

HISTORY

Grade 8

Educational Publications Department

First Print - 2016

Second Print - 2018

Third Print - 2020

All Rights Reserved

ISBN - 978 - 955 - 25 - 0661 - 1

Published by Educational Publications Department

Printed by R.S. Printek (Pvt) Ltd.

No. 765/2, Waduwegama Road, Malwana.

The National Anthem of Sri Lanka

Sri Lanka Matha
Apa Sri Lanka Namō Namō Namō Namō Matha
Sundara siri barinee, surendi athi sobamana Lanka
Dhanya dhanaya neka mal palaturu piri jaya bhoomiya ramya
Apa hata sepa siri setha sadana jeewanaye matha
Piliganu mena apa bhakthi pooja Namō Namō Matha
Apa Sri Lanka Namō Namō Namō Namō Matha
Oba we apa vidya
Obamaya apa sathya
Oba we apa shakthi
Apa hada thula bhakthi
Oba apa aloke
Apage anuprane
Oba apa jeevana we
Apa mukthiya oba we
Nava jeevana demine, nithina apa pubudukaran matha
Gnana veerya vadawamina regena yanu mana jaya bhoomi kara
Eka mavakage daru kela bevina
Yamu yamu vee nopama
Prema vada sema bheda durerada
Namō, Namō Matha
Apa Sri Lanka Namō Namō Namō Namō Matha

Foreword

The Educational Publications Department which is entrusted with the responsibility of providing a free textbook to the students by the government fulfills the duty diligently in each year for the student community which exceeds 04 million.

Without limiting to the above mentioned important task, the Educational Publications Department is engaged in producing supplementary reading materials for Advanced Level and other higher examinations. As a result of that process, valuable books with the contribution of subject experts in different fields are sold at a concessionary price.

These supplementary reading materials can be an excellent source of knowledge for those who sit for examinations and for the reading public who is interested in reading different academic books. I would like to compliment the subject experts and the staff of the Educational Publications Department who contributed to produce this book.

I would like to extend my thanks to you who justify the following saying by George R. R. Martin – “A person who reads books lives thousand lives before his death. Those who don’t read have only one life”.

P. N. Ilapperuma

Commissioner General of Educational Publications

Educational Publications Department

Isurupaya

Battaramulla

26 - 06 - 2020

Monitoring and Supervision

P.N. Ilapperuma

- Commissioner General of Educational Publications
Educational Publications Department

Direction

W.A. Nirmala Piyaseeli

- Commissioner of Educational Publications (Development)
Educational Publications Department

Co-ordination

I. Ranjith

- Deputy Commissioner
Educational Publications Department

Indumini Darshika

- Deputy Commissioner
Educational Publications Department

Panel of Editors

Prof. Padmasiri Kannangara

- Department of History
University of Sri Jayawardhanapura

Prof. Raj Somadewa

- Postgraduate Institute of Archaeology
University of Kelaniya

Dr. Anusha Senadhiraja

- Senior Lecturer
Faculty of Art & Culture
Eastern University

Chandima Nishani Dharmapala

- Senior Lecturer
National Institute of Education

Panel of Writers

Dr. Rohitha Disanayaka

- Senior Lecturer
University of Peradeniya

J.M. Sudharmawathi

- Senior Lecturer
University of Kelaniya

W. A. S. Shiromala Gunawardana

- Assistant Lecturer
National Institute of Education

M. D. Thilakalatha

- Teacher
C.W.W. Kannangara M.V.
Borella

Nalin Bandara

- Teacher
Kuruwita Central College
Kuruwita

Sister Mary Doneta

- Retired Deputy Principal

U. L. M. Baseer

- Retired In-Service- Adviser

Translation

E.A. Amarasena

- Parliamentary Interpreter
Parliament of Sri Lanka

Language Editing

I. Ranjith

- Assistant Commissioner
Educational Publications Department

Cover Page and Page Layout Designing

Charani Nishamini Alahakoon

- Educational Publications Department

CONTENT

1. Traditional Technologies and Arts of Sri Lanka	1
1.1 Water Technology	2
1.2 Clay Technology	20
1.3 Architectural and Artistic Creations	24
2. Kandyan Kingdom	35
2.1 Establishment of the Kandyan Kingdom	36
2.2 Pattern of Economy in the Kandyan Kingdom	45
2.3 Social System in the Kandyan Kingdom	47
2.4 Architecture and Arts and Crafts of the Kandyan Era	47
3. The Renaissance in Europe	51
3.1 The Background of the Renaissance	52
3.2 Coming of the Renaissance	54
4. Explorations and Arrival of the Europeans in the East	63
4.1 Background of Explorations	64
4.2 Receiving State Patronage for Explorations	67
4.3 Arrival of the Europeans in Asia	72
5. Capture of Coastal Areas of Sri Lanka by the Portuguese	75
5.1 Directing the Attention of the Portuguese towards Sri Lanka	76
5.2 Political, Economic and Cultural Activities of the Portuguese	87

Traditional Technologies and Arts of Sri Lanka

01

Introduction

We know that Sri Lanka is a country which has a continuously recorded history of about 2500 years. During this long period, our ancestors adopted various technologies that were appropriate for their contexts in resolving the issues that affected their day-to-day life. Some aspects of those technologies that have kept advancing from generation to generation are unique to Sri Lanka. For this reason, such technologies are called traditional technologies. Ancient Lankans constructed buildings and other works that suited the environment and the culture of this country. They are described as architectural creations. Apart from that, they also created forms of arts that suited their thoughts and wishes. A study of all these things helps gain knowledge about the day-to-day life of the ancient Lankans. In this chapter, further information is given about such things which are our heritage.

1.1 Water Technology

Many of the canals, tanks, anicuts and ponds etc. that were constructed by the people who lived in ancient settlements in various parts of our country can be seen even today and we can also see that in certain places only ruins of some of those constructions have remained. All such constructions were done by people who lived in certain periods of time in the history of this country in order to get their needs fulfilled. As tanks, canals, dams, ponds etc. are constructions related to water, the technology that were adopted in doing such constructions can simply be called as water technology. The ancient Lankans knew how to apply such technologies perfectly well in constructing tanks, canals, dams and anicuts.

1.1.1 Beginning of the Construction of Tanks

It is clear that tanks and anicuts were first constructed in the dry zone in order to obtain water required for the agricultural activities of the people who settled in the earliest villages established in our country before the era of the Christ. There occurred a rapid expansion in establishment of settlements in this country following the arrival of groups of people from India around 6th century BC. During the period of about three centuries that succeeded, several other groups arrived from India and settled here. When establishing their settlements, they selected the dry zone where the land is mostly plain and highly fertile and therefore is most suitable for agricultural activities.

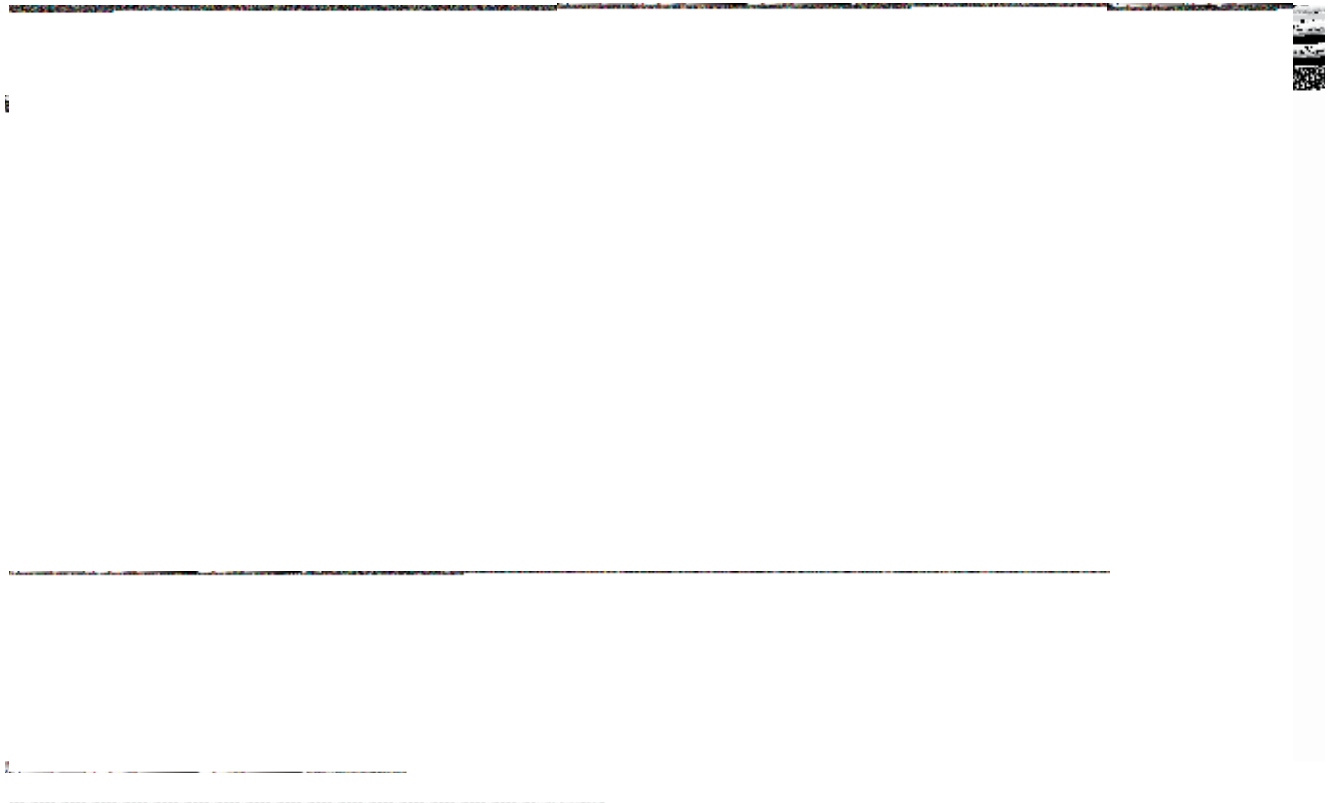


Fig.1.1 Basawakkulama Wewa

We know that the dry zone of this country receives rain only during a certain period of the year. For this reason, the people of that time had the need for storing water that was required for their consumption and for agricultural activities during the dry season. It was to fulfil this need that people started constructing tanks. After about 3rd century BC, there occurred a rapid growth in the expansion of settlements in the dry zone and consequently, the people of that time faced the challenge of increasing the food production in order to cater to the need of the increasing population. Addressing this challenge, they constructed giant tanks and connected those tanks through canals creating a network of irrigation systems bringing many of the areas under paddy cultivation.

It can be assumed that construction of a dam across a brook or a stream so that water is collected there, is the origin of constructing small tanks. Similarly, it is seen that small tanks have also been constructed by selecting an area of land of which three sides were bordered with high land and by constructing a bund across the low lying land of the other side so that rain water is collected there. As a lot of labour was not needed for such small constructions, members of a family or the villagers could get together and construct a small tank. As villages spread throughout the dry zone, small tanks required for those small villages were constructed by the villagers themselves under the leadership of the heads of those villages. These are called village tanks. There are stone inscriptions which contain information about some village tanks which are not spoken of in literary sources

such as Mahawamsa. As kings began to be involved in the construction of tanks, bigger tanks which had more capacity than village tanks could be constructed because kings could collect more people than village heads could. By about 3rd century BC, construction of bigger tanks under the patronage of kings had begun. Mahawamsa speaks of three tanks that had been constructed during the reign of King Pandukabhaya. They had been called Jaya Vapi, Abhaya Vapi and Gamini Vapi. It is believed that the tank presently called Basawakkulama was the then Abhaya Vapi. Thissa Wewa in Anuradhapura is considered to have been constructed by King Devanampiyatissa. These are some of the tanks that were constructed about three centuries after the arrival of Prince Vijaya in Lanka. It is clear that those tanks had been small tanks. Basavakkulama and Thissa Wewa are seen in present status after been renovated on several occasions.

Construction of Big Tanks

It is seen that construction of big tanks was started several centuries after the establishment of the first villages in ancient Lanka. It was King Vasabha who ruled the country during the period from 67-111 AD who first started constructing big tanks in this country. By this time, Lankans had acquired thorough knowledge about irrigation technology as they had been constructing tanks for several centuries. By the beginning of King Vasabha's reign, settlements had

spread in most parts of the dry zone. With the expansion of settlements, production of food had to be increased in order to provide for the increasing population. Construction of big tanks seems to have started at this time in addition to smaller tanks in order to fulfil this requirement. A large amount of water could be stored consequent to the construction of big tanks and the water thus stored could be distributed to small and medium-scale tanks through canals.

Chronicles have recorded that king Vasabha had constructed 11 tanks. **Mayeth Wewa** (presently called Mahavilachchiya Wewa) and **Maanikviti** or **Mahanikkavatti Wewa** (presently called Maanankattiya Wewa) are examples for tanks that have been identified so far as those constructed by him.

King Mahasen (274 – 301 AD) is prominent among kings who constructed big tanks after King Vasabha. According to Mahawansa, King Mahasen has constructed thousand tanks. Maniheera presently called as **Minneriya Wewa** was constructed by him. **Jallura Vapi** (presently called Hurulu Wewa) and **Khaanu Vapi** (presently called Mahakanadara Wewa) are examples for other tanks constructed by him. Following the construction of Minneriya tank King Mahasen came to be known as Minneriya God.

King Dathusena (455 – 473 AD) is another prominent king who constructed large-scale tanks during Anuradhapura kingdom. Mahawansa records that he had constructed eighteen tanks. Out of the tanks constructed by him, **Kala Wewa** is an outstanding

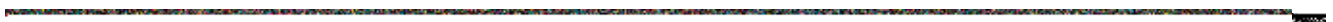


Fig:1.2 Minneriya Wewa

creation. Kala Wewa was built by constructing a dam across Kala Oya. Chronicles have also recorded of many other tanks such as **Paadulaka Vapi** and **Mahadaththa Vapi** which were constructed by King Dathusena. It is believed that Mahadaththa Vapi is the tank presently called as **Maadathugama** (Madatugama) Wewa situated close to Dambulla – Kekirawa main road. **Paadulaka Vapi** has not been identified so far.

King Parakramabahu I, too, is important among the kings who constructed large-scale tanks during Rajarata civilization. His motto was, **“Not a single drop of water received from rain should be allowed to flow into the sea without making any use of it”**. He rendered an invaluable service towards the development of the irrigation sector of this country. According to Mahawamsa, he has constructed 163 tanks including the famous **Parakrama Samudraya** in Polonnaruwa.

Rajarata civilization collapsed in 1215 AD following the invasion of Kalinga Magha which was launched towards the end of Polonnaruwa Kingdom. After the collapse of Rajarata civilization, people mostly began to move towards the wet zone and consequently the tanks and anicuts in Rajarata areas began to be overgrown with wild.

Achievements of the Lankans consequent to Construction of Large Scale Tanks

- As a huge volume of water could be stored in large tanks, shortage of water could be minimized even during prolonged droughts.

- Small tanks could be provided with water from large-scale tanks through canals.
- Floods could be controlled because of large-scale tanks.
- With the construction of large-scale tanks, the technology of constructing long canals developed.

Challenges confronted and Technologies adopted in constructing Tanks

It is not an easy task to construct a tank and to make use of it with proper maintenance. As mentioned at the beginning of this lesson, it is not a very difficult task to construct a small tank, but constructing a large-scale tank is a complex process which should be carried out to a very high standard according to a proper plan with thorough understanding. A large-scale tank is a vast reservoir which holds a huge volume of water which is at least 20-30 feet high and spreads over an area of thousands of acres. Further, as the height of the volume of water increases, the water pressure exerted on the dam, too, increases. Many people live in downstream areas of a tank and there also are cultivations. Therefore, it is essential that a very strong dam is constructed to a very high standard.

Name of the tank	Length of the dam (miles)	Height of the dam (feet)	Area that gets under water (acres)
Minneriya Wewa	1¼	44	4670
Kala Wewa	3¾	40	6380
Parakrama Samudraya	8½	40	5300

Table 1.1 – The extent of some of the tanks

You can gain some understanding about the massiveness of the large-scale tanks by studying the figures given in the above table. Ancient Lankans confronted various challenges in constructing such giant tanks. When constructing a tank, the most suitable place of the river or the stream had to be selected for building the dam. When selecting the location, mostly a land in a narrow river valley with two mountain ranges on either side was selected and a dam was constructed across the river joining the two mountain ranges. When selecting such a location, they must have taken into particular consideration the height of the location, the condition of the mountain ranges on either side of the river and as to how the tank could be connected to the other tanks and the irrigation networks.

