

THE STATEMENT OF KHUN LUANG HA WAT

Translated by

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(continued).⁽¹⁾

REIGN OF KING NĀRĀYAṆA

(continued).

And some time thereafter it came into the mind of King *Nārāyaṇa* that never had he shown his prowess and might in noble war, notwithstanding the years that he had been upon the throne. Long had he known that the great and valiant Prince who ruled in the city of *Chiengmai* was possessed of a marvellous Image of the Lord *Buddha*. It was said that when the Lord had entered *Nirvāna*, the great *Nāga* wrought a miracle before the disciple *Upaguta* and cast His Image in a new alloy of copper and gold. This Image is excelled by none in all *Jambūdvīpa*. And there existed also in *Chiengmai* the Image of the Lord which King *Vajra* had caused to be carved from the sandal-wood that formed a pillar of His pyre. The former Image is that of the Lord sitting in meditation with legs bent crossways; and the latter, which is made of sandal-wood, is that of Him seated in a shade formed by two *Nāgas*. And in *Chiengmai* were both these Images. Being minded to test his own prowess in single combat on the back of an elephant, King *Nārāyaṇa* commanded that a host of men and warriors be levied and that elephants, horses, chariots, boats and barges be made ready for war. The royal command was received by a noble, whose title was *Chao Phya Cakrī*; and by him were all the leaders assembled and ordered to raise an army and fleet, which were to be placed in marching array. The command of the van was given to *Chao Phya Koshādhipati*, and that of the rear to *Chao Phya Rājavamsarga*. The left wing was

⁽¹⁾ See JSS, XXVIII (1935), p. 143 sqq.

confided to *Phya Siharāj Tejo*, and the right to *Phya Hussein Khan*. *Chao Phya Koshādhīpati*, who was the chief in command, was a right worthy man, well versed in all military affairs; and familiar too was he with the Treatise of the Art of War. When robed and seated on horse-back, he inspired such awe that enemies were wont to flee, greatly afeared at the mere sound of his name. And a skilful swordsman was *Chao Phya Rājavamsarga*, who could foretell the day that would bring forth victory to any of his men. *Phya Siharāj Tejo* knew how to become invisible, and invulnerable too was he. These three men it was, who were the greatest soldiers in the field in the reign of King *Nārāyana*; and all cities and lands, extolled their name. The King's four ministers marshalled their host in accordance with the *Treatise of the Art of War*; and the governors of all the provinces hastened to levy their men and to send them to join the army and the fleet that formed the grand expedition. The roll showed that they numbered full two hundred and sixty thousand men. *Chao Phya Surasīha* was left to guard over the city. The fleet comprised the barge *Garudā Vāha*, which was kept for the King; two barges were to the fore thereof, namely, the *Krai Keo Cakra Ratna* and the *Nāvā Āri Vimāna Jaya*, the former to the left and the latter to the right. Two more barges were by the side of that of the King, the *Āri Samatata Vijaya* on the left and the *Kesarīn Pavara Riddhi* on the right. Thence followed the King's second barge, the *Ratna Paryāṅka*; and six others, namely, *Deva Yātrā* to the right and *Riddhi Nāva* to the left; *Vimāna Jaya Ratnāçama* to the right and *Vimāna Jaya Rājavattra* to the left; *Sura Sīha Vimāna* to the right and *Sura Kañcana Vimāna* to the left. Thence followed the barge *Paryāṅka Ratna* to the right and *Rāja Deva Āçana* to the left. Again came other barges also in two files, *Āri Jaya Svasti* to the right and *Jaya Ratna Vimāna* to the left; *Jaya Ho'n Hāo* and *Jaya Lao Tong*, the one to the left and the other to the right. Thence followed other barges, their prows carved in the form of animals; and these too were placed in two files, *Nāga Hera* and *Nāga Vāsuki*, the one to the left and the other to the right; *Sīha Nāda* and *Sīha Nāva*, the one to the left and the other to the right; *Mangkon Mahārjaya* and *Mangkon Bhava Trai*, the one to the left and the other to the right; *Nara Sīha Visuddhi Sindhu* and *Nara Sīha Ākāça*, the one to the left and the other to the right. Thence followed the barges *To Mahārjaya* and *To Sai*

