



***Suḷu Vaṃsaya* (*Suḷu Rājavaṃsaya* / *Suḷu Rājāvaliya*): A Complete Chronicle of Sri Lankan Monarchs – A Comparative Study with Traditional Historical Texts**

Ven. Welivita Saraṇankara

welivitasaranankara1@gmail.com

Department of Pali and Buddhist Studies, University of Peradeniya

Abstract

Suḷu Vaṃsaya—also known as *Suḷu Rājavaṃsaya* or *Suḷu Rājāvaliya* (abbreviated as *SUV*)—is a Sinhalese historical treatise that presents the genealogy of Sri Lankan monarchs, tracing the royal lineage from King Vijaya, the first recorded ruler, to *Śrī Vikrama Rājasiṃha*, the last ruler of the country. The composition of royal genealogies is an ancient tradition of historiography in Sri Lanka, with earlier works such as *Mahāvamsa* (*MV*) and *Rājāvaliya* (*RV*). Among these, the *SUV* is particularly significant due to its complete and uninterrupted account of Sri Lankan monarchs. Unlike earlier chronicles that were left incomplete due to their composition during the existence of the monarchy, the *SUV* was composed shortly after its abolition, thus offering the full royal lineage. This research confirms that *Suḷu Rājavaṃsaya*, *Suḷu Rājāvaliya*, and *Suḷu Vaṃsaya* are variant titles of the same text. It also establishes that the author of the *SUV* was Venerable Vælivita Saraṇankara II, also known as Vælivita Saraṇankara Kudā Unnānse, based on the analysis of a palm leaf manuscript preserved at the *Sangharājārāmaya*, *Malvatu Mahā Vihāraya* in Kandy, the place where the author resided. This study also conducts a comprehensive analysis of the genealogical content of *SUV*, comparing *Mahāvamsa*, *Dīpavamsa*, and *Rājāvaliya*, providing knowledge into the historiographical development and continuity of royal chronicles of Sri Lanka.

Keywords: authorship, Genealogy, monarchs, Suḷu Rājāvaliya, Sri Lanka, traditional texts



1. Introduction

Suḷu Vaṃsaya, alias *Suḷu Rājavaṃsaya*, alias *Suḷu Rājāvaliya*, is a Sinhalese treatise which contains the genealogy of Sri Lankan monarchs, from *Vijaya* to *Śrī Vikrama Rājasimha*, the first to the last. There are several debates on the authorship attribution of this work. Some scholars like P. B. Sannasagala (2013, p. 609) attributed the authorship of this work to Venerable *Vālvivita Saranaṅkara II*, alias *Vālvivita Saranaṅkara Kudā Unnānse*, a pupil of Venerable *Vālvivita Saranaṅkara Saṅgharāja*, as well as the grandson of him. However, scholars such as D. P. R. Samaranāyaka attributed the authorship of this work to Venerable *Vālvivita Saranaṅkara Saṅgharāja* and one of his pupils, while C. D. S. K. Jayavardhana attributed the authorship to a certain pupil of Venerable *Vālvivita Saranaṅkara Saṅgharāja*. As such, the authorship of this work still remains doubtful.

Moreover, the name of this work also differs and has various names. Samaranāyaka and Jayavardhana used the term *Suḷu Rājāvaliya* to introduce this work, while Sannasagala used the term *Suḷu Rājavaṃsaya*. As such, there are still debates among the authorship attribution and the title of this work among scholars. These issues have still not been solved. The primary purpose of this research to determine the exact author of this work and conclude the exact title of this work while study the content of this work with similar sources.

The *Mahāvamsa* and *Dīpavamsa* are the renowned ancient chronicles narrates the genealogy of Sri Lankan monarchs. However, the *Mahāvamsa* has many parts, as *Khāndas* composed by different authors in different periods. The first part of the *Mahāvamsa* narrates the genealogy of the Sri Lankan monarchy from *Vijaya* to *Mahāsenā*, alias *Mahasenā*. The rest parts, known as *Cūlavamsa*, continue the narration to *Śrī Vikrama Rājasimha*. The *Dīpavamsa*, the oldest chronicle of Sri Lanka, also narrates from *Vijaya* to *Mahāsenā*. *Rājāvaliya*, another Sinhalese treatise on the same context, narrates the genealogy of Sri Lankan monarchs from *Vijaya* to *Vimaladharmasuriya II*. However, some versions of *Rājāvaliya* continue the narration to king *Kīrti Śrī Rājasimha*. Therefore, all of these works do not completely narrate the genealogy of the



Sri Lankan monarchs. Therefore, as a complete version of the same context, *Sulu Vamsaya* alias *Sulu Rājavamsaya*, is very important.

Instead of clarifying the authorship and the title of this work, this study also focuses on evaluating how this work narrates the genealogy of Sri Lankan monarchs as a complete version.

2. Objectives

The main objectives of this study are to establish the authorship of the *Sulu Vamsaya* (SUV) and to compare its genealogical accounts of Sri Lankan monarchs with those found in other historical sources, such as the *Mahāvamsa* (MV), *Dīpavamsa* (PV), and *Rājāvaliya* (RV). This research aims to identify the true author of the SUV and present biographical details about him. Furthermore, it seeks to analyze the similarities and differences between the genealogies recorded in the SUV and those in the aforementioned traditional chronicles.

3. Methodology

This study is qualitative in nature rather than quantitative. It was conducted primarily through the examination of a palm-leaf manuscript of the SUV alongside two printed editions of the same text. In addition, the research incorporated printed editions of the MV, PV, and RV, as well as several other historical sources. Through a comparative analysis, the study identifies the similarities, differences, and unique features of the SUV with these traditional historical chronicles.

This research confirms the existence of only one palm leaf manuscript of the SUV, which is preserved at *Sangharājārāmaya, Malvatu Mahā Vihāraya, Kandy*. This manuscript is considered the original due to its direct association with Venerable Vælivita Saranaṅkara II, who resided at the temple and preserved many valuable texts. It is also the only known copy listed in the *Bibliography of Palm Leaf Manuscripts of Sri Lanka* (2007).

Two printed editions of SUV exist: one by D. P. R. Samaranāyaka (1959), who believed the text was composed by a pupil of Vælivita Saranaṅkara Saṅgharāja and later expanded by another monk, and another by C. D. S. K. Jayavardhana,



who questioned the authorship but confirmed the composition during King Śrī Vikrama Rājasimha's reign. Both acknowledged the text's utility as a simplified genealogy of Sri Lankan monarchs and noted its references to other works like the *Nikāya Saṃgrahaya*.

Scholar P. B. Sannasgala referred to SUV as unpublished and suggested that while Vælivita Saranaṅkara II may have composed it in 1818, it might have been written by another monk as per his directions. He emphasized the historical value of the SUV, especially for its unique accounts of King Śrī Vikrama Rājasimha's reign, positioning it as a key source for late-monarchical Sri Lankan history.

