

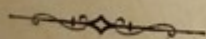
NOTES

ON

SOME

SINHALESE

FAMILIES,



BY

P. E. P.

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PART II.

NAVARATNE—TENNEKOON.

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GALLE:

PRINTED AT THE ALBION PRESS

25. (1.03)  
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NOTE.—The Sinhalese manuscript from which this translation is made has been kindly placed at my disposal by Mr. CHAPMAN DIAS; it is said to have been presented to the late SIR HARRY DIAS, then a young advocate, by a lady of the Lewke family, and was discovered in the library of his brother the late CANON DIAS. There is another copy in the library of the Colombo Museum, which is shown in the catalogue as "*Tudiyala Viḍḍiyama Pevati Bandāravaliya.*"

The first part of the MSS.— a *précis* of which is given by Mr. H. C. P. BELL, c. c. s., in his Archaeological report on the Kegalle District, deals with the history of the Devundēra Dewale and the Red Sandalwood Image of Vishṇu. It commences with the incident of Vishṇu's assisting the Buddha against Māra, of his being appointed guardian of the religion of Buddha in Lanka by Śakraya, and of the establishment of the worship of Vishṇu at Ramessaram.

In the Saka year 712 (A. D. 790) the Red Sandalwood Image reached Magulwēlla at Girihelapura. Dhāpula Sen, King of Mātota, was warned of its arrival in a dream, and prepared for it the temple of Devi Nuwēra, obtaining colonies of Brahmīns and smiths (නටඪවන) from Rammessaram; he also established the Esala Perahera, which is observed to this day, and he himself married the daughter of the Brahmīn *Rāma Chandra* who had accompanied the image to Lanka.

When king Pandita Parākrama Bāhu was reigning at Daṁbādeniya, he sent his chief minister Prati Rāja Dēva and had the image removed to Daṁbādeniya, where it was placed in a rock temple; the image was accompanied by the prince *Navaratnē Bandāra*, described as the son of king Dhāpula Sen, *Diṣṣāndikkē Kapurāḷē*, *Ranabāhu Ralē* of Devundēra, *Handurugama Ralē*, *Kankānigama Ralē*, and a large retinue. This was in the Buddhist year 1779 (A. D. 1235.)

The villages of Katugampola and Elaboda in the Seven Korales were at the same time granted to Navaratnē Bandāra.

Later it would appear that the image was transferred to Alut Nuwēra by king Mahalu Bhuvanēka Bāhu,

α | who also invited over two of the descendants of the  
Devundra Brahmins to officiate as priests.

α | There is much confusion in the two manuscripts  
at this point, as the leaves of the original of one or the  
other of the copies had apparently been disarranged.  
The story of the Tennukon family follows.

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*Translation.*—When eighteen years had passed after our Lord had attained Buddhahood, it came to pass that a royal prince and princess of the Śākya race, who were afflicted with white leprosy,<sup>1</sup> were the cause of the foundation of the city of Kōliya Pura. These two were taken with a supply of necessaries to where a kolon tree was found with a large hollow where they were left; and as they lived in the forest supporting themselves on wild fruits, in course of time they found that the disease had completely left them. They accordingly sent a message to their own country and obtained colonists, with whose help they cut down the kolon tree and dug up the roots, declaring the site to be of good omen; and there they built their city, naming it Kōliyapura, and settled colonists—who were called the Kōliya Race,—over the country, after which they married each other and continued to reign over this Solian land.

Within more recent times the kings of Lanā who reigned at Cōttā, Kelaniya, and Devundēra, came from the same race. And it so happened that when the court was established at Cōttā, there was no suitable prince available to succeed to the throne after the death of the reigning king; but as some of the ministers were aware that the Soli king at the time had a son and nephew, they despatched a secret embassy to him and requested him to send the latter to receive the kingdom of Cōttā. He gave his consent; but as while the prince was still on the sea the Minister named Alakeswara Mantri had obtained the crown by means of bribery, the courtiers who had invited the prince over, instead of allowing him to land at Cōloṃba Totamunē, took him to Mannēssaram and removed him to Māyadunu Kōrale, there to be secretly entrusted to Rukule Maha Thierunnāse to be carefully looked after and restored when required. While the prince was under concealment at Rukule Wattā, Alakeswara king of Cōttā was murdered at Rajgam Nuwara, when the prince was conducted to the capital and installed as king under the name of Rukula Parākrama Bāhu.\*

<sup>1</sup> For details of this story v. Rajāwāliya (Gupēsekera's translation) p. 11.

