milton, the famous English poet, refers to it under the name by which it was generally known to the ancient Greeks and Romans,

“Utmost Indian isle,

Taprobane⁴.”

This name probably came from Tambapanni, an ancient division of the island. *Sinhaladwipa*, the island of the lion race, is the origin⁵ of the modern European name, *Ceylon*, and of the Arabic, *Serendib*.

¹ Measure round. ² The size of the surface. ³ Number of people.

⁴ Ta-prob'-a-ne. ⁵ Beginning.

The History of Ceylon may be divided into five principal periods¹:—

- I. The Period of the Aborigines.²
 - II. From the Conquest of Wijayo to the landing of the Portuguese.
 - III. The Portuguese in Ceylon.
 - IV. The Dutch Period.
 - V. The English in Ceylon.
- Each period will be taken up in turn.

I. PERIOD OF THE ABORIGINES.

The early history of Ceylon is very uncertain. The most ancient accounts were not written till hundreds of years after the events they describe, and it is therefore difficult to know how far they can be believed.

The first notice of Ceylon is probably contained in the famous Hindu poem, the *Rámáyana*. Ráma, son of the king of Oudh,³ is said to have married the beautiful Síta. Forced afterwards to wander abroad, he dwelt with her in the forests of the Dekkan.⁴ Rávana, king of Ceylon, carried off Síta to Lankapura, his capital. Ráma, aided by the wild tribes of the South, took Lankapura after a siege of twelve years, slew Rávana in single combat, and recovered his wife.

The poet, to render his verses more entertaining, described Rávana as a gigantic⁵ demon,⁶ and his army as consisting of monkeys and bears. Ignorant people in India suppose that Ceylon is still inhabited only by demons and monkeys.

The oldest historical books of the Sinhalese do not contain any account of Rámá's invasion,⁷ and learned men now regard it as a mere tale.

¹ Times. ² Ab-o-rij'-in-ez, first inhabitants. ³ A province of North India, anciently called Ayodhya. ⁴ From *dakshina* south, the southern table-land of India. ⁵ Very large, like a giant. ⁶ Evil spirit; devil. ⁷ Going into a country to make war.

According to Sinhalese traditions,¹ the island was first inhabited by *Yakkhos*, or demons, and *Nágas*, or serpents. They are said to have had some form of government. The capital of the *Yakkhos* has already been mentioned; the *Nága* king had a "gem-set throne," the possession of which was disputed by a neighbouring sovereign.²

Buddha is fabled³ to have thrice visited Ceylon. He is first said to have come flying through the air, and to have descended in the agreeable Mahanága garden, the assembling-place of the *Yakkhos* in Bintenne. The city, then called Mahiyangana, was for many centuries⁴ one of the most important places in Ceylon. In his second visit it is said that he converted to his religion the *Nága* king of Kellania, near Colombo. On his third visit, he is said to have left his foot-print on Adam's Peak. On the rock itself there is only a slight natural hollow. The rude likeness to a foot has been formed by means of chunam. There is no proof that Buddha ever came to Ceylon.

To what nations the *Yakkhos* and *Nágas* belonged is not yet known with certainty. They were probably two distinct races, like the Sinhalese and Tamils inhabiting the island at present. The principal languages of India are divided into two great classes—the Northern family, including Sanskrit, and the Southern family, of which Tamil is one of the chief. As the Sinhalese belongs to the former, those speaking it must have come originally from the north of India. The Tamils came from the south. It is said that Ceylon was at one time accessible⁵ from India at low water.

Some suppose that the aborigines of Ceylon received their names from their worshipping demons and serpents. They may also have been given to them out

¹ Stories handed down from father to son. ² King. ³ Feigned; pretended. ⁴ Hundreds of years. ⁵ Able to be reached.

of contempt. That the Yakkhos were only ordinary men is shown by their conquerors clothing themselves with their dresses, intermarrying with them, and dwelling together in the same cities. Some of the Sinhalese kings are said to have formed tanks by "men and demons" or "men and snakes," working together.

II. FROM THE CONQUEST OF WIJAYO¹ TO THE LANDING OF THE PORTUGUESE.

CHAPTER I.

From the landing of Wijayo to the reign of Mutasiwo.

The landing of Wijayo is the first event in the history of Ceylon which has any claim to be received. He was probably descended through the male branch from the rajas of Wangu,² and through the female line from the royal family of Kalinga.³ His grandmother had connected herself with some man of low rank, named Siñha, which likewise signifies a lion, and hence it was fabled that Siñhabahu, the father of Wijayo, was descended from a lion. Siñhabahu established himself in Lála, a district of Magadha, the capital of which was Siñhapura. Wijayo, the eldest of his sons, became a lawless character, and attended by a train of followers as wicked as himself, was guilty of the greatest oppression and violence. The people, wearied by his crimes, loudly complained, and Siñhabahu was forced to send him away, with seven hundred followers, to seek his fortune on the sea.

After failing in an attempt to land upon the coast of India, Wijayo proceeded to Ceylon, where he is said to have landed at Tambapanni, near the modern town of Puttalam. Sinhalese historians, to give greater import-

¹ Wijayo is the Pali form; Wijaya the Sinhalese. ² Wangu is supposed to be Bengal. ³ Kalinga forms the north-eastern part of the Madras Presidency. The people are now called Telugus.

⁴ Magadha lay to the west of Bengal. It is now called Bihár.

ance to their island, state that this event took place 543 years before Christ, on the very day that Buddha died. There is, however, reason to believe, as will be hereafter shewn, that Wijayo arrived later than the period above mentioned.

Wijayo is said to have married Kuwéni, the daughter of one of the chiefs of the island. He was desirous of extending his authority over the country, and his wife readily entered into his designs. Through her assistance, he and his followers obtained access to a marriage feast, celebrated by one of the principal chiefs, and at a signal given by Kuwéni, fell upon the entertainers, unsuspecting of danger, and massacred² all likely to oppose his ambitious³ schemes. In this manner the whole island was rendered subject to his rule.

But the deceitful Kuwéni was not long allowed to enjoy the fruits of her crime. Wijayo wishing to assume the regal office, thought it necessary to have a more noble consort.⁴ He, therefore, sent an embassy to the king of Pandya,⁵ asking his daughter in marriage. The application was successful. The princess arrived with a large train of female attendants, and Kuwéni was put away after she had borne a son and a daughter. The rejected spouse, taking her children with her, wandered to Lankapura, a city of the Yakkhos. When going through it in search of a dwelling, she was known, and, on account of her treachery,⁶ was killed by one of the inhabitants. There is a tradition that the Veddahs are descended from the son and daughter of Kuwéni who went to a wild part of the island.

In the district where he landed, Wijayo founded a city, called Tamana, probably intending it to be the capital of

¹ Not fearing. ² Put to death. ³ Desirous of power or honour. ⁴ A companion; a wife or husband. ⁵ The Pandyan kingdom, the capital of which was Madura, consisted of the south-eastern provinces of India. ⁶ Deceit.

his successors. In this, however, he was disappointed. Several of his followers likewise formed settlements in different parts of the island.

Shortly before his death, Wijayo sent a letter to his father, requesting his younger brother to be sent as his successor. In the meantime, however, Sinhabahu had died, and left his throne to his second son, Sumitto, who willing to retain the possession of Ceylon in his family, sent his youngest son, Panduwasa, to inherit its crown.

Wijayo died before the arrival of Panduwasa, and the prime minister Upatissa assumed the temporary¹ sovereignty. He removed the seat of government to a city founded by himself, and called after his own name; but he gave up the supreme power without opposition to Panduwasa when he landed a year after the death of Wijayo.

Like Wijayo, Panduwasa sought a consort from the continent. On her arrival she was raised to the throne. Her six brothers followed her to the island, and founded principalities,² some of which afterwards sought to make themselves independent.³ The chief cities supposed to have been founded by these brothers were Ruhuna, in the south of the island; Anuradhapura, founded by Anuradha, afterwards the capital; and Wijitapura, celebrated⁴ for a siege which it underwent during the wars of Dutugemunu.

Panduwasa formed the Abayawewa tank at Anuradhapura, the first mentioned in Sinhalese history. He died after a peaceful reign of 30 years, leaving ten sons and a daughter. His eldest son, Abhayo, succeeded to the throne.

The reign of Abhayo, was disturbed by the rebellion of his nephew Pandukabhayo, the son of Panduwasa's

¹ For a time. ² Districts under princes. ³ Not under others.

⁴ Famous.

daughter. Pandukabhayo being supplied with money by a wealthy Brahman, raised an army, and entrenched¹ himself in a strong position near the Mahawili Ganga. Abhayo, fearing the result, secretly proposed to share the sovereignty with his nephew; but the king's brothers, incensed² at the offer, deposed³ him and set up Tisso, one of their own number, in his room. Pandukabhayo then called in the assistance of the Yakkhos, by whose means he defeated the army of his uncles, eight of whom he put to death. Tisso was dethroned, and thus Pandukabhayo, after a struggle of seventeen years, attained the object of his ambition. The new monarch⁴ removed the seat of government from Upatissa to Anuradhapura, which he greatly beautified. He likewise formed several large tanks, and divided the island into villages, fields, and gardens.

It has been stated that the landing of Wijayo probably happened later than the period commonly assigned. Pandukabhayo is said to have married when 20 years of age, to have dethroned his uncle when he was 37, and to have reigned 70 years. He must, therefore, have been 107 years old when he died, having been married 87 years; and yet his son by that marriage succeeds him and reigns 60 years.* It is manifest, therefore, that there is some error here, which requires a shortening of the period between the landing of Wijayo and the introduction of Buddhism. The former event probably did not occur earlier than 477 B. C.

Of Mutasiwo nothing is mentioned except that he formed the royal garden Mahamego, so called from an unseasonable heavy fall of rain that took place while it was being laid out.

¹ Dug a ditch around. ² Made angry. ³ Set down from a throne.
⁴ King.

* Such is the statement in the Mahawansa. One Sinhalese history makes Mutasiwo the grandson of Pandukabhayo.

CHAPTER II.

From the accession of Tisso to the conquest of Elála. 307—204 B. C.

Mutasiwo was succeeded (307 B. C.) by his son Tisso, who became celebrated by the name of Devānanpiatisso, Tisso the delight of the gods. As Buddhism was established in Ceylon during his reign, the priests who composed the early histories of the island, to secure greater honor to themselves, pretend that many prodigies¹ took place at his accession. It is said that precious metals and gems, buried in the earth, rose to the surface; treasures sunk in the sea appeared on the shore; bamboos reared themselves near Anuradhapura, bearing flowers, beasts, and birds of varied hue. Such miracles, however, are not supported by evidence worthy of belief. The authors of the books containing accounts of them did not live till several hundred years after they are said to have taken place; and instead of requiring to suffer for declaring their truth, they secured more respect to themselves. It is very different with the miracles wrought by Jesus Christ and his Apostles.

Tisso being on friendly terms with Dharmmasoka, king of Magadha, sent to him a costly present of gems and fruits, borne by four Sinhalese noblemen. Embarking² near the modern Jaffna, they reached Dambadiva³ in seven days, and proceeding to Pátaliputra,⁴ the capital, presented the gifts to the monarch. Dharmmasoka received the ambassadors with great distinction, and sent them back, accompanied by ambassadors of his own, bearing as gifts in return, a crown, a sword of state, water taken from the Ganges, and many other articles. The king, a zealous follower of Gautama,⁵ along with his valuable present, added a recommendation to Tisso to

¹ Wonderful things. ² Going on board ship. ³ India. ⁴ Supposed by some to be Patna, on the Ganges. ⁵ The name of Buddha.

"take refuge in Buddha, his religion, and his priesthood." Dharmmasoka likewise sent over his son Mahindo, a Buddhist priest, to aid Tisso in establishing the new religion within his dominions.

Mahindo was received by Tisso with great honor. He went about preaching, and multitudes, forsaking their ancient religion, embraced Buddhism. Some people think that it is wrong for them in any case to give up the religion of their forefathers. This is a mistake. If the religion of our ancestors is the true one, we should cling to it; but if false, it should be given up. Women came in crowds to hear Mahindo preach, and, headed by the queen Anula, begged to be made priestesses. Mahindo told them that he was unable to comply with their request; but advised them to send for his sister Sanghamitta, a celebrated priestess. An ambassador was accordingly despatched to Dambadiwa to carry the message to Sanghamitta. She immediately informed her father Dharmmasoka, but he tried to dissuade her from the undertaking. "Honoured priestess and daughter," said he, "hereft of thee, and separated from my children and grand-children, what comfort will be left wherewith to lessen my deep sorrow?" But Sanghamitta's devotion to her faith even surpassed her love for her aged parent. She urged the good that might be the result, and the injury which would be caused to their religion by her refusal. The monarch, with a heavy heart, then consented to the departure of his daughter, and she, taking with her a branch of the bo-tree, set sail for Ceylon.

Sanghamitta, on her arrival, prosecuted her object with great zeal and success. The queen and numbers of devoted females presented themselves, begging to be made priestesses. The bo-tree was planted in the Mahamego garden, which had been presented by Tisso to Mahindo. With the aid of her brother Mahindo, dagobas

and wiháras were multiplied, rock temples and cells for priests were scattered over the island, and a cupfull of supposed relics was obtained from Dharmmasoka. Sanghamitta, satisfied with her labours, spent the remainder of her life in retirement.

Mahindo and his sister devoted their lives to the spread of Buddhism in Ceylon. For this object they give up princely honours and pleasures, they left their native country, and even their beloved parents and friends. Should not the possessors of the one true religion be willing to make still greater sacrifices on its account?

Tisso erected at Anuradhapura the Thuparámaya dágoba, the most elegant in Ceylon, said to contain the right collar-bone¹ of Buddha. At Mihintalla, a mountain in the neighbourhood, he built thirty-two chambers for priests. He likewise formed a large tank, named Tisso-wewa.

Anula, the queen of Tisso, afraid lest the king's brother, Mahanága, would usurp the kingdom on his death to the exclusion of her infant son, attempted to destroy him by sending a present of poisoned fruit. Tisso's son was residing with Mahanága at the time, who unknowingly offered him the intended instrument of his own death. The child ate it and died. People often fall into the pit which they dig for others. Mahanága, dreading the resentment of the royal family, fled to the southern division of the island, called Ruhuna, and there founded a principality, which he called Mágama. He built many wiháras, and erected a dágoba at Mahiyangana in Bintenne.

Yatálatissa, son of Mahanága, founded Kellania, which he made the seat of his government. It is said that the city was at first 16 miles from the sea; but afterwards a large tract of land along the coast was submerged,² and the distance from the sea was reduced to four miles.

¹ A bone near the neck. ² Covered with water.

After a prosperous reign of 40 years, Tisso was succeeded by his brother Uttiya, 266 B. C. Eight years afterwards Mahindo died, and was burned with great pomp, the king himself lighting the funeral pile. Sanghamitta died the following year.

On the death of Uttiya, his younger brother, Mahasiwa, ascended the throne, which he occupied for ten years. His successor Suratissa unwisely took into his pay two Tamils, Sena and Gutika, commanders of a body of cavalry¹ attached to them, who murdered him. At length, after a peaceful reign of twenty-two years, Sena and Gutika were, in their turn, dethroned and put to death by a member of the royal family, named Asela.*

Elála, a Tamil prince from the kingdom of Chola,† having probably heard of the success of Sena and Gutika, determined to contend with their victorious rival.² Landing his army at the mouth of the Mahawili-ganga, he marched directly upon Anuradhapura, defeated Asela, who attempted to oppose his progress, and subdued the whole island except Ruhuna. He erected 32 forts, and probably founded Mantota, near Mannar. This was the first great Tamil invasion. Elála was a follower of the Brahmanical religion, and, according to some historians, sought to root out Buddhism by destroying temples and dagobas. It is acknowledged, however, that he acted justly towards friends and foes. At the head of his bed, there was a bell, with a long rope, that it might be rung by those who had any complaint.

¹ Horse soldiers. ² One trying to gain the same thing.

* Asela is said to have been the ninth son of Mahasiwa. If so, he must have been at least 102 years old when he died.

† The Chola kingdom lay to the north of Pandya. The capital was Kanchipuram, now called Conjeveram, to the west of Madras.

CHAPTER III.

From the accession of Dutugemunu (161 B. C.) to the death of Srisangabo, (218 A. D.)

The southern principality, called Rubuna, was still ruled by Káwantissa, a member of the royal family. Gemunu, the elder of his two sons, was impatient, even while a boy, to rid the island of the Tamils. His father seeing him lying on his bed with his hands and feet gathered up, said, "My boy, why not stretch thyself at length on thy bed?" "Confined by the Damilos," he replied, "beyond the river on the one side, and by the unyielding ocean on the other, how can I lie with outstretched limbs?" Gemunu having raised an army earnestly entreated his father to allow him to march against Elála. After being thrice denied permission, Gemunu, very angry, sent a female ornament to his father, with the message, "It being said that my father is not a man, let him put on this ornament." Káwantissa threatening to punish Gemunu for his insolence,¹ he fled to the mountainous part of the island, and hence obtained the title of Dutu, the "disobedient." His father, however, dying soon afterwards, Gemunu was at liberty to prosecute his designs. Crossing the Mahawili-ganga with a large army, consisting of cavalry and infantry,² supported by war elephants, he laid siege to Wijitapura, which was bravely defended for several months. At last the elephant of Gemunu burst open one of the heavy iron gates, and the besiegers entering the city, put its garrison to the sword. Gemunu speedily reduced a number of places of inferior note, and advancing to the capital, occupied a position which he strengthened by thirty-two redoubts.⁴

¹ Impudence; rudeness. ² Foot soldiers. ³ Soldiers guarding a fort. ⁴ Places of shelter for soldiers in fighting.

Elála, mounted on his elephant and accompanied by Digajantu, his ablest general, led out his army to attack Gemunu, who hurried forward to meet him with his whole force. The violent onset of the Tamils compelled the Sinhalese to seek shelter in their fortifications; but they afforded no safe retreat, for redoubt after redoubt was taken by Digajantu. The impetuous¹ course of Elála's general was, however, cut short by one of the officers of Gemunu, which so disheartened the Tamils, that they began to give way, and the Sinhalese now became the aggressors.² Elála advanced himself with a chosen body of troops to rally his retreating army. Meeting with Gemunu, who was likewise mounted on a famous war elephant, a single combat took place. Elála threw his spear at his youthful foe, but he avoided it by a skilful movement. Gemunu then urging on his elephant, the two animals rushed upon each other, and that of Elála falling, the monarch was crushed to death. The victor then entered Anuradhapura in triumph, and once more re-established the Sinha race in his own person on the throne—164 B. C.

The young prince displayed much generosity³ towards his brave opponent. He caused the body of Elála to be burnt with great ceremony on the spot where he fell, and made a decree, that royalty itself in passing by the tomb, should silence its music and dismount.

Dutugemunu, reflecting upon the innumerable lives which had been sacrificed in his wars, became anxious about his lot in another world. He, therefore, devoted all his time and wealth to the erection of wihâras and dagobas. Merit and the pardon of sin are, however, vainly sought by such acts.

The most extensive work of Dutugemunu was the Lowa Maha Paya, or Great Brazen Palace, at Anuradhapura.

¹ Rushing forward. ² Those who attack first. ³ Noble kindness.

It was 270 feet square, and the same in height. The apartments rested on 1,600 granite pillars, placed in forty parallel¹ lines, forty pillars in each. The pillars in the middle of the ruin are still nearly twelve feet above the ground. The middle pillars are slightly ornamented, but those on the outer lines are plain, and half their thickness, having been split by wedges. Over these were nine stories, containing 900 apartments, the whole roofed with metal, whence the name.

The interior of the building was magnificent.² A spacious hall occupied the centre, adorned with gilt statues of lions and elephants, while at one extremity³ an ivory throne of beautiful workmanship was erected. The most eminent priests occupied the uppermost stories; those who had fewest claims to sanctity⁴ were lodged nearest to the earth. As Sinhalese stairs are very steep, the ascent of nine stories must have been a severe trial to the elder priests, though a breach of the custom by which a superior always occupied a higher seat than his inferiors, would have been tenfold more irksome.⁵

The Ruwanwelle-saya dagoba at Anuradhapura is said to have been 270 feet in height. It is now a round mass of bricks, overgrown with brushwood, and 189 feet high. The base⁶ consisted of a square mass of building, 2,000 feet in circumference,⁷ paved with large stones of dressed granite, and surrounded by a ditch, seventy feet broad. The sides of the platform were ornamented by the sculptured fore parts and heads of elephants.

Dutugemunu considering that sacred work should not be done by forced labour, and that the people had suffered much from war, employed hired workmen. The last dagoba, he was unable to finish. To please him, his brother had a frame-work made of wood, covered with

¹ Equally distant. ² Very grand. ³ End. ⁴ Holiness. ⁵ Unpleasant.
⁶ That on which a thing rests; the bottom. ⁷ Measure round.

cloth, to represent it as complete. Dutugemunu, when very ill, was carried round the dagoba, and laid on a carpet from which it could be seen. Addressing one of his generals, who had become a priest, he said, "In time past, supported by my ten warriors, I engaged in battles; now, single-handed, I commence my last conflict with death, and it is not permitted me to overcome my enemy." A list of his charitable acts¹ having been read, the dying king said, "All these, done in my days of prosperity, afford no relief to me now; but two offerings which I made in affliction alone give me comfort." After this he expired, gazing on the dagoba, 140 B. C. As he himself said, he had been a slave to the priesthood.

Dutugemunu was succeeded by his brother Saidaitissa. While governing the Ruhuna division, he built the Mulgirigala wihára in the Matara district. After his accession, he completed the Ruanwelle dagoba and formed several tanks. During the reign of several of his successors little of importance occurred.

In 104 B. C., Walagambahu ascended the throne. Not long afterwards the second great invasion of the Tamils took place. Seven chiefs landed in different parts of the island, and having united their forces, marched against Walagambahu. In an engagement² near Anuradhapura, the Sinhalese monarch was defeated, and compelled to take refuge in an adjoining forest, leaving his queen in the hands of the conquerors. The Tamil chiefs retained possession of the island for fourteen years, at the end of which period, by disputes and murders, only one of them remained, and the weak hand of Walagambahu again seized the sceptre.³

The reign of Walagambahu is remarkable in the history of Buddhism as having been that in which

¹ Gifts to priests, the poor, &c. ² Battle. ³ Sep'ter, a staff carried by kings.

the religious books of that system, called the Three Pitakas¹ were first committed to writing in Ceylon. This was done by a number of priests at Aluwihāra, a cave near Mátalé, where the king himself had passed part of his exile.