A major challenge that the builders of tanks confronted was to design the dam so that it

can withstand the pressure exerted by the volume of water collected in the tank. In order to prevent the dam from caving in, the top soil of the relevant area is removed up to the bed rock and then it is filled with layers of soil of different types. When building up the dam with such layers of soil, the soil was pressed hard so that absorption of water by the soil is minimum and the dam is strong enough to withstand water pressure. It is also clear that the width of the dam was determined based on the height and the length of the dam.

Another challenge that was encountered when constructing a tank was to find the labour required for that. Thousands of workers had to be deployed for several years in order to build up a dam of about 30–40 feet high over several miles by way of filling soil. It is really wonderful that such mammoth tasks had been fulfilled accurately with human labour so long ago unlike in the present day where modern machinery is used to do such heavy work. When constructing a dam and canals, a proper plan and a good organizing skill were needed in order to carry out various tasks such as finding the required labour, managing the workers, providing food for the workers, carrying the soil and building up the dam by pressing the soil hard. The giant tanks we see today give evidence to the fact that ancient Lankans had succeeded in overcoming all those challenges. It was in response to many such challenges encountered in the construction and maintenance of tanks that various features of a tank such as the sluice, bisokotuwa (a cistern sluice), the breakwater, the inner spill and the outer spill were created.

The Key Features of a Tank

The Sluice

The sluice was created for the purpose of letting out through the dam into a canal the water that is stored in the tank exerting a very high pressure on the dam. Most tanks have two sluices, namely the upper sluice and the bottom sluice. The bottom sluice is constructed at the bottom level of the tank so that all the water stored in the tank can be let out into the valley. This also helps desilting the tank. The

upper sluice is constructed a little above the level of the bottom sluice. In smaller tanks a Bisokotuwa has not been constructed and water is let out through the sluice itself.

Fig:1.3 The Sluice

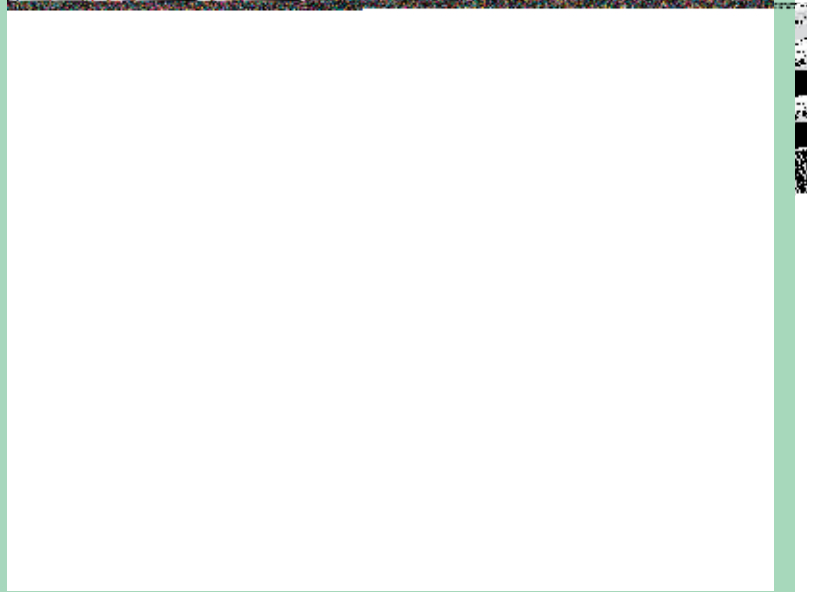


Fig:1.4 Bisokotuwa



Bisokotuwa

Bisokotuwa has been constructed in order to let out the water stored in the tank with proper regulation. Bisokotuwa is a part of the sluice itself. In big tanks with several sluices, there also are an equal number of bisokotuwa. Bisokotuwa is constructed in a square shape from inside the tank very close to the

dam. Water enters the Bisokotuwa through a tunnel. Inside Bisokotuwa, there is a door that can be moved up and down and water can be released into the outlet tunnel with proper control by moving the door as required. Bisokotuwa is considered to be a unique invention of the Lankan irrigation technologists.

Breakwater

The inside of the dam has been constructed laying stone on the surface in order to prevent the dam from being washed away into the tank. This is called the breakwater. Small waves are created on the surface of the water due to wind. When these waves hit the surface of the dam unceasingly, there is a risk of the dam being washed away into the tank. Therefore, the breakwater is essential in order to protect the dam.

Fig:1.5 Breakwater

Inner Spill and Outer Spill

The inner spill has been constructed for the purpose of obtaining water for the tank from some other source of water. A small pit has been constructed so that the silt that is carried with the water from outside is deposited there preventing it from entering the tank.

When the flow of water from outside is stopped, this pit can be desilted. The outer spill has been constructed for the purpose of letting the excess water out. A big tank may be constructed with two outer spills.

Fig:1.6 Inner spill and outer spill

Fig:1.7 Thekkam anicut that has been constructed by building up a dam on a natural rock plain in Malwathu Oya (on the left) and how the anicut overflows after it has been filled with water (on the right).

1.1.2 Technology applied in constructing Canals and Dams

A bund that is constructed across canals, streams or rivers blocking the flow of water in order to divert some of that water to paddy fields is known as an anicut. A bund of this nature is called a dam. Accordingly, the term 'dam' mostly refers to a bund that is constructed for retaining water. Through the experience that was gained by constructing such dams across small streams at the earliest stage of irrigation works in ancient Lanka, the technology for constructing huge dams across rivers and streams was developed and giant tanks were constructed.

As far as the technology of constructing dams in ancient Lanka is concerned, it is noticed that there had been two types of dams, namely makeshift dams and permanent dams. When the current of the rivers and streams slackened after the rainy season had ended, makeshift dams were constructed by way of standing wooden poles across the

current and blocking the flow of water with small branches of trees, mud and sand. The objective of constructing such makeshift dams was to obtain water that was needed for the nearby paddy-fields during that season or that year. Such dams got destroyed as the next rainy season came.

Unlike makeshift dams, permanent dams have been constructed in a very stable way so that they last long. It is a common feature that bunds have been constructed using blocks of stone so that the dam is strong enough to withstand the water pressure and is protected from erosion. When constructing a dam, the foundation has been joined to a natural rock plain or to the bedrock by removing the top layer of soil. Thekkam anicut that has been constructed across Malwathu Oya close to Vavuniya – Mannar main junction is a fine example for an ancient anicut with a stable, permanent bund. Water was carried over a distance of about 17 miles up to Yodha Wewa in Mannar through the canal that begins from this anicut.

Construction of Canals

It is obvious that, at the initial stage of the irrigation history of this country, water had been carried from small tanks or anicuts to farmlands through short canals. Later, with the advancement of the technology of constructing bigger anicuts and giant tanks, the technology of constructing wider and longer canals, too, developed. According to Mahawansa, King Vasabha, who was the pioneer in constructing big tanks in this country, has constructed twelve canals, but it has recorded by name only the **Aalisara** or **Elahera Ela**.

A dam was built up across Amban Ganga and Elahera Ela was constructed from there over a distance of about 30 miles in order to carry water to the northern part of the country. King Mahasen constructed a canal named **Thilavaththuka** or **Thalwathu Ela** for the purpose of obtaining water for the Minneriya Tank.

King Dathusena constructed the canal named **Jaya Ganga** or **Yodha Ela** (Giant Canal) in order to carry water from Kala Wewa to Thisa Wewa in Anuradhapura. Yodha Ela is 54 miles long and certain portions of it are about 40 feet wide.

Minipe Ela constructed by King Aggabodhi I for carrying water from the Mahaweli is another fine example that displays the great skill of constructing canals in the Anuradhapura era. There seem to have been several requirements for constructing canals in this way during various periods of the history of this country.

Requirements for constructing canals:

- To carry water from tanks or anicuts to farmlands.
- To carry water from an anicut to a tank or a tank system.
- To carry water from one tank to another or to several other tanks.

Fig:1.8 Yodha Ela, a marvelous creation of our forefathers

Technology applied in constructing Canals and the Challenges confronted

The ancient Lankans connected tanks and anicuts through canals and created an irrigation network in the dry zone. They also succeeded in carrying water over miles and miles through canals from areas where water was abundant to areas where water was scarce. It is obvious that the constructors of those canals would have faced various challenges in carrying out such arduous tasks. However, the sources available in this country do not provide sufficient information about how such canals were constructed or about the difficulties the constructors faced. Therefore, some understanding about the technology of constructing canals and bunds at that time has to be gained by studying the nature of the remaining canals and bunds and by studying the ruins of such works.

When constructing very long and wide canals like Jaya Ganga, constructors had to face the problem of variation in the geographical

conditions. When doing such constructions, extremely accurate measurements of the height of the land should be obtained from the beginning to the end of the canal. It is wonderful to learn that a gradient of about one inch per mile has been maintained within the first 17 miles of Jaya Ganga. This is a classic example which shows the expert knowledge the ancient Lankans had in surveying the land.

When constructing very long canals, various challenges such as digging the canal, maintaining the correct width and depth, building up bunds to protect the banks from erosion in places where the soil was loose and constructing the canal to suit variations in the geographical conditions had to be confronted. R.L. Brohier, in his great book entitled 'Irrigation Systems in Ancient Lanka', has described how such challenges had been overcome when constructing Elehera Ela. At the construction stage itself, measures had been taken to prevent the banks of the Elahera Ela from being washed away when it overflows during the rainy season as a lot

Fig:1.9 Elahera anicut

of rainwater flows into this canal from the surrounding areas. In places where streams of rainwater join the canal, the banks of the canal have been constructed with stone walls. Similarly, the sluices along the canal for diverting water to paddy-fields have been constructed with stone blocks. Further, in places where the canal overflows, spills have been constructed laying stone.

1.1.3 Constructing Ponds

Ponds were constructed for the purpose of storing water required for various human needs. We learnt that tanks were constructed by building up a bund on the ground, but ponds were constructed by digging the soil and building stone walls around it to protect the banks from erosion.

The history of constructing ponds in Lanka runs as far back as to the time of the legend of Prince Vijaya. According to Mahawansa, when prince Vijaya arrived in Lanka, Kuveni was knitting cotton by the side of a pond. It is evident from this description that ponds had been constructed in this country even by that time. It can be assumed that the technology of constructing ponds, too, developed with the development of the technology of constructing tanks and canals. This is evident from the records of Mahawansa which say that King Vasabha constructed many ponds to beautify the city.

Requirements for constructing Ponds and Types of Ponds

❖ Ponds constructed for storing water required for consumption.

Most of the ancient ponds of this country had been constructed for storing water required for human consumption. It is also seen that separate ponds had been constructed for storing water required for drinking and for bathing. It can be assumed that the big pond named Eth Pokuna in Abhayagiriya had been constructed to store water for bathing. The ponds in Ranmasu Uyana in Anuradhapura had been constructed for the purposes of bathing and for water sports.

❖ Ponds constructed for proper removal of rainwater.

In order to minimize the environmental problems created due to collection of rainwater here and there in the premises of monasteries, tunnels and drains have been constructed to direct the rainwater into ponds.

The rainwater that falls on to Abhayagiri dagoba runs down the surface of the dagoba and gets collected on the stone-slab laid courtyard (salapathala maluwa). The water collected in this courtyard then runs through the spouts that have been constructed outside the courtyard and flows on to the sand-laid yard (Welimaluva). The water then runs along the sand-laid yard and flows into a pit that has been constructed close to the outer wall, and from there the water flows through the stone tunnel into a pond that has been constructed outside. Four such ponds have been constructed on the four sides of

Fig :1.10 How the rainwater that falls on to Abhayagiri dagoba and the stone-slab laid courtyard has been made to flow into a pond.

Abhayagiri Dagoba. Ponds constructed in this manner can be seen around many dagobas and monasteries.

❖ Ponds constructed to add beauty.

The ponds in Ranmasu Uyana in Anuradhapura and Kumara Pokuna and Nelum Pokuna (Lotus Pond) in Polonnaruwa are examples for ponds that have been constructed to add beauty. These ponds have not been constructed merely to add beauty; the water collected in those ponds must have been used for human consumption, too. It is remarkable that these ponds have been constructed with various decorative elements.

❖ Ponds that have been constructed to keep the environment cool.

It can be noticed that, as the climate in Rajarata areas is usually dry, ponds had been constructed in every suitable place in the premises of certain monasteries in order to facilitate the monks to engage in meditation being in a cool environment.

About 65 ponds had been constructed in the premises of the Abhayagiri temple itself, which is about 500 acres in extent. More than 40 ponds of this nature have been discovered in the Rajagala archaeological site in Ampara. When ponds are constructed close to one another in a certain area and are kept filled with water, the air in that area becomes cool because of water vapour.

Although ponds are classified into different types for easy understanding as described above based on the purpose they were constructed for, mention should be made that those ponds were used to fulfil various requirements. Twin Ponds in Anuradhapura is a fine example for that. It can be assumed that the Twin Ponds served the purposes of providing water for the consumption of the Bhikkus in Abhayagiri Temple, adding beauty to the environment and keeping the environment cool.

Fig:1.11 The Twin Ponds

Technology of constructing Ponds

Most of the ponds found in various places of the dry zone of this country have been constructed according to a proper plan by digging the soil. When selecting the location for constructing ponds, the way that water can be obtained for the ponds has been taken into consideration. Some ponds have been designed to be filled with rainwater while some others have been designed to be filled with water obtained from some source of water through a tunnel or canal. Ponds have also been constructed by building stone walls on rock plains in

Fig:1.12 A water filter of the Twin Ponds (The water that gets collected in the outer compartment of this filter flows into the inner compartment over the six cuts on the top of the middle wall. Then the water flows from the inner compartment into the pond through a pipe.)

order to collect rainwater. The ponds that have been constructed by digging the earth are of various shapes. Ponds of square shape and rectangular shape are the most common, but round-shaped ones, too, are found in certain places.

Fig: 1.13 A pond that has been constructed on the rock plain in the ancient monastery complex in Rajagala

Fig:1.14 Lotus Pond

Fig:1.15 Pokuna in Abhayagiriya

In certain ponds used for drinking or bathing purposes, there are holes at the bottom and underground pipes have been constructed beginning from those holes in order to remove the water that becomes dirty into a canal or into some other suitable place. Twin Ponds and ponds in Ranmasu Uyana are examples for such ponds. The walls of most of the ponds have been made using stone slabs in order to prevent the soil from breaking into the pond and to minimize the amount of water absorbed into the walls. Those stone slabs have been placed one above the other joining them with a very thin and strong cement and therefore the amount of water that leaks through the joints is minimum. As a flight of stairs has been constructed, it is easier for one to climb down to the pond at any water level. When the pond is filled with water obtained through pipes made of stone, the water is not made to flow into the pond directly; it is first sent to a filter that has been constructed outside the pond. By filtering the water, waste matter and silt contained in

the water can be removed before it flows into the pond.

In order to prevent rainwater from flowing into the pond from outside, the topmost stone slabs of the walls have been fixed so that the walls rise above the ground level. In all the ponds found on the rock plains and rock funnels at the ancient monastery complex in Rajagala, a hole has been constructed close to each pond and has been filled with water for the purpose of washing the feet before getting into the pond. It seems that depositing of sand in the pond and adding of dirt into the water had been minimized by this. There also are signs of small cabins that had been constructed for shade close to the ponds. Those who came to bathe had been provided with facilities to get their body cooled by being in the shade before getting into the water. It is evident that ponds had been constructed according to a proper plan with a good understanding of the environmental conditions.

1.1.4 Water Gardens

Water gardens or pleasure gardens are those in which plants and trees are grown and are designed for spending leisure or doing sports in them. It was King Mutaseeva who first constructed such a garden in this country. According to Mahawansa, on the day when the land was prepared for constructing the garden, a heavy rain (Megha) had fallen; hence the garden was given the name 'Maha Megha Wana'. Later it became famous as Mahamewuna Gardens. King Devanampiyatissa later offered this garden to Arahat Mahinda and other Bhikkus. When Arahat Mahinda arrived in this country, there existed another garden named 'Nandana Uyana' in Anuradhapura. As Arahat Mahinda preached dhamma being in this garden, it was considered to be a place which made Buddha Sasana shine in the island and therefore it was called Jothi Garden. However, these gardens, which are considered to be the very first gardens of this country, cannot be seen today because of various constructions that were done later in areas related to these gardens and due to the changes that took place with the passage of time. Kings took the lead role in constructing gardens in ancient Lanka. After King Mutseeva's time, King Kutakannathissa constructed a garden named 'Padmasvara'. In addition to them, King Vasabha, King Gotabhaya, King Kasyapa I, King Agbo I and King Parakramabahu I, too, constructed gardens. Out of those ancient gardens, Ranmasu Uyana in Anuradhapura and the water gardens in Sigiriya are very beautiful gardens that can be seen even today. These gardens seem to have been constructed for

the royalty. Therefore they can also be called as 'royal gardens'. It is also seen that gardens had been constructed in the premises of monasteries where many Bhikkus lived. It is clear that such gardens had been constructed for Bhikkus to engage in meditation leisurely. They can be called as monastery gardens. It can be assumed that such gardens had been constructed at the premises of Maha Vihara, Abhayagiri Temple, and Jethawana Temple in Anuradhapura.