4. Results

This study established that the titles *Sulu Vamsaya*, *Sulu Rājavamsaya*, and *Sulu Rājavalīya* refer to a single historical text containing the genealogy of Sri Lankan monarchs from King Vijaya, the first recorded ruler, to Śrī Vikrama Rājasimha, the last king of the country. It was concluded that this is the only known Sinhalese chronicle authored by a single individual that presents a complete and uninterrupted genealogy of Sri Lankan monarchs.

The authorship of this work has been a subject of scholarly debate. While scholars such as P. B. Sannasgala (2013, p. 609) attributed the authorship to Venerable Vælivita Saranaṅkara II, also known as Vælivita Saranaṅkara Kudā Unnānse—a disciple and grandson of Venerable Vælivita Saranaṅkara Saṅgharāja—others have held differing views. For instance, D. P. R. Samaranāyaka suggested that the work was authored by Venerable Vælivita Saranaṅkara Saṅgharāja himself or jointly with one of his disciples, while C. D. S. K. Jayavardhana attributed it to an unnamed disciple of the Saṅgharāja. Thus, the authorship had remained uncertain.

However, this study confirms the view of P. B. Sannasgala, establishing that the true author of the SUV is indeed Venerable Vælivita Saranaṅkara II, alias Vælivita Saranaṅkara Kudā Unnānse.

Additionally, the research identified that the author relied on earlier chronicles, such as the MV and PV, during the composition of the text. It was found that the names of many monarchs included in the SUV more closely resemble



those found in the *Dīpavaṃsa* than the *Mahāvamsa*, suggesting a stronger influence from the former.

Overall, the *SUV* was identified as the earliest complete Sinhalese genealogy of Sri Lankan monarchs composed by a single author, dating to the 19th century CE.

5. Discussion

5.1 Authorship Attribution

Before determining the authorship of *SUV*, it is essential to clarify its exact title. As mentioned in the introduction, this work has been introduced under several titles, including *Suḷuvaṃsaya*, *Suḷurājavaṃsaya*, and *Suḷu Rājāvaliya*. Both Jayavardhana and Samaranāyaka, who edited this work, identified it as *Suḷu Rājāvaliya*, while Sannasgala referred to it as *Suḷuvaṃsaya*. However, in the manuscript preserved at *Saṅgharājārāmaya*, the title appears as *Suḷuvaṃsē*.

Notably, neither *Suḷu Rājāvaliya* nor *Suḷurājavaṃsaya* is mentioned anywhere within the manuscript, either in its content or in the end. The term *Suḷu Rājāvaliya* is found in brackets at the end of the text in both of the above-mentioned editions, suggesting uncertainty regarding the accuracy of that term. Therefore, introducing this text with the term *Suḷuvaṃsaya* is more appropriate as it is the only title used by the author himself to introduce his work.

To clarify the true authorship of *SUV*, first, the description at the end of the text should be investigated. In the manuscript at the *Saṅgharājārāmaya*, the following phrase can be seen at the end (Sangharājārāmaya, 1818).

“Pōyamaḷu vihāra padaviya karavana vaelivita saraṇaṅkarābhidāna mahānāyaka unvahansē visin liyavana lada mahāvamsen ven karavā liyāpu suḷuvaṃsē potayī”.

“The book of *Suḷuvaṃsē*, which Vaelivita Saranaṅkara Mahānāyaka Unvahansē, the chief prelate of Pōyamaḷu Vihāra, had written by someone”.



According to this excerpt, it is clear that this work was done by the intervention of Venerable *Vælivita Saranaṅkara II*. As mentioned there, he had someone to write it down or instructed someone to compose it. However, through this excerpt, it is clear that he has engaged in composing this work.

In both editions of *Samaranāyaka* and *Jayavardhana*, the following excerpt can be seen at the end.

“*Śrī śakarāja varṣayen ekvādahas satsiya satalis tunata pæmiṇi mema varṣayehi poson masa ava satavaka nam tithiya lat budha dina medavasa....., Karuṇānīrapūrita mahaārṇavākāra Vælivita Saranaṅkarābhidāna Saṅgarāja ṭhānāntara prāpta yatīsvarayānan vahansē visin liyavana lada (suḷurājāvaliyai)*” (Jayavardhana, 1914, p. 34).

“*Śrī śakarāja varṣsyen ekvādahas satsiya satalis tunata pæmiṇi mema varṣayehi poson masa ava satavaka nam tithiya lat budha dina medavasa....., Karuṇānīrapūjita mahaārṇavākāra Vælivita Saranaṅkarābhidāna Saṅgarāja ṭhānāntara prāpta yatīsvarayānan vahansē visin liyavana lada (suḷurājāvaliyai)*” (Samaranāyaka, 1959, p. 54).

"The *Suḷurājāvaliya*, which *Vælivita Saranaṅkara*, who holds the position of *Saṅgharāja* and is embodied with an ocean filled with compassion, had written by someone".

As stated in the above two excerpts, Venerable *Vælivita Saranaṅkara Saṅgharāja* had someone write it down or instructed someone to compose it. However, in the above excerpts, the year of composition of this work is mentioned as 1743 *Śaka Era*, which corresponds to 1821 CE. According to the SSCV (Vimalavaṃsa & Seneviratna, 1997, p. 52), Venerable *Vælivita Saranaṅkara Saṅgharāja* passed away in 1700 *Śaka Era*, corresponding to 1778 CE. Therefore, by the time this text was composed, the *Saṅgharāja* had already passed away, meaning the text was written nearly 43 years later of his death. Thus, the opinion suggesting that this work was done according to the instruction of the *Saṅgharāja* can be considered incorrect.



This inaccurate phrase regarding the authorship mentioned in the above excerpts suggests that the manuscripts that were associated with producing those editions might be reproductions of the original work.

As the authorship attribution to the Saṅgharāja is now concluded to be incorrect based on literary evidence, the alternative attribution of this work should be examined. This attribution is mentioned at the end of the manuscript at Saṅgharājārāmaya, which involves Venerable Vælivita Saranaṅkara II.