Walagambahu formed the Dambulla wihāra and several rock temples. He also erected the Abhayagiri dagoba at Anuradhapura, which was upwards of 400 feet in height, and whose outer wall, at the present day, is a mile and three-quarters in circumference. To commemorate² the recovery of his queen, who had been carried off by the Tamils, he built the Suwanarama dagoba, 313 feet in height. Walagambahu died, 77 B. C.

In 48 A. D. Anula, the first queen, reigned over Ceylon. She poisoned her husband, king Kudatisso, and took for her consort an obscure individual, named Balat Sewama. With him, however, she quickly became disgusted, and fixing her eyes on a Tamil of great stature³, she cut off Balat by poison, and raised her new favourite to the vacant⁴ dignity. Again the infamous Anula wished for a change, and again her victim perished. In the same manner, and in less than three years, a Brahman and two others were elected and despatched. At last an end was put to her wickedness and life. Makalantisso, her son by Kudatisso, who had fled to escape her violence, returned with a large army. Anula was defeated in an engagement, and Anuradhapura, the capital, was besieged and taken by storm.⁵ The queen, however, would not even yet submit, and defending herself in her palace, was with it consumed by fire.

Makalantisso erected a stone rampart,⁶ 7 cubits high, completely round Anuradhapura. A square was thus formed, each side of which was sixteen miles in length,

¹ *Pitaka* means basket. The three baskets refer to the three divisions of the books. ² Keep in memory. ³ Height. ⁴ Empty. ⁵ Assault. ⁶ The wall of a fort.

but the space included tanks and fields as well as houses.

Yatalaka Tisso was dethroned by Subho, a man of low birth, 56 A. D. The manner of his death is thus related in the Mahawanso: Subho, being very like the king in personal appearance, was frequently invested by the latter with the royal robes, while he, taking Subho's staff of office, stood as porter at the gate. On one of these occasions Subho resolving to act the king in reality, found fault with the porter, and had the disguised¹ king put to death. Six years afterwards the usurper was defeated and slain by Wasabho. The new monarch raised the walls of Anuradhapura to the height of 18 cubits, built three wihāras, and formed eleven tanks. After a peaceful reign of 44 years, he was succeeded by his son Wankanasiko.

During the reign of this prince the third invasion of the island took place. The Cholians, from the continent, landing in the north-west, ravaged the country almost to the capital, and retired with an immense quantity of plunder, and 12,000 prisoners. Gajabahu, son of Wankanasiko, revenged the invasion. At the head of a large army, he marched over to the continent, brought back the Sinhalese who had been made prisoners and carried off an equal number of Cholians whom, on his return, he settled in Alutkuru Koralé, Harispattuwa, and Tumpané.

Siri Sangabo ascended the throne, 246 A. D. He had taken the vows of *ata-sil*² and was superstitious³ to excess. When criminals were brought to the prison of the capital, as the king's vows forbade their being put to death, they were secretly set free at night after condemnation, and the corpses of people who had died

¹ Hidden by a dress. ² A promise to keep eight commandments.

³ Over-attention to small religious matters.

in the town from natural causes, were shown on impaling poles and gibbets, as if they had been executed. The consequence was, that robberies and murders rapidly increased in all parts of the kingdom. Sangabo having learned that his prime minister, Gothabhayo, had conspired¹ to remove him from the throne, yielded it without an effort, and fled to a wihára, taking with him nothing but his water-strainer. Gothabhayo, however, having offered a price for Sangabo's head, he was soon afterwards murdered by a peasant,² while wandering as a hermit³ at the rock of Attanagalla.* The head was buried at Attanagalla, over which the usurper erected a dagoba, which is still standing.

CHAPTER IV.

From the accession of Mahasen (275 A. D.) to the arrival of the Portuguese (1505 A. D.)

Mahasen succeeded to the kingdom, 275 A. D. The priest, his teacher, had converted him to what was considered a wrong form of Buddhism. Soon after his accession, he forbade any alms being given to the orthodox⁴ priests, by which means alone they subsisted in those days, and pulled down the brazen palace and 363 temples. Afterwards giving up his errors, he rebuilt the brazen palace and many of the temples. He also erected the great Jaytawanarama dagoba at Anuradhapura.

Mahasen is noted for his tanks. One of them, called Minnairia, about midway between Dambulla and Trincomalee, furnished the means of irrigating⁵ 20,000 fields. While superintending⁶ the work, Mahasen resided at

¹ Formed a plot. ² A country labourer. ³ One who lives alone.

⁴ Right in belief. ⁵ Watering. ⁶ Watching over.

* In Siyané Korálé, now belonging to the Western Province.

Nuwara Kanda, on one of the low ranges of hills in the neighbourhood. An embankment, about quarter of a mile in length and sixty feet in height, confined the water of the Kara Ganga in a valley, which thus formed a vast reservoir.¹ The stream running from the tank is of considerable size, and flows into the Mahawili-ganga. By cutting a canal from the river, he formed the Kandelai, or Gantalawa,² tank, nearer Trincomalee. Mahasen was worshipped as a god after his death. He is called Minnairia dewiyo, from the situation of his principal temple, and offerings are still made at his shrine.

Mahasen is considered the last of the Mahawansa, or Great Line. His successors are called the *Suluwansa*, or Lower Line, owing to the decline of the Island in prosperity.

Mahasen was succeeded by his son Kirtisrimeghawarna, 298 A. D. During his reign the relic, said to a tooth of Buddha, was brought to Ceylon by a Kalinga princess. Budhadáso, who ascended the throne 335 A. D., is described as "a mine of virtues and an ocean of riches." He was celebrated for his medical skill, and wrote a treatise on his favourite study. Hospitals were established, and asylums³ were built for the crippled, deformed, and destitute.

Mahanámo was raised to the crown 406 A. D. During his reign Ceylon was visited by a Buddhist from India, called from his eloquence Buddhaghosa, "the voice of Buddha." At Anuradhapura he translated the Sinhalese commentary⁴ on the Pitakas into Pali. The island was afterwards invaded by several Tamil chiefs, who put the king to death. In 459 A. D., Dhátusena, who had governed Ruhuna for some time, expelled the Tamils, restored peace, and re-instated⁵ Buddhism.

¹ A place where anything is stored. ² Plain, gifted to temples.
³ Places of relief. ⁴ Explanation. ⁵ Replaced.

His uncle, the priest Mahanamo, composed during his reign the *Mahawanso*, or history of Ceylon from the period of Wijeyo's arrival till the death of Mahasen, Dhatusena was at last dethroned by his eldest son, Kasyapa, who casting him into chains, built up a wall, embedding¹ him in it, and enclosed it with clay. The *Mahawanso* remarks on this event, "Thus worldly prosperity is like unto the glimmering of lightning; what reflecting person, then, should devote himself to the acquisition thereof?"

Mugalána, the younger brother of Kasyapa, resolving to revenge his father's murder, went to India to collect an army, with which he landed at Colombo. The parricide,² afraid of a general insurrection,³ left Anuradhapura, and fortified himself on an inaccessible rock, called Sigiri, in the district of Mátalé, to which he removed the royal treasures. He was afterwards defeated and slain in battle by his brother, near Kurunegala. Mugalána again made Anuradhapura the capital.

Of the eight kings who succeeded Mugalána, two died by suicide,⁴ three by murder, and one from grief caused by the treason of his son. For two or three centuries the Tamils ravaged the northern parts of the island. Agrabodhi IV., who ascended the throne A. D. 769, unable to expel the Tamils, removed the seat of government from Anuradhapura to Pollonnaruwa. Large tanks were formed in the neighbourhood of the new capital; beautiful palaces were erected, and dagobas were raised nearly equal in height to those at Anuradhapura.

Dapulo III. (A. D. 795—800) paid great attention to the welfare of his people. He superintended public works, established a college for the education of medical students, and ordered the laws to be collected and formed into a code.⁵

¹ Covered up as in a bed. ² The murderer of a father. ³ Rising against Government. ⁴ Self-murder. ⁵ A collection of laws.

For nearly four centuries the island suffered greatly from the Tamils. In A. D. 1023, the Cholians invaded Ceylon, carried the king captive to India, and established a viceroy¹ at Pollonnaruwa, who kept possession of the island for nearly thirty years.

Only the uncultivated Ruhuna was retained by the native princes. On the failure of other candidates, the minister Lokaiswara assumed the crown. He held his court at Kattragam, where he died, A. D. 1071. A member of the royal family was then raised to the throne under the title of Wijayo Bahu. The vigorous young monarch recovered the ancient capitals from the foreigners, and extended his rule over the whole island. As there were not to be found in the whole island five *terunanses*,² an embassy was sent to Arramana,³ to request that members of this superior rank of the priesthood might be sent to restore the order in Ceylon.

Wijayo Bahu dying without heirs, there was a dispute for the sovereignty. Eventually⁴ *Prákrama Bahu* was proclaimed king, A. D. 1153. His name is the most celebrated in Sinhalese history. Great care had been taken of his education, and he had visited foreign countries for his improvement. He cleared tanks and canals which had become choked, and formed rice fields of great extent. Forts were erected as places of refuge at different points; and a rampart of stone was built round Pollonnaruwa. Tamil artificers⁵ were brought from India to repair the structures at the capital. No means were neglected to render the kingdom prosperous and powerful.

The king of Cambodia⁶ having slighted the ambassador of Ceylon, and intercepted⁷ some vessels conveying certain women of rank from that island to the continent,

¹ One who rules in place of a king. ² Buddhists priests of high rank. ³ Probably a part of Burma or Siam. ⁴ In the end. ⁵ Workmen, like masons, &c. ⁶ A country to the south-east of Siam. ⁷ Caught by the way.

Prákramā determined to be revenged. Five hundred vessels and a large military force, at the head of which was a distinguished Tamil general, named Adikaram, were therefore despatched. In an engagement which ensued soon after landing, the Cambodians were routed, and their king was slain. Adikaram immediately advanced on the capital which he occupied, and having made the country tributary to Prákramabahu and appointed a viceroy, he returned to Ceylon.

Prákrama next turned his arms against the confederate¹ kings of Pandya and Chóla, who fearing to meet alone so formidable a prince, had prudently united their forces. The expedition sent over by Prákrama defeated the allied army in several battles; the island of Rameswaram and the adjoining districts were annexed to the Sinhalese dominions; the king of Pandya was dethroned, and his son was raised in his stead as a tributary of Prákrama.

His foreign wars having thus ended, Prákrama made great efforts for the improvement of the island. He planted groves of fruit trees, dug canals, and turned the courses of rivers to replenish² tanks already formed. A canal, supplied with waters from the Ambanganga, commencing at Ellahâra in the Mátalé district, extended in a north-easterly direction for about a hundred miles, and connected Minnairia, Kandelai, and other large tanks. It was of sufficient size to be used as a means of conveyance for produce as well as for a supply of water. The succession of tanks thus united was proudly called the "Sea of Prákrama." The embankment of the canal has been traced for many miles, but breaches occur in several parts.

Kirti Nissanga, of the royal family of Kalinga, was raised to the throne, A. D. 1187. He is styled on monu-

¹ Joined in league. ² Fill again.

ments raised to his honor, the "Fountain of renown," the "Protector of the earth," "the Lamp by which the whole world is illumined." The stone lion on which his throne was placed may now be seen in the Colombo Museum. He died after a short reign of nine years.

The nephew of Kirti Nissanga had his eyes put out by his minister, who married Lilawati, the widow of Prákrama Bahu. Queen Lilawati was thrice dethroned.

About the beginning of the thirteenth century, Ceylon suffered greatly from numerous invasions. Bands of Tamils demolished¹ hundreds of dagobas, converted wiháras into barracks,² burnt the Buddistical sacred books, enslaved the nobility, plundered the rich of all their treasures, and cut off the hands and legs of such as did not discover their wealth when demanded. The Mahawanso says the "whole island was like a house set on fire, the Dhemilas plundering it from to village." In 1214 A. D. Mágha, a Tamil, made himself king of Ceylon.

Wijayabahu III., a descendant of Siri Sangabo I. who became king A. D. 1235, partly cleared the island of invaders. The Maya³ and Ruhuna⁴ divisions were entirely freed from the Tamils; but in the Pihiti⁵ division, they formed the great bulk of the inhabitants, as at present, and Wijaya deemed it prudent to be contented with a nominal subjection and promise of tribute. Wijayabahu removed the seat of government from Pollonnaruwa, where it had remained nearly 500 years, to Dambadeniya in Seven Koralés.

Wijayabahu was succeeded by Pandita Prákramabahu, A. D. 1266. He improved the roads, erected bridges, and founded Sriwaradanapura, now called Kandy. He took great pains to encourage learning by establishing

¹ Threw down. ² Houses for soldiers. ³ Central division. ⁴ South division. ⁵ Northern division.

schools, and appointing teachers to them. During his reign the island was invaded by the Tamils and Malays, but they were defeated with great slaughter. The native historian compares them to "a wood of reeds, crushed and uprooted by the storm."

In 1303 A. D., Yapahu¹ was made the capital. The Pandians took it by surprise, and carried off the tooth-relic to India. After the recovery of the relic, Yapahu was deserted for Kurunegala, A. D. 1319. Bhuwanekabahu IV. rebuilt Gampola,² to which he removed the seat of government, A. D. 1347. Such frequent changes show the alarm caused by the encroachments of the Tamils.

During the reign of Wikramabahu, his chief minister, Alakaiswara, erected a fort and city near Colombo, called Jayawardhanapura, well known at present under the name of Cotta.³ Not long afterwards, Ceylon was invaded from Pandya by Ariya Chakkrawarti, who threw up fortifications at Colombo, Negombo, and Chilaw. He likewise reduced the Northern division of the island to subjection, and fixed the seat of government at Jaffnapatam. Ariya, for a time, compelled Alakaiswara to pay an annual tribute, but eventually the latter gained a complete victory over the Tamils, and the temporary subjection came to an end.

As many of the Chinese are Buddhists, they sometimes brought offerings to Ceylon. A celebrated Chinese commander, who came to the island for this purpose, was waylaid by the Sinhalese king Wijayabahu VI., and with difficulty escaped to his ships. To revenge this insult, the Chinese commander was sent with a fleet and army to Ceylon. Gampola, the capital, was taken, and the royal family were carried off captives to China. The emperor

¹In Seven Korales, to the south-west of Dambulla. ²Said to have been founded by one of the brothers-in-law of Panduwasa, 504 B. C.

³Kotté.

ordered them to be sent back on the condition¹ that the wisest of the family should be chosen king, as a vassel¹ of the empire. Prákramabahu VI. was elected, A. D. 1410, and for about thirty years Ceylon paid an annual tribute to China.

Prákramabahu VI. made Cotta his capital. During his long reign of 52 years, the Tamils in the northern province were completely reduced, and the kingdom was restored to its former condition. Finding the revenue of government insufficient for its expenditure, he laid a tax upon the produce of the country. Prákramabahu VI. was succeeded by his grandson Jayabahu II., who, after a reign of two years, was dethroned by Bhuwanekabahu VI., a descendant of the royal family. The brother of Bhuwanekabahu expected to succeed him, but finding himself supplanted² by an adopted son of the late king, called Prákramabahu VII., he took up arms, defeated the generals of the young monarch, and put him and his queens to death. Assuming the title of Wiraprákramabahu, he ascended the throne, A. D. 1485, which he occupied for twenty years. Two of his sons afterwards became kings of Ceylon, and the third was the grandfather of the celebrated Raja Singha. On his death in 1505, he was succeeded by his son Dharmma Prákramabahu IX., the great event of whose reign was the landing of the Portuguese.

CHAPTER V.

The History of Jaffna to the arrival of the Portuguese.

The northern part of the island has occasionally been noticed, but a short account of its history may be given up to the arrival of the Portuguese. It must, however,

¹ One who holds land of a superior. ² Displaced.

be allowed that the materials are very scanty, and that little dependence can be placed upon them. There are no works in Tamil like the Sinhalese Mahawanso. Each celebrated temple generally has its professed history, relating how Siva or Vishnu appeared at the particular spot, and what wonderful things happened. The books were not written till thousands of years after the events they profess to describe, and it can easily be seen that their great object is to lead ignorant people to make offerings to the temples.

Some suppose that the original inhabitants of the north-western districts of Ceylon were the Nágas of the Mahawanso. The name *Nágadīpo*, "Island of Serpents," was applied by the Sinhalese for a considerable time to the peninsula¹ of Jaffna. There is a temple on a small island near Jaffna where offerings are still made to serpents.

About 300 B. C., during the reign of Devánanpiatisso, the branch of the sacred bo-tree was landed at Jambukolo, now Colombogam, near Jaffna. The king afterwards built a wihára on the spot where it was placed. About six hundred years later, king Mahasen is said to have employed the Nágas as well as the Yakkhos as labourers in forming tanks.

The peninsula of Jaffna was first called by the Tamils *Manattidal*, "the sand mount," from its being merely a sandy jungle. According to Hinduism, Skanda, also called Kangaisen, is a son of Siva. He is said to have given great virtue to a well at Keerimalei, near Kangaisenturai,² about twelve miles north of Jaffna. First a celebrated king of Southern India, born with the face of a lion, got rid of his deformity³ by bathing in the well. Next a princess of Tanjore, born with a horse's head, was

¹ Land almost surrounded by water. ² The port of Kangaisen, or Skanda. ³ Ugliness.

directed by the god Skanda in a dream to bathe there. Upon doing so, she became a marvel¹ of beauty, and was afterwards married to the king who had been similarly cured. Such stories are mere fables.

A blind minstrel² from the Chola country is said to have come to the court of Narasingha Raja, king of the northern part of Ceylon. His skilful performance on the lute³ and recital of a poem in praise of the king, so pleased the monarch, that he made him a grant of the peninsula of Jaffna, then uninhabited. The minstrel called it *Yálppá-nam Nádu*, the country of the player on the lute. Inviting settlers from the Chola country, he established them in different parts of the peninsula.

Disputes arose after the death of the minstrel, when Singha Ariya, a Madura prince, was invited to come over as ruler. From being crippled in one of his arms, he was surnamed *Kulanikai*, "maimed hand." Having fixed his residence at Nallur, about two miles from Jaffna, he built a palace there, with a temple to Siva. Through his vigor and ability he soon extended his power over the Wanni, and southward to Mannar. His descendants reigned at Jaffna under the title of Ariya Chakrawarti, and had frequent wars with the Sinhalese. One of them commanded the army sent over by Kulasekhara Pandyan, king of Madura, which fought against Bhuwanekabahu I., took Yapahu his capital, and carried off the tooth-relic, about 1304 A. D. Another king of Jaffna subdued the whole of the west coast, and built forts at Chilaw, Negombo, and Colombo; but he was afterwards driven out of them by Alakaiswara, the Sinhalese prime minister, about 1371 A. D.

Prákramabahu VI., who ascended the throne at Cotta in 1410 A. D., sent his eldest son with an army to conquer

¹ Wonder. ² A man who sings and plays on an instrument.

³ A musical instrument with strings, called *Yál* in Tamil.

the northern kingdom. The Sinhalese account describes the slaughter of the Tamils as so great, that the streets of Jaffna ran with blood. The prince put the Tamil king to death, and brought his wife and children to his father at Cotta, who then made him Governor of Jaffna.

The subjection to the Sinhalese did not last long, for when the Portuguese landed in Ceylon, Jaffna was prosperous under its own kings.

III. THE PORTUGUESE IN CEYLON.

CHAPTER I.

From the landing of the Portuguese (A. D. 1505), to the accession of Raja Singha I. (1582).

Cinnamon was brought to Europe at an early period, but its inhabitants were long ignorant of the country by which it was produced. It appears from Herodotus,¹ 484 B. C., that the ancient Greeks had probably some faint knowledge of the countries and islands eastward of the Indus. Onesicritus,² 330 B. C., seems, however, to be the first writer, yet known, who gives a description of the island. About the beginning of the Christian era, a regular commercial intercourse was established between Southern Europe and India. Every year a fleet of upwards of one hundred vessels proceeded from the Red Sea to the coasts of Malabar and Ceylon, and exchanged productions. The chief articles brought to Europe were elephants, ivory, tortoise-shell, pearls, and cinnamon.

A writer who lived about A. D. 270, describes Ceylon as a very large island, and says that the natives cherish their hair as women do in Europe, and twist it round

¹ He-rod'-o-tus, the oldest Greek historian. ² On-e-sic'-ri-tus, a Greek who went to India with Alexander the Great.

their heads. Cosmas, (A. D. 563) a monk, who derived his information from a Greek merchant, reports that Ceylon lies beyond the Pepper Coast, or Malabar, and that there is a great number of small islands (the Maldives) in its neighbourhood, which produce the cocoanut in abundance. In the sixth century, Ceylon was considered the centre of commerce between China and the Red Sea. Marco Paulo, a celebrated Venetian traveller, visited the island in 1284 A. D. The men, he describes as unfit for war, and besides giving an account of their food, he adds, that they drink a liquor drawn from trees. He states that the island produces finer rubies than are found in any other part of the world, and mentions Adam's Peak, so rocky and precipitous,¹ that the top can be reached only by the help of iron chains.

Until about 400 years ago, ships did not sail directly from Europe to Ceylon. Merchants were obliged to travel part of the way by land, which rendered the conveyance of goods very expensive. Portugal is a small country in the south-west of Europe. Towards the end of the fifteenth century, the Portuguese were the most enterprising nation by sea. They had already sailed along a considerable portion of the coast of Africa, and were eager to extend their discoveries. In the year 1486, John, king of Portugal, determined, if possible, to make the complete circuit² of the African continent, and despatched Bartholomew Diaz, a bold and skilful sailor, with a fleet to make the experiment. After a voyage of some months, he doubled³ the Cape of Good Hope without knowing it. Seeing no land in the direction of the east, he steered northward, and at length came in view of the coast which lay to the east of the Cape. Diaz was now anxious to push his discoveries

¹ Steep. ² A going round. ³ Passed round.

further to the east, but the murmurs of his crew unwillingly forced him to shape his course homewards. From the tempests he had encountered in passing the great African promontory,¹ he named it the Cape of Storms, but the king of Portugal,* pleased with the success of the expedition, called it the Cape of Good Hope.