Planning Water Gardens and the Technology adopted

Gardens that had been designed beautifully with many ponds constructed in them providing abundant water facility can be called water gardens. Ranmasu Uyana in Anuradhapura and the water gardens in Sigiriya are fine examples for such gardens.

Ranmasu Uyana

The area from Isurumuni Temple on the bank of Thissa Wewa to Mirisawetiya Temple belongs to Ranmasu Uyana. It seems that, after Mahamewuna Uyana and Nandana Uyana had been offered to Bhikkus, Ranmasu Uyana was constructed for the use of kings. This garden has been designed taking into consideration the slope of the land and the calm environment prevailing in the area. A system of pipes had been constructed to make the water obtained from Thissa Wewa flow through the garden systematically and,



Fig:1.16 Ranmasu Uyana

in addition to that, several ponds had been constructed, too. To suit the hot season, the garden had been constructed with open cabins, pavilions, bathing places and beds made of rock for lying on. The garden had been maintained very beautifully. It can be assumed that the ponds in this garden had been used for both bathing and water sports.

Sigiriya Water Garden

Sigiriya water garden is outstanding among the ancient water gardens in South Asia. It was constructed in 5th century AD, but it had later been overgrown with wild. Lately, it was discovered by H.C.P. Bell and Senarath Paranavithana. Through archaeological surveys, a clear understanding has been gained about the plan of the water garden that has been constructed on either side of the western part of Sigiriya.

Fig:1.17 Sigiriya water garden

Fig:1.18 Water fountains in Sigiriya

According to the landscaping plan, the water garden has been constructed on either side of and parallel to the road that runs westwards beginning from the middle part of Sigiriya rock. Taking into consideration the sloping nature of the land, the system of

waterways on the two sides, the ponds and pavilions have been constructed beautifully according to a proper plan. As water flows downwards with a high pressure through the drain system that begins from the high land of Sigiriya, the flow of water has been

blocked covering it with round, stone slabs with holes in them in order to create water fountains. The water that flows under natural pressure squirts up through the holes of the stone slabs. These fountains function even today during rainy seasons. It was no wonder that ancient Lankans who possessed great skills of water technology have constructed such artificial water fountains. A clear view of the original plan of the water garden can be obtained when looking towards the west from the top of Sigiriya rock. It can be understood that the road system, the system of drains, pavilions, ponds, water fountains, and places for resting have some mutual agreement forming a single whole which creates beautiful scenery. One can imagine how beautiful this garden would have looked during the time of King Kashyapa when it was complete with all its features such as beautiful roofs of buildings, flower gardens, rows of trees and water fountains.

Key Features of Water Gardens

- ❖ Planning the gardens to suit the nature of the land and the environment.
- ❖ Constructing a well-planned system of roads within the garden.
- ❖ Beautifying the garden with drains, ponds and water fountains.
- ❖ Creating a pleasant environment with cabins, pavilions, resting places and beautifully grown plants and trees.

- ❖ Maintaining the gardens properly under the supervision of gardeners.

1.2 Clay Technology

Clay industry is foremost among the first manual industries that the earliest members of the modern human community had learnt. The main factors that led man to take to the clay industry were that clay is a material that can be obtained very easily and that clay can be easily shaped with hand. There is evidence which shows that man had started making simple cooking pots with clay some time after discovering fire. At the initial stage of man's long journey to the present status, he had no doubt used clay for making the first vessels, images, sculptures and other artistic creations.

Fig:1.19 A clay vessel belonging to the early period of Anuradhapura era

Like most other creations of man, making of clay vessels, too, started at a primary level. It is obvious that the humans who first started making clay vessels with hand had made those vessels stronger by drying them in hot sun. With the passage of time, man must have learnt the technology of making clay vessels stronger by way of firing. The art of making clay pots developed rapidly after man had built houses and established civilizations. Archaeological findings prove that man in ancient civilizations had made clay vessels of different shapes and different sizes for various needs. Cooking pots, plates, cups, water pots and vases are examples for such objects made of clay. With the development of the technology of making clay vessels, people in all civilizations had started adding beauty to those vessels by colouring, painting and drawing patterns on those vessels. Invention of the potter's wheel brought about a complete transformation in the art of making clay pots. Potter's wheel is a horizontal wooden disc that has been designed to spin easily on the ground or on some structure. A ball of clay is placed on the fast rotating disc and clay vessels can be made with a good finishing using the rotating speed and the shape made by the hand. It was after the invention of the potter's wheel that making of clay vessels of various sizes and shapes mentioned above was started.

The history of the pottery industry of Sri Lanka runs as far back as to the prehistoric era. Pieces of clay vessels belonging to the final phase of that era have been discovered in archeological excavations carried out at several places in the country. The improvement of relationships with India

consequent to the arrival of Arahata Mahinda in the 3rd century BC also resulted in an advancement in the art of pottery in this country. According to chronicles, there had been skilled workmen belonging to eight potter castes among the craftsmen who arrived in Lanka when the sacred Sri Maha Bodhi was brought to this country. It is obvious that the technology of making clay pots that existed in India at that time was transferred to Lanka with the arrival of these craftsmen.

Most of the objects found through archeological excavations in Sri Lanka are those made of clay. Pieces of clay pots, pieces of clay vessels, tiles, bricks and clay images and seals are outstanding among them. Findings of archeological excavations provide evidence to prove the fact that a developed pottery industry had existed from the very beginning of the Anuradhapura kingdom and that clay objects of very high quality had been produced during that period.

The process of making clay objects consists of several basic steps. A suitable type of clay is selected and first the clay is left to firm up. A ball of the firmed-up clay that is big enough to make the required object is taken and placed on the potter's wheel. First the shape of the object is formed and then the bottom of the object is made. Finally, patterns or designs are made on the surface of the object in order to add beauty. Now the clay object is left to dry and, after that, it is put in the kiln and fired. It is clear that clay objects of very high quality had been made following this process.

Making Bricks and Tiles

Fig:1.20 Bricks made in Anuradhapura era and bricks made at present

There is evidence which reveals that bricks had been used in this country from around 3rd century BC. By the time of King Dutugemunu's reign (161 – 137 BC), the technology of making bricks had been so developed that constructions as huge as Ruwanwelisaya dagoba could be done using bricks. Mahawansa has recorded that, for constructing Ruwanwelisaya, King Dutugemunu had called producers of bricks and selected one who made very strong bricks.

The bricks that had been made at the early period of Anuradhapura era were bigger in size than those that are made at present. Absorption of water into those bricks was minimum and they were strong enough to bear a massive weight. When renovation work of the Jetawana Stupa was being carried out, there arose the requirement for producing bricks as strong as the bricks of the ancient days, but it was not easy for the

brick producers of this country to produce bricks with a similar standard. Therefore, those who were conserving the stupa had to build a special kiln and produce bricks with the required standard. Accordingly, a kiln was constructed in the village called Galkadawala in Nuwaragam Palatha Central Division during the period of 1990 -1991 AD and the bricks necessary were produced there.

Ancient brick monuments found from various parts of the country prove that the technology of making bricks had spread throughout the country.

Huge stupas like Abhayagiri dagoba and Jethawana dagoba in Anuradhapura, and Demala Maha Seya and King Parakramabahu's palace in Polonnaruwa are examples for ancient constructions that have been done using bricks.

It seems that the roofs of the ancient buildings of which the ruins of stone pillars remain at present had been made of wood and covered with roofing tiles. When excavations are carried out at these buildings, a lot of roofing tiles that remained after the wooden structure of the roof had decayed have been found. Those who were engaged in producing roofing tiles had been called "Ulu Vaduwa" meaning tile maker. Producers of brick, too, had sometimes been called "Ulu Vaduwa".

During Rajarata civilization, there seem to have been tiled roofs for the buildings in religious places, public buildings, kings' palaces, and houses of chieftains, but possibly the houses of the common masses have not had such permanent roofs.

Production of roofing tiles seems to have had several rudimentary phases such as selecting suitable types of clay, firming up the clay, putting clay into the mould and shaping the tiles, drying the tiles and firing them.

There is evidence which shows that production of roofing tiles, like brick-making, had spread throughout the country in the ancient times.

Metal Technology

Fig:1.21 Ancient jewellery found in archaeological excavations

According to the evidence found through archaeological excavations in various parts of Sri Lanka, it seems that metals like iron and copper had been used even before 3rd century BC. However, there had been a rapid development in metal technology and in the use of metals since 3rd century BC due to the expansion of agriculture, rapid urbanization, development in the field of construction, and adoption of Indian technology in various fields in this country.

The period from 2nd century BC to 2nd century AD shows an expansion of cave inscriptions in many parts of the Dry Zone. Making drip ledges on rock caves and carving the writing on stone to make inscriptions require the use of iron and steel tools. Further, those stone inscriptions have mention of workers engaged in various fields related to metal industry such as 'kabara' (blacksmiths), 'thambara' (coppersmiths) and 'thopasha' (tinkers).

Metals such as iron, bronze, copper, silver and gold had been commonly used during Rajarata Civilization. Objects that had been created using these metals have been found in archaeological excavations. There also is information which reveals that some of these metals such as iron, copper and silver had been obtained from this country itself.

When excavating a pond in the premises of Abhayagiri Temple in Anuradhapura in 1994, five pieces of gold weighing from 370g to 438g were found. Together with them some gold coins, too, were found. Those five pieces of gold were in the shape of a disc made by melting gold and pouring it into a shallow container. The weight of each piece of gold had been engraved on them in kalandas (a small measuring unit in ancient Lanka) in ancient scripts. When carrying out further excavations in that pond, evidence was discovered revealing that a goldsmith's workshop had been there in ancient times on one of the banks of the pond. Furnaces used for melting gold in that workshop and parts of clay vessels used for collecting water have been found in the excavations. In excavations at Abhayagiri Temple premises, several objects made of gold such as bangles,

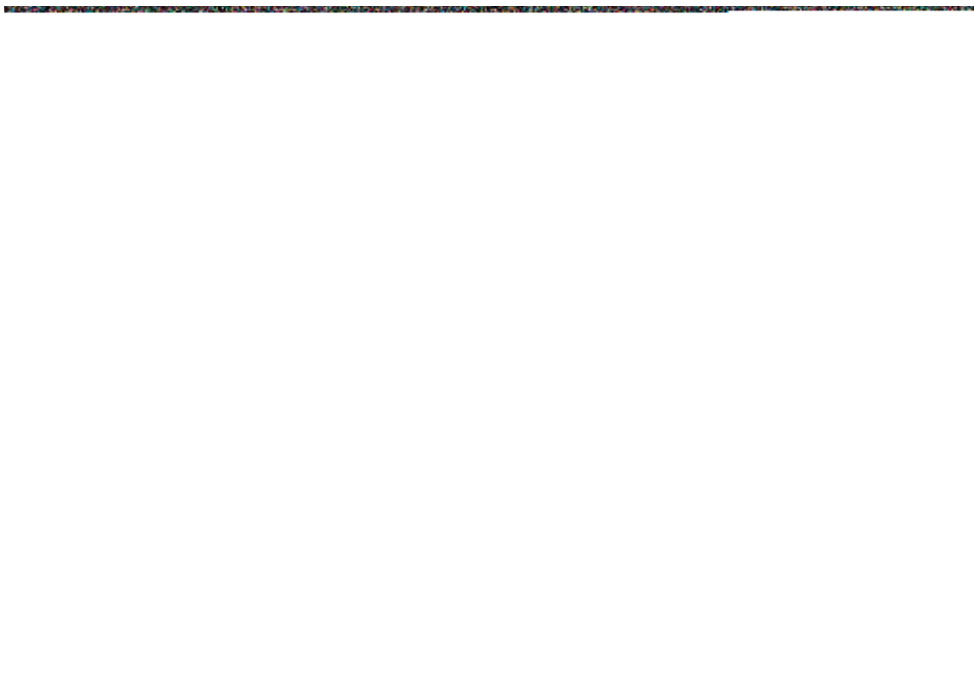


Fig:1.22 Furnaces used in extraction of iron

anklets, rings, ear-ornaments and a necklace have been found. Accordingly, it can be assumed that the said goldsmith's workshop had been run for the purposes of plating the images in the temple premises with gold and for making various ornamental objects.

Evidence has been discovered confirming that iron had been widely used throughout the country after 3rd century BC. Use of iron was essential for making tools, agricultural implements and for various other purposes such as making iron nails. It can be assumed that, in ancient times, metals like gold may have been imported to this country, but iron had been produced in this country itself. Convincing evidence has been discovered from Samanalawewa area in Balangoda and Alakolawewa Dehigahaela Kanda in Sigiriya, revealing how extraction of iron had been done in ancient Lanka. Natural rock that contained iron had been broken into pieces

and put into furnaces made of clay and iron had been extracted by heating them to the required temperature using fire. The natural wind available during monsoon seasons in Samanalawewa area had been made use of for continuously burning the charcoal used for making the fire to heat the iron ore. In Dehigahaela Kanda area, a pair of bellows had been used to keep the furnaces fired

continuously. These findings confirm that the ancient Lankans had an efficient technology of producing iron by heating and refining the iron contained in natural rock.

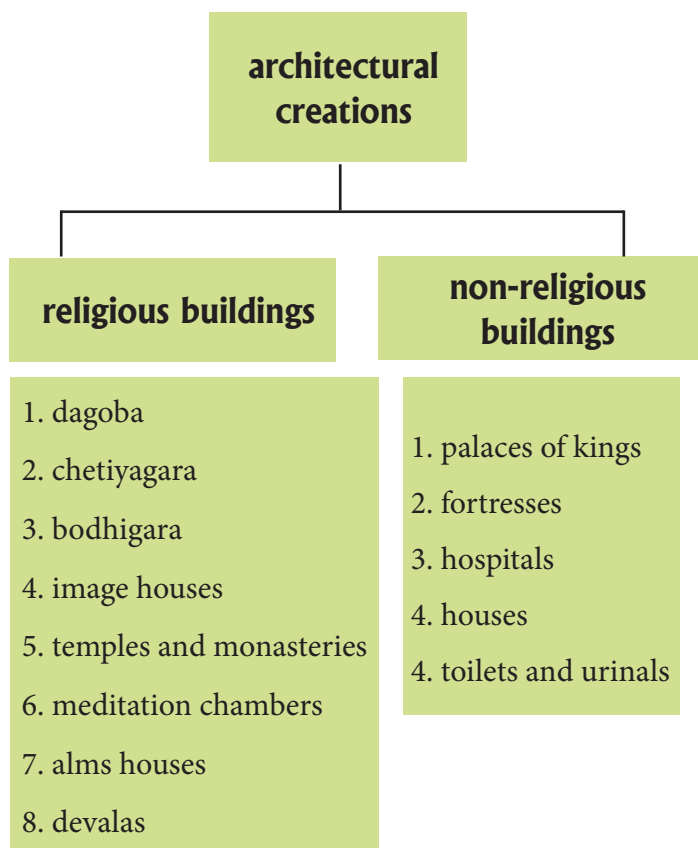
1.3 Architectural and Artistic Creations

Architectural Creations

Architecture is the study of the field of constructing houses and buildings. As a close relationship was built up between India and Lanka with the arrival Aarahat Mahinda in Lanka, it seems that the developed knowledge of architecture that India had was transferred to Lanka. Most of the architectural creations including buildings that have been discovered so far from various parts of the country belong to the eras after King Dutugemunu's reign. Most of those creations can be considered to have been constructed for religious purposes or for the use of Bhikkus.