Sindhū, the one to the left and the other to the right. Thence came the *Suvarṇa Haṅsa* on the right and the *Kaṅkana Ratna* on the left. Thence followed four others also in pairs, the *Nāvā Srek* and *Lanka*, the one to the left and the other to the right; and the *Suvarṇa* and *Sāra Vimāna*, the one to the left and the other to the right. Thence followed four others all manned by the King's mercenaries. The barge that was for the King was the *Garuḍa Vāha* and in front thereof were four other barges. Another bore an image of the Lord; and another, wherein was a four-cornered dais with steps for mounting thereon, was kept for the royal heir. And two more there were, each with two canopies, designed for the sons of the King; the one was to the left and the other to the right, in their due and proper place. In other barges besides these the aforementioned, no leaders of the host were seated; for in them were placed guns that were manned by pairs of cannoneers. Their titles were *Prab Muang Lu* and *Pru Pātāla*; *Trakong Muang Māra* and *Trakāra Āsā*; *Yod Mu Fai* and *Krai Mu Bejr*; *Teja Narayṅa* and *Song Teja Riddhi*; *Siddhi Yodhā Raksha* and *Çakti Yodhā Han*; *Yodhā Sara Çakti* and *Yodhā Sara Sīha*; *Yodhā Ranarudh* and *Yodhā Ranarayṅa*. These brave warriors one and all carried a golden sword of King *Nārāyaṅa*. And another group of warriors there were, who were styled *Yodhā Han*, worthy men who ever surrounded the King. And again followed other barges each with prows carved in the form of animals; and in the bow of each was seated a brave warrior with a sword upon his back. The titles of these worthy leaders of men were *Trai Sara Sīha*, *Krīdā Yudh*, *Suddhi Teja*, *Sūdhikāra Jaya*, *Kamvai Sara Sīha*, *Agnī Çara*, *Ammaj Chamvern*, *Churern Svasti*, *Sakti Riddhi*, *Siddhi Teja*, *Çāstrā Plang* and *Sany Agni*. These carried a sword on their back and a bow in their hands and were named the *Royal Body-guards* and the *King's Men-at-Arms*. Each of the leaders was given a sword of King *Nārāyaṅa*. The great *Banners of Victory*, bearing the emblem of the *Kapī* and the *Garuḍa*, were borne by the two warriors whose titles were *Viçeṣ Āvudh* and *Visuddhi Yodhā*; and seated they were in the *Suvarṇa Haṅsa*. And another whose title was *Viçeṣ Yodhā* carried the great *Gong of Victory*, wherewith signals were to be given to the host. Two leaders were seated in the barge *Sīha Vimāna Jaya* and their titles were *Bala Raṅga* and *Bala Rud*. In two other barges were the royal cannons, *Mahā Riṣha* and *Mahā*