Three ships under the command of Vasco de Gama, sailed from Lisbon in 1497, which, after a voyage of ten months, anchored on the Malabar coast, opposite the city of Calicut. The Hindus at first received the Portuguese with cordiality,² but the foreign commerce was then chiefly in the hands of the Moors who looked with great jealousy upon the strangers. In spite of opposition, however, Vasco de Gama returned to Portugal with a valuable cargo. People of all ranks received him with the most lively acclamations;³ and he entered Lisbon with kingly pomp. Fleet after fleet was despatched to India, and settlements were formed in various parts of the country.

In 1505, Francisco D'Almeida, governor of the Portuguese possessions in India, sent his son Lorenzo in pursuit of some Moorish vessels, which had been observed in the direction of the Maldivé islands. The wind being contrary, he was driven on the coast of Ceylon, and anchored in Colombo roads.⁴ Information was immediately sent to Dharma Prákramabahu, who then reigned at Cotta. The Rájawalia thus describes it:—"And now it occurred in the Christian year 1522, in the month of April, that a ship from Portugal, in Jambudwipa, arrived and anchored at Colombo. Whilst lying in the harbour, information was sent to the king of that event, by the inhabitants of the place: 'There are now in our harbour of Colombo a race of men, exceeding white and beautiful.

¹ Headland. ² Kindness. ³ Shouts. ⁴ According to some accounts he landed at Galle.

They wear boots and hats of iron, and they are always in motion. They eat white stones and drink blood.¹ If they get a fish they will give two or three ridis in gold or silver for it. They have guns which make a noise like thunder, when it breaks upon Yugandara Parwate,² and even louder, and a ball shot from one of them, after flying some leagues, will break a castle of marble, or even of iron.’”

The astonished Prākrama summoned³ his council, and on their assembling, he put the question, “Shall we be at peace with these strangers or go to war with them?” After some discussion, Chakra, one of the provincial governors, offered to go himself in disguise to observe the Portuguese, and inform them of his opinion. Having gone to Colombo, he reported to the king that it was prudent to keep on friendly terms with such formidable visitors. The Portuguese were induced to send two of their number as an embassy, which was well received. Presents were exchanged, and a treaty of amity⁴ was afterwards concluded.

The Portuguese did not again visit Ceylon for 13 years. In 1518, Lopez Suarez Alvarengo came to the island with a fleet of nineteen ships, and, immediately landing, proceeded to erect a fort. The Moorish merchants fearing that the Portuguese would confine the trade to themselves, stirred up the Sinhalese king to attack the fort with a large force. But he was easily repulsed.⁵ Frightened at the discipline of the Europeans no less than at their fire-arms and artillery,⁶ the Sinhalese were forced to sue for peace. The king agreed to acknowledge himself a vassal of Portugal, and to pay an annual tribute of cinnamon, rubies, sapphires and elephants. The first fort was made of mud, but in 1520

¹ The white stones mean bread, and the blood, red wine. ² A supposed great rock according to Buddhism. ³ Called together. ⁴ Friendship. ⁵ Driven back. ⁶ Cannon.

fresh reinforcements arrived, and one built of stone was erected.

Dharma Prákramabahu died in 1527. Sakala Raja, a brother of the deceased¹ king, was invited to accept the crown by a majority of the people. With rare generosity, he refused the proffered honour on the ground that another brother had a better right, and him he caused to be proclaimed king, under the title of Wijayabahu VII. After this noble conduct, Sakala retired to honour and obscurity.

In the meantime the Portuguese, having erected strong fortifications, entered on a course of violence, rapacity,² and injustice. This eventually roused the Sinhalese, and an army of 20,000 men set down before Colombo. De Bretto, the governor, might have smiled at the force of the besiegers, but a worse enemy threatened him in the shape of famine. At length an opportunity presented itself of sending a message to the viceroy of Cochin, informing him of the dangerous state of the Colombo garrison. The arrival of a single vessel laden with provisions cheered the spirits of the despairing soldiers. An unexpected sortie³ was made by De Bretto at the head of 300 Portuguese, when the native army was at once put to flight, and left their camp and weapons in the hands of the conquerors.

Wijayabahu VII. had three sons. Rajasinghakabahu, Raygam Bandara and Rajasingha, by a foreign wife, but he endeavoured to procure their exclusion from the throne in favor of the younger brother of his second wife. When this was opposed by his sons, he tried to put them to death, but they escaped. The brothers having collected an army attacked and plundered Cotta, and on the same night hired an obscure man to murder their father.

¹ Dead. ² Taking by force; greed. ³ A body of soldiers going out from a besieged place to attack their enemies.

Bhuwanekabahu, the eldest son, was proclaimed king next day, A. D. 1536.

The new monarch wished his grandson Dharmmapāla to be his successor. This was opposed by his brother Maya Dunnai, who at that time held the government of the District of Sítawaka. Maya Dunnai fortified his capital against an expected attack, but Bhuwanekabahu sought the assistance of the Portuguese, and their united forces entered Sítawaka in triumph after a short resistance. Maya Dunnai fled to his brother, Maha Raygam Bandara, and endeavoured to induce him to take up arms. Bandara, however, deemed it prudent to content himself with empty promises.

Bhuwanekabahu, to secure the kingdom for his favorite, sought the aid of the Portuguese. A statue of his grandson and a golden crown were, by his orders, sent to Europe, accompanied by an ambassador, Salappu Arachy, that the effigy¹ might be crowned by John III. of Portugal. The request was granted with pleasure, and the unconscious² statue, under the name of Don Juan, was decorated³ with the crown by the hand of the king of Portugal in the great hall of the palace of Lisbon, A. D. 1541.

Maya Dunnai and his brother Maha Raygam Bandara again attacked the king; but with the assistance of the Portuguese, he defeated them and burnt Sítawaka. Bhuwanekabahu soon after was accidentally⁴ shot by a Portuguese gentleman, whilst visiting Kellania.

On the death of Bhuwanekabahu, A. D. 1542., Don Juan Dharmmapāla was raised to the crown by the Portuguese, when he and several of his nobles were baptised. Many of the common people on the western coast likewise became Roman Catholics. The Portuguese, to

¹ Likeness, figure. ² Not knowing what is done. ³ Ornamented.

⁴ By chance.

encourage a profession of Christianity, distributed rice among the converts, and promoted some of them to offices. The priests of Buddha, who till now had remained at Cotta, were forced to repair to Sitawaka and Kandy.

About 1544 A. D. many of the people of Mannar embraced Christianity, through the followers of Francis Xavier, a zealous Roman Catholic missionary. The king of Jaffna, a bigoted¹ Hindu, jealous at the spread of Christianity, caused 600 of the Mannar Christians to be impaled,² and forbade any Christian priest coming to the island. His efforts, however, were in vain. His eldest son became a convert through a Portuguese merchant who had dealings with the court. When the king heard of it, he caused him to be put to death, and his body to be dragged into the jungle. Next his sister embraced Christianity, and taught it both to her own son and to her nephew, the brother of the murdered prince. To save them from the rage of the king, she sent them privately to Goa through the Portuguese merchant.

After this the persecution of the Christians was renewed worse than before, which led Xavier to apply for their relief to the Portuguese. The king of Jaffna, alarmed for his safety, received Xavier in 1548 with great honor, and offered himself to become a Christian. When Xavier returned to Goa, the king sent with him an ambassador to the Portuguese Viceroy, asking to be reckoned as among the vassals of Portugal, and to have a company of soldiers, at his own expense, for his protection.

While Don Juan Dharmmapála was acknowledged as king in the maritime³ districts, Maya Dunnai, in the interior, resolved to dispute the sovereignty, and by degrees made himself master of the centre of the island. Maya Dunnai attacked Cotta in A. D. 1563, when the

¹ Blindly attached to a religion or party. ² Put to death by having a sharp stake pierced through the body. ³ Near the sea.

Portuguese commander, afraid lest provisions should fail, caused the flesh of those killed in battle to be salted in case of famine. Cotta was afterwards abandoned as a fort, and Don Juan resided within the walls of Colombo.

CHAPTER II.

From the accession of Raja Singha I. to the complete conquest of the Maritime Provinces by the Portuguese.

Maya Dunnai died* and was succeeded by his youngest son, Raja Singha, I., A. D. 1581. While a boy, called Tikiri Bandara, he accompanied the army of his father, and showed such bravery that he won the title of Raja Singha, "the lion king." The Portuguese deeming this a favourable opportunity, sent a large force to take possession of Sitāwaka. After the defeat of one of his generals, Raja Singha himself collected a large army and attacked the Portuguese. While he engaged the enemy in front, he caused a body of his troops to fall upon them in the rear. The battle raged desperately; both Portuguese and Sinhalese might be seen hanging to the tails of the elephants and fighting. The king, mounted on his horse, flew from side to side. Blood flowed like water on the field of Mulleriawa, and the Portuguese lost 1,700 men. Raja Singha took Cotta, and afterwards laid siege to Colombo, but an insurrection¹ broke out in the interior, and he was compelled to retire.

Raja Singha soon put down the rebellion, and his rival was obliged to take shelter in the jungles near Jaffna. The king became distrustful of all around him. Suspecting that a prince of the royal family, named Sundara Bandara, was guilty of treachery, he sent him a friendly

¹ A rising against government.

* The Portuguese say that Raja Singha murdered his aged father as well as his brothers.

message, requesting that he would come to him, promising him certain villages for his faithful services. Two mudaliyars were sent to conduct him to the royal presence. On the way, by the king's orders, they pushed him into a pit, which had been dug in the road and covered with leaves, and falling upon stakes which had been placed at the bottom, he died. This crime afterwards brought its own punishment. When the news of the prince's death reached his family, his son, Konappu Bandara, fled to Colombo, where he was baptized under the name of Don John, or Juan.

Raja Singha became a convert to Hinduism. He treated the Buddhist priests with great cruelty, burnt their sacred books wherever he could find them, and transferred the care of the shrine on Adam's peak to Hindus. When an old man, he determined to attack Colombo, and having made every preparation, he blockaded¹ the fort. He would probably have succeeded, but for the opposition of his own countrymen. Don John, whose father Raja Singha had cruelly murdered, sailed to Mannar, and having thence made his way to Kandy, he was joined by several chiefs, and threatened Sitáwaka. The Portuguese also sent out expeditions to ravage the southern coast. In one of them the great temple at Dewundera, then the finest in Ceylon, was plundered and overthrown. Raja Singha was therefore obliged to raise the siege of Colombo, after it had lasted nine months.

On the advance of Singha, Don John slowly retreated towards the south and east, and many years were spent in harassing² marches and partial engagements. In the interval, the Portuguese were again successful. Avisawella and a great part of Seven Koralés fell into their hands. Kandy was likewise occupied by them, and a

¹ Shut up ; hindered people from going in or out. ² Giving much trouble.

new prince, a descendant of the royal family, baptized under the name of Don Philip, was raised to the throne. This proceeding alienated¹ Don John from the Portuguese. Marching to Kandy, he concealed his rage until a favourable opportunity offering, when Don Philip was removed by poison, and the Portuguese were disarmed.

Raja Singha, though now very aged,* had again to contend for the crown. A battle took place at the pass of Kadugannava, where the troops of Singha, though advantageously posted, were unable to withstand Don John's attacks. Flying detachments² and a field strewn with corpses, were the only sights that met the old man's eye at the close of the day, whilst he himself, wounded in the foot, perceived that his end was approaching. "Alas," exclaimed he, "for this unhappy day! Since my eleventh year, no king had made head against me till now, but my enemy is more powerful than I; for my might is decreased." Singha lingered but for a short time, refusing to have his wound dressed, his death being hastened, according to the Rajawalia, by the treachery of his attendants, A. D. 1592.

On the death of Raja Singha, his rival, Don John, proclaimed his accession to the throne, under the name of Wimala Dharma. To secure the support of the priesthood, he abjured, or publicly gave up, Christianity. The real tooth relic had been carried off by the Portuguese and destroyed at Goa in 1560. As the Kandyans believed that the sovereignty of the island belonged to the possessor of the relic, Wimala Dharma produced the tooth which is still preserved at Kandy as the original one, asserting that it had been preserved in Sabaragamuwa. The Portuguese, though indignant at the proceedings of

¹Made unfriendly. ²Bodies of soldiers.

* The Portuguese say that he was 120 years old, but this is an exaggeration.

Wimala Dharma, could not then offer any opposition. Not long afterwards, however, one of their commanders, Pedro Lopez de Souza, in sailing from Malacca to Goa, touched at Colombo. To him they made known the circumstances, and begged him to represent to the viceroy of Goa the necessity for active measures. On reaching Goa, the viceroy acceded¹ to the request conveyed by Souza, and appointed him to the command of the force to be despatched. The latter accepted the office on condition that Donna Catharina, the daughter of Don Philip and heir to the throne of Kandy, should be united in marriage to one of his nephews, when the conquest of the island was complete.

Souza immediately set sail for Ceylon. Meeting with Donna Catharina at Mannar, he placed her, with much ceremony, at the head of the army, and by her presence acquired great influence over the minds of the Sinhalese. In the meantime, Wimala Dharma made every preparation to repel² the invaders. The expedition set out from Negombo, and was proceeding to Kandy. When in the centre of the pass of Wellane, suddenly the shrill chank and loud tom-tom were heard from every side. Clouds of arrows, balls, and spears descended upon the Portuguese. The whole army was destroyed, and Donna Catharina fell into the hands of Wimala Dharma, whom she was compelled to accept as her husband.

A few years later, the Portuguese made a fresh attempt to make themselves masters of the interior of the island, but they were again defeated in a similar manner.

The Dutch, or Hollanders, are an industrious people, much given to trade, inhabiting a small country near England. Dutch ships went to Portugal to obtain spices and other articles from India and Ceylon. The king

¹ Agreed to. ² Drive back.

of Portugal, to injure the commerce of the Dutch, forbade intercourse with them. Within a year a company was formed in Holland to send ships to the East, and in 1595 the first Dutch fleet of merchantmen sailed round the Cape of Good Hope. At the beginning their expeditions were confined to Java, the Spice Islands, and China; but within a few years Admiral¹ Spilbergen was sent with three ships to Ceylon. The Dutch admiral landed near Batticaloa in March, 1602, and afterwards proceeded to Kandy. Wimala Dharma received him with the utmost kindness. Horses were daily in attendance, feasts were given in the European style, and he was allowed free entrance into every public building. The king assured him that if he was disposed to erect a fort in his country, the queen and her children should be the first to bear the requisite materials on their shoulders. Free trade in cinnamon and pepper was likewise yielded.

Another Dutch expedition afterwards arrived under Sibald de Weerd. Wimala Dharma went to the coast to treat with De Weerd, but the latter, when heated with wine, behaving disrespectfully, the king said, "Bind that dog." In the struggle which followed, De Weerd and upwards of fifty of his followers were slain. Wimala Dharma afterwards sent the following laconic² note in Portuguese to the second in command of the Dutch fleet:—"He that drinks wine is good for nothing. God has executed justice. If you desire peace, let there be peace; if war, war."

Wimala Dharma died in 1604. He left by Donna Catharina two sons, but they were too young to assert their claims to the crown. The Prince of Uva and a brother of the late king, a priest in the temple at Adam's Peak, disputed who should be guardians of

¹ The commander of a fleet. ² In very few words.

the children. The priest, who disrobed, caused the Prince to be murdered, and marrying Donna Catharina, was crowned king under the title of Senerat.

In 1612, Marcellus de Boschhouder arrived at Kandy, on an embassy from the Dutch. A fresh treaty was concluded between the Hollanders and the Sinhalese monarch, and the former erected a fort at Kottiár, near Trincomalee. The Portuguese, under Simon Corea, attacked the fort the same year, and cruelly murdered every one of the inmates. Senerat promptly revenged the injury his allies had sustained. Before the perpetrators¹ of the massacre reached their own territory, a body of 5,000 men fell upon them, and inflicted signal punishment.

Donna Catharina died in 1613. She suspected that her eldest son, by Wimala Dharma, had been poisoned by Senerat, that his own son might succeed to the crown, and this grieved her so much that it hastened her end. Before her death she sent for Boschhouder and the Prince of Uva, and after exacting² from them an oath of fidelity,³ made them guardians over her children.

In 1615, Senerat sent Boschhouder to Europe to solicit assistance from the Dutch in the expulsion of the Portuguese. When the Hollanders refused their aid, Boschhouder proceeded to Denmark and entered into a treaty on behalf of Senerat. Boschhouder, at the head of a small Danish force, set sail for Ceylon, but dying on the passage, Senerat refused to confirm the treaty.

In 1591 the Portuguese conquered Jaffna, but the king was allowed to rule for some time as a tributary. At last, under the pretence of treachery, he was expelled from his kingdom, which was incorporated⁴ with the

¹ Persons committing crimes. ² Forcing from. ³ Faithfulness.

⁴ Joined with.

Portuguese possessions. The Fort of Jaffna was commenced in 1624, but it was not completed till 1632.

The Portuguese had complete possession of Jaffna for only about forty years. They divided the peninsula into small districts, each of which was provided with a church. The ruins of these buildings, even at the present day, show the care and expenditure which must have been applied to their construction. In a few years almost the entire population of Jaffna, including even the Brahmans themselves, had professedly given up idolatry, and submitted to the ceremony of baptism.

Don Juan, who died, in 1597, left, by will, his whole kingdom to his protectors. The Portuguese were now undisputed¹ masters of the maritime² provinces, and they erected the forts of Trincomalee and Batticaloa as a defence to the eastern coast.

CHAPTER III.

From the Expedition of Constantine de Saa to the Expulsion of the Portuguese, A. D. 1630—1698.

In 1630, Constantine de Saa, who had been for seven years the commander of the Portuguese, supposing that Senerat Rajah was determined on war, resolved to anticipate³ his attack. Every soldier whom he could press into service, whether European or Sinhalese, was enrolled, and with a large force he advanced into the interior. The pass of Welláne was first forced, and the road then lay open to Kandy. Constantine did not permit Senerat to recover from his surprise, but boldly pushed on to the capital, burning or destroying every thing which came within the reach of his army. The king,

¹ Not questioned. ² Near the sea. ³ To do something before another.

who had taken up his residence at Hanguranketa, was, in consequence, compelled to seek safety by a retreat among the wilds of Uva. Here he was pursued by Constantine, who found, after many fruitless marches, that little could be done against a flying enemy, assisted by the inhabitants, and well acquainted with the country. Constantine, therefore, retreated, but urged on by the commands of the viceroy of Goa, and by the impatience of his officers, he again advanced at the head of 1,500 Portuguese and 20,000 auxiliaries.¹ After burning the chief town of the province, which Senerat's son, Singha, had just left with his army, Constantine posted his troops on a lofty hill in the neighbourhood, to recruit² their strength for a few days before he attempted the final conquest of the country.

Constantine was not long allowed, however, to remain in security. On a sudden all the plains and heights around were covered with his enemies, who seemed to multiply without end as detachment after detachment occupied their appointed situations. The night having already set in, an immediate attack was impossible, but both armies prepared for the conflict on the morrow, which would, in all probability, decide the fate of Ceylon. The troops of Singha spent the night in singing and rejoicing; the Portuguese passed it in the duties of religion, whilst Constantine went from rank to rank to remind them of their former bravery and of the momentous³ consequences of the coming struggle. "Before this," said he, "you have battled for glory; now you must fight for your lives."

Early next day the Sinhalese Mudaliyars, who were secret traitors,⁴ went over to the enemy, with all their men except 150 who remained faithful. The Portuguese,

¹ Helpers. ² Regain. ³ Of great importance. ⁴ Deceivers; false friends.

surrounded on every side, fought with desperation, but Singha, then only seventeen years of age, sent fresh troops every hour to occupy the place of the slain. In this manner, without rest, the dreadful combat lasted the whole day till it was interrupted by the darkness of the night. Even that, however, brought no relief to the brave Portuguese. Torrents of rain prevented repose, and worse than all their other misfortunes, rendered their fire-arms useless. The soldiers, with generous affection, begged their commander to retire with a suitable guard, and to save his own life by cutting his way through the forces of the enemy. The noble Constantine refused, and told them that to die with his companions was the only glory which he sought. The morrow witnessed the destruction of the remnant of the gallant band.

Such was the result of this fatal expedition, and from that moment we may date the decline of Portuguese power in Ceylon. The army of Senerat lost no time in attempting the reduction¹ of Colombo. Assault² after assault was fiercely made and bravely repulsed, not, however, without the utmost exertions of the garrison. On one occasion the troops of Senerat became masters of the fort for a short time; but the citizens, gaining strength from despair, drove them out again, and he was compelled to raise the siege. Senerat then blockaded the country, and refused any longer to allow provisions to be taken to Colombo. Assistance at last arrived from Goa and Cochin, after having been long delayed by contrary winds. Senerat, who was encamped about eight miles from Colombo, was then attacked, defeated, and compelled to solicit peace, which was granted to him on condition of his paying a yearly tribute of two elephants.

¹ Conquest. ² A sudden attack.

After a reign of 30 years, Senerat died in 1634, and his son Raja Singha II. soon obtained entire possession of his kingdom. The Portuguese governor, Diego de Melo, a covetous man, enraged because Raja Singha made him no present, invaded his territories¹ with 700 Portuguese and 28,000 Sinhalese. When the governor reached Wellané, Singha sent a messenger to him demanding whither his religion taught him to invade the kingdom of one who was at peace with him, and stating that God would surely punish the guilty person. De Melo paid no attention to this message, and ordered his army to advance. When in the middle of the pass, they were attacked by Raja Singha, and their Sinhalese auxiliaries deserting them, they were surrounded on all sides. Showers of arrows and spears poured forth from unseen combatants, and even the darkness of the night did not screen them. They defended themselves gallantly for a night and a day, but at last they were all slain, except 33 who were taken prisoners.