\* According to the Rajāwāliya, this is King Sri Parākrama Bāhu, who succeeded to the throne A. D. 1431. It is there stated that he was the son of King Vijaya Bāhu (the sixth) and that when the father was carried away captive by the Chinese.

In the meantime his uncle the king of the Soli country had died, and his son had succeeded to the throne under the name of Tennakōon Niththadu Mudinna Perumal; but the king of the Marathi country had waged war against him, and besieged him in his capital. After a resistance of twelve years, as he could gain no victory, he hoisted white flags and offered to surrender the country to the Marathi king on condition of being allowed to depart. As he was a king of the Solar race, and had more over hung up white flags, the victor agreed to let him withdraw with as much treasure and as large a following as he desired. He accordingly gave up the country to the Marathi king, and after loading seven ships with treasure and a suitable following, started for Colombo.

When this was announced to Rukulē Parakrama Bahu, Lord of Lanka, he was overjoyed and sent the Senādipati, Sanhas Wiḍkrēṁēsinhē,<sup>2</sup> with five Dissavēs to attend on him at his arrival and himself went as far as Maradbanu Wellē to meet him. Arrangements were first made for him to reside at Visidagama; later the original inhabitants of Tudugala were transferred to other lands, and this village too was given to him after the boundaries had been marked by four stone pillars inscribed with the sun and moon. Accordingly a grant was made of the villages Visidagama, Tudugala, Madugama, Henegama, and the Batgam Palata of the Matota Dissavōn, for his Praveṇi possession; later a sannas was granted dated from the Chittra Kutta Mandapē<sup>\*</sup> at Jayawardhana Pura and issued in the presence of Sanhas Wiḍkrēmasinhē Senādipati and of several other Mudaliyars, by which the village of Padāgala in Pasyodun Korālē within its four boundaries was presented to Tennakōon Niththadu Mudinna Perumal, to be possessed by him and his

the son was kept in concealment first by the priest Visidagama, and subsequently by a blacksmith of Polwattē in the Four Korales. Parakrama Bahu occupied the throne for 52 years. The history of this period is very obscure.

<sup>2</sup> The name of Sanhas Tiruwarahan Wiḍkrēṁēsinhā Adigar appears in the Dēdigama inscription, *Circ.* 1478 A. D. (Bell, Arch. Report Kēgallē, p. 84).

<sup>\*</sup> Compare the Werēgama Sannas at present in the possession of Elapāta Bappa of Ratnapura, granted "at the Chittra Kutta Mandapē of the Maligawa at Jayawardhana Pura Kōtē, where the king sat enthroned in glory like to the king of the gods, encircled by his Mudaliyars." The probable date of this is A. D. 1512.

descendants for ever, on condition of paying a rent of sixteen fanams<sup>a</sup> a year to the temple of the Lotus-bud Vishnu at Devundēra; at the same time various honours were conferred on him.