Jaya, the one manned by *Abhaya Āra Plerng* and the other by *Damkerng Ranabhava*, and worthy soldiers they were. To the front and rear of all these barges were many others, and each was confided to warriors of divers ranks, each placed according to the precedence that was his due. The *Great Rājasīha* was the barge of *Chao Phya Cakrī* and the *Great Gajasīha* bore *Phya Kalahome*. The four ministers each rode on a barge fitted with a canopy that was decorated with design; and other warriors and councillors rode in barges that were placed in pairs, some with a decorated canopy and others with only a roof, all in accordance with their precedence and rank. Thence followed other groups of councillors and officers, the *Rājamantrī* and the *Āreshtī*, seated in barges that were placed in pairs. Then came the judges in pairs of barges placed in accordance with their rank. *Pra Mahā Amātya* rode on the *Little Rājasīha*, and *Pra Sura Sena* on the *Little Gajasīha*; and upon these two barges fell the duty of inspection and arrangement of the procession. And four relatives of the Queen, who were styled *Sīha Deva*, *Varajuna*, *Deva Narindra* and *Indra Abhaya*, each armed with a bow, rode on two barges, the prow of the one carved in the form of a horse and the other a deer; their duty it was to oversee and direct the other barges that formed the expedition. And behind them was the barge of the two officers who were charged with duties pertaining to the discipline of the force. In their possession were divers instruments for incarceration and infliction of the penalty of death, empowered as they were to execute those who committed the offence of passing close in front of the King. And after them came two barges belonging to the men of the royal household, the one to the left and the other to the right; the two chiefs held a banner and the others carried a spear. The barge to the right was named *Bhūpendra Sīha Nāda* and the one to the left *Arendra Jāti Samhāra*; and in the centre of each was a jar of the liquors of victory. And next to these came four barges manned by the four valiant soldiers who were *Cham* mercenaries, and their titles were *Sura Seni*, *Sīha Rājā*, *Lakshna Mānā* and *Deva Āra Trai*. After them came the two executioners who were styled *Dhama Raṅga* and *Dhama Riddhi*, and coffins were kept in the bottom of their barge. At the bow stood the two men with red painted swords in their hands, and in the middle there floated a banner that bore the emblem of *Hanuman* displaying his might. And boats belonging to other warriors there were, numbering over eight hundred in all. Forty-

eight thousand was the total number of men that appeared upon the roll of this force.

I shall now tell of the royal barge *Garuḍa Vāha*. In the midst thereof was the royal canopy; three umbrellas of state were placed towards the bow and two more towards the stern, all the five placed in a single row. Next to the third umbrella was the royal spear and then two pairs of shades that gave protection from the sun. Thereafter came two pairs of nine-tiered umbrellas of state and two pairs of long-handled fans. At the two sides of the canopy were again umbrellas of state. Close to the royal seat were placed the King's weapons, namely, a javelin and a bow, one on either side of him. In front of the seat were two parasols that were emblems of royalty, the one to the left and the other to the right; and next thereto were pairs of umbrellas, fans and shades. And two pages of honour were seated close by, the one holding the King's long-handled sword and the other his short-handled sword. On a bench next to them and facing the King, a scion of the royal stock sat on his knees and feet, his hands held together palms inwards and lifted up to the chest. At each foot of the bench sat the four principal pages of honour, and these were styled *Ṣakti*, *Siddhi*, *Riddhi* and *Teja*. And seated below them were their lieutenants, *Cha Res*, *Cha Rong*, *Cha Yong* and *Cha Yuad*, each with a sword on his back and his hands held together with palms inwards and lifted up to the chest. The pages next below them in rank each carried a sword and sat in two rows, the one to the left and the other to the right, between those who paddled the barge. I shall mention their titles, namely, *Jaya Khadga*, *Laha Ayudha*, *Bala Bal* and *Bala Bai*. And four more pages there were, two in the bow and two at the stern, and each held an instrument wherewith signals were given to those who paddled. Cheers were given, songs sung, paddles dipped in water and paddles raised in air, all these at the sound given by them. When the auspicious moment came to start the barge, then would these men make a movement with their body and give forth a song. The titles of the two who were seated at the stern were *Vidhī Nāves* and *Viṣeṣha Nāva*; and each of them had a lieutenant seated in the bow, *Cha Non Netra* and *Cha Cetnāva*, whose duty it was to give the signal for raising a cheer. And there were two principal gentlemen-at-arms, *Rājasamittha* and *Rājasneha*, who sat by turns on a dais facing the stern and held a banner, which was waved towards the left or the right as a signal by which the barge was to be steered. Wholly gilded were the royal

barges and gilded were the paddles that were used thereon. The paddles of the other barges in the procession were painted red. All the councillors and officers wore breeches covered with embroidered cloth, gowns ornamented by embroidery and pink conical hats decorated with divers designs, in accordance with the rank that they held. Of the other men-at-arms, the leaders wore a hat and armour and the men a red hat and coat. And all those of the van-guard, the rear-guard, the reserves, the left wing, the right wing, the scouts and others, each and all carried a sword. Numerous were the barges and inspiring was the sight thereof as they came before the royal landing, each moored in its due and proper place.