Architecture

Architectural creations belonging to Rajarata civilization can be divided into two parts:



Religious Buildings

Dagobas

According to literary sources, Thuparama is the first dagoba constructed in Lanka. With the passage of time, huge dagobas such as Mirisawetiya, Mahathupa or Ruwanweliseya, Abhayagiri and Jethawana were constructed in Anuradhapura. During Anuradhapura period, dagobas were also constructed even in areas outside the capital city. Seruwavila, Somawathi, Thissamarama, Medirigiriya, Deeghavapi, and Neelagiriya are examples for such dagobas. Such huge dagobas were constructed during the Polonnaruwa period, too. Kirivehera in Polonnaruwa, Demala Maha Seya, Dedigama Kotavehera, Yudanganawa Dagoba, and Rankot Vehera are examples for such Dagobas. The following are the names of some of the kings who constructed such prominent Dagobas in Lanka:

Period	Name of Dagoba	Name of the king who constructed it
Anuradhapura era	Thuparama	King Devanampiyatissa
	Ruwanweliseya Mirisawetiya	King Dutugemunu
	Abhayagiri	King Walagamba
	Jethawana	King Mahasen
Polonnaruwa era	Polonnaruwa Kirivehera Demala Maha Seya Yudanganawa Dagoba Dedigama Kotawehera	King Parakramabahu the Great
	Rankoth Vehera	King Nissankamalla

Table 1.2

By the mid part of the Anuradhapura period, the main parts of a Dagoba were Paadama (the base), Pesa Walalu (basal rings), Garbhaya (relics chamber), Devatha Kotuwa (cylindrical neck), Koth Kerella (conical spire) and Kotha (pinnacle).

Further, in order to enhance the aesthetic value of a dagoba, four Vahalkadas (frontispieces) have been constructed facing the four cardinal directions. The most remarkable Vahalkada belonging to the Rajarata era is found from the eastern side of Kantaka Chetiya in Mihintale.

Fig. 1.23 – Vahalkada (frontispiece) of Kantaka Chetiya in Mihintale

Chetiyaagara

A chamber constructed as a protection to a small dagoba is called a chetiyaagara or watadageya. Evidence discovered shows that watadageyas had been constructed by standing huge stone pillars in rows around

the dagoba and making an angular roof by fixing wooden rafters on top of those stone pillars.

Medirigiriya Watadageya is the most artistic Watadageya belonging to the Rajarata era. Apart from that, the stone pillars that had been stood to construct chetiyaagaras for Thuparama, Lankarama, Ambasthala and Thiriyaya Dagobas are still available.

Fig. 1.24 Watadageya in Medirigiriya

Bodhigara

After the Sacred Bo Tree (Sri Maha Bodhi) was brought to this country, the eight shoots (Ashatapala) and the thirty two shoots (Dethispala) that grew from it were planted in various parts of the country.

A house had been constructed around Bo trees for the protection of the Bo trees and to enhance their beauty, and also for the convenience of the devotees. This house was called bodhigara. In ancient times, a bodhigara had been constructed around Jaya Sri Maha Bodhi, too. Nillakkagama bodhigara in Kurunegala District is the most artistic bodhigara belonging to Rajarata civilization.



Fig. 1.25 Nillakkagama bodhigara

Image Houses

After depositing images of the Buddha, houses were constructed to protect those images from rain and sun and also for the convenience of the devotees who came to worship them. There had been several traditions of building image houses during Rajarata civilization.

- Gandhakuti tradition
- Gedige tradition
- Cave temple tradition

The oldest tradition of building image houses was the Gandhakuti tradition. In image houses built according to Gandhakuti tradition, the part in which the image was deposited was called the chamber house and the part which had been

constructed for devotees to have a clear view of the image from was called the pavilion. Kiribath vehera, Vijayarama, Pankuliya and Tholuwila are examples for the image houses belonging to this tradition.

Image houses belonging to Gedige tradition can be identified as a more developed stage of Gandhakuti tradition. In Gedige tradition, not only the walls, even the roof had completely been made of bricks or stone. During Polonnaruwa period, there was a remarkable development in this tradition particularly during the reign of King Parakramabahu the Great. The image houses he had constructed, namely Thuparama, Lankathilaka and Thivanka image houses are excellent works belonging to Gedige tradition.

Fig. 1.26 Thuparama image house in Polonnaruwa

Cave temples were another tradition of building image houses during this period. A special feature of this tradition is that the main image had been constructed in reclining position. Pidurangala, Habessa, Hulannuge, and Bambaragastalawa are examples for cave temples belonging to this period.

Temple Monasteries

At the earliest stage, natural caves were used by the Bhikkus to live in. Such caves which had been constructed as appropriate by making drip ledges can be found from many parts of the country. Mihintale, Wessagiriya, Ritigala and Rajagala are fine examples for that. Those caves had been well-planed with walls constructed below the drip ledge and in the front side of the cave and doors and windows made of wood had been fixed. Later, with the expansion of the Sangha community, Bhikkus began to live in bigger temples such as Abhayagiri and

Jethawana which were constructed and offered to Bhikkus under royal patronage. At those temple monastery complexes, many other buildings had been constructed in addition to the main religious buildings in order to fulfil various needs of Bhikkus.

Devalas

Hindu devalas (temples) were constructed during Polonnaruwa Kingdom. Siva Devala I and Siva Devala II in Polonnaruwa are examples for Hindu devalas. Siva Devala II, which has been constructed completely out of stone according to Choala architecture style, is an example for a Siva devala that has been well protected.

Fig. 1.27 Siva Devala II in Polonnaruwa

Non-religious Buildings

During Rajarata civilization, buildings of various forms were constructed in order to fulfil the needs of the kings, chieftains and the common masses. Among the buildings thus constructed were royal palaces, fortresses, hospitals, and houses as well as toilets and urinals.

Royal Palaces

During the Anuradhapura period, the palaces of kings and the highest nobility had been constructed in the inner city. Sigiriya can be described as a unique palace complex belonging to Anuradhapura period. It was built by King Kashayapa using Sigiriya rock as the base and it has been beautified with water parks, rock parks, moats and boundary walls.

Vijayaba palace in the inner city of Anuradhapura is the oldest palace belonging to Polonnaruwa period. The most remarkable royal palace belonging to that period is the Vijayantha

Prasadaya situated in the inner city of Polonnaruwa. According to chronicles, this palace, which had been constructed by King Parakramabahu I, had seven floors. Even today, there are remains of three floors and the flight of stairs that had been constructed to climb up to the upper floors. Further, Ruins of a smaller palace that had been constructed according to the plan of the Vijayantha Prasadaya is found from Panduwas Nuwara, too. This palace is considered to have been constructed by King Parakramabahu when he was the ruler of Dakkina Deshaya (Southern Lanka).

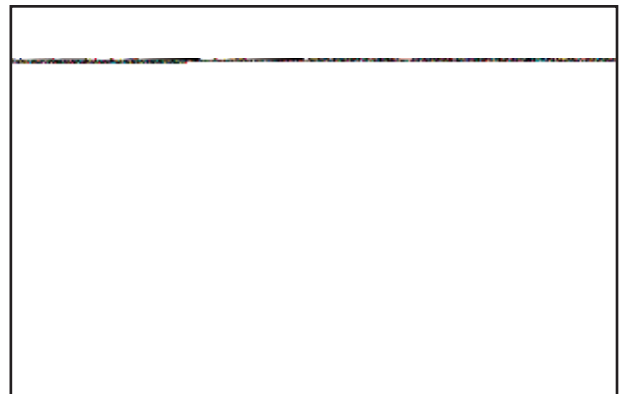
Hospitals

Ruins of ancient hospitals have been discovered from several areas, namely Medigiriaya, Mihintale and Alahana Pirivena in Polonnaruwa. The hospitals had constituted a central courtyard and rooms connected to that for in-house patients, storerooms, halls in which medicines were manufactured and a dispensary. The medicinal bath found from these hospital sites is a unique creation. Medical equipment, too, have been discovered from among the ruins of the hospital that was discovered among the buildings of the Alahana Pirivena in Polonnaruwa.

Toilets and Urinals

Due consideration had been given to the sanitary conditions of the people in the ancient times and therefore well-planned toilets and urinals had been constructed for that. They were so concerned about the environment that they had not even let out the waste water from

Fig. 1.28 Ruins of the palace of King Parakramabahu and an imaginary replica of the original palace



urinals directly into the soil; several clay pots had been put one on top of the other so that the waste water is filtered before it is released into the soil. The surface of the toilets and urinals in monastery complexes were decorated with beautiful carvings.

Artistic Creations

Statues

Sculpture is given a prominent place among the artistic creations found in Sri Lanka. Statues of the Buddha, the Bodhisaththa, kings and other statues had been created beautifully paying attention to methods of mathematical measurements.




Fig. 1.29 An ancient urinal decorated with carvings (on the left). How the pots that had been used to filter the waste water from urinals in order to purify it without directly releasing into the soil are kept on display (on the right).

Statues of the Buddha



During the Anuradhapura period statues of the Buddha had been constructed in three postures, namely standing, sitting and reclining positions. The most commonly found are the statues of Dhyana Mudra (meditation posture) in Veerasana (seated with the legs crossed). Samadhi Buddha Statue in Anuradhapura and Tholuwila Buddha Statue are examples for that. Avukana statue, Resvehera statue, and Maligawila statue are prominent among the statues in standing position belonging to Anuradhapura period. The development that had been achieved in the construction of statues of the Buddha during Polonnaruwa period is evident from the statues in Uttararama or Gal Vihara. Statues belonging to all postures, namely sitting, standing and reclining can be found there.

Fig. 1.30 Dambegoda Bodhisathwa Statue

Bodhisathwa Statues

Worshipping Bodhisathwa statues became popular with the spread of Mahayana ideals in this country. For that, Bodhisathwa statues were created in several places of the country. Dambegoda Bodhisathwa statue can be identified as a very great work belonging to Anuradhapura period. Bodhisathwa statues can also be found in places such as Buduruwagala, Weligama, Kushtarajagala, and Yatalavehera.

Statues of the royalty and others

Royal statues believed to be of King Dutugemunu and King Bhathikabhaya have been found from the courtyard of Ruwanweliseya. The famous statue found close to Parakrama Samudraya considered to be of King Parakramabahu's is an

artistic creation. Some scholars have opined that this is not a statue of king Parakramabahu, but of Kapila or Pulasthi Rishi (sage).

Carvings and sculpture

Arts of carving and sculpture in Lanka were originally influenced by the Indian traditions, but with the passage of time, these arts developed with features of identity unique to this country. Sandakadapahana (moonstone) is a unique creation of this nature. Sandakadapahana is a semicircular (shape of half moon) stone slab placed at the entrance to buildings. At the earliest stage this was a plain stone slab, but later it was decorated with intricate carvings. In the centre of the Sandakadapahana is a half lotus around which a band of creeper design has been carved. Then it is decorated with a procession

Fig. 1.31 How the Sandakadapahana, guard stones, and Korawakgala had been fixed at the entrance to a building.

Fig. 1.32 Sandakadapahana

of swans carrying a lotus bud in the beak. Then is a band with carvings of four animals – elephants, lions, horses and bulls following one another in a procession. The outermost band contains carvings of flames or foliage. Two most artistic Sandakadapahanas belonging to the Anuradhapura period have been discovered from the Abhayagiri temple premises. It can be noticed that the figure of the bull had been removed from the Sandakadapahana of the Polonnaruwa period due to the influence of Hinduism. Further, it is interesting to note that entrances to buildings had been beautified with a combination of the artistic creations of Sandakadapahana, guard stones, korawakgala (balustrade), and piyageta (stairs). Isurumuniya lovers and the man and the horse head carved on rock are very great artistic creations.

As far as the art of creating images in Lanka is concerned, it is found that types of rock and metals have been used to create images relating Buddhism and Hinduism. Statues carved out of

rock during the Anuradhapura period have been found mostly from Abhayagiri and Jethawana temples. Avalokitheshwara Bodhisathwa statue in Veheragala and Badulla metallic statue are very artistic metallic images belonging to that period. It is also noticed that bronze images of Siva, Siva-nataraja, Parvathi, and Soorya (sun) had been created based on Hindu concepts during the Polonnaruwa period.

Paintings

There is evidence which indicates that Lankans had known the art of painting since ancient times. Remains of such sketches have been discovered from caves in areas such as Sithulpawwa, Hindagala, Karambagala and Vessagiriya. However, complete paintings have been discovered from Sigiriya. It is considered that Sigiriya frescoes belong to 5th century AD. The remaining paintings on two nooks of the west side of Sigiriya rock depict figures of



Fig. 1.33 Sigiri frescoes

beautiful women wearing and carrying lotuses, lilies, and Sapu flowers. Out of the colours used in these paintings, yellow, bay, red and blue are predominant.

Scholars hold different views about the women depicted in Sigiriya frescoes.

This tradition of painting has further developed during the Polonnaruwa period. Paintings in places such as Maraveediya in Dimbulagala, Pulligoda and in Gal Vihara and Thivanka image house in Polonnaruwa are fine examples for the paintings belonging to that period.

Fig. 1.34 Frescoes in Pulligoda rock cave

Activity

1. Make a model of a tank including the key features of a tank.
2. Collect pictures and information about ancient ponds and water gardens and prepare a leaflet.
3. Write a letter to a friend in a foreign country giving information about the great creations our forefathers had done using clay and metals.
4. Collect information and pictures about architectural and artistic creation belonging to Rajarata period as appropriate for holding an exhibition in the classroom.

Kandyan Kingdom

02

Introduction

The Kandyan kingdom was established towards the end of the 15th century centered around Senkadagala, a city situated in the central hills of Sri Lanka. Kandyan kingdom had the capacity to maintain the independence of Sri Lanka until 1815 while countering the threats that had been posed since 16th century by the Europeans, namely the Portuguese, the Dutch and the English, who had seized power in the coastal areas of the country.

This chapter focuses on the establishment of the Kandyan kingdom which is the last kingdom of Sri Lanka, the renowned kings who ruled that kingdom, and the nature of the economy, religion, society, architecture, and arts and crafts of the Kandyan kingdom.

Kandyan kingdom was a ruling centre which was established in a location that was naturally protected due to its geographical position. This kingdom was established centred around the city of Kandy or Senkadagala in the central hills of Sri Lanka. Kandyan kingdom is also called as Senkadagalapura, Kanda Udarata (the Hill Country), Udarata (upcountry) kingdom and Kande Nuwara (city in the Hills). Mahaweli River provides protection to the city of Kandy and further protection is provided to it by the mountain ranges of Udawaththa and Hanthana. As the city of Kandy is located in the highlands, access to the city from low country areas was difficult in the past. Having to take mountain passes such as Balana and Hunnagiriya to reach this city was another factor that ensured the protection of this city.

2.1 Establishment of the Kandyan Kingdom

While King Parakramabahu VI was ruling in Kotte kingdom, Kandy area was an administrative unit that was being ruled under Kotte kingdom. Once a ruler named Jothiya Situ was ruling Kandy area under King Parakramabahu VI. Sources reveal that a riot was started under Jothiya Situ against King Parakramabahu VI for winning freedom for Kandy from Kotte kingdom, but the riot failed. Eventually, Kotte kingdom gradually grew weaker after the death of King Parakramabahu VI.

Taking advantage of this situation, a powerful elite named Sena Sammatha Wickramabahu

Fig: 2.1 City of Kandy in the Past

got the Kandyan kingdom freed from the rule of Kotte kingdom and established a separate kingdom centred around Senkadagala city. Accordingly, the first king of the Kandyan kingdom was Sena Sammatha Wickramabahu.

After King Sena Sammatha Wickramabahu, Jayaweera Bandara, who is considered to be his son, became the king of Kandy. During the reign of Kandyan King Jayaweera Bandara, Kotte kingdom was split up into three divisions, namely Kotte, Seethawaka and Raigama. (Further information about this splitting is given in Chapter 5 of this book.) Kandyan kingdom could function with more freedom consequent to the splitting of Kotte kingdom into these three divisions.

The Portuguese arrived in Lanka at the beginning of the 16th century. They built up relationships with the Kotte kingdom and gradually began to intervene in the political affairs of the kingdom. The Portuguese attempted to build up relationships with the then ruler of the Kandyan kingdom, King Jayaweera Bandara, but they were proven futile.

After King Jayaweera Bandara, his son Karalliyadde Bandara became the king of Kandyan Kingdom.

Rulers of Seethawaka kingdom were not happy about Karalliyadde's coming into power in Kandy. Because of the threats posed by the rulers of Seethawaka, King Karalliyadde Bandara befriended with the Portuguese. The elite in Kandy were disappointed that their ruler had become friends with foreigners,

had embraced the culture of those foreigners and was acting accordingly. For this reason, Weerasundara Bandara who was a powerful elite in Kandy supported the ruler of Seethawaka, King Rajasinghe I, to capture the Kandyan kingdom. When King Rajasinghe invaded Kandy, King Karalliyadde failed to resist the invasion and ran away to Mannar together with the royal family including his daughter Kusumasana Devi and nephew Yamasinha Bandara seeking protection of the Portuguese. There, King Karalliyadde's daughter and nephew were baptized by the Portuguese as Dona Catherina and Don Phillip.



Fig: 2.2 King Wimaladharmasooriya I

King Rajasinghe I captured the Kandyan kingdom around 1580 AD and ruled that kingdom being in Seethawaka. Before long, there arose a dispute between Weerasundara Bandara and King Rajasinghe I of Seethawaka. As a result King Rajasinghe I killed Weerasundara Bandara. After the death of Weerasundara Bandara, his son Konappu Bandara ran away to the Portuguese to save his life. He was baptized by the Portuguese as Don Juan and he became loyal to them.