Venerable Vælivita Saranaṅkara II, also known as Venerable Vælivita Saranaṅkara Kudā Unnānsē, was the grandson of the Saṅgharāja by birth and the principal disciple in the pupillary succession related to his family. He was the sixth chief prelate (mahānāyaka) of the Malvatta Chapter of the Siamese Sect and the chief incumbent of Adam's Peak and several other Buddhist temples associated with the Saṅgharāja. (Lawrie, 1896, 942) (Saranankara, 2024, 98-102)

The SSCV provides a brief introduction about him, stating that he came under the Saṅgharāja's care in his early childhood and received monastic and oriental education. He also participated in the daily rituals (tevāva) conducted for the sacred Tooth Relic of the Buddha at the Temple of the Tooth, Kandy. Later, he transferred to Gadalādeniya Rajamahā Vihāra, which had been assigned to him by the Saṅgharāja, and brought with him all the books and relic caskets given by the Saṅgharāja himself. He lived alongside the other monks at Pōyamaḷu Vihāra peacefully. (Saranankara, 2024, 98-102)

In 1802 CE, during the reign of King Śrī Vikrama Rājasimha, Venerable Vælivita Saranaṅkara II safeguarded the Tooth Relic of the Buddha during a British invasion of Kandy. After safely removing the relic from the Temple of the Tooth, it was later returned to the temple once the invasion had been curtailed. In recognition of this service, the king granted a large portion of land in the village of Vælivita to his family through a deed (sannas), which is still preserved by his lay descendants. (Lawrie, 1896, 942)

A study of his biography, referencing both literary and archaeological sources, reveals that he had a strong connection with King Śrī Vikrama Rājasimha. A beautiful shrine with multiple Buddha statues was constructed at *Algama*



Rajamahā Vihāra in Potuhera, Kurunegala, another temple he had received from the Saṅgharāja. The king also granted more than 100 acres of land for the well-being of the temple through a deed (tudapat). This deed, which is preserved at Saṅgharājārāmaya, clearly details the history of the temple's construction as well as the movable and immovable items, including the lands, that were offered by the king himself. (Saranankara, 2024, 98-102)

Venerable Vælivita Saranaṅkara II can be identified as a skillful Dhamma preacher. After listening to a Dhamma sermon conducted by him, Dehigama Disāva, a chieftain at the time, dedicated a piece of paddy land as an offering through a deed at Meyyāgoda Vihāra in Yatinuvara. Venerable Vælivita Saranaṅkara II was the Anunāyaka of Pōyamaḷu Vihāra (currently the position of Deputy Prelate of the *Malvatta* Chapter, Siamese Sect) when the British took over the country. In the Diary of Sir John Doyly, it is mentioned that the British government, headed by Sir Robert Boundrig, has appointed him as the chief incumbent of Adam's Peak, and in the year 1818 he was also appointed as the Mahānāyaka of Pōyamaḷu Vihāra (now the position of Chief Prelate of the Malvatta Chapter, Siamese Sect). (D'Oyly, 1995, 81)

After becoming the incumbent of *Gadalādeṇiya Rajamahā Vihāra*, he has conducted various projects to preserve the temple, which had been in decline for a long time. He constructed the monks' dwelling (*āvāsa*), which is still in use today, built a granite seat for offering flowers to the Buddha statue at the main shrine, renovated the roof of the main shrine, planted various trees such as coconut, areca nut, jak in the temple garden, and constructed toilets and a hall for partaking alms (*dāna sālā*).

Venerable Vælivita Saranaṅkara II passed away in 1822 after serving as the Mahānāyaka of Pōyamaḷu Vihāra for nearly four years. According to the excerpts from the editions of Samaranāyaka and Jayavardhana, SUV was composed in 1821 CE. If this date of composition is accurate, it supports the view that Venerable Vælivita Saranaṅkara II authored the work just one year before his passing. Furthermore, it suggests that he may have commissioned someone to write, as he was unwell at the time. This explanation is reasonable, given that the manuscript at Saṅgharājārāmaya explicitly states that Venerable Vælivita Saranaṅkara II had someone write it down for him.



5.2 Genealogy of Sri Lankan monarchs in the *SUV* compared to *MV*, *PV*, and *RV*

When comparing the genealogy of Sri Lankan monarchs presented in the *SUV* with that in the *Mahāvamsa* (*MV*), *Pūjāvaliya* (*PV*), and *Rājāvaliya* (*RV*), it becomes evident that the author of the *SUV* drew more heavily from the *PV* than from the *MV*. The majority of royal names listed in the *SUV* closely resemble those found in the *PV*, rather than in the *MV* or *RV*. Since the *MV* is composed in Pāli, all names within it follow the Pāli linguistic tradition. In contrast, although *SUV*, *PV*, and *RV* are Sinhalese works, their rendering of royal names differs from one another. However, the names in the *SUV* tend to align more closely with those in the *PV* than with the other two texts. Moreover, the list of monarchs in the *SUV* is also more closely aligned with that of the *PV* than with the *MV* and *RV*.

For instance, according to the *MV*, King Kudātissa (or Kudātis) of Anurādhapura was succeeded by King Siva. However, the *SUV* states that he was succeeded by King Balat Situvā. Additionally, both the *SUV* and *MV* agree that King Vaṭuka was succeeded by King Dhārabātikātissa, while the *PV* and *RV* claim he was succeeded by his Brahmin *Purōhita*. In both *SUV* and *PV*, this Brahmin *Purōhita* is then succeeded by King Vāsukhī, a name that neither the *MV* nor *RV* records. Instead, according to these two chronicles, *Purōhita* was succeeded by Queen Anulā.

According to the *SUV*, *PV*, and *RV*, Queen Anulā was succeeded by King Makalantissa or Makalantis. However, the *MV* notes that she was succeeded by King Kūtakaṇṇatissa. Similarly, Queen Sīvalī is mentioned in the *MV* as Sīvalī, while both the *SUV* and *PV* refer to her as Siṃhavalli. King Iḷanāga, named as such in the *MV*, is referred to as Eḷunnā in both the *SUV* and *PV*. King Mittasēna of the *MV* is referred to as Mitsen Karal Sora in the *SUV*, *PV*, and *RV*—again showing a pattern of naming similarity between *SUV* and *PV*.

The *MV* mentions the names of six Tamil kings who succeeded King Mittasēna, whereas the *SUV*, *PV*, and *RV* collectively refer to them simply as “Six Tamils.” King Silākāla of Anurādhapura, referred to as such in the *MV*, is introduced in both the *SUV* and *PV* as Lamæṇi Aṃbahaṇa Salamevan, while the *RV* calls him Lamæṇi Akbō.



The *MV* records that King Kitsirimēgha was succeeded by King Mahānāga. In the *SUV*, this monarch is introduced as Senevi Maharaja, while the *PV* and *RV* refer to him as Senevimānā. All three texts—*SUV*, *PV*, and *RV*—state that he was succeeded by a king named Læmaṇi Siṅgān Sala Daḷanābō. In contrast, the *MV* states that the successor was King Agghabōdhi and does not mention Læmaṇi Siṅgān Sala Daḷanābō.

King Moggallāna, who succeeded King Saṃgatissa, is named as such in the *MV*. However, he is referred to in the *SUV* as Læmaṇi Bōnā Mugalan, in the *PV* as Læmaṇi Bōnā, and in the *RV* as Mædibō Mugalan. King Jettatissa is mentioned in the *SUV* as Læmaṇi Katusara Detatis, in the *PV* as Læmaṇikadhura Detatis, and in the *RV* as Koralamaṇikaraṭu Detatissa.