Raja Singha perceiving that he was unable to drive the Portuguese from the island, and aware of the continual wars in which he would be engaged if they remained, resolved to send an embassy to the Dutch with a view to their final expulsion. His proposals met with a favourable reception, and officers with full powers were afterwards sent to Kandy to treat with the Sinhalese monarch. The Dutch agreed to send troops to expel the Portuguese, the whole expense of the expedition being borne by Singha, into whose hands it was likewise agreed that the fortified places should be delivered. The great privilege yielded to the Dutch was the sole trade in pepper and cinnamon. While the envoys² were speaking the king stood, an honour never paid to the Portuguese, with the

¹ Dominions. ² Officers sent by a king.

crown on his head, and a sword in his hand, his whole body being adorned with jewels, rings, and chains of gold.

In 1639, Batticaloa was attacked by Admiral Westerwold, who landed a detachment of troops and seamen, and raised two batteries.¹ A spring which afforded a supply of fresh water to the garrison having been cut off, the Portuguese hung out a white flag after a short resistance, and yielded on condition that they should be removed, with arms and baggage, to Negapatam. Trincomalee was next invested,² and from its few defenders and the want of ammunition,³ it was reduced in a few days. According to the directions of Singha, both these forts were entirely demolished,⁴ and not a trace was left on the eastern coast of a regular fortification.

The following year twelve Dutch vessels suddenly appeared before Colombo, but they immediately proceeded to Negombo, where they landed 2,000 men, and quickly took the fort by assault. The Dutch commander having strengthened the fortifications by an earthen mound and a wide ditch, left a garrison of 800 men, with six cannons, and pushed on to Galle. After a siege of eighteen days, a sufficient breach was made in one of the bastions,⁵ and the place was taken by storm in two hours.

The arrival of the Viceroy of Goa changed for a time the posture of affairs. Under Mascarenhas, a young and energetic⁶ commander, the Portuguese attacked Negombo, which surrendered after a short cannonading. At Galle, Mascarenhas was not equally successful, though the Dutch governor of that fortress thought it necessary to proceed to Kandy, there to seek help from the king.

In 1644, the Dutch once more became masters of Negombo, whose defences they strengthened by the erection of four earthen bastions with cannon, at each corner

¹ Places with cannon.

² Besieged.

³ Gunpowder and shot.

⁴ Broken down. ⁵ Defences at the corners of forts. ⁶ Active.

of the square which formed the fort. From this period till 1646 nothing of importance was attempted on either side, and in that year an armistice¹ was concluded between the powers, which continued in force till 1654.

Colombo, which was defended by a garrison of 800 men, was besieged by the Dutch in 1658. It was blockaded both by sea and land; and as no provisions could be thrown in, it suffered severely from hunger. The famine was at last so great that a mother devoured² her own child; men and women might be seen casting lots among themselves for the victim³ whose turn it was to die. The Portuguese, reduced to the utmost extremity, surrendered,⁴ only requiring that they should be allowed to depart with their property to Jaffna. This was granted, and on the 10th of May, they yielded the fortress which they had possessed nearly 140 years.

In Jaffna the Portuguese found no safe place of retreat. The Dutch advanced at once against their last stronghold, which they captured,⁵ June 21, 1658, taking the whole garrison prisoners of war. Thus ended the dominion of the Portuguese in Ceylon.

Their language and their religion, to some extent, are the principal traces of the Portuguese left in Ceylon. Indian Portuguese is still spoken by a few in some of the towns, though it is desirable that it should die out, for there are scarcely any books in the language. It is chiefly through the influence of the Portuguese that there are so many Roman Catholics in the island. The Portuguese governors, as a rule, sought only to enrich themselves, and made no efforts to improve the condition of the people.

¹ An agreement to stop fighting for a time. ² Ate. ³ One destroyed. ⁴ Gave up in war. ⁵ Took by force.

IV. THE DUTCH IN CEYLON.

CHAPTER I.

From the Conquest by the Dutch to the Death of Raja Singha II., A. D. 1658—1687.

Raja Singha II. expected that the Dutch would give up to him all the fortified places they had taken, but this they had no intention of doing. Disappointed in his hope of getting rid of his new allies, Singha forbade his people from supplying the Dutch with provisions or paying them taxes, and enjoined the headmen in the maritime districts to lay waste the country which they occupied. The Dutch, however, had already taken precautions¹ against his hostilities,² having established posts by means of which they could bid defiance to his revenge. At the same time, they warned the king, that it was the interest of both parties to remain at peace, but that if he persisted in such conduct, they would have recourse to arms.

Raja Singha by his conduct displeased his own subjects no less than the Europeans. His cruelties were dreadful. People were torn by pincers or branded with hot irons; they were compelled to eat their own flesh; mothers had to eat their own children. In 1664, a rebellion broke out when he was residing at Nilembe, to the south of Kandy. His son was proclaimed king, and Singha was obliged to flee to the mountains. A sudden panic³ seized the conspirators⁴ on the refusal of the youthful prince to become their leader, and the insurrection was soon put down. Singha executed the principal men concerned in the plot, and thinking that the presence of his son was an inducement to rebellion, he caused him to be poisoned.

¹ Means taken beforehand. ² Acts of war. ³ Fear. ⁴ Persons plotting.

The object of the Dutch being commercial gain, they kept themselves, as much as possible, on good terms with the people. They sought to please Raja Singha by flattery. They despatched numerous embassies to the Kandyan court with declarations of their sincerity in desiring peace. They represented themselves as his Majesty's humble subjects and servants; and that it was out of loyalty¹ to him they built forts, and kept watches round his country to prevent the entrance of foreign nations and enemies. The king, however, was not always deceived, and at times he attacked the Dutch strongholds near his dominions, though seldom with any success.

During the reign of Raja Singha an Englishman, named Robert Knox, was detained a prisoner in the Kandyan country for twenty years. His father commanded a ship, in the service of the East India Company, which being disabled in a hurricane,² proceeded to the bay of Kottiâr, on the eastern coast of Ceylon, to trade until she had refitted. When Raja Singha heard of the arrival of the vessel, he sent a dissave³ with a small force, who asked the captain to come on shore, saying that he had a letter from the king. The captain, mistrusting nothing, came in his boat with seven of the men, and sat down under a tamarind tree till the dissave should arrive. On a sudden he was surrounded and seized by a party of soldiers, who carried him on their shoulders, before the dissave. The next aim of the dissave was to secure the ship. The captain obtained permission to send his son on board, but the youth, after conveying a message to the crew to depart, returned to share his father's captivity.⁴ After some time Knox and his companions were ordered into the interior.

¹ Faithfulness to a king. ² Great sudden storm. ³ A Kandyan officer over a frontier district. ⁴ State of being a prisoner.

The road lay through forests, so that for four or five nights they slept under trees. Their food was dried flesh, salt fish, and rice, besides venison and honey. On reaching the inhabited part of the country, they got boiled rice, flesh, and various kinds of fruit.

In September, 1660, Knox and his father were placed in a village about thirty miles to the north of Kandy. Fever was prevalent in the district, and both of them were attacked by the disease. The elder Knox at length died, after blessing his son, and giving directions respecting his affairs and his burial. Though himself weak and sick, Knox wrapped up his corpse ready for burial, and asked the assistance of the people to carry him to the grave. They sent him back a great rope used for tying their cattle, that he might drag it into the woods, saying, they could not further help him, unless he would pay for it. This treatment sorely grieved him, as he had nothing to dig a grave with, and the ground was dry and hard. At length he procured assistance, and the sad office was performed.

Knox spent some months in the Mátalé district with a Tamil servant. His fever having left him, for a change of food he amused himself with fishing in the brooks. While thus engaged, an old man passed by, and questioned the boy as to his master's ability to read. Being told that he could do so, the old man said that he had got a book, when the Portuguese left Colombo, which he would sell, if his master pleased. Knox sent the boy with the old man, supposing it was some Portuguese book, and was startled in no small degree when he found that it was a Bible. Flinging down his fishing-rod in his joy, he took and opened it, when his eyes fell on the 30th and 31st verses of the 16th chapter of Acts, "And brought them out and said, Sirs, what must I do to be saved? And they said,

Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." Knox now feared lest the owner should ask more than he could pay, and in his joy was willing to give all he had; but was stopped by his boy, who offered to procure it at a small price, and it was at last obtained in exchange for a knitted cap.

The king's orders were that the captives should be well fed and looked after till he should send for them. The Englishmen began to look upon the Sinhalese as their servants, and would no longer be content with their former food, but would throw the vessels in which it was brought at the heads of the natives, unless it pleased them, and they bore it patiently. As their clothes were now almost worn out, they consulted on the best means to procure native garments, and some of them resolved to put themselves on half rations,¹ and exchange the other half for dress. By this time Knox had learned a little Sinhalese, which enabled him to converse with the people, and intimate that he would prefer his food raw, to obtain a double quantity as the others did. The people reminded him that it was not seemly, that he as an officer should cook his own food; but after much ado, he obtained his request, and was thus enabled to provide himself with native clothing.

Knox wished to have a better house, and having selected a pleasant site in one of the king's cocoa-nut gardens, built himself a suitable residence.² In ignorance of Sinhalese law, he whitened the walls with lime: in doing this he committed a capital offence, the use of chunam being forbidden to all except palaces and temples. But being a stranger, no notice was taken of it. He now began to keep hogs and poultry,³ which thrived well; the cocoa-nuts in his garden afforded him oil, and the caps which he learned to knit, supplied him

¹ Allowances of food. ² House. ³ Poultry, fowls.

with all other necessities. In this manner he lived for years, seeing very little hopes of release.¹ The various passes were guarded, and some of the captives who attempted to escape were seized and brought back.

After some time Knox was allowed to go about the country as a pedlar.² In his journeys he frequently entered into conversation with the people respecting the roads and districts, and the position of the watchers. Suspecting nothing, they gave him every information, and he began to understand that the best way of escape was by travelling northward, where the country was thinly peopled. In 1679, Knox, in company with another Englishman, passing through jungles full of elephants, cheetahs, and bears, made for Anuradhapura, the last inhabited spot in the king's dominions, where a watch was always kept. The guards, supposing them to be traders, allowed them to depart. Setting out at night when they knew none would travel through fear of wild beasts, they followed the course of the Malwattoya in the expectation that it would lead them to the sea. After they had travelled for three or four hours, they fell in with a huge elephant, which they could not scare³ away. They were forced, therefore, to kindle a fire, and wait till morning. Next day they unexpectedly found themselves near some villages, but they crept into a large hollow tree where they remained till it was dark, when they set out again. They soon knew by the crackling of the underwood⁴ and small trees, that they were on the track of elephants. This encouraged them, as they knew the people would not dare to pass before those animals. Having made a slight meal, they lay down to sleep for a little, the shouting of the men, who watched the fields, being continued all night. Early next morning

¹ Getting free.

² Hawker; a man who goes about selling things.

³ Frightened.

⁴ Small trees under large ones.

they continued their journey. The river was full of crocodiles, and they frequently met bears, hogs, and wild buffaloes, all of which took to flight as soon as they saw them. After some days they reached the Dutch settlements, where they were received with kindness by the Governor, who procured for them a passage to Europe.

Raja Singha II. died in 1687, after a reign of about fifty years. He was a well-made, corpulent,¹ but muscular² man, of a darker colour than most of his countrymen, and with sharp, active eyes, always in motion. He had a very large nose; in his old age, only a small portion of grey hair was scattered over his head, but he had a long shaggy³ beard. He wore a cap stuck full of feathers, and, like most eastern monarchs, he seemed to measure his importance by the jewels and gold which adorned his person.

CHAPTER II.

From the Death of Raja Singha II. to the Expulsion of the Dutch,
A. D. 1687—1795.

On his death-bed Raja Singha warned his son Wimala Dharma Suria II. to remain at peace with the Dutch. Wimala was naturally of a quiet disposition, so he had no difficulty in following the advice of his father, and the country was undisturbed during his reign of 20 years. He endeavoured to restore Buddhism to its ancient grandeur, and sent an embassy to Siam, requesting that a number of priests might be sent over to give ordination⁴ in Ceylon.

In 1707, Wimala Dharma was succeeded by his eldest son, Narendra Singha, often called Kundasálé, from a village of that name, about four miles from Kandy,

¹ Fat. ² Strong. ³ Rough. ⁴ Appointment to the priesthood.

where he built a palace. Given to cruelty and drunkenness, he insulted¹ the highest of his nobles, and in consequence nearly lost his throne by a rebellion which they stirred up. He died childless in 1739, and was the last of the Sinhalese race of monarchs. Narendra had married a princess of Madura, whose brother, on his decease,² became king, under the title of Sri Wijeya. After a peaceful reign of eight years, his brother-in-law Kirti Sri succeeded him in 1747.

Kirti Sri made great efforts to revive³ Buddhism which had greatly declined.⁴ He erected dagobas, built new temples, and sent over to Siam for priests. His next attempt was to expel the Dutch from the island, and for this purpose he made several incursions into the maritime provinces, but they were repelled. In 1763, the Dutch invaded the interior, and took Kandy, of which they retained possession for nine months. The town was then very sickly, and the Dutch were compelled to leave the place.

In a treaty which was afterwards made, Kirti Sri was obliged to yield Puttalam and Batticaloa to the Dutch, as well as to give up for the future the humiliating prostrations⁵ which had been exacted⁶ from their ambassadors by the proud court of Kandy.

Kirti Sri died in 1780, from a fall from a spirited horse which had been presented to him by the Dutch, and which he was riding through the streets of Kandy. He was succeeded by his brother, Rajadhi Singha, whose reign of 20 years was, on the whole, peaceful and prosperous.

The Dutch were Protestants,⁷ and endeavoured to

¹ Treated rudely. ² Death. ³ Give new life. ⁴ Gone down. ⁵ Bowing down to the ground. ⁶ Forced from. ⁷ Christians are chiefly divided into Roman Catholics and Protestants. The former acknowledge the Pope of Rome as the head of their Church. The latter are so called, because they protested, or made a declaration against, certain doctrines of the Church of Rome.

spread their religion through the provinces of Ceylon which came under their government; but some of the means which they employed for this purpose must be strongly condemned. Schools were opened in the villages, and parents were compelled to send their children to them under the penalty of a fine. Baptisms and marriages took place in the school houses, and to confer on them every possible importance, the school-masters had charge of the registers in which these events were recorded. A proclamation¹ was made that no Sinhalese could hold office, or even rent land, under government, who had not undergone the rite of baptism, and become a member of the Protestant Church. In consequence of this, many of the lowland chiefs, who had been recently baptized by the Portuguese, came forward to give up publicly the errors of Rome. The landowners and those who aspired to be petty head-men and police vidahns of their villages, were equally ready to show themselves possessed of the necessary qualifications for office. Even Brahmans of Jaffna made a profession of Christianity, although they forebore to lay aside the beads and other signs of Hinduism. In a short time several hundred thousands became nominal² Christians; but the great majority of them were secretly attached either to the Buddhist or to the Hindu religion. It was wrong on the part of the Dutch to tempt the Sinhalese in this way, but it was still worse in the people to act so hypocritically.³ It is base to disown one's religion for the sake of some worldly advantage.

The Dutch, suspecting that Roman Catholic priests were secrets spies⁴ of the Portuguese, enacted the strictest laws against their continuance in the island. Latterly,

¹ A public notice. ² In name. ³ Deceitfully. ⁴ Persons who give news secretly.

however, their object seems to have been, not merely to banish the priests, but to extinguish¹ the Roman Catholic religion in Ceylon. Roman Catholic marriages were at first heavily taxed, then ordered to be performed only by ministers of the Reformed Church² or by the officers of the court of justice; and all this proving ineffectual, their celebration by a Roman Catholic priest was at last forbidden, and their registration declared void.³ Their burials were prohibited in cemeteries⁴ of their own, and heavy fees were exacted on their interment⁵ in those attached to the Protestant churches. Roman Catholics were declared equally with Hindus to be ineligible⁶ to office, and freedom was bestowed upon the children of all slaves born of Protestant parents, while those of Roman Catholics were condemned to perpetual servitude.⁷

These measures had naturally the effect, more or less, of driving the Roman Catholics and their clergy from the maritime provinces. An asylum⁸ was readily offered to them by Raja Singha, who was enraged at the Dutch for retaining possession of the forts on the coast. About 700 Roman Catholic families are said to have established themselves at Ruanwella, at the foot of the Kandyan hills. To the present day there exists in the village of Wahacotta, amongst the mountains of Mátalé, Roman Catholics, descendants of those who sought concealment from the persecution of the Dutch.

Some of the Roman Catholic priests nobly braved persecution to minister to their flocks. One of the most distinguished of them was Joseph Vaz. After a stormy passage, he arrived at Jaffna from Goa, poor and friendless. A woman in Jaffna took compassion on his forlorn⁹ condition, and allowed him to lie under her

¹ Put out. ² Protestant Church. ³ Empty; not binding. ⁴ Burial-grounds. ⁵ Burial. ⁶ Not able to be chosen. ⁷ Slavery. ⁸ Place of shelter. ⁹ Helpless.

humble verandah. But the sufferings he had recently undergone produced a violent attack of dysentery. His hostess was greatly blamed by her neighbours for letting the stranger remain near the house; and as he was too weak to be able to walk, they took him up, and threw him down in a distant place, where he was exposed to all the inclemency¹ of the weather. Vaz thought that his last hour was come, and commended² his soul to God. But he was not yet to die. A woman who chanced to pass him, and saw him lying on the bare ground, scorched by the sun by day, and exposed to the cold by night, brought him a mess of rice, which revived him. Vaz afterwards made known to the Roman Catholics that he was a priest, and they carefully hid him from the observation of the Dutch. His presence, however, was at last discovered, and he fled to Puttalam, travelling only by night. Having laboured there for some time, he longed to visit Kandy, where several Portuguese and native converts were detained.

Vaz was at first cast into prison by the Sinhalese king on suspicion³ of being a spy, but after two years he was set free. Small-pox visited Ceylon, and as vaccination was unknown, it made fearful ravages. Persons labouring under the disease were avoided by all. The father ran away from his children, the wife from her husband, leaving them to perish without food. The dead became so numerous that they were left unburied, while the poor wretches affected by the disease were driven by the government into the jungle. When the pestilence⁴ reached Kandy, the king left it, as the stench of the dead bodies in the streets was unbearable. Vaz brought provisions, followed the sick into the jungles, built huts to shelter them, and strove to supply all their wants,

¹ Roughness. ² Gave to the care of. ³ Mistrust. ⁴ A severe spreading sickness, like small-pox.

These kind actions endeared him to the people, and many sought for baptism. Vaz died at Kandy in 1711.

The Dutch cared very little about the improvement of the people, their great object being to enrich themselves. During the first years of their government, cinnamon was alone attended to, and every means was employed to promote its cultivation. No proprietor of land was allowed to destroy a cinnamon plant which might chance to spring up in his own grounds; he dare not cut a cinnamon stick for his own use. All cinnamon plants were considered public property, and whenever the superintendent chose, he despatched chalias¹ to remove the bark, and carry it to the government stores, without any compensation² to the owners. The grasping selfishness of the Dutch impoverished³ the Sinhalese. Slaves were numerous, and were often treated with cruelty.

Some of the Dutch governors exhibited a greater regard for justice than others. The administration⁴ of Rumph was marked by equal humanity and ability; but even he could not always prevent the exactions of his inferiors. His death was hastened by an insurrection of the slaves at Colombo. One of his successors, Vuist, attempted to render himself an independent⁵ prince, and sought to rid himself of all who could oppose his claims. Vuist was at length made prisoner, and sent to Batavia, where he was executed. His successor, Versluys, so far from being warned by his example and fate, raised the price of rice to such a pitch, as to cause a famine for the gratification of his avarice.⁶

The arrival of Van Imhoff in 1736 brought the first gleam of prosperity to the Dutch settlements in Ceylon. Unfortunately his government was only for a short time,

¹ Cinnamon-peelers. ² Payment in return. ³ Made poor.

⁴ Government. ⁵ Not under another. ⁶ Love of money.

and in 1761, the oppressions of the Dutch caused a furious insurrection of the Sinhalese, who destroyed the cinnamon plantations, and murdered many of the inhabitants.

The talents and humanity of Falck, who came to the island in 1765, worked a great and beneficial¹ change. He considered it unwise to occupy the interior when all its productions might be bought cheaper from the Kandians themselves, than could be collected by the Dutch, even when in possession of the country. During his long and excellent administration, pepper, coffee, and cardamoms, were introduced, and agriculture² made great progress. The cultivation of cinnamon was increased to such an extent that the Dutch were rendered almost independent of the Kandians in respect of the supply.

Great Britain, including England and Scotland, is the largest island in Europe. The English, three hundred years ago, traded with Turkey; but the success of the Portuguese made them wish to have a share in the rich commerce of India. Four merchants were sent out to explore³ the east. One of them, Ralph Fitch, landed at Colombo in 1589, and was probably the first of his nation who ever saw the island. Two years later the first ships that ever sailed direct from England to India were despatched. One of them, the *Edward Bonaventure*, which touched⁴ at Galle in 1592, was the first British ship that visited Ceylon.

The English gradually acquired large possessions in India. Their first intercourse⁵ with the Sinhalese king was in 1664, when an unsuccessful attempt was made to obtain the freedom of some shipwrecked sailors held in captivity at Kandy by Raja Singha II. Their first desire to gain a footing in Ceylon was shown in 1763, when

¹ For the better. ² Farming; land cultivation. ³ Search out.

⁴ Came to without stopping. ⁵ Dealings.

the Governor of Madras sent Mr. Pybus to propose a treaty with Kirti Sri. The king was favourable, but from the indifference of the English Government the treaty was never concluded.

Nothing further was done till 1782, at which period a war raged between England and Holland. The Governor of Madras sent over a fleet under the command of Admiral Hughes, and a body of land forces under General Munro, to reduce¹ the Ceylonese settlements of the Dutch. Trincomalee was taken on the morning after the arrival of the troops, and Mr. Boyd was despatched on a mission to Rajadhi Singha, who then reigned in the interior of the island. The embassy to Kandy, however was unsuccessful, and when peace was made in 1783 between England and Holland, Trincomalee was restored to the Dutch.