In course of time as he was residing at the aforesaid first two villages, there were born to Tennakōōn Niththaddu Mudinna Perumal a son named Aramudinna Perumal as well as a princess. When these two were of marriageable age they were espoused to each other in order to preserve the race pure.<sup>b</sup> And after the Soli king died, a prince and two princesses were born to Aramudinna Perumal; following the former custom both the princesses, when they became of age, were married to their brother. A few days after the death of Aramudinna Perumal, since a king of other than the Soli race had ascended to the throne of Cotta, and as those of the Solar race, with those of the Lunar race and the Mahawansa, cannot do obeisance to those of another race, the Solian prince who resided at Visidagama assumed the robe and became a priest under the title of Visidagama Buddhagōsha Maha Stavīro. And as there were no suitable husbands for his two sisters, he gave the elder in marriage to Dalukpittimahara Wanaratne Mahimi Bandāra, who also belonged to the Soli race; his family settled in Hēnepola in the Seven Kōrales. The younger was married to Sūriya Bandāra, the younger of the two sons—the elder being Navaratne Bandāra—who had been begotten by the daughter of the Brahmin Rama Chandra,<sup>c</sup> who had accompanied the image of Vishnu from Rammeswaram to Devundēra at Matota, to Dapule Sen, who reigned as king at that place; to them was given the name and lands of the family. Their child was named Vaediya Bandāra, who in turn named the son born to him Sūriya Bandāra.

<sup>a</sup> Compare the Devundēra Dewalē Sannaṣ Circ 1516 A. D. granting Hittetiya in Dolodāsi Kōrale to certain *Vedavayonaru* on condition of paying 10 fanams a year to the temple of the god Vishnu: (Bell, Kegallē, p. 96).

<sup>b</sup> A similar custom prevailed among the Pharaohs and various other royal families.

<sup>c</sup> Members of this Brahmin's family who still use the name of Rāma Chandra are now settled in the Morwak Kōrale; their claim to this ancient lineage dating from 790 A. D. does not seem open to dispute.

But as *Veediya Bandara* was related to the king who reigned at *Sitāvaka* as brother-in-law,\* he plotted to seize the throne by force. He accordingly withdrew to the hill country and began to collect the armed men of the five districts and of *Ūva*, *Mátala*, *Wellassa* and *Bintenne*, and attempted to revolt. He was however defeated and escaped to *Welassa*, where he lay concealed in the village of *Punara*, and collected a fresh force from among the inhabitants of these districts. But he was defeated again at *Balang*, and as he saw that the forces of the various districts were on the side of *Rāja Sinha*, he escaped to *Trincomalee* whence he took ship to the *Soli* country.

As for his son *Sūriya Bandara*, as *Rāja Sinha* who reigned at *Sitavaça* had no son to succeed him, he adopted the former, who was related to him as his nephew, declaring that though the father was a traitor yet he himself had no one to take his place at his death. He accordingly had him instructed in the use of arms and of all those military exercises in which he was well skilled. One day as the king was out hunting, a leopard suddenly sprang upon him; but *Sūriya Bandara* who was near seized the animal and tore him in sunder. The king was so delighted at his prowess, that he granted to him by *sanna* the five villages of *Maniyangama* from the *Dissavonj* of the Three *Korales*, and *Wewa Delgoda*, *Delwala*, *Panāpitiya*, and *Elapata* from the *Sabaragamuwa Dissavonj*. Two children were also born to him, a *Bandara* and an *Adaçyn*.

A short time after the death of *Sūriya Bandara*, when the *Portugals* seized the country after the death of king *Rāja Sinha* of *Sitavaça*, they also captured the son of *Sūriya Bandara*; but his sister was secretly sent away to the hill country. As time went on the Prince whom the *Portugals* had captured begot two sons and a daughter named *Vidagama Kumārihāmi*, the *Adaçyn*. After his death the elder of the two princes was given the title of *Tennakōn Mudiyanse* by the *Portugese*, and was made *Adiçāray* of the *Mátota Dissavonj*, where he married a lady of the line

\* According to the *Rajavaliya*, *Veediya Bandara* was married to the daughter of *Máyadunne*, sister of *Rāja Sinha*, afterwards King *Rāja Sinha* I. At the time of his revolt, which was crushed by the latter, *Máyadunne* was still king. *Veediya Bandara* was finally killed near *Jaffna*, while flying to the North; he was, says the *Rajavaliya*, the son of a *Soli* prince by *Samudra Dēvi*, daughter of King *Taniyawalla*.



of King Dápula Sen. And when Rája Sinha,\* Lord of the Earth, had succeeded to the throne and was preparing to crush the Portugese and reduce the three divisions of Lanكا under one canopy of dominion, he made inquiries regarding the family of the prince who had been captured by the Portugals, and sent to his son Tennékoon Mudiyanse a private letter.