Furthermore, the *MV*, *PV*, and *RV* state that King Sirimēghavaṇṇa, son of King Mahāsenā (or Mahasen), was succeeded by King Jeṭṭhatissa. However, the *SUV* records that he was succeeded by King Buddhadāsa, omitting any mention of a King Jeṭṭhatissa following Sirimēghavaṇṇa.

According to Sri Lankan history, King Vijayabāhu I unified the country by defeating the Cōḷa kings who ruled in the 11th century. The *SUV*, *PV*, and *RV* agree that his predecessor was Lokēśvara Senevi, also known as Lokēśvara. The *MV*, however, states that his predecessor was Kassapa.

The *MV* records Gajabāhu as the predecessor of King Parākramabāhu I, whereas the *SUV*, *PV*, and *RV* identify his predecessor as Vikramabāhu. Vijayabāhu II is referred to as Paṇḍita Vijayabāhu in both *SUV* and *PV*, while *RV* and *MV* refer to him simply as Vijayabāhu. Vijayabāhu III, the first ruler of the Kingdom of Daṃbadeniya, is introduced as Kāliṅga Vijayabāhu in confirmation of his origins from the Kāliṅga dynasty. King Parākramabāhu II is particularly introduced in the *SUV* as Paṇḍita Parākramabāhu, emphasizing his reputation as a great scholar. Vijayabāhu IV is introduced in the *SUV* as Bōsat Vijayabāhu.

According to the *MV*, the successor of King Vijayabāhu IV was King Parākramabāhu III. However, the *SUV* states it was Mahā Buvanekabāhu (i.e., King Buvanekabāhu I). The *MV* records that King Parākramabāhu III was succeeded by Vijayabāhu V, while the *SUV* claims that his successor was



another king named Parākramabāhu. In the *SUV*, King Vijayabāhu V is referred to as Vanni Vijayabāhu. Thus, the royal succession of the Daṁbadeniya Kingdom in the *SUV* differs from the *MV*.

King Parākramabāhu VII of the Kingdom of Kōttē is also referred to as Paṇḍita Parākramabāhu in the *SUV*, similar to the presentation of King Parākramabāhu II, suggesting that he too was considered a learned ruler. The *SUV* does not mention King Dharmapāla, the last ruler of the Kingdom of Kōttē and son of King Buvanekabāhu VII. Hence, according to the *SUV*, the last ruler of the Kōttē Kingdom was King Buvanekabāhu VII.

In Sri Lankan history, King Māyādunnē, father of King Rājasimha I and founder of the Kingdom of Sītāvaka, is regarded as a regional ruler since King Dharmapāla was still alive at the time of his death. Nonetheless, the author of the *SUV* includes Māyādunnē in the list of Sri Lankan monarchs. The *SUV* also includes King Vīravikrama, a regional ruler of the Kingdom of Seṅkadagala, but mistakenly identifies him as King Sēnāsammata Vikramabāhu—the founder of that kingdom. King Vīravikrama was, in fact, one of his successors. Despite this error, the royal succession of the Kingdom of Seṅkadagala (Kandy) is similar in both the *MV* and *SUV*.

The *PV* ends its list of Sri Lankan monarchs with King Vijayabāhu IV, also known as Bōsat Vijayabāhu. The *RV* concludes with King Vimaladharmasūriya II. The fifth part of the *MV* ends with King Kīrti Śrī Rājasimha. The *MV* is still being compiled by a committee and continues to serve as a chronicle of Sri Lankan history up to the last ruler.

However, the *SUV* is the only historical text that presents the complete genealogy of Sri Lankan monarchs from the first king to the last in a single treatise, written by a single author within a specific time period—not compiled in parts over time.



Following is the list of monarchs mentioned in *SUV* compared to *MV*, *PV* and *RV*.

<i>SUV</i>	<i>MV</i>	<i>PV</i>	<i>RV</i>
<i>Vijaya</i>	<i>Vijaya</i>	<i>Vijaya</i>	<i>Vijaya</i>
<i>Minister Upatissa (Regent)</i>	<i>Minister Upatissa (Regent)</i>	<i>Upatissa</i>	<i>Upatissa</i>
<i>Paṇḍuvāsa</i>	<i>Paṇḍuvāsudeva</i>	<i>Paṇḍuvāsa</i>	<i>Paṇḍuvasdev</i>
<i>Abhaya</i>	<i>Abhaya</i>	<i>Abhā</i>	<i>Abhaya</i>
<i>Paṇḍukābhaya II</i>	<i>Paṇḍukābhaya</i>	<i>Paṇḍukābhaya</i>	<i>Paṇḍukābhaya</i> <i>Gaṇatissa</i>
<i>Mutasiva</i>	<i>Mutasiva</i>	<i>Motasiva</i>	<i>Motātissa</i>
<i>Deveni Pāṭissa</i>	<i>Devānampiyatissa</i>	<i>Devena Pāṭissa</i>	<i>Deveni Pāṭissa</i>
<i>Utya</i>	<i>Uttiya</i>	<i>Uttiya</i>	
<i>Mahāsīva</i>	<i>Mahāsīva</i>	<i>Mahāsīva</i>	
<i>Suratissa</i>	<i>Suratissa (Suvanṇapīṇḍatissa)</i>	<i>Suratissa</i>	<i>Suratissa</i> <i>Upatissa</i> <i>Uttiya</i>
<i>Two Aśvācārīs</i>	<i>Sēna</i> <i>Guttika</i>	<i>Two Aśvācārī</i> <i>Brothers</i>	<i>Two Asvācārīs</i>
<i>Asēla</i>	<i>Asēla</i>	<i>Asēla</i>	<i>Asēla</i>
<i>Eḷāra</i>	<i>Eḷāra</i>	<i>Eḷāla</i>	<i>Elāla</i>
<i>Duṭṭugemuṇu</i>	<i>Duṭṭagāmiṇī</i>	<i>Duṭṭugemuṇu</i>	<i>Gemuṇu</i>
<i>Sædætis</i>	<i>Saddhātissa</i>	<i>Sædætis</i>	<i>Sædæhætissa</i>
<i>Tula</i>	<i>Thūlathana</i>	<i>Tul</i>	<i>Tul</i>
<i>Læmæṇitissa</i>	<i>Laṅjatissa</i>	<i>Læmæṇitis</i>	<i>Læmæṇitissa</i>