Renowned Kings of the Kandyan Kingdom

King Wimaladharmasooriya I (1592 AD – 1604 AD)

When Seethawaka Rajasinghe was the King of the Kandyan Kingdom, he embraced Sivaism (the cult of Siva) and acted against certain Buddhist monks. This resulted in disappointment among the elite in Kandy about the rule of King Rajasinghe. Taking advantage of that situation, the Portuguese attempted to bring into power in Kandy a ruler that was loyal to them.

Accordingly, the Portuguese sent to Kandy Yamasinghe Bandara, nephew of Karalliyadde who was under their protection, and made him the king of Kandyan kingdom. Further, the Portuguese sent Prince Konappu Bandara, too, for the protection of Yamasinghe Bandara. However, Yamasinghe Bandara died before long and then the Portuguese attempted to put a young son of Yamasinghe Bandara's on the

throne of Kandy making efforts to establish a puppet rule in the Kandyan kingdom. In this situation, Konappu Bandara came forward acting against the Portuguese and seized the power of the Kandyan kingdom. The Portuguese were furious that Konappu Bandara, who had been baptized by them as Don Juan, acted against them coming to Kandy and therefore they were looking forward to finding an opportunity to take revenge on Konappu Bandara.

In 1592 AD, Prince Konappu Bandara became the King of Kandy as Wimaladharmasooriya I, which is a distinctive landmark in the history of the Kandyan kingdom. His coming into power prevented the establishment of a rule that was loyal to the Portuguese.

Importance of the Rule of King Wimaladharmasooriya

- King Wimaladharmasooriya I ruled the Kandyan kingdom from 1592 to 1604 AD. When he ascended the throne of Kandy, he was not a rightful heir to the throne. Therefore, he established his legal right to the throne by marrying Kusumasana Devi (Princess Dona Catherina), daughter of Karalliyadde Bandara.
- Consequent to the marriage of King Wimaladharmasooriya I and Kusumasana Devi, a new dynasty came in Kandy. King Senarath, King Rajasinghe II, King Wimaladharmasooriya II and King Weera Parakrama Narendrasinghe belong to that royal lineage.

- King Wimaladharmasooriya I freed the Kandyan kingdom from the control of Seethawaka kingdom. When King Seethawaka Rajasinghe invaded the Kandyan kingdom, he was defeated by king Wimaladharmasooriya I.

- Acting against Portuguese power was an important service he rendered to this country. He succeeded in defeating the Portuguese in the battle of Danture in 1594 and in the battle of Balana in 1602.

- King Wimaladharmasooriya I took various measures to promote Buddhism. Bringing back Upasampada (higher ordination) from Burma to Sri Lanka and renovating Buddhist temples such as Lankathilaka and Gadaladeniya are examples for his service to Buddhism.



- King Wimaladharmasooriya I brought to Kandy the Sacred Tooth Relic, which was hidden inside a Kurahan grinding stone in Delgamuwa Viharaya for protection, and deposited it in Kandy.

King Senarath (1604 – 1635 AD)

After King Wimaladharmasooriya I, his cousin brother Senarath became king of Kandyan Kingdom. King Senarath valued keeping peace rather than fighting. Therefore he entered into a peace treaty with the Portuguese in 1617. However, during King Senarath's reign itself, Portuguese Captain-General Constantino De Sa came with a huge army and invaded Uva area. Prince Maha Astana, the youngest son of King Senarath, led the Kandyan army and a fierce battle was fought between the two armies at Randeniwela. The Portuguese suffered a devastating defeat in this battle.

King Rajasinghe II (1635 – 1687 AD)

After king Senarath, Prince Maha Asthana ascended the throne of Kandy as King Rajasinghe II. He was a great king and acted with the strong determination of repelling the Portuguese from this country.

Fig: 2.3 The Kurahan grinding stone in which the Sacred Tooth Relic was hidden for protection in Delgamuwa Viharaya



Fig: 2.4 King Rajasinghe II

Importance of the Rule of King Rajasinghe II

- King Rajasinghe II went on to get the support of the Dutch to repel the Portuguese. Accordingly, an agreement was reached between king Rajasinghe II and the Dutch in 1658. Later both these parties jointly fought against the Portuguese and eventually the Portuguese were repelled from this country in 1658.

- King Rajasinghe II took measures to expand the area that belonged to Kandyan Kingdom. Although he had the intention of becoming the King of the entire country after repelling the Portuguese, he could not fulfil his intentions because the Dutch retained power in the areas which were freed from Portuguese rule. However, he succeeded in joining to the Kandyan kingdom many areas which were previously ruled by the Portuguese.
- During the reign of King Rajasinghe II, Portuguese Captain-General Diogo De Melo invaded Kandy with a huge army in 1638. The armies of King Rajasinghe II surrounded the invading army at a paddy-field in Gannoruwa and launched a violent attack on the Portuguese. In this battle, too, the Portuguese suffered a crushing defeat and King Rajasinghe II became victorious.
- King Rajasinghe II, who ascended the throne in 1635 AD after the death of king Senarath, ruled the Kandyan kingdom until 1687 AD. Accordingly he was the king who ruled the Kandyan kingdom for the longest period of time.

King Wimaladharmasooriya II (1687 AD – 1707 AD)

- After king Rajasinghe II, his son prince Wimaladharmasooriya II became king of the Kandyan kingdom. He was a peace-loving leader.

- Maintaining cordial relationships with the Dutch in the low country areas was a key feature of his rule.
- In order to promote Buddhism, he brought Upasampada from Burma and established Kandyan Upasampada (a Kandyan-centric form of Upasampada).
- Renovating Temple of the Sacred Tooth Relic was another valuable service he rendered.

King Sri Weera Parakrama Narendrasinghe
(1707 AD – 1739 AD)

- After the death of King Wimaladharmasooriya II in 1707, his son prince Weera Parakrama Narendrasinghe became the king of the Kandyan kingdom.
- He is considered to have been a very weak ruler in the history of Kandyan kingdom, and the power of the Kandyan elite increased during his reign.
- He had married an Indian princess, but they did not have a son to be the heir to the throne. As a result, rulers belonging to Nayakkar Dynasty came to power in Kandy.

King Sri Vijaya Rajasinghe
(1739 AD – 1747 AD)

- King Sri Vijaya Rajasinghe was the first king of Nayakkar Dynasty to come to power in Kandyan Kingdom. He was a brother of the Nayakkar queen of King

Weera Parakrama Narendrasinghe.

- He supported Saranankara Sangaraja Thero in the religious activities carried out by the Thero. Under the directions of the Thero, he attempted to bring Upasampada from Burma, but it was not successful.

King Keerthi Sri Rajasinghe
(1747 AD – 1782 AD)

As King Sri Vijaya Rajasinghe did not have an heir to the throne, after his death, a brother of his chief queen ascended the throne of Kandy as King Keerthi Sri Rajasinghe.



Fig: 2.5 King Keerthi Sri Rajasinghe

Sources reveal that he was just 16 years when he became king.

King Keerthi Sri Rajasinghe had learnt Buddhism under Welivita Saranankara Sangharaja Thero and possessed a sound knowledge of Buddhism. Therefore he was much respected by the people of Kandy.

The reign of King Keerthi Sri Rajasinghe is particularly significant in the history of Kandyan kingdom because a great Buddhist revival was brought about in the kingdom

during his reign. Welivita Saranankara Sangharaja Thero acted as the pioneer of this revival giving necessary advice to the king.

By the time of King Keerthi Sri Rajasinghe, there had been a severe decline in Buddhist dispensation throughout the country as previous kings had to give priority to war over a long period of time and also due to the actions of the Europeans. It was difficult even to find Upasampada Bhikkus (Bhikkus of higher ordination) in this country. Addressing



Fig: 2.5 King Keerthi Sri Rajasinghe offering the Vijinipatha (the fan) to Saranankara Sangharaja Thero

this situation, King Keerthi Sri Rajasinghe sent a mission to Siyam Deshaya (Thailand) on ships obtained from the Dutch, brought a group of monks led by Upali Thero and held an Upasampada ceremony in 1753 following the advice of Saranankara Thero. This was the origin of Siyam Sect that has existed to date. Further, the king promoted Saranankara Thero to the position of Sangharaja. A large number of temples and stupas which had fallen into decay in both up country and low country areas were renovated by the king.

Dambulla Viharaya is an example for a temple that was renovated by him.

Although king Keerthi Sri Rajasinghe was a Hindu, he gave his patronage to hold the annual Dalada Perahera and made it more attractive by adding Devala Peraheras, too (processions of devalas).

As Kandyan kingdom faced constant threats from the Dutch who were holding power in the coastal areas of this country, King Keerthi Sri Rajasinghe attempted to get the support of the English in India to repel the Dutch. On request of the king, an English emissary named John Fibers arrived in Kandy in 1762 and met the king. However, this effort did not yield results. When the Dutch got to know that the king was seeking the support of the English, they intensified their threats on the Kandyan kingdom. Consequently, the Dutch invaded the Kandyan kingdom in 1765, but they could not achieve their target. As threats from the Dutch continued, the king signed a treaty with the Dutch expecting long lasting peace. The Dutch made attempts through

this treaty to deprive the Kandyan kingdom of its right to use the sea beach thereby trying to break off the relationships the king had maintained with foreign countries. However, most of the conditions contained in the treaty were not practically implemented.

King Rajadhirajasinghe (1782 – 1798 AD)

After King Keerthi Sri Rajasinghe, his brother became king as Rajadhirajasinghe. He was a devoted Buddhist. It was during the reign of this king that the English seized power in the coastal areas from the Dutch. King Rajadhirajasinghe died in 1798.

King Sri Wickrama Rajasinghe (1798 – 1815 AD)

When King Rajadhirajasinghe died, there were two Nayakkar princes named Kannasamy and Muththusamy who were heirs to the throne. Prince Kannasamy received the support of Pilimathalawwe, the then Maha Adikaram of Kandy. Accordingly, with the intervention of Pilimathalawwe, Prince Kannasamy who was still at young age, ascended the throne of the Kandyan kingdom as King Sri Wickrama Rajasinghe in 1798.

Prince Muththusamy fled the kingdom and went to the English who gave him protection.

Pilimathalawwe must have believed that he could keep Prince Kannasamy loyal to him by making him King of Kandy. At the beginning, the king listened to the words



power and war strategies of the Kandyan kingdom. Therefore he launched an invasion in 1803 to capture the Kandyan kingdom declaring Prince Muththusamy, who was under their protection, the King of the Kandyan kingdom. However, King Sri Wickrama Rajasinghe received the support of the people and efforts of the English were futile. Prince Muththusamy died, too.

- King Sri Wickrama Rajasinghe ruled the Kandyan kingdom from 1798 to 1815.

- He took steps to add to the Temple of the Sacred Tooth Relic the attractive Paththirippuwa.

Fig: 2.8 King Sri Wickrama Rajasinghe

of Pilimathalawwe, but later he began to act according to the wishes of his Nayakkar relatives. This led to disputes between the king and Pilimathalawwe. Then Pilimathalawwe attempted to get the support of the English and act against the King, but he was not successful. In the early period of King Sri Wickrama Rajasinghe's reign in Kandy, Sir Fredrick North was the British Governor in the coastal regions of Lanka. Governor North did not have an understanding about the war

- It was during his reign that the lake called 'Kiri Muhuda' that lies opposite this Temple was constructed.

During the reign of King Sri Wickrama Rajasinghe, a political crisis erupted within Kandyan kingdom. As a result, the relationships the king had with the elite and with the people broke up. The king became unprotected within his own kingdom. Taking advantage of this situation, Sir Robert Brownrigg, the then English Governor of this country launched an invasion into the Kandyan kingdom.

By this time, a dispute had arisen between the king and Ehelepola, Maha Adikaram of Kandy. Therefore Ehelepola was under the protection of the English and he supported the English in the invasion they launched against King Sri Wickrama Rajasinghe. As most of the people of Kandy were not happy with the King, none of them came forward to prevent the English from entering Kandy. As a result, the English were able to enter the city of Kandy without any difficulty. The king who had run away from his palace and was hiding in a house in Medamahanuwara area was caught by the people and was handed over to the English. By taking the king a prisoner, the English succeeded in achieving in Kandy a victory that no other European had been able to. Later, Governor Brownrig signed a treaty with the elite in Kandy. It came to be known as the 'Udarata Givisuma' (Kandyan convention) or 'Convention of 02nd March, 1815'. In terms of this treaty, the Kandyan kingdom was accepted as an area under the rule of the English and all the rights that King Sri Wickrama Rajasinghe and the Nayakkars had to the throne of Kandy were renounced. As the sovereignty of the Kandyan kingdom was ceded in this manner, the entire country became a British colony.

King Sri Wickrama Rajasinghe, who surrendered to the English, was taken away by the English to Vellore in India.

2.2 Pattern of Economy in the Kandyan Kingdom

Agriculture

The agriculture-based economic pattern, which had been the traditional livelihood of Lankans, prevailed in the Kandyan kingdom, too. By the time when the Kandyan kingdom was established, there was a rapid population expansion in the wet zone of this country, but, as the wet zone receives ample rain throughout the year, there was no requirement of constructing tanks and anicuts for storing water. As the areas in Kandy are mostly hilly, terrace cultivation which was done using rainwater was very common. In low country areas, normal paddy cultivation was done.

Trade

There was both internal and external trade during the Kandyan kingdom. Products from the coastal areas were traded to upcountry areas and those from the upcountry areas were traded to low country areas.

Money was used in trade, but a barter system, too, seems to have existed. Gravets had been constructed between the upcountry and the low country, and transportation of merchandise was done through these gravets. Gravets are the guard-posts that had been established between the boundaries of the areas under Dutch rule and those of the Kandyan kingdom.

External trade during the Kandyan kingdom

Fig:2.9 Bundling of cinnamon quills and preparing for trading

was done under the monopoly of the king. The king maintained trade relationships through coastal areas with the Europeans and there also were trade relationships between India and the Kandyan kingdom.

Merchandise that was traded during the Kandyan kingdom:

Goods and animals that were exported	Goods and animals that were imported
cinnamon pepper arecanut ivory, elephants gems and pearls betel cardamom, cloves nutmeg bees wax	horses ceramic ware textile clayware perfumes dried fish

Industries

In addition to agriculture and trade, industries, too, had been given a prominent place in the economic history of Kandyan kingdom. Industrial products and goods that were required for most of the activities of the Kingdom were produced within this country itself. There was a separate group of craftsmen for each industry based on their castes. These castes had been maintaining the technology related to their crafts from generation to generation over a long period of time. Various objects were produced using clay, copper, brass, iron and other metals. For each craft, villages of craftsmen had been established. Leaders had been appointed to give leadership to each group. Lacquer industry was used to add beauty to the goods that were produced. Kotmale area was

famous for the iron industry while Dumbara area was famous for the reed products.

2.3 Social System in the Kandyan Kingdom

In the rural society of Kandyan kingdom, village was a self sufficient unit. A separate village had been established for each caste or craft guild. Majority of the people in the kingdom were farmers, and there was a strong relationship between these people and all craftsmen. Mutual cooperation, coexistence and collectiveness were well protected in society. There were three strata in society, namely the clergy, the elite and the common masses. The elites were the most prominent force in society and, except for the king, the other chiefs involved in administration belonged to the elite class. They were also called aristocrats. Farmers, labourers, traders and various craftsmen described above belonged to the common masses.

The family unit was very strong in the Kandyan society. There was a system of inheriting property from father to children. As father was the dominant person in the family, it can be called a patriarchal social system.

There were two forms of marriage in the Kandyan system:

‘deega’ marriage – marriage in which the bride was taken to the bridegroom’s place and the couple lived there.

‘binna’ marriage – marriage in which the bridegroom came to live in the bride’s place.

There also was a practice of bringing one bride for several brothers of the same family. As property was important in an agricultural society, a marriage of this nature would have helped prevent dividing of family property among several members.

2.4 Architecture and Arts and Crafts of the Kandyan Era

During Kandyan era, there was a form of architecture that was developed from the forms of architecture that belonged to Gampola and Kotte kingdoms. Among the buildings that were constructed during this period, religious buildings were given a prominent place. Temple of the Sacred Tooth Relic, Embekke Temple, Lankathilaka Viharaya, and other Hindu temples are outstanding among them. During Kandyan era, there also was a tradition of constructing temples on pillars. When buildings were constructed on wooden pillars that were stood on the ground, insects such as termites damaged the wooden pillars and ultimately the entire building was damaged. In order to prevent this, stone pillars were stood on the ground and temples were constructed on those pillars by fixing wooden beams on top of those pillars.