He was pleased with the contents thereof, and after placing his brother who lived at Tudugala in charge of the villages which they had held from of old in the low country, he started with his sister Vidágama kumárihámí, accompanied by Paiyágala Ralé, Petiyágoda Ralé, Mákandale Ralé, Kitulgóda Ralé, Pedige Ralé, Dadagomu Ralé, and Koratota Appuhámí, eighteen Mudaliyars in all, and presented himself before the king, by whom he was graciously received. The Mudaliyars who accompanied him were presented with suitable lands and titles, whilst Tennékoon Mudiyanse himself was appointed Diásave of the Seven and Four Kóralés, Uva and Mátalé, with the title of Wádige Adikárañ, which was given to him with twelve whips and the office of Udagampahé Adigar. He was further given seven amunams from Ambanwela in Udá Nēwara, six amunams from Aludeniya, three amunams from Bulumulla, three amunams from Walagama Wela in Yati Nēwera, seven amunams from Kahawatté in Hárasiya Pattuwa, twelve amunams from Wendawela in the Seven Kóralés, also Galaniya Aswenna in Uva, the village of Meddegama in Sabaragamuwa, Hēnepola Elugallé in the Four Kóralés, as well as Bemini Watté—all these with the high and low lands attached thereto were given by sanna to be possessed as the páraveni property of the Maha Diásave and his descendants for ever. And moreover according to the royal commands he had a house built at Bemini watté where he resided, and he also married a lady of the Elapáta family, while he gave his own sister in marriage to Édanduwawé. He also helped the king Rájah Sinha in his war against the Portugals, driving them from district to district till at last they were left with their coast towns alone. Moreover, on orders received from the king Rájah Sinha to capture

See Linné's Synonymes p. 109. 151  
 a/  
 a/a/  
 wawa  
 mpa/  
 u/a/  
 u/  
 u/a/  
 a/  
 a/  
 a/a/  
 a/  
 a/

\* This is Rája Sinha II. who ascended the throne A. D. 1627.  
 † On the 2 May, 1639 the fortress of Trincomalee surrendered to the Dutch allies of the Sinhalese king. This latter was represented by two Mudaliyars and a force of 3000 troops, who according to the Dutch historian Caen, took no part in the actual fighting (v. R. A. S. Journal Vol. x. p. 125).

Trincomalee, he travelled night and day and after with his own hand slaying the bold commander Jantu who was in charge of the fort, he captured the position and reduced the surrounding country. And as the officer who commanded the Hollanders, named the Ameral,<sup>11</sup> died, the Maha Dissave remained in command of the nine coast towns with the nine Koralas of the low country, till the arrival of a fresh commander from Holland, stationing himself at Colombo.<sup>12</sup>

During his absence some of the Mudaliyars began to whisper about that the king and his general were both of the Soli race, and both born in one *nekate*; further he had such a powerful force under his command that he was not to be trusted. His Kumarihāmi however, who was residing at Beminiwattē, got wind of the murmur; she accordingly prepared a box of *aggala*, in which she hid a letter, and despatched the whole under seal to Colombo, and herself went to live with her kinsfolk at Elapata.

When Tennekoon Senadipati received the news, he took the matter greatly to heart; and when after a delay of three years a general arrived from Holland, he handed over to him the nine coast forts, sent to the capital the records, arms, and insignia of his four Dissavonjes with a message that as he had lost the confidence of his master the king he would no longer remain in Lanka, and set sail for the Soli country, where Vananga Mundi Bandara, the son of Vesdiya Bandara, who had previously escaped to the same country was living.