In 1795, war having broken out between England and Holland, General Stewart was sent over by Lord Hobart, Governor of Madras, to reduce the Dutch possessions in Ceylon. Trincomalee was taken after a siege of three weeks. The British forces next advanced to Jaffna, which was yielded up by its commandant on the first summons. Early in 1796, General Stewart appeared before Negombo, and, like Jaffna, it was at once surrendered.² It was expected that a lengthened siege would be required to take Colombo; but the English were allowed to cross the river Kelani without resistance, and encamp near the city. The cowardly occupants³ of the fort made but one attempt to defend it. A body of Malays, headed by a Frenchman, were sent against the invaders, but they were obliged to retreat hastily after the loss of their commander. On the 16th February the capital was surrendered, and Galle was yielded up shortly after. The Dutch thus lost the maritime provinces of Ceylon, which they had held 138 years.

¹ Conquer. ² Given up. ³ Persons living in or holding.

The easy conquest of Ceylon by the British was owing to the total want of energy¹ and courage on the part of the Dutch commanders, and to the mutinous² conduct of their troops. Even the life of the last Governor, Van Angelbeck, was often endangered through the soldiers.

The Portuguese in Ceylon were soldiers; the Dutch were traders. To increase their gains, the Dutch promoted the cultivation of cinnamon and some other articles; but in general they took little interest in the welfare of the people. Like the Portuguese, they were zealous for the spread of their religion, though the means they employed were very blameworthy. Some Dutch families, however, set an excellent example by their industrious, upright conduct, united with the devout³ worship of God. Perhaps the Roman. Dutch law which still, more or less, regulates the courts, is the chief result of their rule which survives⁴ their occupation of the island.



V. THE ENGLISH IN CEYLON.

CHAPTER I.

From the Capture of the Dutch Possessions to the end of Governor North's Administration, A. D. 1796—1808.

After the English had obtained complete possession of the coasts of Ceylon in 1796, communication was again opened with the Kandyan court; and the king of Kandy sent an ambassador to Madras. Rajadhi, however, refused to sign the treaty which was prepared, though it offered advantages which the Kandyans had not enjoyed for the last two hundred years.

The government of Ceylon was for some time dependent on that of Madras. Mr. Andrews, a Madras

¹Activity. ²Wishing to rise against officers. ³Earnest. ⁴Lives after.

Civilian, was appointed to take charge of the revenue. He sought to make the taxes like those in South India, and to collect them by Tamils from the coast. This led to an insurrection in 1797, when the Governor of Madras sent over an officer to inquire into the causes of discontent. The following year Ceylon was declared a colony¹ of the British crown,² and the Honorable Frederick North, afterwards Earl of Guildford, landed as the first Governor. A return was then made to the former plan of collecting the taxes.

The king, Rajadhi Raja Singha, died in 1798, two years after the arrival of the British. Though he had five queens, he left no children. The nomination³ of a successor rested with the First Adigar, Pilamé Talawé, an ambitious⁴ and intriguing⁵ courtier⁶. The person chosen was a young man, only eighteen, called Kanne-sámi, a sister's son of one of the late king's wives. He was quite uneducated, and had nothing to recommend him but a good appearance. After having been, as usual, regularly proposed to the chiefs and people, he was accepted and publicly acknowledged. On his accession he was styled Sri Wikrama Raja Singha.

Pilamé Talawé immediately made the young king the tool of his evil designs. The Second Adigar and one of the principal dissaves, who had opposed the choice of the minister, were waylaid and assassinated,⁷ and Carpa, a faithful servant of the former, was hanged. The principal queen of Rajadhi, with many of his relations, was also immediately thrown into prison, while Muttusámi, the queen's brother and an aspirant to the throne of Kandy, fled to the English, and was protected at Jaffna.

¹ Persons settling in another country, but remaining subject to that from which they came. ² Ceylon was placed directly under the English Government. ³ Naming. ⁴ Desirous of power. ⁵ Fond of plotting. ⁶ One who goes about kings. ⁷ Murdered secretly.

⁸ One aiming at.

In 1799, Governor North had two interviews¹ with Pilamé Talawé, who offered, if assisted by the English, to take away the life of his sovereign, and rule the country under them. The Adigar afterwards declared that from his infancy he had felt an unconquerable dislike to the Tamil dynasty,² which had ever oppressed his country; that he had raised Kannesámi, an ignorant and obscure youth, to the throne, to render him odious³ in the eyes of the people, and bring about a revolution⁴ that should end in giving the Kandyan a native ruler.

Mr. North stipulated⁵ that the life of the king should be preserved, but agreed that Pilamé Talawé should become regent⁶ of the kingdom, within which a British force was to be maintained at the cost of the Kandyan people. The plan was to be carried out by sending as an ambassador, the general commanding in the island, and the force was to be called his "escort."⁷

According to this infamous agreement, General Macdowall set out from Colombo with a large body of troops in 1801, but from the alarm of the chiefs only a few were allowed to cross the frontier.⁸ After long delay, General Macdowall had to return without accomplishing the desired purpose.

Pilamé Talawé now sought to provoke war with the British, in the course of which he hoped to put an end to the king's life. After having made use of the British for his own purposes, when his power was established, he expected to drive them out of the country.

Some Moormen, returning with areca-nuts from Kandy to Puttalam, were forcibly deprived of their property, and had their cattle seized by officers of the king. A demand was made by the British Government that they

¹ Meetings. ² Line of kings. ³ Hateful. ⁴ A change of government. ⁵ Made a condition. ⁶ One who rules for a king. ⁷ Guard. ⁸ Border of a country.

should be given back. As compensation¹ was refused, Mr. North determined to obtain it by force.

In February 1803, General Macdowall left Colombo for Kandy with a considerable force, and another division of the army set out from Trincomalee, under the command of Colonel Barbut. The two bodies of troops arrived at Kandy at the same moment, after an almost unresisted march. The town had been evacuated² the day before, and set on fire in several places: not an inhabitant was to be seen, or any thing but a few pariah dogs. The palace was partly destroyed by fire; the treasure and all the valuable articles had been removed; but a quantity of ammunition³ and cannon fell into the hands of the victors. The king and his minister, Pilamé Talawé, had removed to Hanguranketa, about sixteen miles south of Kandy.

Pilamé Talawé pretended that if a detachment⁴ was sent to Hanguranketa, he would deliver the king into the hands of the English; but his real object was to destroy the troops. His proposals were listened to, and a body of 800 men, under the command of Colonel Baillie, set out in two divisions, by different routes⁵ indicated⁶ by the Adigar. The rugged and mountainous character of the country rendered the march very harassing, while the troops were annoyed by the Kandyans with their jingals⁷ and firelocks from every hill and thicket. At length the two parties having succeeded in forming a junction before Hanguranketa, took the palace after a slight resistance; but the king had escaped before their arrival. Colonel Baillie, justly suspecting the Adigar of treachery, returned immediately to head-quarters, having first burnt the palace.

¹ Giving equal value for. ² Left. ³ Gunpowder and shot. ⁴ A body of troops sent off. ⁵ Pronounced roots; roads. ⁶ Pointed out. ⁷ Small cannon which could be carried about.

Muttusāmi was proclaimed king at Kandy by the British, and a treaty was made with him. Not long after this, General Macdowall quitted Kandy, with the greater part of the troops, leaving Colonel Barbut in command, with a garrison of about 1,000 men. .

Pilamé Talawé next attempted to obtain possession of the person of Mr. North. For this purpose a meeting to arrange about peace was proposed at Dambadeniya, in Seven Koralés, to which the Governor at once agreed. He went, however, attended by a strong guard, whilst Colonel Barbut unexpectedly met him from Kandy with 300 Malays. The Adigar was afraid to carry out his treacherous design in the face of such a force; and after a fruitless ratification¹ of the former treaty, the two commanders separated.

The garrison at Kandy, meanwhile, was thinned by sickness and death, almost all the European soldiers being confined to the hospital. By the swelling of the rivers, the boats were washed away, and the violent rains rendered any communication with Colombo extremely difficult. The Kandians now began to approach very near the capital, and entrenched themselves on strong positions. They likewise made every attempt to seduce² the Malays from their allegiance,³ promising to reward them with lands and money. On the 24th June, 1803, the English force, under Major Davie, was attacked by the Kandians in great numbers, in presence of the king and his court, stationed on an adjoining hill. After about seven hours' fighting, a flag of truce⁴ was hung out by the enfeebled garrison. A conference ensued. It was then stipulated that all the British soldiers should march out of Kandy, with their arms, and that the Adigar should take care of the sick and wounded, and supply

¹ A making firm; confirmation. ² Draw aside. ³ Duty to government. ⁴ An agreement to stop fighting for a time.

them with provisions and medicines, until they could be removed to Trincomalee or Colombo. The above articles were written on olas, signed and exchanged between Major Davie and the Adigar, who likewise delivered to him a passport,¹ written in the name of the king, to enable him to proceed unmolested² on the road. The same day the troops able to move, consisting of 34 Europeans, 250 Malays, 140 gun Lascars, with Muttusámi and his attendants, marched out of Kandy, and proceeded to Wattapuluwa, on the banks of the Mahawili-ganga. The river was then swollen by the rains, and they could not cross it without assistance. The king aware of this, ordered certain chiefs to go to Major Davie, and demand the surrender of Muttusámi and five of his relatives. The English commander was a coward, and after some hesitation,³ Muttusámi was given up, and brought to the king at Oodoowila, in the neighbourhood of Kandy. The king desired Eheylapola to ask Muttusámi, if it was proper for him, who was of the royal family, to join the English? The unfortunate Muttusami made no defence, replying, that he was at the king's mercy. Shortly afterwards, he was led out and impaled.

Speedily the king summoned the Adigar and bade him follow the English and put them to death. The minister objected to the order, remarking, "It is highly improper for those who have submitted to be put to death." "What!" said the enraged king, "are you siding with the English again?" The minister then left the royal presence, observing, "Since he urges the measure, what can we do?" He made another attempt to dissuade⁴ the king by means of a favourite, but it only rendered him furious. Some Kandyan chiefs then desired Major Davie to return to Kandy to have a

¹ Written leave to pass. ² Without hindrance. ³ Stopping to consider. ⁴ Advise against.

conference with Pilamé Talawé. Major Davie unfortunately agreed, and after he left, the Malay Mohandiram in the Kandyan service persuaded the Malays and Lascars to desert. The Kandyans told the European soldiers that their officers were gone to Katugastota, to cross at that ferry, that they must lay down their arms, and be conducted the same way. Too weak to resist, they did as they were desired, and marched towards Kandy. They were led two by two out of sight of each other, and murdered in a small dell. Only one soldier escaped to tell the tale. About the same time, the hospital at Kandy, containing about 120 men, was entered by the Kandyans, and although they had promised to take care of the inmates, they threw the sick, the dying, and the dead, into a deep pit prepared to receive them. Only two European officers, besides Major Davie, were spared, all of whom ended their days in captivity.

Nouradeen, who commanded the Malays, was asked to enter the Kandyan service; but he nobly refused, saying that he had already sworn allegiance to the king of England, and that it would be dishonorable to break his oath. Nouradeen and his brother were then cast into prison. At the end of a month they were again sent for, and asked whether they chose to suffer death or to serve the king. On returning the same reply as before, their immediate execution was ordered. Their bodies were refused burial, and ropes being tied round their legs, they were dragged into the jungle, and left as a prey to wild beasts.

Elated¹ by his success at Kandy, and encouraged by the native officers who had deserted, and were anxious, with their men, to return to their old masters, the king resolved to invade the British territory. The Matara

¹ Puffed up.

district was occupied by large bodies of Kandyans, and the inhabitants having been compelled to join them, were in a state of complete revolt.¹ The commandant having called in a small garrison at Tangalla, the place was immediately seized by the Kandyans and dismantled.² Captain Beaver, when ordered to take the command at Matara, was compelled to go by sea from Galle, the road being blocked up by the Kandyans. By his exertions the invaders were soon compelled to retire within their own territories, and peace was restored to the province.

The king of Kandy, at the head of a large force, determined to attack Hangwella, the garrison of which did not exceed 100 men. The Kandyans, commanded by the king in person, advanced with more than usual boldness, and poured a volley³ on the besieged, which struck the wall by which they were defended without injury. Captain Pollock, anxious to bring the enemy as near to him as possible, made no attempt to hinder their progress, but sent a detachment under Lieutenant Mercer by an unseen path to take them in flank,⁴ and sallied⁵ forth with the rest of his garrison. The battle lasted for two hours, when the shot of a field-piece having nearly hit the king, he retreated precipitately,⁶ and was followed by the whole army. A Kandyan standard, several English guns, and a large number of prisoners, fell into the hands of the victors. The defeated monarch having been overtaken in his flight by the Dis-save Leuke and the Maha Mudaliyar, in his rage he ordered both their heads to be struck off, and his cruelty was not satisfied until numbers of his officers had fallen victims to his resentment.

¹ A rising against government. ² Stripped. ³ A flight of shot; many guns fired at once. ⁴ Side. ⁵ Rushed. ⁶ Very hastily.

Captain Pollock destroyed a richly ornamented bungalow, erected not far from Hangwella for the reception of the king. In front of it stood two stakes, on which it was intended to impale the English who should be taken prisoners. The Kandyans were again defeated near Ruawella, and fled into the interior.

In September, 1804, Captain Johnston had been directed to proceed from Batticaloa with 300 troops, and form a junction with another party on the British frontier, after which the united force was to push forward into the Kandyan country. The plan was afterwards abandoned,¹ but as the original orders given to Captain Johnston had not been countermanded,² he marched direct upon the capital, which he found deserted by the inhabitants. Captain Johnston soon, however, found himself in a most dangerous situation. He could obtain no news of the other detachments by whom he expected to have been joined, and he heard that the Kandyans, clothed in the dress of the lately murdered garrison, were in great force in the neighbourhood, waiting till the climate had so reduced the strength of his troops as to render them an easy prey. It was under these circumstances that Captain Johnston left Kandy to fight his way through forests for 130 miles to Trincomalee, which was reached in safety.

During the administration³ of Mr. North the severe laws against Roman Catholics were repealed.⁴ As persons of any religion were made eligible to office, great numbers no longer pretended to be Christians. An academy was established at Colombo, and schools were opened in other parts of the island. Torture was abolished⁵ in 1803.

In 1805, Mr. North was succeeded in the government of Ceylon by GENERAL MAITLAND.

¹ Given up. ² Recalled. ³ Government. ⁴ Made no longer binding.
⁵ Put an end to.

CHAPTER II.

From the death of Pilamé Talawé to the Cession of the Kandyan Provinces, 1805—1815.

During the administration of General Maitland there was peace between the English and the Kandyan king, but several disturbances took place in the interior. About 1806, the Dissave of Seven Koralés died. The vacant district was divided between Eheylapola and Molligodde Dissave, to the great discontent of the people. "Such a division," they said, "was contrary to custom; it was a grievance,¹ as two Dissaves would require double the services and duties of one; and that they would resist it." A rebellion in Seven Koralés was the consequence. On this occasion, Pilamé Talawé assured the king that were the district handed over to him and his nephew, Ratwatte Dissave, they would soon make the people submit to his order. The experiment was made, and the minister immediately brought the people back to their duty. His success raised the king's jealousy, and increased the dislike he had for some time begun to feel towards his old benefactor.² The minister expressed his disapproval of the public works which the king was then engaged in, as the formation of the lake of Kandy³ and the building of the Pattiripua,⁴ on the ground that they were vexatious to the people and oppressive. These things created a mutual hatred between Wikrama Singha and Pilamé Talawé, the one imagining his life insecure from the plots of the other. When the minister expressed a wish to marry his son to the natural⁵ grand-daughter of Kirti Sri, the king taking it for granted that this was

¹Cause of grief; hardship. ²One who does good to another.

³The present Kandy lake was formed out of paddy-fields. ⁴A building, with eight sides, close to the temple of the tooth relic. ⁵Not by marriage.

merely a step to the throne, not long after, on a trifling excuse, deprived him of all his offices. The disgraced and irritated¹ chief did not remain quiet at home. He soon hatched a plot to murder his sovereign. He bribed the Malay Mohandiram and sixty of his Malays to attack the king on a certain day and assassinate him, and he prevailed on the headmen of Udunuwara and Yattinuware to raise the people of their districts about the same time. On the day and hour appointed, the king was awake when it was expected he would have been asleep, and the conspirators² waited a little. The plot was, however, discovered by the two districts breaking out in rebellion. Pilamé Talawé, his nephew, and son, were beheaded : six petty chiefs were hanged and impaled. This took place in 1812.

Eheylapola succeeded Pilamé Talawé as First Adigar. The king now became more suspicious and tyrannical than ever. He removed from his household to distant situations all officers who belonged to the lately rebellious provinces, and would allow no one to be near his person, who was not a native of the districts he considered to be loyal. The confessions of the conspirators in Pilamé Talawé's plot made him suspect Eheylapola. Having lost some children by his first queens, he married two more at the same time who were sisters. On the occasion of the chiefs making their presents after the celebration of the nuptials,³ the king's ill-will towards the Adigar first showed itself; his present though rich, was called mean, and unworthy of acceptance.

Soon after his marriage, the king sent the chiefs into their several districts to superintend⁴ the cultivation of the country, and the collection of the revenue. Eheylapola went to his dissavony, Sabaragamuwa, where he was much respected, but charges having been brought

¹ Made angry. ² Persons who have formed a plot. ³ Marriage.

⁴ Look after.

against him, he was summoned to Kandy. Fearing that evil was intended, Eheylapola resolved to resist the king, the people of Sabaragamuwa promising to risk their lives in his support. News of his defection¹ soon reached Wickrama Singha, who instantly stripped him of all his offices, imprisoned his wife and children, appointed Molligodde First Adigar and Dissave of Sabaragamuwa, and ordered the invasion of the province by the new minister. Molligodde obeyed with alacrity,² and entered Sabaragamuwa over the summit³ of Adam's Peak. The courage of the people of Sabaragamuwa failed at his approach, and Eheylapola fled to Colombo. Molligodde returned in triumph to Kandy with a crowd of prisoners.

Nothing could exceed the fury of the king on this second rebellion of his chief officer, and his anger was fearfully visited on all whom he suspected. Impalements, tortures, and beheading, followed each other in rapid succession; scarcely had one been executed ere another was doomed to share the same fate. The old offence of Seven Koralés was again revived; all the headmen supposed to have been concerned in the rebellion which Pilamé Talawé suppressed, were summoned to appear at Kandy. They were tried by a commission of three chiefs, of whom Molligodde, whose authority they had opposed, was one, and were condemned to death. After a severe flogging, about seventy were executed, all of them men of some consequence in their district. Hurried along by the flood of revenge, the tyrant, lost to every feeling of humanity,⁴ resolved to punish Eheylapola, who had escaped, through his family, which remained in his power. He sentenced the chief's wife and children, his brother and his wife

¹ A falling away from duty; revolt. ² Cheerfulness. ³ Top.

⁴ The kind feelings of man.

to death, the brother and children to be beheaded, the females to be drowned. In front of the palace, between the Nata and Maha Vishnu Dewálas, the wife of Eheylapola and his children were brought from prison, and delivered over to the executioners. The lady with great resolution maintained her own and her children's innocence, and that of her lord. At the same time, she submitted to the king's pleasure, and offered up her own and her offspring's lives with the earnest hope that her husband would be benefited by the sacrifice.

Eheylapola's wife afterwards told her eldest boy, who was eleven years old, to submit to his fate. The poor child clung to his mother, terrified and crying. Her second son, nine years old, then heroically¹ stepped forward, and bade his brother not be afraid, he would shew him the way to die. By one blow of a sword the head of this noble child was severed² from his body: streaming with blood and hardly inanimate,³ it was thrown into a rice mortar. The pestle was put into the mother's hands and she was ordered to pound it or be disgracefully tortured. To avoid the dreadful alternative,⁴ the wretched woman did lift up the pestle and let it fall. One by one the heads of all her children were cut off, and on one by one the poor mother had to perform this horrible operation. One of the children was a girl, another was an infant at the breast, but it was plucked from its mother to be beheaded. When the head was severed from the body, the milk it had just drawn in ran out mingled with its blood. During this awful scene the crowd, who had gathered to witness it, wept and sobbed aloud. After the execution of her children, the sufferings of the mother were soon ended: she and her sister-in-law, with two

¹ Like a hero; bravely. ² Cut from. ³ Lifeless. ⁴ A choice of two things.

other females, were led to Bogambara lake¹ and drowned. During two days the whole of Kandy, with the exception of the tyrant's² court, was as one house of mourning.

Disgusted and terrified at the conduct of the king, the chiefs and people were ripe for revolt, and only waited the approach of a British force to throw off their allegiance.

SIR ROBERT BROWNRIGG had succeeded to the government of the maritime provinces in 1812. When Eheylapola was introduced to him, the venerable³ chief burst into tears. The Governor endeavoured to comfort him by assurances of favour and support. As the cruel tyranny of his sovereign had stripped him of every kindred tie, he requested permission to call the Governor father.

In 1814, ten native merchants, British subjects, who had gone into the interior for purposes of trade, were suspected by the king to be spies, and sent back shockingly mutilated.⁵ The noses of all were cut off, some were deprived of arms, and others of their ears. Two only of these unfortunate men reached Colombo, and presented a horrible sight,—the amputated⁶ parts hanging from their necks; the other eight died on the road. Soon after a party of Kandians passed the boundary, and set fire to a village in the English territory. The declaration of war against Wikrama Raja Singha instantly followed this act, January 10th, 1815. It announced that British arms were not directed against the Kandyan nation, but “only against that tyrannical power, which had provoked, by aggravated⁷ outrages and indignities, the just

¹ This was a small lake, below the large one, which has been filled up. ² A tyrant is a cruel ruler. Conduct like a tyrant is said to be tyrannical. ³ Brought before and made known. ⁴ Deserving respect; aged. ⁵ Having parts cut off. ⁶ Cut off. ⁷ Made heavier; of a very bad kind.

resentment¹ of the British nation, which had cut off the most ancient and noble families in the kingdom, deluged² the land with the blood of its subjects, and by the violation of every religious and moral law, become an object of abhorrence³ to mankind."