<i>Kalunā</i>	<i>Khallātanāga</i>	<i>Kaḷunnā</i>	
<i>Vaḷagambā</i>	<i>Vaṭṭaghāmiṇī Abhaya</i>	<i>Vaḷagambā</i>	<i>Vaḷagambāhu</i>
<i>Five Tamils</i>	<i>Puḷahattha</i> <i>Bāhiya</i> <i>Panayamāra</i> <i>Piḷayamāra</i> <i>Dāṭhika</i>	<i>Five Tamils</i>	<i>Five Tamils</i>
<i>Vaḷagambā</i>	<i>Vaṭṭaghāmiṇī Abhaya</i>	<i>Vaḷagambā</i>	<i>Vaḷagambā</i>
<i>Mahadæliyā Tis</i>	<i>Mahācūḷimahātissa</i>	<i>Mahadæliyā Tis</i>	<i>Mahadæliyā Tis</i>
<i>Cōranāga</i>	<i>Cōranāga</i>	<i>Cōranāga</i>	<i>Cōranāga</i>
<i>Kudātis</i>	<i>Tissa</i>	<i>Kudātissa</i>	<i>Kudātissa</i>
<i>Balat Situvā</i>	<i>Siva</i>	<i>Balat Situvā</i>	<i>Surat Āemati</i>
<i>Vaṭuka</i>	<i>Vaṭuka</i>	<i>Vaṭuka</i>	<i>Mukavetti</i> <i>Dæmaḷa</i>
<i>Dārabhatika</i>	<i>Dārabhatikatissa</i>		
<i>Brahmin Purōhita</i>	<i>Nilīya</i>	<i>Brahmin Purōhita</i>	<i>Brahmin Prōhita</i>
<i>Vāsukhī</i>		<i>Vāsukhī</i> <i>Bæḷætisu</i>	
<i>Anulā</i>	<i>Anulā</i>	<i>Anulā</i>	<i>Agabisava</i>
<i>Makalantis</i>	<i>Kūṭakaṇṇatissa</i>	<i>Makalantis</i>	<i>Makalantissa</i>
<i>Bhātiya</i>	<i>Bhātikābhayātissa</i>	<i>Bhātiya</i>	<i>Bhātiya</i>
<i>Mādæliyāmānā</i>	<i>Mahādāṭhika</i> <i>Mahānāga</i>	<i>Mādæliyāmānā</i>	<i>Mādæliyā</i>
<i>Amada Gæmuṇu</i>	<i>Āmaṇḍa</i> <i>Gāmiṇī</i> <i>Abhaya</i>	<i>Ada Gæmuṇu</i>	<i>Ada Gæmuṇu</i>



<i>Kiñihiridaḷa</i>	<i>Kaṇirajānutissa</i>	<i>Kiñihiridaḷa</i>	
<i>Cūlābhaya</i>	<i>Cūlābhaya</i>	<i>Kudāabā</i>	
<i>Siṃhavallī</i>	<i>Sīvalī</i>	<i>Siṃhavallī</i>	
<i>Eḷunnā</i>	<i>Iḷanāga</i>	<i>Eḷunnā</i>	
<i>Saṇḍa Muḥuṇu</i>	<i>Candramukhasiva</i>	<i>Saṇḍa Muḥuṇu</i>	
<i>Yasa Siḷu</i>	<i>Yasalālakatissa</i>	<i>Yasa Siḷu</i>	
<i>Subha</i>	<i>Subharāja</i>	<i>Subha</i>	
<i>Vahap</i>	<i>Vasabha</i>	<i>Vahap</i>	
<i>Vak Næhætis</i>	<i>Vaṃkanāsikatissa</i>	<i>Vaknæhætis</i>	<i>Vaknæsinambap a</i>
<i>Gajabāhu</i>	<i>Gajabāhukagāmiṇī</i>	<i>Gajabāhu</i>	<i>Gajabāhu</i>
<i>Mahaḷu Mānā</i>	<i>Mahallakanāga</i>	<i>Mahaḷu Mānā</i>	
<i>Bhātiyatissa</i>	<i>Bhātikatissa</i>	<i>Bhātiyatissa</i>	<i>Bhātiyatissa</i>
<i>Cūlatissa</i>	<i>Kaniṭṭhatissa</i>	<i>Tissa</i>	
<i>Kuhunyā</i> or <i>Kuhunnā</i>	<i>Khuḷjanāga</i>	<i>Kuhunnā</i>	
<i>Kudānā</i>	<i>Kuñcanāga</i>	<i>Kudanā</i>	
<i>Kudāsirināga</i>	<i>Sirināga</i>	<i>Kudasirinā</i>	<i>Kudānā</i>
<i>Vōhāratissa</i>	<i>Vōhārikatissa</i>	<i>Væratissa</i>	<i>Væratissa</i>
<i>Abāsen</i>	<i>Abhayanāga</i>	<i>Abāsen</i>	<i>Abāsen</i>
<i>Sirināga</i>	<i>Sirināga</i>	<i>Sirināga</i>	<i>Śrīnāga</i>
<i>Vijayidu</i>	<i>Vijayakumāraka</i>	<i>Vijayidu</i>	<i>Vijalidu</i>
<i>Samghatissa</i>	<i>Samghatissa</i>	<i>Tissa</i>	<i>Samghatissa</i>
<i>Dæhæmi</i> <i>Sirisaṅgabō</i>	<i>Sirisamghabōdhi</i>	<i>Sirisaṅgabō</i>	<i>Śrīsaṅgabō</i>



<i>Goḷuabā</i>	<i>Gōtābhaya</i> alias <i>Mēghavaṇṇābhaya</i>	<i>Goḷuabā</i>	<i>Goḷuabā</i>
<i>Kalakændetatis</i>	<i>Jeṭṭhatissa</i>	<i>Kalakændetatis</i>	<i>Kalakændetatis</i> <i>a</i>
<i>Mahasen</i>	<i>Mahāsēna</i>	<i>Mahasen</i>	<i>Mahasen</i>
<i>Kīrti Śrī Mēgha</i>	<i>Sirimēghavaṇṇa</i>	<i>Kitsirimevan</i>	<i>Kitsirimevan</i>
	<i>Jeṭṭhatissa</i>	<i>Detatis</i>	<i>Detatissa</i>
<i>Buddhadāsa</i>	<i>Buddhadāsa</i>	<i>Bujas</i>	<i>Bujas</i>
<i>Upatissa</i>	<i>Upatissa</i>	<i>Upatissa</i>	<i>Upatissa</i>
<i>Mahānāma</i>	<i>Mahānāma</i>	<i>Mahānāma</i>	<i>Mahānāma</i>
<i>Sengoth</i>	<i>Sotthisēna</i>	<i>Sengon</i>	<i>Sen</i>
<i>Læmænitis</i>	<i>Chattagāhaka</i>	<i>Læmænitis</i>	<i>Satgāhaka</i>
<i>Mitsen Karal</i> <i>Sora</i>	<i>Mittasēna</i>	<i>Mitsen Karal Sora</i>	<i>Mitsen Karal</i> <i>Sora</i>
<i>Six Tamils</i>	<i>Paṇḍu</i> <i>Pārinda</i> <i>Khuddapārinda</i> <i>Tiritara</i> <i>Dāṭhiya</i> <i>Pīṭhiya</i>	<i>Six Tamils</i>	<i>Six Tamils</i>
<i>Dhātusena</i> <i>(Dāsenkæli)</i>	<i>Dhātusena</i>	<i>Dāsenkæli</i>	<i>Dāsenkæliya</i>
<i>Śīgiri Kasubu</i>	<i>Kassapa</i>	<i>Śīgiri Kasubu</i>	<i>Śrīkasubu</i>
<i>Mugalan</i>	<i>Moggallāna</i>	<i>Mugalan</i>	<i>Mugalan</i>
<i>Kumāradāsa</i>	<i>Kumāradhātusēna</i>	<i>Kumāradāsa</i>	<i>Kumāradāsa</i>
<i>Kīrtisēna</i>	<i>Kittisēna</i>	<i>Kīrtisēna</i>	<i>Kīrtisēna</i>