Understanding about the arts skills of the Kandyan era can be gained by studying the artistic creations such as temple murals, wood carvings and images belonging to that era.

Fig:2.10 A wooden pillar of Embekke temple (on the left) and Embekke temple (on the right)

Painting of Kandyan Era

Painting was used in Kandyan era as a medium of transferring the core principles of Buddhism to people.

There were several key features of paintings belonging to that era:

- Paintings have been created in a way that they can be admired by everybody irrespective of their level of education.
- Walls have been divided into columns and a long narrative style has been used presenting a story step by step.
- A relevant caption has been written below each picture.
- Blank spaces have been painted with floral designs.
- Proportionality of animal, plant and human figures has been neglected.

Fig: 2.11 Medawela Tampita Viharaya (Temple on pillars)



Fig:2.12 Lankathilaka Viharaya

- Traditional colours had been prepared using plants and minerals and overuse of red colour can be noticed.
- Jathaka stories such as Vessanthara Jathaka, Dahamsonda Jathaka and Thelapaththa Jathaka have been commonly depicted through paintings.
- Paintings belonging to the Kandyan era can be seen even today at temples such as Dambulla, Degaldoruwa, Temple of the Sacred Tooth Relic, and Mulgirigala.



Fig: 2.13 A painting belonging to the Kandyan kingdom.

Activity

1. Complete the following table with suitable information related to the services each king in the Kandyan era had rendered.

Name of the king	King Wimaladharma sooriya I	King Rajasinghe II	King Keerthi Sri Rajasinghe	King Sri Wickrama Rajasinghe
Services				

2. Answer the questions given below related to the following pictures.



- Name the building shown in the picture.
- Where is it situated?
- Name the king who constructed it.
- What was added to this building by King Sri Wickrama Rajasinghe?



- Name the building shown in the picture.
- What is special about this building?
- Where is this building situated?

The Renaissance in Europe

03

Introduction

The term 'renaissance' can simply be defined as a revival of something. The reawakening that developed in the ancient Greco–Roman civilization in a certain era of the European history is called the revival or 'the renaissance'. Wherever the term 'renaissance' is used in this chapter, it refers to the said revival. Similarly, the term 'renaissance' is also used to refer to the dramatic transformation that took place in the fields of art, religion and science in Europe during the period from 14th to 16th centuries. This chapter focuses on the contributory factors that brought about the renaissance; the development that took place in the fields of literature; the progress achieved in art, sculpture and architecture; and the reawakening that occurred in fields of science, medicine, and philosophy.

3.1 The Background of the Renaissance

Historians use the term ‘the Renaissance’ to refer to the revolutionary transformation that took place in the fields of arts and science in Europe during the period from 14th to 16th centuries. The Renaissance originated in Italy and it had a huge impact in shaping the history of the modern world. When you were in Grade 07, you learnt about the highly developed Greco-Roman civilization of ancient Europe. With the collapse of the Roman civilization in the 5th century AD, the thriving period that had so far existed in Europe came to an end. The succeeding period of about 1000 years (500-1500 AD) is called the medieval era of Europe.

Towards the end of the medieval period, the Europeans began to develop a great interest in the ancient Greco-Roman civilization. Accordingly they began to study the writings belonging to that civilization and also to learn Greek and Latin languages that had been used in the ancient civilization. It was a significant feature that in-depth studies were carried out into the Greco-Roman civilization and that the cultural trends that had prevailed during that civilization were becoming popular once again in Europe. Because of this transformation that underwent in philosophical and practical terms, Greco-Roman civilization seemed to have reawakened. This situation was indeed a renaissance or revival in the European history.

This broad transformation that took place in the fields of arts and science from 14th to 16th centuries affected to mould the present history of the world. This transformation started from Italy.

Fig: 3.1 A city in Italy



Fig: 3.2 A painting which portrays Johannes Gutenberg and his printing press

Contributory Factors that brought about the Renaissance

1. City of Constantinople becoming under Turkish power

There had been trade relationships between Asia and Europe since ancient times. City of Constantinople became very significant as a commercial centre where the goods that were brought from Asia to Europe through traditional trade routes were traded. Traders from European countries came to Constantinople, bought goods and sold them in the European countries.

The trade in Europe suffered a crippling blow consequent to the conquest of Constantinople in 1453 by the Muslim Turks.

By this time, there had erupted a dispute between the Christians in Europe and Muslims outside. As Muslim Turks captured the city of Constantinople, the Christian traders in Europe could no longer use that city for their trade activities. Consequently, the scholars who lived in Constantinople fled the city to their countries carrying with them the valuable Greek and Roman books that were kept in the libraries of the city, and they also took measures to promote in their cities Greek and Latin languages that were required for studying those books. Those books were studied extensively in institutes such as University of Bologna in Italy and this resulted in a revitalization of the ancient Greek and Roman civilizations.

2. Expansion of Trade and Creation of a Wealthy Class

Growth that had occurred in the field of trade in Europe since 12th century AD was a major factor that contributed to the Renaissance. Well-developed commercial cities such as Venice, Genoa and Florence in Italy came up because of the trade that increased between countries in the East and the West during that period. The rich who lived in those cities had not only enough leisure to pay attention to various fields of art, but also enough wealth to sponsor such activities. The creation of this wealthy class was a causative factor for the Renaissance to originate in Italy. The wealthy family named the Medici in the city of Florence was an example for a family who gave patronage for arts activities of the city.

3. Intellectual Revival

During the period that succeeded the collapse of the Roman civilization, there existed an education system that was centred on the Christian Church of Europe and the priests. Only a few subjects such as the scriptures, philosophy and law were taught under that system. However, after 12th century, universities began to be established in Europe.

Universities that were established in Europe towards the end of the Medieval era.	
Country	University
Italy	Bologna, Padua
France	Paris
England	Oxford, Cambridge

These universities produced many modern scholars since various subjects such as classical literature, history and drama were taught there. Further, Greek and Roman books were used in research activities of those universities and study of classical literature was given a prominent place. This resulted in a revival of the science and arts knowledge that had sunk.

Up to that time, even at universities the books that were necessary for studies had to be hand copied. Having to hand copy manuscripts, and limiting of education only to a particular social group restricted the expansion of knowledge. In such context, invention of the printing press by Johannes Gutenberg during the Renaissance era brought about a revolution in the expansion of knowledge. Making of thousands of copies of a book within a short period of time was a great achievement. The invention of this printing press was a key causative factor that contributed to the Renaissance of Europe.

3.2 Coming of the Renaissance

❖ Creation of new scholars

Before the Renaissance period, the languages that were used in the European countries were limited to a particular group of countries or areas. During the Renaissance era there was an increase in the use of books written in Greek and Latin languages resulting in a revival of those languages. Further, learning

of Greek and Latin languages had also become a fashion during that period. As a result, there was a wide expansion not only in learning of those languages, but also in learning of literature, too, due to which many modern scholars were created. The following table gives the names of some of the writers that belong to the Renaissance period.

Writer	Country
Dante	Italy
William Shakespeare	England
Erasmus	France

❖ Coming up of Humanism

Before the Renaissance era the concept that 'god is supreme' reigned which is called 'theism', but during the Renaissance more and more studies began to be carried into the affairs of humans. Thereby the concept of humanism became popular. As a result,

more attention was drawn towards the path man had taken so far in world history and also towards the artistic skills of man. Consequently, a number of new subjects such as history and arts emerged. In this way, education was not limited merely to the study of religion, it transformed into studying of man and man's living.

Arts and Crafts

The dramatic transformation that took place in the Renaissance era was remarkable. In the preceding period, the artistic creations that received the patronage of the church were shaped based on religious philosophy. The objective of such creations was to inspire people's devotion to religion. In contrast, the artistic creations of the Renaissance era that received the Roman and Greek influence

Nature of arts and crafts before the Renaissance	Arts and crafts of the Renaissance period
Having religious features	Giving prominence to worldly affairs
The theme of artistic creations had been the Jesus Christ, Mother Mary or popular saints.	Making kings, queens, princes and princesses, too, the theme of creations.
Artists had been organized into ranks and their creations were identified by the name of the relevant rank.	Works of arts were identified by the name of the artist.
Only the church had given patronage for creating works of art.	The rich gave their patronage.
The main objective had been to inspire devotion to religion.	The main objective was to inspire appreciation.
It had not been allowed to do works of art independently	Works of art were done independently displaying the skills of the individuals.

Fig: 3.3 The Last Supper

gave prominence to aesthetic feeling. This is evident from the fact that the paintings or images that were done during this period contained nude or half-nude figures. Further, giving to the artists of the Renaissance era the patronage of the rich who valued worldly pleasures, too, helped immensely in bringing about a revival in artistic creations. The following table describes the features of the artistic creations of the preceding period and how they differed from those of the Renaissance era.

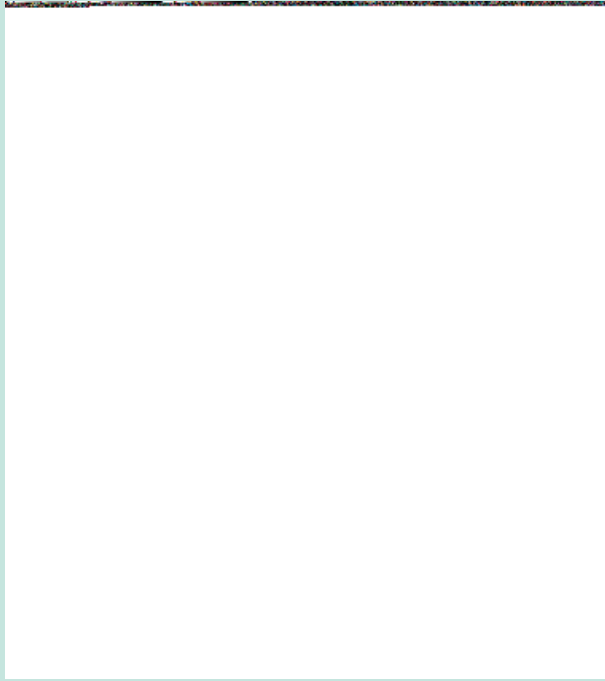
Painting

Painting was a form of art that was subject to a dramatic change during the Renaissance era. City of Florence in Italy was the centre in which a new form of painting was introduced. In this period, paintings were done giving prominence to worldly matters instead of

using themes such as Jesus Christ or Mother Mary which had a religious significance.

You may have already seen the painting named 'Mona Lisa' shown here. It was during the Renaissance era that artists who created such masterpieces emerged. Let us learn about a few of such artists and about their creations.

Fig: 3.4 Mona Lisa

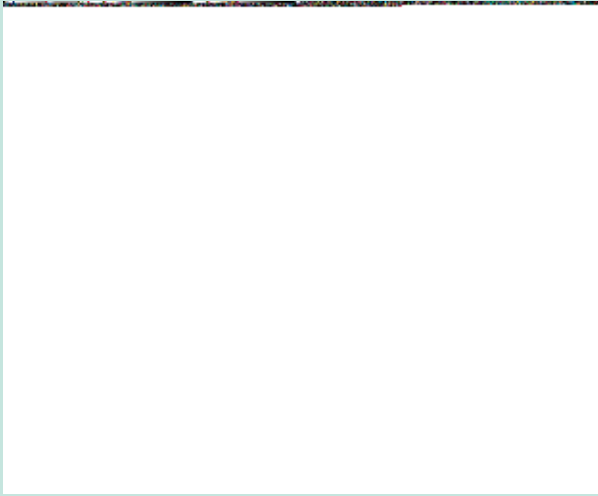


Leonardo da Vinci is an Italian. He was an artist, architecture, engineer, poet and musician as well. The paintings titled 'Mona Lisa' and 'The Last Supper' are widely regarded as his masterpieces.

Fig: 3.5 Leonardo da Vinci



Fig: 3.6 Another painting by Leonardo da Vinci



Michelangelo was a great painter. He was also a renowned sculptor and architecture. Ceiling paintings of the Sistine Chapel in Rome are widely known as Michelangelo's masterworks. The painting titled 'Last Judgment' is one of his great works.

Fig: 3.7 Michelangelo



Fig: 3.8 Michelangelo's ceiling paintings at Sistine Chapel

Fig: 3.9 The Pieta

Sculpture

Sculpture is another art that flourished during the Renaissance era. Creating sculptures out of marble was a special feature of this period. Michelangelo was an accomplished sculptor of the Renaissance era. His works 'The Pieta', 'David' and 'Moses' are among the world's greatest sculptures. Donatello was another great sculptor of the Renaissance era. The statue of St. John in the City of Florence displays Donatello's extraordinary skill.

Fig: 3.10 The David Statue sculptured by Michelangelo

Architecture

Imitating certain features of ancient Roman architecture was a special feature of the buildings constructed in the Renaissance era. Accordingly, the buildings constructed during this period included round arches, tall pillars and hemispherical domes which were used in the buildings that had been constructed in ancient Rome. St Peter's Basilica in Rome can be described as one of the greatest works that features the elements of Greek and Roman architecture of the Renaissance era. Many works created by Michelangelo and the great architect Raphael can be seen here.

Activity

Complete the following grid using information about artists of the Renaissance era.

Field of art	Title of the creation	Name of the artist
Painting		
Sculpture		
Architecture		

❖ New scientific inventions of the Renaissance era.

The remarkable development in thought achieved during the Renaissance era was not just limited to the field of arts. As European scholars studied in depth subjects such as ancient history, literature and philosophy, there occurred a great development in judgment in society. Through this development people were encouraged to reason everything rather than following the convention. It contributed to the advancement of the field of science paving the way for a number of new scientific inventions.

New theories presented about the universe



Fig: 3.11 Nicolaus Copernicus

Copernicus discovered that the Earth is spherical and that the Earth and the other planets revolve around the sun. Accordingly, the belief that had been established earlier which said that the earth is flat was given up. These discoveries of Copernicus paved the way for scientific studies of stars and planets. Because of the invaluable service he rendered to the field of astronomy he is called the ‘father of astronomy’.

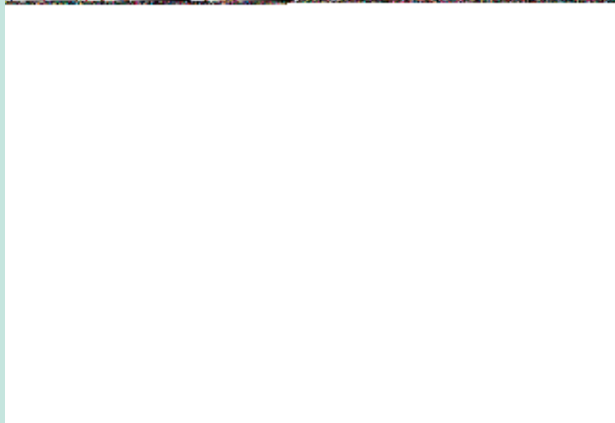


Fig: 3.12 Johannes Kepler

Johannes Kepler further established the theories presented by Copernicus and went on to work on them. The fact that had been established by that time was that the earth and the other planets move around the sun along a circular path. However, Kepler discovered that all the planets in the solar system move around the sun not along a circular path, but along an elliptical path.



Fig: 3.13 Galileo Galilei

Galileo Galilei, who was a university professor, invented the telescope and observed celestial bodies. Because of this great invention, craters and mountains on the Moon, sunspots and the moons of Jupiter could be observed.

Development in Medicine

William Harvey – He discovered important facts about the blood circulatory system of the human body.

Dr Paracelsus – He carried out experiments on the causes of diseases and treatment for diseases. His discoveries contributed a lot towards the development of modern pharmacology, too.

Michael Sertex - Michael Sertex discovered facts about how blood is pumped from the right ventricle into the lungs, purified there and travels back to the heart, and finally circulates through the body.

Reforms in Religion

Consequent to the scientific advancement and new inventions of the Renaissance era that led to a revolution in thought, people began to reason things in every field. Accordingly, people also began to critically look at religious teachings and the unlimited powers enjoyed by the Catholic Church. The groups that rose against the powers of the church are called Protestants.

From the latter part of the medieval period, severe criticism was leveled against corruption of certain priests. Among those who expressed such criticism, John Wycliffe of England and Erasmus of France were prominent.

The Renaissance reform movement that was launched against the Christian Church grew further under the leadership of protestant leaders such as Martin Luther and John Calvin.

Martin Luther who was born in Germany became a professor at the University of Wittenberg. He realized that the teachings of the Church contained many things that were contrary to the teachings of the Bible. During this period he met a priest who was engaged in selling indulgences in the City of Wittenberg in Germany. Father Martin Luther was shocked to see indulgences being sold and pasted on the door of the church in Wittenberg a leaflet containing his views about selling of indulgences.