The British army was arranged in eight divisions, two of which were to proceed from Colombo, one from Negombo, two from Galle, two from Trincomalee, and one from Batticaloa. The Colombo division marched towards Ruanwella, where it was ascertained that a large body of the king's troops was collected. The Kandyan made only a slight resistance, and fled at the approach of the British. An attempt was made to surprise Molligodde, who commanded the royal forces, and his palanquin was captured, but he escaped into the jungle. As long as his wife and family remained at Kandy, Molligodde, warned by the fate of Eheylapola, could not desert. No sooner, however, had they made their escape than he hastened to present himself to the British as a hater of the tyrant and a friend of any who would dethrone him. The districts of Three and Four Koralés revolted, and many of the principal chiefs followed the example of Molligodde.

The king, infatuated⁴ with the idea of his invincibility, remained for some time in a state of inactivity, as if unaware of the rapid approach of the enemy to his capital. At length, however, he began to be conscious that those on whose support he most relied were deserting him, and that in his falling fortunes he was left, according to the common lot of tyrants, without a friend. In his rage, of two messengers who brought news of disasters, he ordered one to be beheaded and the other to be impaled.

¹ Anger. ² Covered as with a flood. ³ Great hatred. ⁴ Made foolish. ⁵ Not being able to be overcome.

After Molligodde was received by the British commander, he proposed to visit Eheylapola. When the two chiefs met, Molligodde exclaimed, that he was a ruined man. "What then am I?" said Eheylapola. Remembering what had happened, the two chiefs burst into tears.

On the 14th February the British forces entered the Kandyan capital unopposed. The king having awoke too late from his false dream of security, had fled on their approach into Doombera, accompanied by only a few Tamil attendants; leaving the females of his family, with a considerable treasure, to the mercy of the victor. Driven by heavy rain from a mountain, where he concealed himself during the day, he descended and took shelter in a solitary house in the neighbourhood of Medamahanuwara, not aware that there was a force at hand lying in wait for him. The retreat was soon discovered by some of Eheylapola's adherents,¹ under the orders of Ecknelligodde, who surrounded the house in which he had hid himself, with two of his wives. The door was strongly barricaded,² but they battered down the wall of the apartment in which the tyrant was concealed, when he was exposed, by the glare of torch-light, to the derision³ of his enemies. Their sudden entry—the first time for fifteen years since he became king that he had been approached without servile⁴ humility—for a moment seemed to confound⁵ him; but as the party pressed forward, he dared them to touch him. The chief urged on his followers, and the orders to seize the king were soon obeyed. Ecknelligodde had ventured too far to indulge any hopes of safety, unless the downfall of the tyrant could be accomplished. If the king should regain authority, he felt certain that he would have been added to the list of 47 headmen, many of them friends of his

¹ Followers. ² Fastened. ³ Scorn. ⁴ Like a slave. ⁵ Confuse; stupefy.

own, who, in the previous year, had been brought from Sabaragamuwa and impaled by the tyrant's order. Wickrama Singha was soon after removed to Colombo, and the following year he was conveyed to Vellore, in the Madras Presidency, where he died in 1832.

The king was formally dethroned by a convention¹ held at Kandy between by the Governor on one side and the Kandyan chiefs on the other. On this occasion the Governor was seated at the upper end of the great hall of audience.² The troops were drawn up in the square before the palace, where they remained while the Adigars and principal chiefs passed. Ehey-lapola, late Adigar, entered first and alone. He was received by his Excellency with great favour, and seated in a chair on his right hand. Molligodde, acting as First Adigar, next came forward, leading in the Dissaves of districts and other principal chiefs.

The treaty was then read in English by the Deputy Secretary, and afterwards in Sinhalese by the Mudaliyar. The tall and venerable Dissave of Godapola expressed the full concurrence³ of the Kandyan chiefs. The treaty was again read by the Mudaliyar in Sinhalese to the headmen and others standing outside the hall. At the conclusion⁴ the British flag was hoisted, and a royal salute from the cannon of the city announced his Majesty George III. sovereign of the whole island of Ceylon, March 2, 1815.

The administration of the Kandyan Provinces was at first conducted by a Board, consisting of a Resident and two Commissioners, one of Justice, the other of Revenue. The Resident was the representative of the Government, the other two members were the heads of their respective⁵ departments. The Board, with the

¹ A meeting for some special purpose. ² A hall where the king received people on great occasions. ³ Agreement. ⁴ End. ⁵ Belonging to each.

Adigars and principal chiefs, formed the great Court of Justice, from whose sentence there was no appeal except to the Governor. Besides the Board and subordinate¹ Agents of Government at Uva, Sabaragamuwa, and the Three Koralés, the civil authority of the country was exercised as before by the native Dissaves and Ratémahatmayas.² The military force retained in the interior was inconsiderable, seldom exceeding 1,000 men, who were confined to the eleven stations where military posts had been established. The offices of First and Second Adigar, were filled by Molligodde, the former prime minister, and by a chief of the name of Kappuwatté. Eheylopola, to whom the first appointment was offered, begged to decline it, saying he only wished to be called "the friend of the British Government." There is reason to believe that he looked higher, and that he expected to have been raised to the throne. Having married, he took up his residence at Kandy, where he lived in considerable state, and was regarded by the natives as the great chief of the country.

CHAPTER III.

From the Cession of the Kandyan Provinces to the close of Governor Mackenzie's Administration, 1815—1841.

Between March 1815, and October 1817, the Kandyan Provinces remained peaceful. The people appeared contented with the government of the English; their lives and property had been protected, and they enjoyed much greater liberty than under their own kings. The chiefs,

¹ Lower. ² The *Adigars* were the ministers or principal officers of the king; the *Dissaves*, from a word meaning *side*, had charge of border districts; the *Ratémahatmayas*, masters of country, were over the interior districts.

however, were dissatisfied, because they had not the power and respect to which they had been accustomed, and sought the expulsion of those who had saved them the grasp of a cruel tyrant.

In October 1817, a spirit of insubordination¹ first showed itself in Uva. A Moorman, disliked by the people, was seized by them and carried before a disrobed priest,² who aspired to the sovereignty. The Government Agent in Uva went out immediately with a small party of soldiers to inquire into the matter; but he was shot by the Veddahs, who had collected in great numbers. The military then retreated with difficulty to Badulla. The rebels were speedily joined by Kappittipola, Dissave of Uva, an ambitious and unprincipled³ man, the brother-in-law of Eheylapola. Kappittipola, instead of aiding the English, under whom he held office, became the ringleader⁴ in the rebellion, acting as the Adigar of the pretender. Within six months all the country was in arms against the English, except the lower part of Sabaragamuwa, Three and Four Koralés, Udunuwara and Yattinuwara, and, with the exception of the First Adigar, every chief of consequence had either joined the rebel standard or was under arrest⁵ by the English for favouring the rebel cause. Eheylapola himself was of the latter number.

The British troops suffered greatly during the rebellion. In their marches they had to pass through narrow pathways, close jungles, and over steep hills, exposed to the arrows and shot of the enemy; when the soldiers travelled by night, chilly dews and violent rains were fruitful causes of disease. The sufferings of the Kandyan were still more severe. When a district rose in rebellion, one or more military posts were established in it and

¹ Disobedience. ² A priest who had taken off his yellow robes.

³ Having no regard to what is right. ⁴ Chief leader. ⁵ Seizure by order.

was
who were anti-
or were found wit-
appeared to be horror-struck at the devastation³ thus
produced; they ceased to shout at the borders of the country
heights, while they saw the flames which consumed the
in silence upon the removal of their cattle, who fire
habitations, and the removal of their cattle, who fire
had no time to carry off.

The English received large re-inforcements⁴ from India, and the aspect of their affairs brightened⁵ as quickly as they had become overcast. The Kandyan chiefs, forgetting that their strength lay in union alone, were unwilling to sacrifice their petty⁵ jealousies and personal disputes even to forward a cause in which they had risked their lives and their property. They were unable to persevere in any one object. Kappitipola was defeated in several attempts which he made with all the force of the country he could command, often amounting to several thousand men.

Meanwhile the pretender had been persuaded to cross the Mahawili-ganga, and to proceed to a station in Doombera, where a palace had been put up for him. There he was treated by the chiefs and people with the usual respect shewn to a king. But Madugalle, an influential chief of Doombera, whom the pretender had appointed Second Adigar, quarrelling with Kappitipola, detected⁶ and openly exposed the impostor⁷ king, whom he placed in the stocks.⁸ It was then ascertained that the pre-

¹ Very strict government by soldiers. ² Passed quickly over.
³ A laying waste. ⁴ Additional forces or troops. ⁵ Small. ⁶ Found out. ⁷ Pretender. ⁸ Means for confining the legs.

HISTORY OF CEYLON.

tender was a native of the village of Wilbawe, and that he was in no way related to the royal family. The hostility¹ of the people in most of the disaffected districts at length abated.² A predatory warfare³ had been carried on for nearly a year, during which period were expended ^{men, and} ^{men, and children,} on the tops of mountains. destroyed and plundered by the ^{troops} ^{troops}. The rains were approaching: they had therefore no other prospect before them by holding out against the British but increased hardship and famine. District after district accordingly submitted. In October, 1818, Pilamé Talawé, son of the late First Adigar, and Kappitipola⁴ were surprised and seized by a detachment of troops under the command of Colonel Fraser in the neighbourhood of Anuradhapura; Madugalle was also captured, and soon peace was completely restored. Kappitipola and Madugalle were tried by court martial and sentenced to be beheaded. Pilamé Talawé, Eheylopola, and several other chiefs were banished to Mauritius,⁵ many of whom were permitted to return to Ceylon on the death of the deposed king in 1832.

Several changes were afterwards made in the management of the Kandyan provinces. British officers were placed in different parts to superintend the collection of the revenue and the administration of justice; the inferior headmen, instead of being yearly appointed by the chiefs, received their offices direct from Government.

¹ Enmity; dislike. ² Unfriendly. ³ Became less. ⁴ War with plundering or taking by force. ⁵ An island in the Indian Ocean, to the south-west of Ceylon.

After the departure of Sir Robert Brownrigg¹ in 1820, Sir Edward Barnes became Lieutenant Governor. In 1823, SIR EDWARD PAGET was appointed Governor, but he held the office for only ten months. During these years several pretenders to the crown appeared, but so contemptible had such attempts at rebellion become in the eyes of Government, that the last impostor was made only to sweep the streets of Kandy. In 1824 SIR EDWARD BARNES became Governor, and held the post until 1831.

Sir Edward Barnes devoted all his energies to the formation of roads to open up the interior of the island. A bridge of boats was formed over the Kelani River near Colombo, and a carriage road to Kandy was constructed. The ascent of Kaduganava pass was attended with great difficulty, the road passing through thick forests, and winding along the edge of deep precipices.¹ A column surmounts² the pass in honour of Captain Dawson, the engineer, who died of fever, caught while superintending this great work. A beautiful bridge was made across the Mahawili-ganga at Peradeniya, about four miles from Kandy, and a tunnel was cut through a rock on the road to Kurunegala. These works were chiefly performed by compulsory³ labour, which, though felt to be severe at the time, was productive of great advantage to the country. General Barnes likewise erected the Pavilion at Kandy, the residence of the Governor during the hot season, and Mount Lavinia House, south of Colombo. In 1827, Nuwara Eliya became known to Europeans, and began to be visited by them for the benefit of their health.

In 1831, General Barnes was succeeded by SIR ROBERT HORTON. The following year a mail-coach, supposed to be the first in Asia, commenced running between

¹ Very steep places. ² Rises above. ³ Forced.

Colombo and Kandy. Moors and Tamils were, the same year, first allowed to own houses and lands in the Fort and Pettah of Colombo. The first regular newspaper in Ceylon, the *Colombo Journal* appeared in 1832, under the auspices¹ of Sir Robert Horton, George Lee, Esq., being editor, and the principal Government servants being encouraged to write in it. The *Colombo Journal* having been discontinued by order of the Home Government, the merchants of Colombo, in 1834, started the *Observer*, of which C. Elliot, Esq. afterwards became editor. In 1832, Rajakaria, or compulsory labour, was abolished, and the following year, the Government monopoly² of cinnamon was given up, all persons being freely allowed to grow, collect, and sell that valuable article of produce. The grant of a Charter³ of justice by the British Parliament was at the same time announced. Trial by jury⁴ had been previously introduced at the recommendation of Sir Alexander Johnstone, the Chief Justice. By the Charter, Courts were established in the several Districts of the island, in each of which minor cases were to be tried by the District Judge and three Assessors.⁵ The more important cases were to be heard by the three Judges of the Supreme Court, to whom also appeals might be made from the Inferior Courts. In 1833, the island was divided into the Western, Southern, Eastern, Northern, and Central Provinces.

Formerly laws had been enacted by the Governor and his Council. The old Council was dissolved,⁶ and two new ones were formed. The Legislative⁷ Council, to which six persons unconnected with Government were afterwards admitted as members, made the laws; the Executive⁸ Council carried them into execution. In 1834,

¹ Patronage. ² The sole right of sale. ³ A paper giving certain rights. ⁴ Men who say whether a person accused is guilty or not. ⁵ Advisers sitting with a judge. ⁶ Put an end to. ⁷ Giving laws. ⁸ Carrying laws into effect.

the School Commission for the promotion of Education was formed, and two years later, the Colombo Academy, now the Royal College, was established.

Sir Robert Horton was succeeded in 1837 by the Right Honourable STEWART MACKENZIE. Though the administration of the latter was short, it was highly valuable to the island. No Governor took deeper interest in the improvement of the people. An ordinance¹ was passed against gambling, which had increased to a great extent; grants were made for the erection of a Lunatic Asylum² and a General Hospital at Colombo; and assistance was given in the establishment of Libraries for the Burghers and Sinhalese. In 1838, the Galle Mail Coach commenced running. The fish tax was abolished in 1840.

Governor Mackenzie made great efforts to promote education. A superior school for girls was established at Colombo; several Ceylonese youths were sent to pursue their studies at Calcutta; and the number of Government schools was increased throughout the island. The Veddahs had been living like wild beasts in the jungles of Ceylon for upwards of two thousand years; tribute had been taken from them; their services had been sought in war; but no one had made any effort to raise them. When the Governor heard of their wretched condition, he went himself into their country to contrive measures for their improvement. He established schools among them at his own expense, and offered them seed-paddy, hoes, and axes, to induce them to commence cultivation. By these means some of the Veddahs became partly civilized. Governor Mackenzie caught fever by going into the Veddah Country, which obliged him to resign his Government. His merits, however, were appreciated³ by the Home Authorities.

¹ Law. ² A hospital for mad people. ³ Justly valued.

CHAPTER IV.

From Sir Colin Campbell's Administration to the present Time, 1841—1881.

SIR COLIN CAMPBELL was appointed Governor of Ceylon in 1841. The rapid increase of coffee cultivation in the interior is the most remarkable event connected with his administration. Coffee is supposed to have been introduced into Ceylon by the Arab traders, as it was found in the island when visited by the Portuguese. The Dutch raised it to some extent, and endeavoured to extend its cultivation to the Kandyan country. When the British took possession of the interior, they found at Hanguranketa a tract of land, called the King's garden, planted with coffee. The flowers are said to have been used as offerings, but no beverage¹ was made from the fruit. In 1820, George Bird, Esq. opened the first coffee estate in the Kandyan country, and from that period the cultivation gradually increased, until coffee became by far the most important export.² In 1827, the quantity exported amounted to about 16,000 cwts.;³ in 1847, it was nearly 300,000 cwts.; and in 1870, upwards of one million cwts.

Education was considerably extended during Sir Colin Campbell's administration. In 1844, Police Courts were established in various parts of the island; and the following year, Courts of Requests⁴ were opened. In 1845, a new division of judicial⁵ Districts was made, and the North-Western Province was formed. Slavery had existed in the island from the earliest time. Governor North ordered that all slaves should be registered⁷;

¹ Pleasant drink. ² Goods sent out of a country. ³ Hundred weights, each equal to 112 pounds. ⁴ For the recovery of small debts, &c. ⁵ Belonging to law courts. ⁷ Have names entered in a list.

in 1816, Sir Alexander Johnstone induced the proprietors of slaves in the maritime provinces to consent that all children born of slaves from the 12th August should be considered free. Towards the close of 1845, slavery was finally abolished in Ceylon. The following year, a company was established for the construction of a railway between Colombo and Kandy.

In 1847, Sir Colin Campbell was succeeded by LORD TORRINGTON. The same year, in consequence of the over-production¹ of coffee and the depressed state of trade in Europe, the price of coffee fell considerably, and several coffee estates were abandoned. In 1848, Gongalegodde Banda endeavoured to incite an insurrection in the Kandyan country. He marched with a large number of followers from Dambulla to Máatalé, which he entered on the 28th July. The houses of many of the inhabitants were entered, and their property carried off or destroyed. The same night some European and Malay soldiers were sent off from Kandy. They attacked the rebels next morning, who soon fled with the loss of forty of their number, while only one European soldier was slightly wounded. Kurunegala was attacked on the 30th July by about 2,000 Kandyans, but they were dispersed by 30 Malays. As soon as intelligence of the rebellion reached Colombo, a steamer was despatched to Madras, and in six days troops were landed at Trincomalee, who marched towards Kandy. The British Government has upwards of 200,000 European soldiers and sepoys in India, who can speedily be sent wherever they are wanted. In 1848, the Road Ordinance was passed, requiring every able-bodied man to give six days' labour, or pay a certain sum, towards the making and repair of roads. The island will thus be opened up, which will greatly benefit the people.

¹ Producing more than is needed.

Lord Torrington was succeeded in 1850 by SIR GEORGE ANDERSON. Trade gradually revived, and coffee cultivation was extended. The evil effects of taverns in the Central Province having been represented to Sir George Anderson, he ordered one half of them to be abolished. In 1853, the Dalada was handed over to the Diwa Nileme¹ and the Buddhist chief priests, who were told that hereafter they must manage their own religious affairs, as the people of England did not wish Government to have any connexion² with Buddhism. Christianity, however, strictly forbids persecution,³ and under the British Government both Buddhists and Hindus are freely allowed to profess their religions.

In consequence of the failure of his health, Sir George Anderson resigned the Government of Ceylon, and in 1855, he was succeeded by SIR HENRY WARD, under whose able and energetic⁴ administration many improvements were introduced. In 1856, penny postage was established. The following year communication was opened, by means of the Electric Telegraph, between Galle and Colombo. The line was afterwards extended to India. Messages can now be sent in a few hours to Europe, America, China, and Australia. In 1857, the Pearl Fishery, which had long been unproductive,⁵ was resumed,⁶ the proceeds amounting to about £20,000. The communication between Colombo and the north-eastern parts of the Island being very difficult, a steamer was purchased by Government to visit the principal ports once a month. It has already been stated that a company was formed in 1846, for the construction of a railway between Colombo and Kandy; but various causes hindered the carrying out of the design. On the 3rd August, 1858, Sir Henry Ward, in the presence

¹ The head of the temple containing the tooth

³ Treating any one unjustly on account of his religion

⁵ Not yielding anything. ⁶ Begun again.

large assembly, turned the first sod,¹ thus publicly commencing the formation of the railway. Many parts of the island are studded² with the remains of tanks, which once irrigated extensive tracts, and supported a large population. Sir Henry Ward proposed the restoration of several of these ancient works, by means of which what are now barren wastes would be converted into fruitful fields. The sum of £25,000 was voted for the repair of the Kirime and the Ooroobokke Dams in the Southern Province. Handsome bridges were erected over the Mahawili-ganga at Gampola, and over the same river at Katugastota, on the road to Mátalé. In 1859 the practice of polyandry³ among the Kandyans was declared illegal.⁴

In 1860, Sir Henry Ward having been appointed Governor of Madras, he was succeeded by SIR CHARLES JUSTIN MACARTHY, an accomplished⁵ scholar and a man of sound judgment. His health soon gave way, and he died in Europe in 1864. The first Sinhalese newspaper, *Lankalokaya*, was commenced at Galle in 1860; but it was soon discontinued. Native Sinhalese presses were established at Galle and Colombo in 1862. The *Lakri-wikirana* was begun in 1863.

SIR HERCULES ROBINSON became Governor of Ceylon in 1865. His administration was marked by some important measures. The railway from Colombo to Kandy was opened throughout in 1867. The traffic⁶ was so great, that soon steps were taken for the extension of the line to Nawalapitiya. New roads were opened in different parts of the island, and encouragement was given to irrigation works.

Several improvements were made in Colombo. The demolition⁷ of the fort walls was commenced in 1869.

¹ Dug the first spadeful of earth. ² Set thickly. ³ One woman having several husbands. ⁴ Unlawful. ⁵ Well-learned; complete. ⁶ Trade. ⁷ Throwing down.

A company was formed to light Colombo with gas and supply water. Means were taken to ascertain the practicability¹ of constructing a breakwater² for the port.

The state of education was carefully considered. The Central School Commission was replaced by a Director of Public Instruction; grants were offered to all schools on certain conditions; a Medical School was established in Colombo. An eminent native scholar, James De Alwis, Esq., was appointed to collect valuable Sinhalese and Pali manuscripts,³ and a Public Library, to include works of this class, was commenced.

In 1871, a complete Census⁴ of the Island was taken. At the beginning of the following year, the Indian rupee, divided into cents, was introduced instead of English money.

Sir Hercules Robinson was succeeded in 1872 by the RIGHT HONOURABLE WILLIAM HENRY GREGORY. Shortly afterwards, Colombo was, for the first time, lighted with gas. The following year, the Gampola Railway Extension was opened; the Ceylon Rifle Regiment was disbanded;⁵ a new Province, the North-Central, was formed; and Liberian⁶ coffee was introduced. In 1874, the Colombo breakwater was commenced; the honour of knighthood⁷ was conferred upon the Hon. R. F. Morgan, acting Chief Justice and Mr. Coomara Swamy, representative⁸ of the Tamils in the Legislative Council; and the Railway Extension to Nawalapitiya was completed. The visit of the Prince of Wales, the erection of the Colombo Museum,⁹ and the opening of the Sea-side Railway to Panaduré, are other events which mark the administration of Sir W. H. Gregory.

¹ What may be done. ² A wall to break the force of the waves.

³ Writings. ⁴ A numbering of the people. ⁵ Broken up. ⁶ Brought from Liberia, in West Africa. It yields more than the Arabian coffee, and grows on the plains. ⁷ A title of honour. ⁸ One who acts for another. ⁹ A collection of curious things.