When the king was informed of Tennekoon's flight, he was greatly grieved and severely blamed Pajyagala Dissave and the other courtiers who had cast doubts on his loyalty; he also sent a message to the Dissave's brother who resided at Tudugala to appear in Court. The latter accordingly gave over to his son the Appuhāmi

<sup>11</sup> Ameral Admiral, probably Heer Jacobsz Coster, who was killed in 1640.

<sup>12</sup> Adikarango wattē in Cotta is mentioned in the inventory of the estate of the Dissave's son, dated 1708.

<sup>13</sup> On the 16 July 1677 Tennekoon laid siege to Malvaan with 30,000 men, and on the 29th he deserted to the Dutch with three hundred followers. All available information regarding this great nobleman and of his final settlement at Mataara has been collected in Part I. of these notes.

and to his daughter the lands he held in the low country, and presented himself before the King, who conferred on him the rank of *Gajendakē*, and made him *Dissāvē* over the Three *Kōrales* and *Maha Dissāvē* of the Four *Kōrales*, and also granted to him all the lands formerly held by *Tennekōn Maha Dissāvē* which had been forfeited to the Crown, and he took up his residence at *Beminiwattē*. And moreover as he had a son and a daughter of his own *jāt* living at *Tuḷugala*, he did not contract another marriage from a family of his own class, but lived with a Portuguese lady.

Now it came to pass that a certain *Ówattē Pēhāmi*, who was overwhelmed with debt and poverty, took refuge at the *Walaḡwa* declaring that he did so as his property was not sufficient to meet the claims against him; he accordingly begged them to pay his debts and take over his *Panguwa* on behalf of the *Walaḡwa*; he was questioned as to the amount of his debts and all the creditors were summoned and their claims settled. Then *Pēhāmi's* *panguwa*—*Welikumāburē* of five *pēla*, *Kumbuk Deḡiya* of one *pēla*, and all, forming one and a half *amunams* of sowing extent, with the high and low lands, gardens, etc., appertaining thereto, were transferred by *śā* to the *Walaḡwa*. *Pēhāmi* himself was supported by the *Walaḡwa* and was made *Vidhānē* of *Ampe*, till he died from a fall from a tree. The one and a half *amunams* sowing extent of the field *Umamuwa Assedduma* in *Ówattē*, the two villages of *Hēnēpōla* and *Elugallē*, the eight *lāhas* of *Madurukandē* that had been asweldumised by the *śurēyā*, the garden called *Maha Wattē* which had been planted and a house built on it, all these were given to the Portuguese lady who was living with the *Dissāvē*. But after the *Dissāvē's* death when the property of the *Walaḡwa* reverted to the Crown, the *Kangāy* of the *Walaḡwa* named *Ambanwela Kāngara Pīḡḡityā Appu* of *Uḡā Nēwēra*, forged a copy of the *sannas* that had been granted to the *Sēnādipati* for the seven *amunams* of *Ambanwela* and gave it to the person named *Ambanwela Ralē*; he also forged the *śā* transferring *Pēhāmi* of *Ówattē's* *panguwa* and gave it to *Maha Sīralu Ralē* of *Pamunuwē*. He further stole a neck-chain with a bird pendant and as many precious things as he could carry away, and made his escape.

News of this occurrence as well as of the *Dissāvē's* death was sent by the Portuguese lady by means of a letter addressed to *Tuḷugala*, when the *Appuhāmi* who

was there, the *Diṣṣavā's* son, had inquiries made and the thief seized at *Mātote* with the property. Leaving his elder sister in charge at *Tudugala*, the *Appuhāmi* hastened with his captive to the *Mahāvāsala*, and begged that the property might be taken back to the crown, as he himself proposed to return to the land where he had been born and bred. But the king commanded him not to do so, restored to him all the escheated lands, and placed him in charge of the *Sabaragamuna* the field against the *Hollanders*. There however he was seized at *Pelwadiya* with a mortal disease, and was removed to his *walaṅwē* at *Beminiwattē* only to die. All his property in due course reverted to the Crown. Shortly after by the death of king *Rājaḥ Sinha* the *Soli* race also came to an end. Moreover there were no male descendants left at *Tudugala* but only *Tudugala Kumarihāmi*,<sup>16</sup> the *Diṣṣavā's* daughter.