And when all were ready the principal and senior councillor went forth to inform the King thereof. Then did King *Nārāyaṇa* take a ceremonial bath and clothed himself with the royal warrior's robes, breeches that had two pointed curves at the knee and were covered with a red cloth embroidered with gold, a wholly decorated gown, three pieces of embroidered silk that hung from the waist, and covered the limbs as far as the knee, ornaments that covered the chest and the back and bejewelled chains of gold. And having placed upon his finger a ring of the nine gems and upon his head a crown of diamonds, the King attached a short sword to his waist. Thereafter he went forth to the royal barge *Garuḍa Vāha*, bearing a sword in his hand.

When the auspicious moment arrived, the court seer sounded the *Victory Gong* and music burst forth from divers instruments. The two cannons, *Mahā Riksha* and *Mahā Jaya*, were fired; the soldiers raised cheers that could be heard from afar. Loud and rousing was the sound of the war gongs and drums; and loud was the sound of the poles as they struck the decks of the barges. In close array all the boats moved forth, whilst the river bubbled and water flew in sprays. And when they had made a sufficient distance, cheers were again raised for victory. The paddlers quickened their strokes and the river was filled with waves; sprays flew everywhere as if they were smoke, for so numerous and close together were the barges of war. A great host of men both on land and water followed the King to the North; numerous were the armies that marched on both banks of the river. The King wended his way along the river *Kambaeng Bejra* to the town of Tak and thence passed the city of *Tern*, heading along the river towards *Chiengmai*. Upon arrival at

the village of *Chang*, he commanded that the royal camp be pitched; and there he performed the ceremony of felling a tree, symbolic of victory over the foe. And when the ceremony was over, the King commanded *Chao Phya Koshādhipati*, *Phya Rājavamsarga Seni* and *Phya Tejo* the valiant to invest the hostile city of *Chiengmai* with speed and to give battle to its defenders. The King of *Chiengmai* sent forth his valiant *Lao* troops to meet the advancing foe; the van-guard engaged the opposing van-guard, the two wings attacked the opposing wings. The van-guards fought with lances and javelins; elephants engaged elephants, whilst the riders hurriedly fired their guns; gunners fought gunners with guns, filling the whole forest with smoke; spearmen met spearmen with spears; swordsmen struck at swordsmen; lancers engaged lancers in true and proper style; long-swordsmen fought long-swordmen, each side displaying its skill; those armed with clubs fell upon one another with clubs; those who carried a short sword and a shield engaged those who were similarly armed; archers shot at archers and bowmen at bowmen; those with daggers struck at those with daggers; and those with sabres cut at those with sabres. And some shot arrows, whilst others fought with a sword; some carried a spear or lance with which they chased their foes. Many were the wounded and numerous were the killed. The tumult caused by elephants, horses, weapons, guns, cannons, cheers, gongs and drums filled the large forest; dense smoke from the guns and cannons darkened the sky. So fierce was the fight between the *Tai* and *Lao* that many of the warriors lost the cloth that covered their loin and limbs, left were they with only their short breeches. When the battle had calmed down, the *Tai* praised the *Lao* for their skill, whilst the *Lao* extolled the *Tai* for their bravery. And seeing that both the *Lao* and *Tai* were weary, *Phya Sīharāj Tejo*, who sat upon a white horse with a smile, ordered a drum to be struck and the men to cheer and retire. The *Lao* too struck their drum and together they retreated from the battle ground. Thereupon did *Phya Sīharāj Tejo*, who was mounted upon a white horse, move forth before the *Lao* and shouted to their leaders, saying: "Numerous are the valiant who have died. Let him who is a man of skill come forth to give me battle for the honour of our name and the wonder of *Lao* and *Tai*." All the *Lao* leaders saw him; and, well-knowing that he was valiant and skillful, not even the bravest of them dared to come forth and all held their silence. Seeing that no *Lao* replied to his