SIR JAMES R. LONGDEN was appointed Governor in 1877. In 1879, Mr. Bruce, the new Director of Public Instruction, made several important changes in the educational department, and introduced a Revised Code¹ for grant-in-aid schools. During the same year the Sea-side Railway was opened to Kalutara. In 1880 the Nawalapitiya-Nanuoya Railway Section, about 42 miles in length, was commenced, and the Railway Extension to Mátalé was opened.

A Census, taken in 1881, showed that in ten years the population of the island had increased from 2,405,576 to 2,758,529.

During the last few years many coffee estates have suffered from leaf disease, which has reduced the crops. The planters have striven manfully both to find out remedies for the evil and to develop² new industries. Some of the latter may be mentioned.

Cinchona³ is a South American tree, the bark of which yields quinine,⁴ the best remedy for fever. In 1860, the British Government obtained cinchona plants from South America, some of which were planted in a garden at Hakgala, near Nuwara Eliya. Young plants were sent out, and so multiplied, that there are now many millions of cinchona trees in the island, and the value of the bark exported exceeds that of cinnamon.

The Dutch tried to grow Tea in Ceylon, but without success. About 1841, Mr. Worms, of Pussellawa, brought plants from China, and employed a Chinese to manufacture tea. It was not, however, till about 1873 that attention began to be paid to it. By 1880, nearly ten thousand acres were under this new product.

The Cacao,⁵ an American plant, yields a beverage like coffee; but more nourishing. Though seeds and plants

¹ A collection of rules. ² Open out. ³ Pronounced sin-ko'-na.

⁴ Kwin-iné'. ⁵ Ka-ka'-o, also written cocoa. What is made from it is sometimes called *chocolate*.

were available at the Peradeniya Botanic Gardens for many years, its cultivation did not spread till it was taken up about 1877, by R. B. Tytler, Esq. In 1880, it was estimated that the number of acres under cacao exceeded five thousand.

Trees yielding India rubber, the African palm nut, and gum trees from Australia, are other plants which have been lately introduced. Cardamoms, an old product, have received increased attention.

It is hoped that the island will soon be more prosperous than ever.

REVIEW.

CEYLON—PAST AND PRESENT.

The history of Ceylon, for more than two thousand years, has been briefly described. The past and present condition of the island, in some respects, may be compared.

The ignorant in all countries look upon those who lived long ago as the ancients,¹ and think that they were much wiser and happier than the people of the present time. *We are the ancients*; those who lived long ago were like children. The world is older now than ever it was before. Hear the words of the wise King Solomon: "Say not that the former days were better than these; for thou dost not inquire wisely concerning this." A little consideration will show that such is the case with regard to Ceylon.

In old times no one was allowed to build a house with an upper story, to have large windows, to use tiles, or even to whitewash his house with lime, without

¹ Those who lived long ago, looked upon as very old men.

royal permission. With the exception of the king and priests, none were allowed to have chairs, or seats with backs; there were no tables, the people sat on mats, and ate on the ground.

There was very little money in the country—only a few gold coins, and pieces of silver wire, twisted like fish hooks. Trade was carried on by barter,¹—paddy and other produce being exchanged for salt, cloth, &c. Such was the insecurity² of property, that money was generally kept buried in the ground. The food of the people in the interior was poor. Salt fish, in most cases, was provided only for feasts.

Houses may now be built of any size, with large windows to admit plenty of air, thus making them more healthy. Many persons have beds, which is much better than sleeping on mats on the ground. Chairs, couches, tables, almirahs, and other articles of furniture, are common. There are houses belonging to private persons much larger and finer than those possessed by the adigars of the Kandyan kings.

Thousands of cart-loads of rupees have flowed into the island since the commencement of coffee cultivation. The people generally are much richer than they were before.

The Kandyan kings sought to render access to their dominions as difficult as possible. There were thick hedges of thorns around many parts of the frontiers; while within the Kandyan territories there were only narrow jungle paths. There were no bridges, except trees laid across the smaller streams. All goods, therefore, required to be carried by coolies, or, in some cases, by bullocks. This rendered the conveyance of goods very expensive. People of the interior could obtain very little for their paddy and areca-nuts, while salt and salt

¹ Exchange. ² Want of safety.

fish were dear. Travelling was generally done on foot; rich men were carried in palanquins; only the king and a few of the principal chiefs had horses.

There are now about 3,000 miles of road in the island, and 180 miles of railway, either made or in course of construction; rivers have been bridged. There are thousands of carts; many persons have horses and carriages. By means of railways, people are carried with speed, ease, and cheapness even up lofty passes.

Formerly there was no letter-post in the island; now a letter may be sent from Matara to Jaffna for four cents. By means of the electric telegraph, messages are conveyed with lightning speed.

In old times, at the beat of drum, all were called to work without pay under the system of *rajakariya*, or forced labour. The common people were like the slaves of the chiefs, who made them work in their gardens, and flogged them at pleasure. Many persons were actual slaves, bought and sold like cattle. The fixed price for a male was 50 ridis, about 17 rupees; and for a female, twice that sum. The kings did as they pleased. Some of them were just and good; others were cruel tyrants. Innocent persons, like Eheylapola's family, were sometimes put to death. Impaling, or thrusting a sharp pointed stake through the body of a man and leaving him to die, was a common mode of execution. When a prisoner was led away, the dogs followed to lick the blood which trickled down the stake, and afterwards devour the corpse. Another punishment was for an elephant to place his foot on the body, and tear off the limbs.

Under the British Government *rajakariya* and slavery have been abolished. Not even the Governor can strike a cooly uncondemned. In important cases, the person accused must be found guilty by a jury before he can be punished.

Peace is one of the greatest blessings a nation can enjoy. In old times revolutions¹ and wars were very frequent. Of the Sinhalese kings eleven were dethroned, four committed suicide,² thirteen fell in battle, and twenty-eight were murdered. The Wanniya has perhaps the richest soil in Ceylon, and was once thickly peopled. During the wars between the Sinhalese and Tamils, villages were burnt, fruit trees were cut down, cattle were driven away, the people were enslaved or murdered. The country has become a vast jungle, with only a few patches of cultivation in the bed of some deserted tank, or on the border of some neglected watercourse.

Under the British Government, there is unbroken peace. Sinhalese and Tamils live amicably³ together.

It may be said that the Government is foreign; but so it was for a long period before the English came to the island. The second king in succession to Prákramabahu the Great was a foreigner. The four last kings were pure Tamils, without a drop of Sinhalese blood. The Ceylonese are now subjects of the British Empire, entitled to all its privileges, eligible to the highest offices under government. Already a Sinhalese has been appointed one of the Judges of the Supreme Court, and with the spread of education they will fill more and more of the higher positions.

As no person is perfect, so no government is perfect. But improvements are gradually taking place. The ablest men in the island are always considering what may be done for the benefit of the people. Sinhalese, Tamils, and Burghers are represented in the Legislative Council, and, through the newspapers, any one may point out evils requiring to be corrected. While the people are freed from all the oppression of unjust kings,

¹Complete changes in the government. ²Killing one's self.

³Peacefully.

they have more advantages than they ever had under the wisest and best native monarchs.

But the welfare of any person depends far more upon himself than upon government. Everywhere "the hand of the diligent maketh rich;" while "the drunkard and the glutton¹ shall come to poverty, and drowsiness² shall clothe a man with rags."

Some of the means which would promote the prosperity of the people of Ceylon may be mentioned.

Useless expenditure should be avoided.—This chiefly takes place at marriages, when large sums are often wasted on show and entertainments. It is right for friends to meet and rejoice on such occasions; but money should not be squandered as is frequently the case at present.

Debt should not be contracted.—The rate of interest is high in Ceylon, and when once people get into debt, a great part of their earnings go to money-lenders, for whom they labour like servants. It may be asked, how can debt be avoided? When people are well and able to work, they should always lay aside a part of their income to meet expenses in sickness or other occasions. There is a Savings Bank, in which small sums are received and kept safely, while interest is allowed. It is an excellent plan for a young man to open an account with it.

Lawsuits ought to be shunned.—People sometimes travel many miles, neglect their business to attend courts, and spend several pounds in lawsuits about a price of land not worth more than a few rupees. When disputes arise, the best course is to get them settled by wise friends. Even although a wrong may have been done to us, it will generally be preferable to suffer it than to go to law.

¹ A man who eats too much. ² Sleepiness.

Village tribunals, or courts, have been established by Government for the easy settlement of petty disputes.

Drinking habits should not be formed.—Every year the expenditure on arrack alone amounts to millions of rupees. It were far better that this large sum were cast into the sea than spent in such a way. It is very sad to think how much poverty, wretchedness, and crime are thus occasioned.

Some of the ablest and most promising men in the island have been brought to an early grave by intemperance. There is an old saying, "Water is best." It is the wisest and safest course to abstain altogether from the use of strong drink. Band of Hope Societies for the young, and Total Abstinence Societies for persons grown up, should be encouraged.

Attention should not be confined to Government Service and Law.—In the early days of British rule only a very few knew English, and those acquainted with that language readily obtained good employment. The case is now very different. In addition to efficient Government Institutions, as the Royal College and the Galle Central School, there are several aided Institutions, as St. Thomas's College and Wesley College, Colombo, the Jaffna College and High School, Trinity College, Kandy, Prince of Wales Collegiate School, Moratuwa, the Galle High School, with others connected with the Roman Catholics. In 1879 the number of pupils on the rolls in English and Anglo-vernacular Schools amounted to about 14,000. The general aim of those who learn English is to become clerks or lawyers. Sir Henry Ward, one of the ablest Governors of Ceylon, complained that "a smattering of English raises" men "above the employments to which they were born, without fitting them for any other; fills every Government office with noisy applicants for place, and strips the fields of that

labour which is the real source of wealth in a country, four-fifths of which are still uncultivated."

Only persons who have received a good education can now expect employment in the Government service or to succeed as lawyers. The Director of Public Instruction said at Galle in 1881, that the chances of admission to clerkships were becoming very slight. At the last examinations 705 had applied, but only forty would be chosen. The island is overstocked with lawyers, some of whom are almost starving.

A wise man takes all the circumstances of the case into account, and acts accordingly. What advice should be given to youths who are considering what their future employments ought to be?

Students who aim at entering the Government service or who wish to become lawyers, should seek to get a thorough education. It is not enough to pass through some of the lower classes; the course should be completed.

But most young men should turn their attention to other employments. Teaching and medicine present good openings. In 1879 there were only 75,000 pupils in Government and aided schools, while there ought to have been nearly half a million. Good teachers are greatly wanted. Carried on in a right spirit, their profession is most useful and honourable. Ignorant native doctors do much harm. Well-qualified physicians are required in all parts of the country. Medical Schools afford opportunities for their training. Though only a few of the best can expect Government service; private practice, as in England, will yield a livelihood to many.

The majority however, should look to agriculture, manufactures, and trade. There are false notions with regard to labour. The most enlightened Prince in India, the present Maharaja of Travancore, said to the young

men of his capital: "Be assured that the wielding of a spade or the driving of a plough in one's own interest is not a whit less honourable than scratching foolscap with goosequills." It is the man too proud to work, yet who lives a burden to his friends, who is to be despised.

Experience has shown how much may be done by well-directed industry. Formerly the mountains of Ceylon were covered with jungle, occupied only by a few elephants and other wild animals. Now there are plantations supporting thousands of labourers, and the annual value of the coffee exported is equal to about 400 large cart-loads of rupees. The peninsula of Jaffna was once called the "sand mount;" it is now like a large garden.

Ceylon contains about 25,000 square miles, of which only about 4,400 square miles are cultivated or used as pasture,* leaving 21,600 square miles unoccupied. Some land, it is true, is unculturable, but there are large tracts which might be turned to good account.

By skilful cultivation the produce of land in England has been trebled. Much might be done in Ceylon in the same direction. The fruits of the island might be greatly improved.

Science teaching, and Model Farms are required. The former is now receiving attention. An enlightened and liberal Sinhalese, C. H. De Soysa, Esq., gave £10,000 to establish a Model Farm, but it failed from want of good management.

* The following estimate of the cultivated area in Ceylon is abridged from *Ferguson's Handbook*,—acres being converted into square miles and only round numbers being given, that the figures may be more easily remembered. A square mile contains 640 acres:

Paddy cultivation, 1,000 square miles; other Grain, 230 square miles; Coffee and Cocoa-nuts, each about 480 square miles; Areca-nut, Palmyra, and Kitul Palms, 190 square miles; other Fruit-bearing trees and shrubs, as Jack, Plantains, Mangoes &c., 190 square miles; Garden Vegetables, 160 square miles; Cinchona, 55 square miles; Cinnamon, 50 square miles; Tobacco, 40 square miles; Tea, 15 square miles; Pasturage, 1,400 square miles.

Fresh attempts, no doubt, will yet be made with more success. Industrial Schools¹ are also needed, though the railway workshops and private establishments are increasing the supply of skilled artificers.²

There is a Persian proverb, "A stone fit for the wall is not left in the way." Good qualifications, industry, and moral character, with God's blessing, will secure success in spite of great competition.

The surest road to happiness, both in this world and in the next, is to love and serve the one true God.

The religious condition of most of the people of Ceylon is very sad. Demon worship still exists among them to some extent, especially in the Southern Province. Such a degraded superstition is worthy only of savages. Those who practise it are no better than the Yakkhos, by whom it is said the island was first peopled.

Diseases are not caused by evil spirits, but by bad food or water, want of cleanliness, &c. Ceremonies are useless, and exposure to the night air often makes the sick person worse. Instead of getting a devil priest, people should call a good doctor, and take his medicines, with prayer to God to bless them.

Educated Sinhalese do not use devil ceremonies; but they should do more to discourage them among the ignorant.

The nations of the world are divided into different families according to their languages. One of the most important of them is called the *Aryan* family. Sanskrit, Sinhalese, and English, all belong to it. Thousands of years ago the ancestors of the Aryan nations were living together in the highlands of Central Asia. Their earliest religion was, when gazing upwards to the blue sky, they stretched out their hands, saying, *Heaven-Father!*³

¹ Schools to teach carpentry, smithwork, &c. ² Carpenters, blacksmiths, &c. ³ In Sanskrit, *Dyaus pitar*; in Greek, *Zeus pater*; in Latin, *Jupiter*.

Some of the Aryans followed the setting sun, and peopled Europe; others went towards sunrise, settling in India and Ceylon.

In course of time the Aryans forgot Him whom they first worshipped. The number of their gods was gradually increased. In the Vedas, the oldest books of the Brahmans, thirty-three are enumerated. In the later Puránas, there are said to be thirty-three crores¹ of gods and goddesses. The vilest acts are attributed to some of the deities in the Hindu sacred books themselves. No intelligent person can believe in them.

While the Brahmans taught the grossest polytheism,² Siddhartha Gautama, the son of an Indian king, who lived about 2400 years ago, denied or ignored³ the existence of a Creator.

Gautama was a benevolent⁴ man, and many of his moral precepts⁵ are excellent; but his religious system is very defective.⁶

If children were taught their duty to their brothers and sisters, but to disregard a wise, kind, and good father, would such instruction be commended? Yet this is the doctrine of Buddhism.

*Suppose we saw a house on a desert island, without a single inhabitants, we should be certain that it must have had a builder. Stones, mortar, wood, and iron, could never arrange themselves into a house. In like manner, we know that the world must have had a Creator. That which has not life cannot give life. The Creator must, therefore, be a living Being.

We have a great Father in heaven. He gave us life; we live on His earth; every thing we have is His gift. Is it not our duty, then, to love Him with all our heart?

¹ A crore, or *koti*, is one hundred lakhs. ² Pol'-y-the-ism, the worship of many gods. ³ Set aside. ⁴ Kind. ⁵ Instructions. ⁶ Insufficient.

This, indeed, is the first and great commandment. To give the honour due to Him to another, is a great sin.

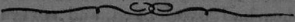
Instead of acting as we ought, we have been disobedient, rebellious children. Every one who considers his past conduct must allow that he has sinned daily in thought, word, and deed. According to Buddhism, there is no forgiveness; every sin must be punished. Buddha himself could not save his brother-in-law, Dewadatta, when he begged deliverance from the flames of hell. On the other hand, Christianity teaches that our Heavenly Father has graciously provided a Saviour, the Lord Jesus Christ. Trusting in Him, we can obtain pardon, purity, and everlasting happiness in heaven. This, and this alone, is the religion suited to our need. "Wilt thou not from this time cry, 'My Father, Thou art the guide of my youth?'"

The British Government neither bribes nor forces people to become Christians. But the last command of Jesus Christ on earth to His disciples was to "Go and teach all nations." For some time this was obeyed, and great numbers became Christians. Afterwards it was neglected; barbarians¹ invaded Europe, and for a long time little progress was made. Towards the close of last century, some Christians in Europe and America began to think more of the duty they had overlooked, and several Missionary Societies were established.² The Baptist Mission commenced its operations,³ in Ceylon in 1812. The Wesleyan Mission followed in 1814; the American Mission in 1816; the Church Mission in 1818. The Society for the Propagation⁴ of the Gospel began its work in 1840, but it was considerably extended after the arrival of the Bishop of Colombo in 1845.

¹ Wild tribes. ² Some Societies were established before this, as the Society for the Propagation of the Gospel, which dates from 1647. ³ Work. ⁴ Spread.

The number of Christians in Ceylon is gradually increasing. It is true that many are Christians only in name, and by their conduct bring dishonor on the religion they profess. Others, however, are striving to walk in the footsteps of their Lord. Christianity will yet spread over the whole island.

Europe was once full of idol temples; only a few ruins of them are now left. So will it be in Ceylon. To those who have enjoyed the benefit of a Christian education do we mainly look, under God, for bringing about such a change. Let the readers of this book first obtain forgiveness of their own sins through Jesus Christ, let them seek to have their hearts purified by the Holy Spirit, and then let the great object of their lives be the spread of the glorious Gospel of Jesus Christ among their fellow-countrymen.



APPENDIX.

I. THE SINHALESE LANGUAGE AND LITERATURE.

(This is intended only for advanced students in the Sinhalese Districts of the Island.)

The principal languages of India, as already mentioned, are divided into two great classes—the Northern, or Aryan, Family, including Sanskrit, and the Southern, or Dravidian, Family, of which Tamil may be taken as the representative. Sinhalese belongs to the Northern Family. It must have been separated from India at least 450 B. C.

The early stage of Sinhalese is best known from rock inscriptions,¹ some of which are much older than any existing books. The alphabet had only 24 letters. There were no aspirated² letters, like *kh*; no joined or double consonants; and, as in Telugu at present, words always ended in vowels. From its resemblance in some respects to Pāli, the ancestors of the Sinhalese may have come from a district in or near Magadha.

Changes gradually took place. In course of time many vowels at the end of words, as well as those between consonants, were dropped. Additional letters were introduced from the Sanskrit. About the eleventh century, pandits, supposing Sinhalese words to be wrongly spelled, began to change them to their Sanskrit forms. The *Sidath Sangarawa*, a grammar written about the thirteenth century, gives the Sinhalese alphabet as containing ten vowels and twenty consonants. The alphabet now taught in schools has fifty letters. The Sinhalese language at

¹ Writings. ² Pronounced with a full breathing. To express them in English, the letter *h* is generally added.

present is a mixture of pure Sinhalese words, of Sanskrit and Páli words partly changed, and of words in their original Sanskrit and Páli forms. A few words from English and other languages have also been introduced.

Sinhalese may be divided into three varieties. All living languages change, gradually becoming more simple. Unnecessary cases are dropped; words are shortened, and changed so as to be more easily pronounced. Such changes are shown in the *colloquial*, or spoken, Sinhalese. Pandits have sought to perpetuate¹ obsolete forms in written language, following a grammar six hundred years old. This is generally called *classical*³ Sinhalese. A third variety of the language, often called *Elu*,⁴ is used in poetry. It somewhat resembles early Sinhalese in rejecting aspirates and compound letters.

As many Sinhalese works are translated from the Páli, a short notice may be given of that language.

The proper name of Páli is Mágadhí, because it was one of the vernaculars⁵ of Magadha.⁶ Páli means "row," "series," referring to the Buddhist sacred books written in the language. Sinhalese writers assert that it was the original tongue, and that which would be naturally spoken by persons who never heard the human voice. Such statements, however, are groundless. Sanskrit is older. Páli is very like Sanskrit, but differs from it in dropping rough letters. The Sanskrit *dharma* is *dhammo* in Páli, and *márga* is *maggo*. Páli ceased to be a spoken language about two thousand years ago. Like Sanskrit, it has been preserved by its literature.

Four attempts were made to destroy the Buddhist sacred books in Ceylon, partly by the Tamil invaders, partly by the Sinhalese kings. During the reign of Raja

¹ Keep for ever. ² Gone out of use. ³ Of the highest rank. ⁴ Elu is sometimes used as equivalent to Sinhalese. ⁵ Languages spoken in a country. ⁶ Some European scholars suppose that it was spoken more to the south.

Singha I., (1586 A. D.) it is said that they "were piled to the height of a mountain and consumed by fire."

The bulk of the literature of Ceylon is in poetry. It may, however, be divided into four principal classes—*Religious, Historical, Poetical, and Scientific*. A few of the best known works will be noticed under each head.*

1. RELIGIOUS LITERATURE.—This includes a large proportion of the whole. Many books enumerated under other classes are more or less of a religious character.

The sacred books of the Buddhists are called *Tripitaka*,† "The Three Baskets," from their three divisions.. The commentaries, or explanations of them, are called in Páli *Atthakathá*, in Sinhalese *Atuwáwas*. The whole are about eight times the size of the English Bible. Mahindo, who came to Ceylon 307 B. C., translated the commentaries into Sinhalese. The text is said to have been handed down orally till about 90 B. C., when, during the reign of Walagambahu I., it was written out by priests at Aluwihára, near Mátalé. Buddhaghosa, about 432 A. D., first made an abridgment of the Pitakas, which he called *Wisuddhimargga*, "The Path of Purity," and afterwards retranslated the commentaries into Páli. The Sinhalese translation has been lost.

Several well-known works are selections from the text of the Pitakas or the Commentaries.

The *Dhammapada*, "The Path of Religion," contains 423 Páli verses, chiefly of a moral character, from the Sutta Pitaka. The Sinhalese version, called *Dampiyáwa*, was prepared in recent times by Pandit Don Thomasz Mudáliyar.