As a result of Martin Luther's action, he was removed from the Catholic Church. Then he began to further express views against the teachings of the church. After the invention of the printing press in the 15th century, the views of Luther began to spread not only in Germany, but in the entire Europe. The reformation movement which contained the views of such leaders was called the Protestant Reform Movement.

Activity

1. Prepare a booklet containing questions on the Renaissance in Europe.
2. Collect information about the arts of painting, sculpture and architecture, and new inventions of the Renaissance era.

Explorations and Arrival of the Europeans in the East

04

Introduction

The term 'exploration' refers to the act of searching for the purpose of discovering countries. 'Exploration' is defined as discovering of unknown countries by the Europeans by way of following new sea routes. By the end of the 15th century, Europeans had an avid interest in discovering countries located far away from the European continent. As a result, the Europeans were able to discover countries in the continents of Asia, America and Africa, and uncover information about the people and the resources available in those countries. This chapter focuses on the reasons that led Europeans to carry out explorations, their major explorations, the persons who led those explorations and the arrival of Europeans in the East.

4.1 Background of Explorations

Before starting explorations that took place towards the end of the 15th century, the Europeans did not know about many parts of the world and countries in them except for Europe and a small part of North Africa and Asia. Europeans had only a limited knowledge that was gained from traders and heroic authors such as Marcopolo about countries in Asia such as India and China; and little was known about the other parts of the Asian region. Further, they had little understanding about the continents of America and Australia and most parts of Africa.

Before explorations began, most of the world trade was limited to areas around the Mediterranean. Commercial cities such as Genoa, Alexandria and Venice which were located around the Mediterranean, and Constantinople located close to the Black Sea had flourished because of trade. There were three main routes along which trade relationships were maintained between Asia and Europe during this period:

1. Silk route; i.e., the route from the city of Constantinople to China through Persia and Central Asia,
2. Arriving in Misra (Egypt) from Constantinople through the Mediterranean and reaching the Indian Ocean sailing through the Red Sea, and



Fig: 4.1 An imaginary painting depicting Vasco da Gama's arrival in India.

3. Reaching the western coast of India from Constantinople through the Persian Gulf.

The goods that were transported on land along the Silk Route were sent to the city of Constantinople. Pack animals were used to transport goods along overland routes that had to be taken while transporting goods along the sea routes which lay through the Red Sea and the Persian Gulf. The goods that were transported through the Persian Gulf were traded in Constantinople while those that were transported through the Red Sea and through Misra were bought at Alexandria by traders from Venice and Genoa.

Factors that influenced carrying out of explorations

❖ Conquest of Constantinople by Turks and blocking of the traditional trade routes of Europeans

Conquest of Constantinople by Turks can be considered as the leading cause for the beginning of explorations. City of Constantinople was the main commercial centre at which the European traders bought the goods that were transported to Europe through the trade routes mentioned above. However, this city was conquered by Muslim Turks in 1453 and it became difficult for European traders, who were Christians, to use the traditional trade routes that they had used earlier. Further, the trade activities of the European traders were disturbed due to several actions such as increasing of prices of goods, raising of duty on goods and not

supplying essential items in time by the Turks who captured the city of Constantinople. As the traditional trade routes were blocked in this manner, the Europeans had to come to Asia in search of spices. By this time, the trade dominance in Asia was in the hands of Muslims and therefore, Europeans had the intention of gaining that dominance for themselves. Accordingly, there seem to have been economic interests or intentions of gaining profits behind the search of new sea routes to Asia.

Having a fitting background formed in Europe for explorations

New scientific inventions and the transformation that took place in thought during the Renaissance era gave rise to the formation of a fitting environment in Europe for explorations. During this period mathematicians and astronomers such as Nicolaus Copernicus proved that the Earth is spherical and Ptolemy's map of the world helped expand the knowledge that people possessed about the position of the world. Use of the compass and measuring of the angle of the North Star in long voyages helped explorers carry out their long voyages. Further, the knowledge gained during the Renaissance era enabled explorers to build huge ships that had the capacity to sail in the high seas.

Map 4.1 – Ancient sea routes through which trade relationships between Asia and Europe were carried out

Fig : 4:2 – Ruins of the ancient overland trade route (Silk Route)

4.2 Receiving state patronage for explorations

When going in search of countries in various parts of the world, a large amount of money had to be spent on long voyages that took several months to complete and such voyages also involved certain risks. Further, it was uncertain that profits could be gained through such voyages. Because of such reasons, individuals did not have the capacity to spend money that was required for explorations. However, several emerging national governments in Europe gave their patronage for explorations and it resulted in a progress of such activities. Portugal, Spain and England are examples for countries which gave patronage for explorations.

Religious intentions of the Europeans

The Europeans expected through explorations to gain for themselves the trade dominance that the Muslims had already established in Asia and also to spread Christianity in countries that they newly discovered. Vasco da Gama, after arriving in India, is said to have stated, “We have come here in search of Christians and spices”.

The economic and religious intentions the Europeans had in carrying out explorations are evident from this statement, too. Some Europeans believed a myth about a Christian state in the East under the leadership of a ruler named Prester John. Therefore they had the hope of finding that ruler in order to get his support to spread Christianity.

Fig: 4.3 Vasco da Gama

The leading countries that were involved in explorations

Portugal

Portugal, the motherland of the Portuguese, is situated in the Iberian Peninsula. Therefore, the Portuguese had to handle their relationships with foreign countries through sea routes. Further, the Portuguese naturally were good navigators. Therefore they had been keen on explorations even before the conquest of Constantinople by Turks.

Henry the Navigator

Storms' as 'Cape of Good Hope'. Later, a group of navigators led by Vasco da Gama followed this route and reached the City of Calicut in India in 1498 fulfilling the expectations of the Europeans in finding a new sea route to Asia.

Fig: 4.4 Henry the Navigator

Henry the Navigator who was a Portuguese started a school of oceanic navigation in the 15th century to train people in navigation. At this school, people were trained in subjects such as navigation, ship building, studying maps and astronomy.

Because of the efforts of Henry the Navigator, the Portuguese succeeded in achieving great victories in the field of navigation.

In 1488, a team of Portuguese navigators led by Bartolomeu Dias sailed to the western coast of Africa and then they reached the Southern end of Africa. There, these navigators were caught up in a storm and therefore they named that place as 'Cape of Storms' and returned to Portugal. The King of Portugal who considered this to be a good indication as well as a great victory achieved by the Portuguese renamed the 'Cape of

Fig 4.5 Christopher Columbus

Spain

Spain which is situated to the east of Portugal is the largest country in the Iberian Peninsula. The Spanish, too, had been interested in navigation since ancient times. By the latter half of the 15th century, Spain had been emerging as a strong state under the leadership of the royal couple named Ferdinand and Isabella. As Spain had a strong economy, the Spanish government came forward to give patronage for explorations. While the Portuguese were finding a sea route to Asia by way of sailing around Africa, Spanish navigators were engaged in finding a route to Asia by travelling to the west of the Atlantic Ocean.

Christopher Columbus who carried out an exploration in 1492 under the auspices of the royal couple Ferdinand and Isabella landed on the Hispaniola Island in the Bahamas situated in the west of the Atlantic Ocean. He thought that island to be India and therefore those islands are called West Indies even today. Later Spain gave patronage for the voyages of Amerigo Vespucci and for Ferdinand Magellan's voyage around the world.

Apart from Portugal and Spain, countries such as England, France and Holland, too, contributed towards carrying out explorations. The following table contains a brief account of the countries and persons that were involved in explorations and of the parts of the world they explored.

Sponsor countries	Explorer	Parts of the world explored and countries discovered
Portugal	Bartolomeu Dias	Sailing up to the cape in the southern end of Africa and naming it as Cape of Storms. (Renaming of the Cape of Storms as "Cape of Good Hope" by King of Portugal.)
	Vasco da Gama	Sailing further along the route taken by Bartolomeu and landing on India.
Spain	Christopher Columbus	Sailing to the west of the Atlantic Ocean and landing on the Caribbean Island (Hispaniola). His explorations helped discover the route to America.
	Amerigo Vespucci	He followed the route that Columbus had taken and discovered America. (The continent he discovered was named after him.)
	Ferdinand Magellan	Sailing around the world for the first time. Landing on the Philippines. This voyage proved the fact that the earth is spherical.
	Ferdinando Cortes	Mexico
	Francisco Pizarro	Peru
England	Cabot Brothers	Coastal areas of Canada
France	Jacques Cartier	St. Lawrence area in North America
Holland	Henry Hudson	Area around the Hudson river and Hudson's Bay in North America.

Map 4.2 Explorations in 14th and 15th centuries



Fig: 4.6 – Ferdinand Magellan

Ferdinand Magellan was born in Portugal in about 1480. He became a navigator by the age of about 25 years. Because of his curiosity to find a new route to Asia by travelling towards the west from Europe, he made arrangements for a long voyage. He received the patronage of the King of Spain for his voyage. In 1519, Magellan launched his voyage from Spain together with several other ships.

After arriving in the Atlantic Ocean, this fleet of ships discovered at the southern end of the North American Continent the strait through which the Pacific Ocean can be reached. This strait was named after Magellan as 'Strait of Magellan'.

Then these navigators who travelled across the Pacific Ocean experienced severe hardships. However, after a very long voyage across the Pacific Ocean, Magellan was able to reach the Philippines. Although Magellan died in a fight that broke out with the native people of the Philippines, the rest of the crew in the fleet of ships sailed around the west of Africa and returned to Spain. Magellan's voyage helped prove the idea that the earth is spherical.

Map 4.3 – The route of Magellan's voyage

Fig: 4.7 – Ancient explorers carried out their explorations using sailing vessels like these

4.3 Arrival of the Europeans in Asia

There had been trade relationships between Asia and Europe even during times as ancient as Greco-Roman civilization of Europe.

As Greek ruler Alexander the Great, together with a very strong army, invaded countries up to India, and then went towards the lands in Arab, the trade relationships that had existed between Asia and Europe further flourished. After the collapse of the Greek Civilization, the Roman Civilization developed centred around the City of Rome in Italy. Rome later became a very powerful empire in Europe. Even during the Roman Civilization, there were trade relationships between Europe and Asia.

The collapse of the Roman Civilization paved the way for a number of changes in the political arena of Europe. In place of the empire that had existed up to that time, separate regional states were established centred around various cities. The rulers of these states carried out administrative affairs with the support of the nobility or the elites who were holding powerful positions in regional areas. Under this system, these elites possessed the ownership of lands while the farmers who were common masses had to cultivate their lands which is called a feudal system. Under the feudal system the power of the Europeans did not spread beyond Europe.

While the political arena in Europe was of this nature, the power of Muslim traders spread in the Middle East and in several

parts of Asia. As a result of that, Muslim traders who came from countries such as Arab, Persia and Misra acted as middlemen of the trade activities that took place between Asia and Europe. These traders travelled from country to country on sailing vessels collecting necessary commodities and took those commodities to Constantinople along the sea routes mentioned above.

The most prominent among the commodities that were taken from Asia to Europe were silk, perfumes and ceramic ware from China, silver from Japan, and pearl, gems, spices, elephants and ivory from Sri Lanka. Further, commodities such as pepper, cinnamon, opium, and cotton clothes from India and spices such as clove, cardamom and nutmeg from East Indian islands such as Java, Sumatra and Borneo were taken to Europe. There was a big demand in Europe for the spices that were brought from Asia as the Europeans needed those spices to make their food tasty.

In this way, Muslims made hefty profits by acting as middlemen in trade that took place between Asia and Europe and became powerful. While the Muslims were spreading their political power after becoming financially stable, the City of Constantinople was conquered by Turkey where Muslims were powerful. The conquest of Constantinople was a huge blow to the trade activities of the Europeans. As a result the Europeans started looking for a new sea route to come to Asia as described at the beginning of this chapter.

Objectives of the Europeans' coming to Asia

- Buying from Asia the spices and other commodities produced in Asia, taking them to Europe and generating profits by selling them in Europe.
- Gaining for Europeans the trade monopoly in Asia that was in the hands of the Muslims.
- Spreading their religion in Asian countries.

Such were the primary objectives of the Europeans in coming to Asia at the beginning of the 16th century, but those objectives seem to have changed from time to time with the political and economic changes that took place in Europe with the passage of time.

Arrival of the Portuguese in Asia

The Portuguese were the first European nation to arrive in Asia. The way for the Portuguese to come to Asia was opened up with the arrival of Vasco da Gama in Calicut in India in 1498. King of Portugal had been delighted when Vasco da Gama returned to Portugal with a huge amount of wealth. The King realized that they could generate massive profits by developing trade relationships with Asia. Accordingly, the Portuguese first built up relationships with the kingdoms in the coastal areas of India. Later they arrived in Lanka, too, and built up relationships with Kotte Kingdom. As they found it difficult to handle the affairs in Asia being in Portugal, the Portuguese captured the city of Goa in India and made it the Centre of the Portuguese in the East.

Meanwhile, they captured several islands in South-Eastern Asia where spices grew and eventually built up a tremendous trade power centred around the Indian Ocean.

Arrival of the Dutch

The Dutch was not able to come to Asia until a period of about one century had lapsed since the arrival of the Portuguese in Asia. It was after 1595 that the Dutch began to come to Asia. From that time, several trading companies that were established in Holland came to Asia from time to time until about 1602. As several trading companies from the same country had come to Asia, they began to compete with one another. Further, since they came as small companies, they could neither capture areas in Asia nor overcome the threats posed by the Portuguese. Having realized this situation, the ruler of Holland merged several companies in 1602 and established the Dutch East India Company or the 'VOC' company as a very strong organization. Since then, the VOC company handled all matters relating to Asia on behalf the Dutch.

At the beginning, the Dutch were more concerned about a south-eastern island in Asia where spices were produced in large-scale. Moreover, they established a number of warehouses along the coastal line of India and went on to drive away the Portuguese from countries in South-East Asia. The eastern headquarters of the Dutch was established in Batavia, an area in South-East Asia. In this way, by the middle of the 17th century, the Dutch had succeeded in gaining for themselves the dominance in trade in the East, which was previously in the hands of the Portuguese.

Arrival of the British and the French

The Dutch, as well as the Portuguese, could not hold the trade dominance in Asia for too long. The reason for that was the arrival of the British and the French. The English started coming to Asia from the beginning of the 17th century and established the British East India Company setting up the monopoly of the Queen of England in trade in Asia. They first established several warehouses in the coastal areas of India and began to gradually spread their power to other areas. As a result, India, Burma and Sri Lanka, too, became colonies of the British Empire.

By the middle of 17th century, the French had established the French East India Company and had started coming to Asia. Initially they established their warehouses in Pondicherry, Karaikal and Chander Nagar in India and went on to spread their power. In this way, several European nations had arrived in Asia by the end of the 17th century and there arose disputes among themselves in their efforts to spread their political power and to gain dominance in trade in Asia. This opened up the opportunity for rulers of countries in Asia to get the support of one European nation against another.

Activity

1. Mark on a map of the world the following countries and places:

Portugal, Holland, Spain, France, England, Cape of Good Hope, Calicut Harbour, Constantinople, Rome, Genoa.

2. Explain the reasons that led Europeans to take to explorations.

Capture of Coastal Areas of Sri Lanka by the Portuguese

05

Introduction

During the long history of Sri Lanka, threats of foreign powers were posed to it only from the neighbouring Asian countries until the 16th century, but after the 16th century, Europeans, namely the Portuguese, the Dutch, and the English arrived in Sri Lanka respectively and exerted a huge impact on the political history of the country. As a number of Asian countries including India and Burma were under the rule of the Europeans from the 16th century until the middle of the 20th century, it is no wonder that the impact of the Europeans was exerted on Sri Lanka, too. This chapter focuses on how the attention of the Portuguese was drawn to Sri Lanka, the political situation that had existed in Sri Lanka by the time the Portuguese arrived in the country, the key features of their activities in Sri Lanka, and the socio-economic impact they exerted on this country.

5.1 Directing the attention of the Portuguese towards Sri Lanka

Before long since the arrival of the Portuguese explorer Vasco da Gama in India, the Portuguese received information about Sri Lanka. By that time, they had come to know that cinnamon of very high quality grows in Sri Lanka. During the contemporary period, there was a very high demand in the European market for spices such as cinnamon. Therefore the Portuguese had the intention of discovering Sri Lanka.

By this time the Portuguese had known Sri Lanka by the name “Seylon”. When the

King of Portugal sent the General named Francisco Almeida as the Portuguese viceroy in the East in 1505, the King had instructed Almeida to find the island named “Seylon”. While the Portuguese were trying in this manner to build up relationships with Sri Lanka, Lorenzo de Almeida, son of Francisco Almeida, and his team arrived in this country by chance.