words, *Phya Siharāj Tejo* knew that there was none so dexterous as he and forthwith displayed his miraculous power. Mounted upon his horse and waving his sword before the *Lao*, he held his breath and became invisible to all. Excited by terror of such power, the *Lao* fled in disorder. Having commanded that the fugitives be gathered together, the King of *Chiengmai* retired into his city. The gates were closed and heavily barred; men were speedily driven up the parapets; sand, lead and gums were heated that these might be poured upon the enemy should they attempt to scale the city wall. And seeing that the *Lao* had been put to flight, the leaders of *Ayudhyā* drove their men to encircle the city.

When night came, the sound of the gong, that the *Lao* sentinels used to signal the passing of the hour, struck the ears of King *Nārāyaṇa*, who thereupon enquired of *Chao Phya Koshādhipati* as to whence came the sound. And upon being told that it was the sound of the gong of the sentinels in *Chiengmai*, the King asked why his leaders had encamped so close to the city. To this *Chao Phya Koshādhipati* replied that the distance between the city and the royal camp was no less than ten miles. Thereupon did the King cause the distance to be measured, that the words of *Chao Phya Koshādhipati* might be put to the test; and it was found that the distance was as reported by the commander. And the King again asked how it was that they could hear the gong, seeing that it was ten miles away. To this *Chao Phya Koshādhipati* replied that the sound was an augury that presaged the conquest of the city and that very gong would fall into the hands of the King. Pleased with this reply, the King called for men who would be willing to wrest the gong from the sentinels. Twenty men, who had committed offences and were imprisoned, offered their service, pledging their life that they would not fail in the attempt. And having been released, the prisoners armed themselves and together they went under the city-wall. Thereafter they recited mantras that caused the sentinels who guarded the parapet to fall asleep and so they wrought that the large gong was conveyed to King *Nārāyaṇa*. Thereupon did the King command that the twenty men be rewarded and that the gong be covered with gold.

After a few days had passed and seeing that no *Chiengmai* army came forth to give battle, the King took counsel with his men as to the step that should be taken, since those of the city would neither

give battle nor do homage according to ancient custom. And the advice that the counsellors gave was that a letter should be sent to the King of *Chiengmai*, calling upon him to give battle in accordance with custom or else to surrender to *Nārāyaṇa's* mercy. This advice the King approved and a letter was inscribed in his name, saying:—

“Know ye that these are the royal words and commands of the Most Mighty, Powerful, Virtuous and Excellent *Prince Ekādaçaratha Cakravartin*, Descendant of a Victorious Dynasty of Rulers, King of the City of *Ayudhyā*, to the King of *Chiengmai*. Whereas We have led Our host before this city, not because of any covetous desire to wrest from thee thy throne, nor thy treasures, nor thy men, nor thy horses, nor thy elephants, but by reason of Our deep reverence for the Faith and Our desire to be possessed of the Image of the Lord that is called *Buddha Sihinga* and the Image that is made from sandal-wood; We hereby request thee to tender to Us these two Images, that amicable relations may be maintained between *Chiengmai* and *Ayudhyā* for ever more. Shouldst thou be unwilling to grant this Our desire, then lettest thou come forth with thy men to give Us battle in accordance with royal custom; We leave thee the choice of the method of war, for thou mayest choose to fight with elephants and horses or in any other wise.”