Now the sister of the *Maha Senādīpati*, viz. *Vidāgama Kumarihāmi*, who had been married to *Édaṅduwāwa*, had borne one son and a daughter who had been married to *Lewke*. When king *Wimala Dharma Sūrjya* had succeeded *Rāja Sinha* on the throne, the son presented himself at Court when the property of his uncle the *Senādīpati* was restored to him, and he was also invested with the name of *Tennekōon Mudiyanse* that had been originally conferred on his uncle: he was at the same time appointed *Diṣṣavē* of the *Three Korales*, as well as *Maha Diṣṣavē* of the *Four Korales*.

After the death of the king *Wimala Dharma*,<sup>17</sup> a king named *Narēndra Sinha* succeeded to the throne and reigned in evil manner at his capital of *Kuṇḍasāla Nēwēra*. With the object of destroying and degrading the ancient names and families that had existed in *Lanka* from of old, he took men who were outside the eighteen families of the *Baṅḍāra Pēruwa* of *Uḍḍa Nēwēra*, and after investing them with the title of *Mudiyanse*,<sup>18</sup> had this *diṣṣavē* and two others put to

<sup>16</sup> *Rājaḥ Sinha* died, A. D. 1687.

<sup>17</sup> *Tudugala Lama Etāmi* is mentioned in the *Galle Thombo* of the early part of the xviii century. The *Tudugala Tennēkōon Mudiyanse* family is, I understand, still in existence in the *Kaḷutara District*.

<sup>18</sup> This was in the year 1707.

<sup>19</sup> The *MS.* is obscure here.

death on the charge of conspiracy. All the wealth and lands they had possessed for generations were also confiscated and distributed among others. However the two Appuhamis, who had been borne by the sister of this Dissavé who had been married to Lewké<sup>18</sup> were summoned by the king and employed about the Court; the elder was made Dissavé of Tamankaduwa, which office he held till his death; the younger was made Gajēnāikē Nilēme and chief of the Maha Badde, as well as Dissavé of Batticaloa, with the title of Senērat Mudiyansē, and received the villages of Lewké, Arambegama, Madāne, Hēnēpola in the Seven Kōrales, and Gampāhe Kobivile in Uva, as his Pravēni property.

After this King's decease, when the king<sup>19</sup> who reigned at Sauguranketa came to the throne, Senērat Mudali was made Dissavé of the Three Kōrales as well as Maha Dissavé of the Four Kōrales, and served in his office faithfully till the king's death, when Kirti Sri Rāja Sinha obtained the Crown.<sup>20</sup> And when Senērat Mudali caused to be made a throne and foot-stool of solid gold<sup>21</sup> which he presented to the king for his use, he received in reward a state elephant with the villages of Helēmaḍa and Wēregōḍa, to which his family had a claim from of old, and which were to be possessed by him as long as the Royal power, the Sun and the Moon should endure; and the Sannas<sup>22</sup> further declared that no member of his family was ever to suffer by the edge of the sword for any crime of whatever kind: and thus he continued in favour till his death. His son, however, who was an invalid received no high office from the king but held the Dissavē<sup>23</sup> of the Three Kōrales with other moderate honours and remained in the enjoyment of his pravēni lands; but this latter's (son) the Appuhāmi received from the same king in succession the offices of Dissavé of Bulatgama, Aptapattu Lēkama, Dissavé of the Four and Seven Kōrales, Kūruvé Dissavé and several others, with the

<sup>18</sup> A translation of the Lewké sannas, which traces the family from the Brahmins of Devundēra, will be found in the R. A. S. Journals.

<sup>19</sup> This is king Śrī Vijaya, Sinha who succeeded to the throne A. D. 1739.

<sup>20</sup> A. D. 1747.