<i>Mæñdisivu</i>	<i>Siva</i>	<i>Mædisivu</i>	<i>Mædisivu</i>
<i>Lamæni Upatissa</i>	<i>Upatissa</i>	<i>Lamæniupatis</i>	<i>Lamæniupatissa</i>
<i>Lamæni Añbaheṛaṇa Salamevan</i>	<i>Silakāla</i>	<i>Lamæni Añbaheṛaṇa Salamevan</i>	<i>Lamæni Akbō</i>
<i>Dāpuḷusen</i>	<i>Dāṭhāpabhūti</i>	<i>Dāpuḷusen</i>	<i>Dāsenkæliya</i>
<i>Dalamugalan</i>	<i>Moggallāna</i>	<i>Daḷamugalan</i>	<i>Daḷamugalan</i>
<i>Kudā Kitsirimevan</i>	<i>Kitsirimēgha</i>	<i>Kudā Kitsirimevan</i>	<i>Kudā Kitsirimevan</i>
<i>Senevi Maharaja</i>	<i>Mahānāga</i>	<i>Senevimānā</i>	<i>Senevimānā</i>
<i>Læmaṇi Siṅgān Sala Daḷanābō</i>		<i>Læmaṇi Siṅgān Saḷadaḷanābō</i>	<i>Læmaṇi Siṅgān Saḷadaḷa</i>
<i>Manā / Akbō</i>	<i>Aggabōdhi</i>	<i>Akbō</i>	<i>Akbō</i>
<i>Kudā Akbō</i>	<i>Aggabōdhi</i>	<i>Kudā Akbō</i>	<i>Kudā Akbō</i>
<i>Sañgatis</i>	<i>Samṅatissa</i>	<i>Sañgatis</i>	<i>Samṅatissa</i>
<i>Læmaṇi Bōnā Mugalan</i>	<i>Moggallāna</i>	<i>Læmaṇi Bōnā</i>	<i>Mædibō Mugalan</i>
<i>Asiggāhaka</i>	<i>Silāmēghavaṇṇa</i>	<i>Asiggāhaka</i>	<i>Asiggāhaka</i>
<i>Sirisaṅgabō (II)</i>	<i>Aggabōdhi</i>	<i>Sirisaṅgabō</i>	<i>Śrīsaṅgabō</i>
<i>Læmaṇi Katusara Detatis</i>	<i>Jeṭṭhatissa</i>	<i>Læmaṇikadhura Detatis</i>	<i>Koralamaṇikara ṭu Detatissa</i>
<i>Sirisaṅgabō (II)</i>	<i>Aggabōdhi</i>	<i>Sirisaṅgabō</i>	<i>Śrīsaṅgabō</i>
<i>Læmaṇi Daḷupatis</i>	<i>Dāṭhōpatissa</i>	<i>Læmaṇi Daḷupatis</i>	<i>Læmaṇi Deḷapatissa</i>
<i>Pæsuḷu Kasubu</i>	<i>Kassapa</i>	<i>Pæsuḷu Kasubu</i>	<i>Pæsuḷu Kasubu</i>
<i>Dāpuḷu</i>	<i>Dappula</i>	<i>Dāpuḷu</i>	<i>Dāpuḷu</i>



<i>Læmaṇi Daḷupatis</i>	<i>Hatthadāṭha (Dāṭhōpatissa)</i>	<i>Læmæṇi Daḷupatis</i>	<i>Læmæṇi Daḷupatissa</i>
<i>Sirisaṅgabō (III)</i>	<i>Aggabōdhi</i>	<i>Sirisaṅgabō</i>	<i>Śrīsaṅgabō</i>
<i>Valpitivæsidat</i>	<i>Datta</i>	<i>Valpirivæsidat</i>	<i>Valpirivæsidatta</i>
<i>Huṇannaru Riyandaḷa</i>	<i>Hatthadāṭha</i>	<i>Huṇannaru Riyandaḷa</i>	<i>Huṇannaru Riyandaḷa</i>
<i>Mahalāpāṇō</i>	<i>Mānavamma</i>	<i>Mahalāpāṇō</i>	<i>Son of Pæsuḷu Kasubu</i>
<i>Akbō</i>	<i>Aggabōdhi</i>	<i>Akbō</i>	<i>Akbō</i>
<i>Kasubu</i>	<i>Kassapa</i>	<i>Kasubu</i>	<i>Kasubu</i>
<i>Midel</i>	<i>Mahinda</i>	<i>Mihidel</i>	<i>Midelpañā</i>
<i>Akbō</i>	<i>Aggabōdhi</i>	<i>Akbō</i>	<i>Akbō</i>
<i>Kudā Akbō</i>	<i>Aggabōdhi</i>	<i>Kudā Akbō</i>	<i>Kudā Akbō</i>
<i>Salamevan</i>	<i>Mahinda</i>	<i>Salamevan Mihīṇḍu</i>	<i>Salamevan Mihīṇḍu</i>
<i>Udā</i>	<i>Udaya</i>	<i>Udā</i>	<i>Udā</i>
<i>Hæḷigeravil his kæbo mihīṇḍu</i>	<i>Mahinda</i>	<i>Sommhīṇḍu</i>	<i>Mhīṇḍu</i>
<i>Akbō</i>	<i>Aggabōdhi</i>	<i>Akbō</i>	<i>Akbō</i>
<i>Dāpuḷu</i>	<i>Dappula</i>	<i>Dāpuḷu</i>	<i>Dāpuḷu</i>
<i>Agbō</i>	<i>Aggabōdhi</i>	<i>Akbō</i>	
<i>Sen</i>	<i>Sēna</i>	<i>Sen</i>	
<i>Sen</i>	<i>Sēna</i>	<i>Mugayinvæsi Sen</i>	
<i>Udā</i>	<i>Udaya</i>	<i>Udā</i>	<i>Udā</i>
<i>Kasup</i>	<i>Kassapa</i>	<i>Kasup</i>	<i>Kasubu</i>
<i>Kasubu</i>	<i>Kassapa</i>	<i>Kasup</i>	