A messenger was sent bearing this letter to the King of *Chiengmai*, who thereupon caused a reply to be inscribed, saying:—

“These are the words of the Great Lord of this Land, the Mighty Warrior Prince *Paramindrāditya*, the Great King who rules over the city of *Chiengmai*, to the King of *Ayudhyā*. Whereas Our Grandsire has ruled over *Çri Satanaganahut*, Our August Father over *Candapurī* and We Ourselves rule over *Chiengmai*, it is manifest that Our transcendental virtue it is that gives Us possession of the two Images in which We have deep faith and which We constantly worship. We refuse to give thee the Images, even though thou hast led thy host to war and wrought sore affliction upon monks, brahmins and all the people. To these two Images are We prepared to sacrifice our life.”

A messenger brought this letter to King *Nārāyaṇa*, who, having been acquainted with its terms, himself inscribed a reply, saying that just as it behoved monks and brahmins to abide by their rules of moral conduct, so also did it behove kings to wage war in accordance with royal custom; that little did it lack that the King of *Chiengmai*

was not a timid woman, seeing that he made such long tarrying; and that if he were unwilling to surrender the two Images, then let him guard well his city lest it be taken by assault. The messenger was bidden to tender this reply to the King of *Chiengmai*, who thereupon caused the defence of his city to be strengthened and kept his silence.

Thereafter did *Phya Sīharāj Tejo* offer to storm the city; and, having mounted upon his horse, he led his men before the city-wall, shouting with a loud voice "I am *Phya Sīharāj Tejo*, foremost warrior of King *Nārāyaṇa*. Let him who is skillful come forth to test his skill!" And the *Laos* who were guarding the parapet hurled their javelins and fired their guns causing weapons and bullets to descend as rain; and were casted down molten lead, heated sands, resins and gums. But the undaunted *Tai* warriors moved forward to the wall and *Phya Sīharāj Tejo* contrived to climb thereon, holding a sword in his hand. Of those upon the parapet many were killed and many more were put to flight. The soldiers destroyed the wall and entered into the city, killing a large number of the *Lao* defenders. King *Bodhisāra* of *Chiengmai* himself perished in the struggle; and were taken captive Queen *Dibya Lila*, Prince *Vaṃṇa* son to the King of *Chiengmai*, and many of his councillors. Treasures of great value were also brought to King *Nārāyaṇa*. Having conquered the city, the King caused the Image that was named *Buddha Sīhinga* and the Image that was made of sandal-wood to be brought forth to his royal pavilion; and there was celebrated a glorious festival.

Thereafter the King called upon *Phya Saen Luang*, a councillor of the King of *Chiengmai*, to tell him whether it were true, as he had heard, that the Image that was named *Buddha Sīhinga* could move through the air in miraculous wise. And *Phya Saen Luang* replied that the Image had wrought such a miracle in the days when it was in *Pātālīputra*; but that it could do so no more since the day that an evil person had stolen the gems that formed its eyes; and that at some later period the Image was borne away from *Pātālīputra* by the Prince of *Sargapurī* to his own city; thereafter it was conveyed to the city of *Lanchang*, then to *Candapurī* and thence to *Chiengmai*.

When King *Nārāyaṇa* was preparing to depart from *Chiengmai*, he caused Prince *Vaṃṇa*, a son to King *Bodhisāra*, to be made King

of *Chiengmai* in the father's stead, and the former Queen and all the councillors were suffered to remain in *Chiengmai* as heretofore. And, having caused the two holy Images to be placed upon a royal barge, the King led his host back to *Ayudhya*. Upon arrival at the royal landing, he caused all the councillors and people of the city to pay reverence to the Images. The way along which they were to be borne was covered with sand and fenced with cocoa-nut palms, banana trees and sugar canes; and along this fence umbrellas of state were placed at regular intervals. The Images of the *Buddha* were borne upon a gilded sedan and honoured with four umbrellas of state and four sun-shades having rims of gold.

Upon arrival in the royal palace, the Images were placed in the royal chapel; and, whilst many ceremonies were being performed, the Image that was called *Buddha Silinga* did work divers miracles. The gong that was captured from *Chiengmai* was kept in the royal palace. The King showed his mercy to those of *Chiengmai* who had accompanied his host and suffered them to return to their city. And from those days it was that humble offerings were sent by the Kings of *Chiengmai* without fail.