<sup>21</sup> Apparently a patron of the arts: for particulars of a cannon cast by him in 1745, and now preserved at the Amsterdam Museum, see R. A. S., xiii. 133. His portrait may be seen at Dañbulla Kanda Vihāre in Kinigōḍa Kōralē.

x Lewké

name of Herat \*\* Mudiyanse and was treated by the king with paternal affection till his own death. \*\* He succeeded by his younger brother Rájádhi Rája Sinha, who conferred on Senérat Mudali in turn the offices of Maha Lékama, Master of the Chariots, Chief of the Maha Badde, Dissavé of Tamankaduwa, Gajñasak Nilame, Dissavé of Bulatgama, Dissavé of the Three Kórales, Chief of the Kottal Badde, Kúruvé and Madigéy departments, and finally Dissavé of Sabaragamuwa and Maha Dissavé of the Four Kórales, in all which offices he served with distinguished fidelity.

This king was succeeded on the throne \*\* by a Tamil named Sri Wickrama Rája Sinha. His wicked reign was characterised by the destruction of the ancient religion and families of the country, and the plundering of their possessions. This Dissavé was at the time in charge of Uva, and the Three and Four Kórales; [hiatus] when the English seized Mátalé, the Seven Kórales and Maha Newera, he was ordered to carry on the war against them, and was placed in charge of Bulatgama, the Three, Four and Seven Kórales and was presented with an elephant. He accordingly descended to the low country and established himself at Botalé and carried on war round the fort of Kota Deniyáwe. His enemies however, began to murmur and say: "What is this treachery? Three days before the English arrived at the capital he frightened the king and compelled him to seek refuge in the forest, leaving the city to be taken by them; and now while they are in occupation of the great Dissavé of the Seven Kórales and Mátalé, as well as of the capital, what is this generalship he is displaying within three gajwakk of their frontier? The usual road from Colombo to the Capital runs through the Seven Kórales; but the English have made their way by new routes, and why are the Four Kórales alone untouched up till now?" So they hinted that this was the result of a conspiracy he had entered into with the English when he had first had an interview with their Ambassador the General at Gannoruwa. \*\*

\*\* Senérat †

\*\* A. D. 1778.

\*\* A. D. 1798.

\*\* This refers to General Macdowal's embassy in 1800.

And this unjust king, without any inquiry as to the truth or falsehood of this talk, sent him a treacherous message to come up with the levies of the Seven and Four Kóralés and all he had collected from the low country to the Kadawata of Tumpané at Galagedra, on the pretext that he had been further appointed over Tumpané Rata. Having got him into his power he deprived him of the Diśavē of the Seven Kóralés and ordered him to wait for further instructions at Attapitiya. Later the king set forth to attack Colombo and finding fault with the Diśavē for failing to capture Gurubavila, he had him arrested and executed \*\* at the Lord of the Wakoya, within sight of the English army; after which he returned home. He also seized the ear-ornaments that had belonged to the Brahman Ráma Chandra, which had been handed down for generations, with the rest of the wealth, sannasā and Tudāpat which had been received from various kings. And when the Attapattu Rálahámi who was residing at Elapáta died of disease, he seized on the property that was there too; and last of all the little that had been gathered together from among kingsfolk and friends was also confiscated when the deceased Diśavē's brother, Piliṁē Talawē Maha Śēnádipati, was put to death. As the Tudugala—Viśágama family was the origin of these several families, the various sannasā that had been received in various generations from the Kings who reigned at various times, as the one given to Śūrya Bandára for Meddegama in Sabaragamuwa and other villages, the great Sannasā given to Tennēkōn Maha Śēnádipati for Hénépola and Elugalla in the Seven Kóralés, for Galaniya, Māsvenṇē, &c. in Uva, with the sannasā and Tudāpat originally granted for the villages in the low country, all these had been kept for safe custody at Tudugala. But in recent times these were destroyed in a fire that burnt down several houses there; while the copper sannasā granted to the Śōli king Tennēkōn Nithadu Mudinne Perumál who first landed in Lanka for the village Pádágala in Pasdun Kóralé was discovered in two pieces damaged by the fire; there were also saved the two Tudāpat that had been handed down from the time of the building of the city of Kóliyapura till they reached the hands of

\*\* A. D. 1803.