<i>Dāpuḷu</i>	<i>Dappula</i>	<i>Dāpuḷu</i>	<i>Dāpuḷu</i>
<i>Kudā Dāpuḷu</i>	<i>Dappula</i>	<i>Kudā Dāpuḷu</i>	<i>Kudā Dāpuḷu</i>
<i>Udā</i>	<i>Udaya</i>	<i>Udā</i>	<i>Udā</i>
<i>Sen</i>	<i>Sēna</i>	<i>Sēn</i>	<i>Sēna</i>
<i>Udā</i>	<i>Udaya</i>	<i>Udā</i>	<i>Udā</i>
<i>Sen</i>	<i>Sēna</i>	<i>Sen</i>	<i>Sen</i>
		<i>Sen</i>	<i>Sen</i>
<i>Kudā Midelsalā</i>	<i>Mahinda</i>	<i>Kudā Mihidel</i>	<i>Mihidel Salā</i>
<i>Salamevan</i>	<i>Sēna</i>	<i>Salamevan</i>	<i>Salamevan</i>
<i>Sen</i>			
<i>Mihiṅdu</i>	<i>Mahinda</i>	<i>Mihiṅdu</i>	<i>Mihiṅdu</i>
<i>Vikramabāhu</i>	<i>Vikkamabāhu</i> (<i>Kassapa</i>)	<i>Vikramabāhu</i>	<i>Vikramabāhu</i>
	<i>Kitti</i>		
<i>Mahalē</i>	<i>Mahalānakitti</i>	<i>Mahalē</i>	<i>Mahalē</i>
<i>Vikramapāṅḍi</i>	<i>Vikkamapaṅḍu</i>	<i>Vikramapāṅḍi</i>	<i>Vikramapaṅḍita</i>
<i>Jagatpāla</i>	<i>Jagatipāla</i>	<i>Jagatpāla</i>	<i>Gajabāhu</i>
<i>Parākramapāṅḍi</i>	<i>Parakkamapaṅḍu</i>	<i>Parākramapāṅḍi</i>	<i>Parākramabāhu</i> <i>paṅḍita</i>
<i>Lokēśvara Senevi</i>	<i>Lōka (Lōkissara)</i>	<i>Lokēśvara</i>	<i>Lokēśvara</i>
	<i>Kassapa</i>		
<i>Mahaḷu</i> <i>Vijayabāhu</i>	<i>Vijayabāhu</i>	<i>Mahaḷu</i> <i>Vijayabāhu</i>	<i>Mahaḷu</i> <i>Vijayabāhu</i>
<i>Jayabā</i>	<i>Jayabāhu</i>	<i>Jayabāhu</i>	<i>Vijayabāhu</i>
<i>Vikramabāhu</i>	<i>Vikkamabāhu</i>	<i>Vikramabāhu</i>	<i>Vikramabāhu</i>



	<i>Gajabāhu</i>		
<i>Parākramabāhu</i>	<i>Parakkambāhu</i>	<i>Parākramabāhu</i>	<i>Parākramabāhu</i>
<i>Paṇḍita Vijayabāhu</i>	<i>Vijayabāhu</i>	<i>Paṇḍita Vijayabāhu</i>	<i>Vijayabāhu</i>
<i>Kiliṃkesdā Mihindādīpanāpa</i>	<i>Mahinda</i>	<i>kesdākiliṃ Mihindā</i>	
<i>Kīrti Niśsaṃka</i>	<i>Nissaṃkamalla</i>	<i>Kīrti Niśsaṃkamalla</i>	<i>Kīrti Niśsaṃka</i>
<i>Vīrabāhu</i>	<i>Vīrabāhu</i>	<i>Vīrabāhu</i>	<i>Vīrabāhu</i>
<i>Vikramabāhu</i>	<i>Vikkamabāhu</i>	<i>Vikramabāhu</i>	<i>Vikramabāhu</i>
<i>Cōdagāṅga</i>	<i>Cōdagāṅga</i>	<i>Cōdagāṅga</i>	<i>Cōdagāṅga</i>
<i>Līlāvatī (1st term)</i>	<i>Līlāvatī</i>	<i>Līlāvatī</i>	<i>Queen consort of Parākramabāhu</i>
<i>Sāhasamalla</i>	<i>Sāhasamalla</i>	<i>Sāhasamalla</i>	<i>A king from Okkāka dynasty</i>
<i>Kalyāṇavatī</i>	<i>Kalyāṇavatī</i>	<i>Kalyāṇavatī</i>	<i>Queen consort of Niśsaṃka</i>
<i>Dharmāsōka</i>	<i>Dharmāsōka</i>	<i>Dharmāsōka</i>	<i>Dharmāsōka</i>
<i>Acetiyaṅga</i>	<i>Anikaṅga</i>	<i>Acetiyaṅga</i>	<i>Acetiyaṅga</i>
<i>Līlāvatī (2nd term)</i>	<i>Līlāvatī</i>	<i>Līlāvatī</i>	<i>Līlāvatī</i>
<i>Lōkēśvara</i>	<i>Lōkissara</i>	<i>Lōkēśvara</i>	<i>Lōkēśvara</i>
<i>Līlāvatī (3rd term)</i>	<i>Līlāvatī</i>	<i>Līlāvatī</i>	<i>Līlāvatī</i>
<i>Parākramapāṇḍi</i>	<i>Parakkamapaṇḍu</i>	<i>Parākramapāṇḍi</i>	<i>Parākramapaṇḍita</i>
<i>Māgha</i>	<i>Māgha</i>	<i>A Kaliṅgu king called Māgha</i>	<i>A Kaliṅgu king</i>



<i>Kāliṅga Vijayabāhu</i>	<i>Vijayabāhu</i>	<i>Vijayabāhu</i>	<i>Vijayabāhu</i>
<i>Paṇḍita Parākramabāhu</i>	<i>Parakkamabāhu</i>	<i>Parākramabāhu</i>	<i>Parākramabāhu</i>
<i>Bōsat Vijayabāhu</i>	<i>Vijayabāhu</i>	<i>Vijayabāhu</i>	<i>Vijayabāhu</i>
<i>Mahā Buvanekabāhu</i>	<i>Parakkamabāhu</i>	-	-
<i>Parākramabāhu</i>	<i>Vijayabāhu</i>	-	-
<i>Vathimi Bhuvanekabāhu</i>	<i>Bhuvanekabāhu</i>	-	-
<i>Paṇḍita Parākramabāhu</i>	<i>Parakkamabāhu</i>	-	-
<i>Vanni Bhuvanekabāhu</i>	<i>Bhuvanekabāhu</i>	-	-
	<i>Parakkamabāhu</i>	-	-
	<i>Bhuvanekabāhu</i>	-	-
<i>Vanni Vijayabāhu</i>	<i>Vijayabāhu</i>	-	-
<i>Bhuvanekabāhu IV</i>	<i>Bhuvanekabāhu</i>	-	-
<i>Parākramabāhu</i>	<i>Parakkamabāhu</i>	-	-
<i>Vikramabāhu</i>	<i>Vikkamabāhu</i>	-	-
<i>Buvanekabāhu V</i>	<i>Bhuvanekabāhu</i>	-	-
<i>Vīrabāhu</i>	<i>Vīrabāhu</i>	-	-
<i>Śrī Parākramabāhu</i>	<i>Parakkamabāhu VI</i>	-	<i>Śrī Parākramabāhu</i>
<i>Jayabāhu</i>	<i>Jayabāhu</i>	-	<i>Jayavīra Parakkamabāhu</i>