* Chiefly compiled from the Introduction to the *Sidath Sangarawa*, by J. De Alwis, Esq.

† The *Vinaya, Sutta, and Abhidhamma Pitakas*, treating of Discipline, Doctrine, and Metaphysics or philosophy. The first is addressed to the priests, the second to the laity; the third to the gods.

¹ A shortened account.

One of the most popular works in Ceylon is the *Pansiya-panas-játaka Pota*, "The Book of the Five hundred and fifty Births." The Páli original is a commentary on one of the sections of the Pitakas. It contains a collection of amusing stories, professing to be an account of the former births of Buddha as an ascetic,¹ a god, a king, a merchant, a monkey, a deer, a hare, a rat, a dog, a frog, &c. There is a Sinhalese translation, made during the reign of Prákramabahu IV. (about 1330 A. D.). The whole work is very large and is seldom found complete; but many of the Jatakas, or Births, have been published separately, some of them amplified.² The *Umandàwa*, or *Ummaga Jataka*, is in prose; the *Káwiasé-kara* is in verse.

English translations, by Mr. Rhys Davids, of some of the Suttas and of the Játaka stories have lately been published.

The *Milinda-panno*, was written in India in Páli. It contains the questions regarding Buddhism asked by Milinda, king of Ságala, and answered by Nágaséna, a learned teacher, who is said to have lived about the first century B. C. The Sinhalese translation, called *Milinda-prasna*, was made at Kandy last century during the reign of Kirti Sri Raja Singha.

The *Saddharmmálankaré* is a popular work, written by Siddhartta, a priest of Anuradhapura, who lived about the fifteenth century. It consists of a collection of tales relating to the history of Buddhism. The *Saddharmmaratnakaré*, probably written about the same time, contains more about religious ceremonies and the meaning of Buddhistical terms.

Gurugowina wrote two well-known works. The *Amáwatura* contains an account of the birth of Prince Sidhártta and his reception of the Buddhahood, after

¹ One who lives a strict religious life by himself. ² Made larger.

which it describes how different persons became Buddhists. The *Pradīpikāwa* explains Buddhist religious terms, &c.

During the reign of Pandita Prākramabahu (1261—1301 A. D.) Mayurapāda, a priest, wrote the *Pájāwaliya*, a large work containing legends¹ about the life of Buddha. The *Thūpawansé*, written not long afterwards, gives an account of what was done with the relics of Buddha after his dead body was burnt. The *Daladawansé* relates the history of the Tooth Relic.

2. HISTORICAL WORKS.—The literature of India contains only tales in place of history. Great interest was awakened among learned men in Europe when it was made known by the late Mr. George Turnour that Ceylon had treatises, giving an account of its history from early times.

The oldest historical work is the *Dīpawansa*. Its author is unknown. It gives an account of Buddhism in India and the early history of Ceylon.

But the most celebrated work is the *Mahawansa*, which Tennent says, "stands at the head of the historical literature of the East." The title means the "Genealogy² of the Great." The First Part was written in Pāli verse by Mahanama, uncle of king Dhatu Sen about 470 A. D. It is supposed to have been compiled³ from older works. It gives the history of the island from about 543 B. C. to reign of Maha Sen, about 300 A. D. The Second Part, containing an account of the *Suluwansa*, or "Lower Line," was written at different periods. The last portion, from the reign of Prākramabahu of Kurunegala to 1758 A. D., was compiled by Tibbottuwewa, High Priest, by command of King Kirti Sri.

Mr. Turnour published the Pāli text and an English translation of the first 36 chapters. The remainder was

¹ Wonderful tales ; stories. ² Descent. ³ Made up from.

recently translated into Sinhalese by Sumangāla, high priest of Adam's Peak, and Batuwantudawa Pandit. An English translation is being prepared by L. de Zoysa, Esq. Maha Mudaliyar.

The *Rājawaliya* is a Sinhalese work, composed at different times by different writers. It gives the names of all the kings from Wijaya to the arrival of the English, with more or less details. It has both furnished materials to and borrowed from the Mahawansa.

The *Rājaratnākaré* is another history by a priest of Walgampāye.

The high priest Durandara, about 1382 A. D., composed the *Attanagaluwanse*, containing a history of the times of Sri Sangabo. There is an English translation of it by the late Hon. J. de Alwis.

Though the historical works of Ceylon contain some valuable facts, little is said about the state of the people. The erection of a dagoba or the formation of a tank are nearly the only events recorded; with, in some instances, an account of the murder by which a king mounted the throne or the conspiracy by which he was driven from it. The writers, being priests, judged of kings by their attachment to Buddhism.

3. POETRY.—As already mentioned, the Dhammapada, Mahawansa, &c., are in verse; but they are not classed under this head, as they are valued on other accounts.

Poetry may be divided into two principal kinds—rhyme and blank verse. In the former, certain syllables correspond in sound; in the latter, they do not.

Ancient Sinhalese poetry was generally written in blank verse. Two celebrated poems, by different authors, were composed in this metre during the time of Queen Līlāwati, about, 1216 A. D. One of them, the *Sasadāwa*, contains an account of Buddha's birth as a hare; the other, *Muwadewdāwa*, gives his birth as the king of the deer. King Pandita Prākramabahu is said to have writ-

ten the *Kawsilumina*, "The Crest Jewel of Poetry," about Buddha's birth as King Kusa.

Later works are mostly written in rhyme. An Elu-Sanskrit style was also introduced instead of pure Sinhalese.

Sri Rahulastha Wirayo, generally named after his native place in the Southern Province, Tottagamuwa, is considered the greatest poet of Ceylon. He flourished during the reign of Prākramabahu VI. (1410—1462 A. D.), and was a great favorite with the king, in whose household he lived before he became a priest. He knew six languages, and could repeat a large number of verses after hearing them only once.

The *Kāwiasékara*, the first work of Tottagamuwa, is generally considered the finest poem in the Sinhalese language. Its composition occupied nearly thirty years. It is dedicated to the Princess-Royal Ulakuda Dewi, at whose request it was composed, and the subject is an account of the birth of Buddha as the Pandit Sēnaka. Tottagamuwa next wrote the celebrated *Selalahini Sandese* "A Letter by a Myna." It is addressed to Wibushana, the god of the Kellaniya temple, asking the blessing of a son for the princess Ulakuda, who longed for a child. A bird, named Selalihini, is supposed to carry the letter from Cotta, then the seat of Government. Somewhat similar is the *Parawisandese*, "A Letter by a Pigeon." It is addressed to the Hindu god Krishna, asking blessings upon the brother and granddaughter of the king.

The *Perakumbasiritha*, "A History of Prākramabahu," is also attributed¹ to Tottagamuwa.

Kowulsandese, "A Letter by a Cuckoo," was written by a priest of Mulgirigala, who lived about the same time as Tottagamuwa. It resembles the *Parawisandese*, being also addressed to the god Krishna.

¹ Ascribed to; said to be written by.

A pupil of Tottagamuwa, a priest of Wettèwe, composed the *Guttilla*, a celebrated poem, describing the birth of Buddha as the Pandit Guttile.

During the reign of Bhuwanekabahu VI. (1464—1471 A. D.) Wīdagama, a priest called after the name of his village in Rayigam Koralé, wrote the *Lowedasangrahaya*, containing religious and moral maxims,¹ which is much admired.

Alagiawanna Mohottala of Siyané Koralé, who flourished about the beginning of the seventeenth century, is usually considered to rank next as a poet to Tottagamuwa. His most celebrated work is the *Kusajataka*, a poetical version describing the birth of Buddha as King Kusa. He also wrote the *Subhásithaya*, a collection of moral sayings. The *Sewulsandese*, "A Letter by a Cock," is ascribed to him.

A poet, usually called the Lékam of Tangalla, wrote last century, the *Kawminikondala*, "The Gem-set Bracelet of Poetry," noted for its imagery and alliterations.² Shortly after it another well-known poem appeared, *Kawminimaldama*, "The Gem-garland of Poetry," by an inhabitant of Katuwana in Mátara.

Among recent writers, perhaps the best known is Miripenne, a priest belonging to the Southern Province.

Ceylon has had a few female poets, among whom may be mentioned Balawattala Mahatmayo, a Kandyan lady, and Gajaman Nona, belonging to the Low Country.

Of late years no celebrated poem has been produced; but songs and ballads³ have been multiplied.

Sweetness of versification and beauty of imagery are considered some of the excellencies of Sinhalese poetry. The endless repetition of the same epithets⁴ and extravagance⁵ are two prevailing faults. A modern poet

¹ Sayings; rules of life. ² Words beginning with the same letters.

³ Short narrative poems. ⁴ Words expressing some quality. ⁵ Going beyond bounds.

describes the town of Mátara as "like unto a heavenly city, peopled by great armies which have subdued the pride of powerful enemies."

4. SCIENTIFIC.—There are some Sanskrit works on different subjects; but treatises on language and medicine are those chiefly deserving of notice under this head.

There are several Páli treatises on grammar. The *Bálawatára* is elementary; the grammar of *Kachchayana* is the standard work. The *Sidath Sangarawa* is the most esteemed grammar of the Sinhalese language. A pupil of Tottagamuwa wrote the *Vrittamálákhyaṇa*, on versification.

There are numerous treatises on Medicine, mostly in Sanskrit or translated from that language. One of the best known is the *Yógasatakaya*; but *Susruta*, *Yógaratnakaraya*, and *Manjuse* are a few of the most celebrated.

Though Sinhalese medical books contain some excellent remedies,¹ having been written many centuries ago, when dead bodies were not examined as is now done to learn their structure,² they are, in some respects, very defective. Valuable medicines, like quinine, discovered in modern times, are not mentioned in them. Good medical treatises, up to the present state of knowledge, are a great want.

The Director of Public Instruction has commenced an elementary series of works on Science. On many subjects Sinhalese literature is still very deficient. It does not contain a single volume of travels, describing foreign countries, nor any account of recent wonderful discoveries³ and inventions.⁴ Sinhalese who have acquired a good knowledge of English should seek to enrich the literature of their mother-tongue where it is wanting.

¹ Things to cure. ² Manner of form. ³ Things found out. ⁴ New things made.

II. SINHALESE SOVEREIGNS FROM 543 B. C. TO 1815 A. D.

No.	Name.	Capital.	Length of Reign.	Date of Accession.	B. C.
1.	Wijeya,	Tamana Nuwara	38 years,	...	543*
2.	Upatissa I.	Upatissa Nuwara	1 do.	...	505
3.	Panduwasā,	do.	30 do.	...	504
4.	Abhaya,	do.	20 do.	...	474
	Interregnum,	do.	17 do.	...	454
5.	Pandukabhaya,	Anuradhapura	70 do.	...	437
6.	Ganatissa,	do.	13 do.	...	367
7.	Mutasiwa,	do.	47 do.	...	354
8.	Devānanpiatissa,	do.	40 do.	...	307
9.	Uttiya,	do.	10 do.	...	266
10.	Mahasiwa,	do.	10 do.	...	256
11.	Suratissa,	do.	10 do.	...	246
12.	Sena and Gutika, (Malabars)	do.	22 do.	...	236
13.	Asēla,	do.	10 do.	...	214
14.	Elāla, (a Malabar)	do.	44 do.	...	204
15.	Dutugemmuu,	do.	24 do.	...	164
16.	Saidaitissa,	do.	18 do.	...	140
17.	Tuhl, or Thullathanaka,	do.	1½ months,	...	122
18.	Laiminitissa I.	do.	9½ years,	...	122
19.	Kaluna,	do.	6 do.	...	112
20.	Walagambahu I.	do.	5 months	...	104
21.	Several Malabar Princes,	do.	14½ years	...	104
	Walagambahu I. (restored)	do.	12½ do.	...	89
22.	Mahachula,	do.	14 do.	...	77
23.	Chora Naga,	do.	12 do.	...	63
24.	Kudatissa,	do.	3 do.	...	50
25.	Anula, (Queen)	do.	5 years,	...	47
26.	Makalantissa,	do.	22 do.	...	41
27.	Batiyatissa,	do.	28 do.	...	19
28.	Maha Dailiya,	do.	12 do.	A. D.	9
29.	Addagaimunu, or Am- anda-Gaimunu,	do.	9½ do.	...	21
30.	Kinihirridaila, or Kani- jani Tissa,	do.	3 do.	...	30
31.	Chulabhaya,	do.	1 do.	...	33
32.	Siwalli, (Queen)	do.	4 months,	...	34
33.	Elluna, or Ilanaga,	do.	6 years,	...	38

* As already explained, this date is too early.

No.	Name.	Capital.	Length of Reign.	Date of Accession. A. D.
34.	Sanda Muhuna,	Anuradhapura	8½ years,	... 44
35.	Yasa Sila,	do.	7½ do.	... 52
36.	Subha,	do.	6 do.	... 60
37.	Wahapp, or Wasabha,	do.	44 do.	... 66
38.	Waknais,	do.	3 do.	... 110
39.	Gajabahu I.	do.	12 do.	... 113
40.	Mahalumána,	do.	6 do.	... 125
41.	Batiyatissa II.	do.	24 do.	... 131
42.	Chulatissa,	do.	18 do.	... 155
43.	Kuhna,	do.	10 do.	... 173
44.	Kudanāma,	do.	1 do.	... 183
45.	Kuda Sirinā,	do.	19 do.	... 184
46.	Waiwahairatissa, or Wairatissa,	do.	22 do.	... 209
47.	Abha Sen,	do.	8 do.	... 231
48.	Siri Naga II.	do.	2 do.	... 239
49.	Weja Indu or Wijaya II.	do.	1 do.	... 241
50.	Sangatissa I.	do.	4 do.	... 242
51.	Dahama Sirisangabo,	do.	2 do.	... 246
52.	Golu Abha,	do.	13 do.	... 248
53.	Mekalan Dethu Tissa I.	do.	10 do.	... 261
54.	Mahasen,	do.	27 do.	... 275
55.	Kirtisri Meghawarna,	do.	28 do.	... 298
56.	Detu Tissa II.	do.	9 do.	... 326
57.	Bujas, or Budhadasa	do.	29 do.	... 335
58.	Upatissa II.	do.	42 do.	... 364
59.	Mahanama,	do.	22 do.	... 406
60.	Senghot, or Sotthi Sena,	do.	1 day,	... 428
61.	Laiminitissa II.	do.	1 year,	... 428
62.	Mitta Sena, or Koralsora,	do.	1 do.	... 429
63.	Several Malabar Chief- tains,	do.	24¾ do.	... 430
64.	Dhatu Sena,	do.	18 do.	... 456
65.	Kasiyapa I. or Sigiri Kasumba,	Sigiri	18 do.	... 475
66.	Mogallana I.	Anuradhapura	18 do.	... 493
67.	Kumāra Dās,	do.	9 do.	... 512
68.	Kirti Sena,	do.	9 do.	... 521
69.	Maidi Siwu,	do.	25 days,	... 530
70.	Laimini Upatissa III.	do.	1½ years,	... 531
71.	Ambaherra Salamawan,	do.	13 do.	... 534
72.	Dapulu I.	do.	6½ months,	... 547
73.	Dalamagan, or Mogal- lana II.	do.	20 years,	... 547
74.	Kuda Kitsiri Maiwan I.	do.	19 do.	... 567
75.	Senewi or Maha Nāga,	do.	3 do.	... 586
76.	Aggrabodhi I.	do.	34 do.	... 589
77.	Aggrabodhi II.	do.	10 do.	... 623
78.	Sanghatissa II.	do.	2 months,	... 633

No.	Name.		Length of Reign.	Date of Accession.
				A. D.
79.	Buna Muga	ira	6 years,	... 633
80.	Abhasiggah	do.	9 do.	... 639
81.	Siri Sangabo	do.	6 months,	... 648
82.	Kaluna Detuti	Dewundera	5 do.	... 648
	Siri Sangabo I. (res- tored,)	Anuradhapura	16 years,	... 649
83.	Dalupiatissa I.	do.	12 do.	... 665
84.	Kasiyapa II.	do.	9 do.	... 677
85.	Dapulu II.	do.	7 do.	... 686
86.	Dalupiatissa II.	do.	9 do.	... 693
87.	Siri Sangabo III.	do.	16 do.	... 702
88.	Walpitti Wasidata,	do.	2 do.	... 718
89.	Hatthadātha,	do.	6 months,	... 720
90.	Mahalaipanu,	do.	6 years,	... 720
91.	Kasiyapa III.	do.	3 do.	... 726
92.	Aggrabodhi III.	do.	40 do.	... 729
93.	Aggrabodhi IV.	Pollonnarwa	6 do.	... 769
94.	Mihinda I.	do.	20 do.	... 775
95.	Dapulu III.	do.	5 do.	... 795
96.	Mihinda II.	do.	4 do.	... 800
97.	Aggrabodhi V.	do.	11 do.	... 804
98.	Dapulu IV.	do.	16 do.	... 815
99.	Aggrabodhi VI.	do.	3 do.	... 831
100.	Mitwella Sen,	do.	20 do.	... 838
101.	Kasiyapa IV.	do.	33 do.	... 858
102.	Udaya I.	do.	35 do.	... 891
103.	Udaya II.	do.	11 do.	... 926
104.	Kasiyapa V.	do.	17 do.	... 937
105.	Kasiyapa VI.	do.	10 do.	... 954
106.	Dapulu V.	do.	7 months,	... 964
107.	Dapulu VI.	do.	10 years,	... 964
108.	Udaya III.	do.	3 do.	... 974
109.	Sena II.	do.	9 do.	... 977
110.	Udaya IV.	do.	8 do.	... 986
111.	Sena III.	do.	3 do.	... 994
112.	Mihinda III.	do.	16 do.	... 997
113.	Sena IV.	do.	10 do.	... 1013
114.	Mihinda IV.	Anuradhapura	36 do.	... 1023
	Interregnum	Pollonnarwa	12 do.	... 1059
115.	Wijayabahu I.	do.	55 do.	... 1071
116.	Jayabahu I.	do.	1 do.	... 1126
117.	Wickramabahu I.	}	do.	... 1127
118.	Gajabahu II.			
119.	Prakramabahu the Great	do.	33 do.	... 1153
120.	Wijayabahu II.	do.	1 do.	... 1186
121.	Mihinda V.	do.	5 days,	... 1187
122.	Kirti Nissanga,	do.	9 years,	... 1187
123.	Wirabahu,	do.	1 day,	... 1196

No.	Name.		Length in sign.	Date of Accession.
				A. D.
124.	Wikramabahu II.		months,	... 1196
125.	Chondakanga,		do.	... 1197
126.	Lilawati, (Queen,)		years,	... 1197
127.	Sahasamallawa,	do.	do.	... 1200
128.	Kalyanawati,	do.	6 do.	... 1202
129.	Dharmasoka	do.	1 do.	... 1208
130.	Nayanga,	do.	17 days,	... 1209
	Lilawati (restored,)	do.	1 year,	... 1210
131.	Lokaiswara I.	do.	9 months,	... 1210
	Lilawati (restored)	do.	7 do.	... 1211
132.	Prakramabahu II.	do.	3 do.	... 1211
133.	Magha, (Malabar usurper,)	do.	21 do.	... 1214
134.	Wijayabahu III.	Dambadeniya	24 do.	... 1235
135.	Prakramabahu III.	do.	35 do.	... 1266
136.	Wijayabahu IV.	Pollonnarwa	2 do.	... 1301
137.	Bhuwanekabahu I.	Yapahu	11 do.	... 1303
138.	Prakramabahu IV.	do.	15 do.	... 1314
139.	Bhuwanekabahu II.	Kurunegala	24 do.	... 1319
140.	Prakramabahu V.	do.	1 do.	... 1343
141.	Bhuwanekabahu III.	do.	do.	...
142.	Wijayabahu V.	do.	do.	...
143.	Bhuwanekabahu IV.	Gampola	14 do.	... 1347
144.	Prakramabahu V.	do.	10 do.	... 1361
145.	Wikramabahu III.	Partly at Kandy	7 do.	... 1371
146.	Bhuwanekabahu V.	Gampola	20 do.	... 1378
147.	Wijayabahu V.	do.	12 do.	... 1398
148.	Prakramabahu VI.	Cotta	52 do.	... 1410
149.	Jayabahu II.	do.	2 do.	... 1462
150.	Bhuwanekabahu VI.	do.	7 do.	... 1464
151.	Prakramabahu VII,	do.	14 do.	... 1471
152.	Prakramabahu VIII.	do.	20 do.	... 1485
153.	Prakramabahu IX.	do.	22 do.	... 1505
154.	Wijayabahu VII.	do.	7 do.	... 1527
155.	Bhuwanekabahu VII.	do.	8 do.	... 1534
156.	Don Juan, or Dharmapala	do.	39 do.	... 1542
157.	Raja Singha I.	Sitawaka	11 do.	... 1581
158.	Don John, or Wimala Dharma I.	Kandy	12 do.	... 1592
159.	Senerat,	do.	30 do.	... 1604
160.	Raja Singha II.	do.	50 do.	... 1634
161.	Wimala Dharma II.	do.	22 do.	... 1687
162.	Narendra Singha	do.	33 do.	... 1706
163.	Wijaya Singha	do.	8 do.	... 1734
164.	Kirtisri Raja Singha	do.	33 do.	... 1747
165.	Rajadhi Singha	do.	18 do.	... 1780
166.	Wikrama Singha	do.	16 do.	... 1785
	Deposed by the British	do.		... 1815

ENGLISH GOVERNORS.

The Honorable	1796
Honorable F. the Governor of Madras in Council	1798
Lieut.-General, Frederick North, (Earl of Guildford)	1805
General Sir Robert, Right Hon. Sir T. Maitland	1812
Lieut.-General, Sir Edward Paget	1822
Lieut.-General, Sir Edward Barnes	1824
Right Hon. Sir Robert Wilmot Horton, Bart.	1831
Right Hon. James Alexander Stewart Mackenzie	1837
Lieut.-General, Sir Colin Campbell	1841
The Right Hon. the Viscount Torrington	1847
Sir George William Anderson, K. C. B.	1850
Sir Henry Ward, K. C. M. G.	1855
Sir Charles Justin Macarthy	1860
Sir Hercules Robinson, K. C. M. G.	1865
Right Hon. Sir William Henry Gregory	1872
Sir James Robert Longden, K. C. M. G.	1877