\*\* මලලුමස් වන. = brother

\*\* A. D. 1812

Tennekkōn Senādipati. These came into the possession of the grand-son of Tennakōn Senādipati. As they were in a condition of great decay he had copies of them made by Uḍagoda Mohottala of Tumpane who was staying at the house of Ranavaṭa Vedaralē in the Street called Devatā Vidiya in the city of Senkadagala, and gave the original and the copy and the sannas granted to the Soli king to me, his son. I, with the thought that there was none to continue my name after me, and that if they came into the hands of a man inferior in birth to my own family, it would be a stain on the reputation of my ancestors, destroyed the Tudapōta, but preserved the sannas, as it held the royal S; I then assumed the robe under the name of Tudugala Dhamma Jōti Unnansē. And since Lewke Maha Diṣṣādipati who was killed at the Wakoya was the representative of both the families of the Prince Navaratnē Bandāra who accompanied the image of Vishnu from Devundōra to Daṁbadeniya, and of his brother Suriya Bandāra who married the younger sister of Visidagama Buddhagōsha Maha Istavirayo, and as he was also related to me as nephew, I delivered the sannas to him to be preserved in his family as long as it should endure. And when the Lewke property was confiscated by the king this sannas too was removed to the Wasala.

Lewke Diṣṣavē left three daughters; of these the eldest was given in marriage to the family of the Diṣṣavē of Three Kōrales, the younger brother of Molligodde Maha Senādipati, Diṣṣavē of Sabaragamava, Three, Four and Seven Kōrales, and Maha Adikarama, who was related to the deceased Diṣṣavē as nephew, to preserve the name and race. The other two daughters were given in marriage to the two Bandāras borne to king Kirti Śri by his junior wives. As the sannas and Tudapōta by which these could have ascertained their ancestry are no longer available, and besides collaterals they have no learned and will informed member of their own family to enlighten them, I, even I, the son of the grandson of Tennekōn Maha Senādipati, have committed this account to writing, so that those who are born of these three may know the history of their family.

And if any one should doubt that this is but a lying tale, I quote the verse sung by those who mourned the death of Suriya Bandāra, the nephew of king Rājasinha of Sitavaṭa, the grandson of Suriya Bandāra of Visidagama, the great grandfather of Tennekōn Maha Senādipati:—



“ Alas for our Prince, the beloved of our land,  
Whose wisdom and valour sage and soldier extol, &c.

Such was the song in which they gave vent to their grief. Another celebrates the triumph of the *Séná dipati* before the fort of Trincomalee; it runs:—

When our great lord marched forth,  
Where Jantu held the town, &c.

There is still current a story that when the *Séná dipati* was residing in Colombo in charge of the Nine *Kóralés* of the low country, he once proceeded to the interior of the *Siyané Kóralé* on the elephant hunt; while thus engaged one day a leopard sprang upon him, but he struck the animal dead with his fist. As the song says:—

He tracked the monstrous beast, he traversed  
regions wide,  
The chieftain's mighty arm laid low the leopard's  
roaring pride;  
Where can the peer be found to stand our gallant  
lord beside?

Moreover the pieces of the copper saunas<sup>by</sup> which the village *Pādāgala* had been granted to the *Maha Rāja Tennēkoon Nitlthadu Mudinne Perumāl*, who wore the crown of the *Soli* land, had been removed to the *Wāsala*: the truth of my narrative can be ascertained by referring to those fragments, wherever they are to be found now. And if the descendants of the three for whom I have written this account fail, assist not to cast a stain on the memory of our ancestors by permitting it to fall into the hands of one beneath us in birth.  
Destroy it.

THE END.

“ This page is missing in the Museum ola.

## Pedigree as traced from the Narrative.

## KING OF THE SOLI RATA