King *Nārāyaṇa* had studied the sciences and precepts from the holy monk *Brāhma*, a man of venerable age whose ears touched even to his shoulders. Well versed in the *Veda* and *Mantra*, the sage knew the means whereby he could fly through the air in miraculous wise. Hence was *Nārāyaṇa* a virtuous, mighty and powerful King. One day when seated upon his barge he commanded the tide to recede and; lo, the tide receded at a stroke of his sword; and he commanded the tide to rise and again did the tide rise at another stroke of his sword. Whatsoever the King desired that thing came to pass. His fame spread in all directions; foreigners from *Krosan* and *Frenchmen* from *France* presented him with flowers of gold and silver that they might secure his good will. King *Nārāyaṇa* was fifteen years of age, when he came to the throne; and, having reigned for twenty-five years, he passed away at the age of forty. He was born on a Tuesday.

REIGN OF KING RAMEÇVARA.

When King *Nārāyaṇa* had passed away, the councillors assembled together and took counsel among themselves to decide as to whom they should tender the royal estate, seeing that the King had no son to succeed him. Those who knew the story of *Chao Phya Orī*

Suraçakti said that King *Nārāyaṇa* had a son by the *Lady Kusāvati*, whom he had given away to *Chao Phya Sura Sīha*, having made a vow that he would have no issue by any lady other than the Queen; wherefore was the *Lady Kusāvati* taken away when she conceived her child. *Chao Phya Çrī Suraçakti* was this son and to him should the royal estate be tendered. To this advice all the councillors gave their assent and besought *Chao Phya Çrī Suraçakti* to assume the throne. But *Chao Phya Çrī Suraçakti* refused this request, saying that he still had a father and to him should they address their entreaty. The councillors thereupon carried out his behest and begged *Chao Phya Sura Sīha* to assume the royal dignity. Thus did *Chao Phya Sura Sīha* come to the throne and assumed two styles, namely, King *Dhātādhīpati* or King *Rameçvara*. The *Lady Upala Devi* was appointed Principal Queen and the Princess *Suta Devi*, a daughter to King *Nārāyaṇa*, was appointed Second Queen. To Queen *Suta Devi* was born a son, Prince *Kwan*, at whose birth the earth trembled and divers miracles came to pass. It was said by the people that a great and virtuous spirit had come into the world.

King *Rameçvara* delighted not in the royal dignity and was wont to make his way accompanied only by a few body-guards; no procession of retainers had he to follow him. To see his people happy and prosperous was his sole pleasure. *Chao Phya Çrī Suraçakti*, who was appointed *Mahā Uparājā*, directed all affairs of state. Invested with the supreme power, the *Mahā Uparājā* in those days ruled in King *Rameçvara's* stead. The King built four monasteries, namely, *Puraparim*, *Ratna Prasāda*, *Parama Satya* and *Jangayi*. The monastery of *Sumaṅgalā Rāma* was repaired by the King's command. King *Rameçvara* was fifty-five years of age when he came to the throne; and, having reigned for fourteen years, he passed away at the age of sixty-nine. He was born on a Friday.

REIGN OF KING SURIYENDRĀDHIPATI.

On Saturday, the fourth day of the waxing moon of the sixth month of the year one thousand and sixty-three of the Little Era, the councillors besought the *Mahā Uparājā* to assume the crown. On the day that the coronation ceremony was performed a miracle came to pass, for the royal palace was filled with a wondrous light; wherefore did the councillors tender unto him the style and title of

King *Suriyendrādhipati*. This King was later known also as *Narāmarindra*. His Queen was called *Phra Pan Pi Luang*.