<i>Bhuvanekabāhu</i>	<i>Bhuvanekabāhu</i>	-	<i>Śrī Bhuvanekabāhu</i>
<i>Paṇḍita Parākramabāhu</i>	<i>Parakkamabāhu</i>	-	<i>Paṇḍita Parākramabāhu</i>
<i>Vīra Parākramabāhu</i>	<i>Vīra Parākkamabāhu</i>	-	<i>Vīra Parākramabāhu Dharma Parākramabāhu</i>
<i>Vijayabāhu</i>	<i>Vijayabāhu</i>	-	<i>Vijayabāhu</i>
<i>Bhuvanekabāhu</i>	<i>Buvanekabāhu</i>	-	<i>Bhuvanekabāhu</i>
	<i>Dhammapāla</i>	-	<i>Dharmapāla</i>
<i>Māyādunu</i>	<i>Māyādunu</i>	-	<i>Māyādunnē</i>
<i>Vikramabāhu</i>		-	
<i>Rājasimha</i>	<i>Rājasīha</i>	-	<i>Rājasimha Rājasūrya Five princes</i>
<i>Vimaladharmasūrya</i>	<i>Vimaladhamasūriya</i>	-	<i>Vimaladharmasūrya</i>
<i>Sēnāratna</i>	<i>Sēnāratna</i>	-	<i>Senevirat</i>
<i>Rājasimha</i>	<i>Rājasīha</i>	-	<i>Rājasimha</i>
<i>Vimaladharmasūrya</i>	<i>Vimaladhamasūriya</i>	-	<i>Vimaladharmasūrya</i>
<i>Śrī Vīra Parākrama Narēndrasimha</i>	<i>Siri Vīra Parakkama Narindasīha</i>	-	-
<i>Śrī Vijaya Rājasimha</i>	<i>Siri Vijaya Rājasīha</i>	-	-



<i>Kīrti</i>	<i>Śrī</i>	<i>Kitti Siri Rājasīha</i>	-	-
<i>Rājasimha</i>				
<i>Śrī</i>	<i>Rājādhi</i>	<i>Rājādhi Rājasīha</i>	-	-
<i>Rājasimha</i>				
<i>Śrī</i>	<i>Vikrama</i>	<i>Siri Vikkama</i>	-	-
<i>Rājasimha</i>		<i>Rājasīha</i>		

6. Conclusion

Sulu Vamsaya—also referred to as *Sulu Rājavamsaya* or *Sulu Rājavalīya* (*SUV*)—is a Sinhalese historical treatise that presents the genealogy of Sri Lankan monarchs, tracing the royal lineage from King *Vijaya* to *Śrī Vikrama Rājasimha*. Although Sri Lanka possesses numerous historical chronicles and treatises that record the genealogies of its rulers, the *SUV* occupies a distinctive position as it documents an unbroken lineage from the first recorded monarch to the last.

This study reveals that the composition of the *SUV* drew upon multiple Sri Lankan historical literary sources, including the *MV*, *RV*, and *PV*. A comparative analysis of the monarchic lists demonstrates that the author of the *SUV* appears to have relied more extensively on the *PV* than on the *MV* or *RV*, as evidenced by the closer correspondence of royal names to those found in the *PV*.

The question of the work's authorship has been the subject of scholarly debate. P. B. Sannasgala attributed the authorship to Venerable Vælivita Saranaṅkara II—also known as Vælivita Saranaṅkara Kudā Unnānse—a disciple and grandson of Venerable Vælivita Saranaṅkara Saṅgharāja. Other scholars, however, have expressed divergent views, and the matter long remained unsettled. The findings of this research substantiate Sannasgala's attribution, confirming that the *SUV* was composed by Venerable Vælivita Saranaṅkara II in 1821 CE.



7. Abbreviations

DV:	<i>Dīpavaṃsa</i>
MV:	<i>Mahāvaṃsa</i>
NS:	<i>Nikāya Saṃgrahaya</i>
PV:	<i>Pūjāvaliya</i>
RV:	<i>Rājāvaliya</i>
SUV:	<i>Suḷu Vaṃsaya</i> alias <i>Suḷu Rājavaṃsaya</i>
SSCV:	<i>Saṅgharāja Sādhu Cariyāva</i>
RRK:	<i>Rājaratnākaraya</i>

8. Bibliography

- D'Oyly, J. (1995). *Diary of Mr. John D'Oyly* (H. W. Codrington, Ed.). Navrang.
- Jayawardhana, C. D. S. K. (n.d.). *Sulu Rājāvaliya*. Vidyālōka Press.
- Lawrie, A. C. (1896). *A gazetteer of the Central Province of Ceylon (excluding Walapane)* (Vol. 2). G. J. A. Skeen.
- Nārampanāva, K. (2015). *Pūjāvaliya*. Buddhist Cultural Centre.
- Samaranāyaka, D. P. R. (1959). *Sulu Rājāvaliya*. Free Press Company.
- Saṅgharājārāmaya, Malvatu Mahā Vihāraya. (1818). *Suluvamsaya* [Palm leaf manuscript]. Saṅgharājārāmaya, Malvatu Mahā Vihāraya.
- Sannasgala, P. B. (2015). *Genealogy of Sinhalese literature (Siṃhala Sāhitya Vaṃsaya)*. C/S A.S. Godage and Brothers (Pvt) Ltd.
- Saranankara, W. (2024). *Gadaladeniya Rajamaha Viharaya: From then until today* [In Sinhalese]. In M. Amarasinghe (Ed.), *Gadalādemi Vihāra Varuṇa: An academic journal of historical Gadaladeniya Rajamaha Viharaya* (Article 5). Bauddhaloka Foundation.
- Suravīra, A. V. (Ed.). (1997). *Rājāvaliya*. Department of Educational Publications.
- Temple Land Commission. (1858, March 30). *Report No. 177*. Department of National Archives, Kandy.
- Vikramage, C. (2015). *Mahāvaṃsa*. Buddhist Cultural Centre.
- Vimalavaṃsa, A., & Seneviratna, N. A. (1997). *Saṅgharāja Sādhu Cariyāva*. Samayawardhana.