Some time thereafter Prince *Kwan*, who was the son of King *Rameçvara* and had then reached the age of fourteen years, did gather together a large number of men and conspired against King *Suriyendrādhipati*. When tidings thereof came to his ears, the King forthwith commanded the Prince to appear before him in the royal palace. Upon being asked if it were true that he had gathered together a large number of men and was conspiring against the King, Prince *Kwan* replied that he had collected his followers with no evil intent; for his purpose it was to defend the city against its foes. But deeming that the Prince's manners were suspicious, the King took counsel of his councillors; and these tendered the advice that, according to the law of the land, he should suffer death who gathered men together with evil intent to the King. King *Suriyendrādhipati* thereupon commanded that Prince *Kwan* be put to death in accordance with ancient custom.

Three sons were born to King *Suriyendrādhipati* by his Principal Queen and they were named *Surinda Kumāra*, *Vararāj Kumāra* and *Anuja Kumāra*. The youngest of them, Prince *Anuja Kumāra*, was a brave but cruel man. One day the Prince caused his young retainers to swim across the river; and of those boys who dreaded punishment at his hands and tried to swim across, many weaklings were drowned. When tidings thereof were brought to him, the King was filled with anger and caused the Prince to be put to death in the same manner as those boys who had died.

And three other sons were born to King *Suriyendrādhipati* by another Lady of the Palace, and their names were *Kumāra Indra*, *King* and *Ting*.

The King built a temple that had a spire forty feet high and placed therein a foot-print of the Lord that was encased with copper and covered over with gold. Two monasteries were built at *Bodhi Chang Lom*, and these he named *Parama Kshatriya* and *Dubiyarāma*. A sacred monument was repaired and beautifully covered with gold; and this he named *Sukwan Bodhi Vajra Caitya*. A holy Image of the Lord was cast with the five metals and the height thereof was twenty-five feet; this Image he named *Sayambhūdatakāmāli*.

In that year two white elephants, a male and a female, were

trapped by the governor of *Kāñcanapurī* and these were tendered to the King. The female was given the name of *Indra Aira* and the male *Parama Cakra Pushpa Danta*.

King *Suriyendrādhipati* was a virtuous, mighty and powerful Prince; and well versed was he in the *Veda* and the *Mantra*. At night time he was wont to make himself invisible and mingled with the people, that he might thereby learn of their happiness and their ills. He was wont also to suppress all robbers and evil-doers without fail. His personal retainers were versed in the *Veda* and the *Mantra*, and them he sent forth cloaked in invisibility against robbers and evil-doers. Whenever it came to his ears that there was a person who knew the *Veda* and the *Mantra*, then was the King wont to set his retainer against such person while deep in sleep; he who suffered no hurt thereby was taken into the service of the King, whilst he who boasted vaingloriously suffered punishment. King *Suriyendrādhipati* was a good marksman, few equalled him in skill. He could hit birds that flew at night and even fish in the water could he also hit, though he saw but their reflection. Well versed too was he in the science of astrology, knowing full well the fate that lay in store for his land. And these were the words wherein he embodied his prophecy: "Red as blood will water in all rivers and canals become and reddened as fire the clouds and the sky. The earth itself will be all of a tremble. Into the city will evil spirits enter and its guardian angels will slink away. Winter will become summer. Sickness and disease will befall men and animals. Medicinal plants will lose their beneficial property and edible fruits their delicate taste. The angels who guard the Faith will guard the evil-doer, whilst the virtuous will no long be held in esteem. Friends will become enemies and wives unfaithful to their lord. Upon the high-born will the lowly bring degradation. The taught will rebel against the teachers. Evil-doers will rise and the wise will fall. Pumpkins will sink and slates will float. Low in the lanes will the noble creep whilst proud on the roads walk the slave. Sudden death will come upon men and women in their prime. There will be a scarcity of rice and food and men will meet starvation. Evil spirits will live among men. Monks and Brahmins will suffer. Robbery and theft will prevail. Low land will become dry and high land will turn into swamps. Sadly eclipsed will be the light of this our Faith. The frivolous will possess riches. Over this our land will aliens hold their sway."