Arrival of Lorenzo de Almeida in Sri Lanka

Lorenzo de Almeida and his team, who were engaged in an operation to catch the Muslim merchant ships plying in the Indian Ocean were caught up in a storm and landed in this country by chance in 1505.



Fig: 5.1 – King Wimaladharmasooriya getting a fortress constructed by the Portuguese prisoners



Map 5.1 Sri Lanka of the early 16th century

The political situation that prevailed in this country by the time of the arrival of the Portuguese

By the time when the Portuguese arrived in Sri Lanka, there were three kingdoms in the country, namely Kotte kingdom, Kandyan kingdom and Jaffna kingdom. King Weera Parakramabahu VIII was the ruler of the Kotte Kingdom at that time; King Sena Sammatha Wickramabahu was the ruler of the Kandyan kingdom while King Pararajasekaram ruled the Jaffna kingdom.

In addition to them, the Vanni region was ruled by the Vanni chieftains. These chieftains often acted under the rule of a main kingdom. By the beginning of the 16th century Kotte kingdom had become the most prominent of all kingdoms of the country. The Portuguese who arrived in this country built up relationships with the Kotte kingdom first.

Relationships between the Portuguese and the Kotte kingdom

It seems that King Weeraparakramabahu VIII had been in his old age by the time the Portuguese arrived in Sri Lanka. The king had several sons including Prince Dharma Parakramabahu and Prince Vijayabahu. Prince Dharma Parakramabahu was handling the affairs of Kotte area under the directions of his father. The other princes were handling the affairs of the other parts of the kingdom.

Sources report that the Portuguese, after landing at the Colombo harbour, had sent their representatives to the King of Kotte. There is a legend which says that the king's men had ushered the Portuguese representatives along a long, tortuous route in order to give them the impression that the Kotte kingdom was a long way away from Colombo harbour. Based on this incident, the local proverb 'Parangiya Kotte giya vagei' which means 'like how the Portuguese went to Kotte' was created.

The Portuguese who had discussions with the ruler of Kotte made efforts to build up trade relationships with Kotte kingdom. Then the Portuguese, after obtaining permission from the King, went on to build a warehouse needed for their trade activities. Meanwhile, the Muslim traders who lived in this country were worried that the Portuguese had built up relationships with Kotte kingdom and had been making efforts to engage in trade activities in this country. By the time the Portuguese arrived in this country, the monopoly of trade between Sri Lanka and foreign countries had been in the hands of Muslim traders. Therefore these Muslim traders, with the support of the people of Kotte kingdom, put pressure on the Portuguese against their activities. As a result, the Portuguese had to remove their warehouse as a temporary measure. However, the Portuguese, under the instructions of the Portuguese viceroy of the East, started constructing a fortress in Colombo in 1518.

Consequent to the political turmoil called 'Vijayaba Kollaya' (sack of Vijayabahu) that took place in 1521, Kotte kingdom was divided and it was advantageous for the Portuguese. Prince Vijayabahu VI, who became the ruler of Kotte after his father King

Weera Parakramabahu VIII, had three sons from a queen of Keerawelle lineage. These princes were named Buvanekabahu, Raigam Bandara and Mayadunne. After the death of this queen, the king married a second queen who gave birth to a son named Devaraja. There arose a dispute as King Vijayabahu VI tried to inherit the kingship to Prince Devaraja without inheriting it to the three sons born to his first queen. Consequently, Prince Buvanekabahu and his two brothers got the support of the king of the Kandyan kingdom, too, and surrounded the palace of the king. On this occasion, King Vijayabahu VI had been killed by somebody; this is called “Vijayaba Kollaya”. After this the Kotte kingdom was divided into three kingdoms. The names of the rulers of each kingdom are as follows:

- Kotte - Buvanekabahu VII
- Raigama - Raigam Bandara
- Seethawaka - Mayadunne

With the lapse of a short period of time after the Kotte Kingdom had been divided into three, there arose controversies between the Kotte kingdom and the Seethawaka kingdom. The main incident that gave rise to a dispute between the two parties was King Buvanekabahu's inheriting the throne to his grandson Prince Dharmapala and Mayadunne's objection to it. After the death of Raigam Bandara, Mayadunne, who ruled Seethawaka, added Raigama kingdom to Seethawaka and then made efforts to spread his power in the Kotte Kingdom, too. Then King Buvanekabahu sought the support of the Portuguese for his protection. This is how the Portuguese, who landed on this island by chance, began to intervene in the affairs of Kotte Kingdom by acting as the guards of that Kingdom.

Although King Buvanekabahu VII got the support of the Portuguese, he was not loyal to the Portuguese. He was not happy with the Portuguese because they purchased goods from Kotte Kingdom at very low prices and they also oppressed the people of Kotte. The ultimate result of this dispute was that King Buvanekabahu was shot dead by a Portuguese soldier. Later, in about 1551, Prince Dharmapala became king of Kotte.

King Buvanekabahu had a daughter named Samudradevi who married Veediya Bandara. Prince Dharmapala was the son of this couple and grandson of King Buvanekabahu.

While King Buvanekabahu was still living, he had Prince Dharmapala's image made of gold, then sent it to Portugal and got it crowned by the king of Portugal. He did this in order to gain recognition of the Portuguese for the future king of Kotte. As Prince Dharmapala became the king of Kotte, the powers of the Portuguese, who were his guards, increased from every aspect. King Dharmapala, who followed the instructions of the Portuguese, embraced Catholicism and was baptized as Don Juan Dharmapala. People of Kotte seemed to have been disappointed that their king had embraced some other religion. Even the Sacred Tooth Relic, which had been deposited in the Dalada Maligawa (Temple of the Sacred Tooth Relic) of Kotte by that time was taken to Seethawaka by the Diyawadana Nilame (Custodian of the Tooth Relic) named

Hiripitiye Raala as it was not safe to keep it in Kotte. With this incident, Bhikkus such as Buddhawansa Thero began to support King Mayadunne and consequently most of the people in Kotte began to support Seethawaka kingdom.



Fig: 5.2 Anointing of Prince Dharmapala, grandson of King Buvanekabahu VII, by the Portuguese

When King Dharmapala was ruling the Kotte kingdom, the Portuguese could act as they wished and they bought the produce of the people of Kotte at very low prices and sold their goods to people of Kotte at very high prices earning huge profits. Veediya Bandara, the King's father, rose against such acts of the Portuguese, but the king acted as a puppet of the Portuguese.

After King Dharmapala had become the ruler of Kotte, King Mayadunne carried out continuous attacks on Kotte kingdom.

Because of these attacks from the Seethawaka kingdom, King Dharmapala had to flee the Kotte kingdom. After that, he lived in the Colombo Fort under the protection of the Portuguese.

In 1580, King Dharmapala vested the kingdom of Kotte in the Portuguese by a deed of gift. After the death of King Dharmapala in 1597, the Portuguese became the owners of Kotte kingdom.

Seethawaka Kingdom

Establishment of Seethawaka kingdom was a result of Vijayaba Kollaya. Seethawaka is an area situated by the Kelani River close to the city presently called Avissawella. This area previously belonged to Kotte kingdom. Then King Mayadunne built the Seethawaka city and established the Seethawaka kingdom adjoining the surrounding areas.

Azevedo

Don Jeronimo de Azevedo is the Portuguese national who became Captain General after the Portuguese ruler of this country was killed in the Battle of Danture. By the time he became the ruler, people in the low country areas of this country had been rising up against the Portuguese. Therefore Azevedo adopted a very stern policy to suppress the uprising of the people of Kotte.

After the death of King Dharmapala, Azevedo called the local administrative officers to Malwana, had negotiations with them, and reached an agreement regarding

the manner in which administrative affairs of Kotte kingdom should be carried out. It was called the ‘Convention of Malwana of 1557’.



Fig: 5.3 Don Jeronimo de Azevedo

King Mayadunne

King Mayadunne was the first ruler of the Seethawaka kingdom. He was a son of King Vijayabahu VI. King Mayadunne ruled the Seethawaka kingdom from around 1521 to 1581 AD. From the very beginning, King Mayadunne followed an anti-Portuguese policy. Arrival of the Portuguese in Lanka and their building up of relationships with the Kotte kingdom caused disappointment among Muslim traders who lived in this country. Therefore those Muslims supported

King Mayadunne to act against the Portuguese. This also resulted in Mayadunne’s receiving the support of Zamorin who was a Muslim ruler in Calicut kingdom that is situated in the coastal part of India.

During his rule King Mayadunne extended the power of Seethawaka kingdom. After the death of Raigam Bandara who was the ruler of Raigam Kingdom, king Mayadunne added the areas of Raigam Kingdom to Seethawaka kingdom. Later, he started fighting against Kotte kingdom and brought many areas under the rule of Seethawaka kingdom. As mentioned above, King Mayadunne fought against the Portuguese on several occasions with the support of Zamorin in the State of Calicut, but he could not win because of the naval power the Portuguese had.

King Mayadunne had a son named Tikiri Bandara who became the king of Seethawaka as King Rajasinghe I after the death of King Mayadunne. Prince Tikiri Bandara, like his father, was a valiant warrior and from his adolescence he seemed to have assisted King Mayadunne in his battles. It is also believed that Prince Tikiri Bandara had handled the affairs of the kingdom on behalf of his father while King Mayadunne was in his old age.

Battle of Mulleriya

The history of the Seethawaka kingdom was one full of battles. Rulers of Seethawaka constantly fought battles against the Portuguese and also against the Kotte and Kandyan kingdoms. Of all these battles, the Battle of Mulleriya which the armies of Seethawaka fought against the Portuguese was prominent.

By the time the Battle of Mulleriyawa was fought, the armies of Seethawaka had been led by Prince Tikiri Bandara (King Rajasinghe I). As he had won the battles he fought such as the battle against Veediya Bandara, he had been leading the armies of Seethawaka as a formidable warrior. Rajavaliya records that King Dharmapala, during this period, was making plans to invade the Seethawaka kingdom using a Portuguese army and battalions from Kotte Kingdom. In response the armies of Seethawaka, too, got ready to fight against them. When these two parties met at Mulleriyawa, there erupted a fierce battle. The armies of Seethawaka that were highly organized surrounded the Portuguese army strategically and launched a violent attack on them which ended with a crushing defeat for the Portuguese army. According to Rajavaliya, 1600 persons who were on

the side of the Portuguese were killed in this battle. This was one of the most catastrophic defeats that the Portuguese had suffered in an Eastern country.

King Rajasinghe I and Expansion of the Power of Seethawaka Kingdom

After the death of King Mayadunne, King Rajasinghe I became King of Seethawaka in around 1581. King Rajasinghe I, like his father, followed an anti-Portuguese Policy, and went on to expand the power of Seethawaka kingdom. Before long after he had become king, he was able to drive away Karalliyedde Bandara, the ruler of the Kandyan kingdom, and join the Kandyan kingdom, too, to Seethawaka. Accordingly, by about 1582, King Rajasinghe I succeeded in restricting the Portuguese power to Colombo fort and

Fig: 5.4 Berendi Kovil constructed during the Seethawaka kingdom

a few other areas. On two occasions he made efforts to invade the Colombo fort and drive away the Portuguese from this country, but those efforts did not yield the expected results because of the weaponry power and the naval power of the Portuguese.

In his second attempt to invade the Colombo fort King Rajasinghe I made a tremendous effort to make the water of the Beira Lake flow into the sea by digging a canal connecting the Lake and the sea in order to make way to enter the fort. Seethawaka armies kept the fort surrounded for several months and tried to enter the fort, but they did not succeed because of the naval power of the Portuguese. However, during the reign of King Rajasinghe I, the power of Seethawaka kingdom had expanded to the maximum level. There were several factors that contributed to the advancement of the Seethawaka kingdom in this manner.

Factors that contributed to the advancement of Seethawaka kingdom

❖ King Mayadunne and King Rajasinghe I being great warriors

Both King Mayadunne and his son, King Rajasinghe I, were mighty warriors. They fought against the Kotte kingdom and the Portuguese and expanded the area of their kingdom.

❖ Bringing the Sacred Tooth Relic to Seethawaka

After King Dharmapala, the ruler of Kotte kingdom, embraced Catholicism, Hiripitiye

Raala who was a head layman and custodian of the Sacred Tooth Relic brought the Relic to Seethawaka. As the ruler who owned the Sacred Tooth Relic was considered to be the lawful ruler of the country, the Bhikkus and the Buddhist people supported the King of Seethawaka.

❖ Anti-Portuguese policy adopted by the Seethawaka kings

Both kings who ruled Seethawaka kingdom followed an anti-Portuguese policy. People of the low country areas had to suffer various hardships because of the activities of the Portuguese. Therefore most of those people and the Muslims seemed to have supported the Seethawaka kingdom.

❖ Capturing Raigama and Kandyan kingdoms and adding them to Seethawaka kingdom

After the death of Raigam Bandara, King Mayadunne merged the areas belonging to Raigam kingdom with Seethawaka kingdom. Further, King Rajasinghe I drove away Karalliyedde Bandara, the ruler of Kandyan kingdom and merged the Kandyan kingdom, too, with Seethawaka kingdom. This resulted in expansion of the area of Seethawaka kingdom.

❖ Decline of the Kotte kingdom

Kotte kingdom suffered a rapid decline after the death of King Buvanekabahu VII. King Dharmapala who succeeded him was a puppet ruler of the Portuguese. Therefore he was not powerful enough to overcome the challenges that Kotte kingdom had to face. Some of the people of Kotte kingdom seemed to have supported Seethawaka Kingdom. Most of the

areas belonging to Kotte kingdom gradually came under the rule of Seethawaka kingdom.

Downfall of Seethawaka Kingdom

Although Seethawaka kingdom became very powerful under King Rajasinghe I, some of the policies he adopted towards the latter period of his reign seem to have contributed to the downfall of the Kingdom. Seethawaka rulers constantly engaging in war, anti-Buddhist activities of King Rajasinghe I, murdering of Weerasundara Bandara who supported King Rajasinghe I to capture the Kandyan kingdom, and not having an heir to the throne of Seethawaka after King Rajasinghe I were some of the factors that contributed to the downfall of the Seethawaka kingdom. Further, gaining of independence for Kandyan Kingdom from the rule of Seethawaka kingdom under the leadership of King Wimaladharmasooriya I also contributed to the downfall of Seethawaka kingdom.

While King Rajasinghe I was returning to Seethawaka after losing the battle he fought against King Wimaladharmasooriya, King Rajasinghe I died of a wound he suffered when a bamboo thorn pricked his foot while passing the Pethangoda Park. As there was no rightful heir to the throne of Seethawaka after King Rajasinghe I, the kingdom could not resist the attacks launched by the Portuguese. In this context, many of the areas belonging to Seethawaka Kingdom were captured by the Portuguese soon after the death of King Rajasinghe I.



Fig: 5.5 The bush of thorny bamboo that is presently seen at Pethangoda Park

Invasions of the Kandyan Kingdom by the Portuguese

After the collapse of the Seethawaka Kingdom, the greatest threat that was posed to the power of the Portuguese in this country was from the Kandyan Kingdom. Therefore capturing the Kandyan kingdom was one of the key objectives of the Portuguese. In order to achieve this object, they invaded the Kandyan kingdom on several occasions. Some useful information about the invasions of the Kandyan kingdom by the Portuguese is given in the following Table 5.1.

This table shows that the Portuguese had launched four invasions in order to capture

Year	Name of Kandyan king	Leader of the Portuguese army	Venue of the battle where the Portuguese were defeated
1594	King Wimaladharmasooriya I	Pero Lopes de Souza	Danture
1602	King Wimaladharmasooriya I	Don Jeronimo de Azevedo	Balana
1630	King Senarath (The army was led by Prince Maha Asthana and later by King Rajasinghe II)	Constantino da Saa	Randenivela
1638	King Rajasinghe II	Diogo da Melo	Gannoruwa

the Kandyan kingdom, but they lost all the four battles. Except for Don Jeronimo de Azevedo, all the other three captains who led the Portuguese armies were killed in the battles they fought. All these battles ended in crushing defeats for the Portuguese due to several reasons.

Reasons for the Failure of invasions of the Kandyan Kingdom by the Portuguese

❖ King of the Kandyan Kingdom receiving the full support of the people

Examples: although Dona Catharina was declared by the Portuguese as the queen of the Kandyan kingdom in the Portuguese invasion that was led by Pero Lopes de Souza, people did not accept her as their ruler and gave their fullest support to King Wimaladharmasooriya I.

❖ Fighting tactics of the Kandyans and effective strategies worked out by the kings

Example: When the Portuguese invasions were launched, the king fled the city to a safe location and then organized the armies, surrounded the Portuguese at a strategic location and launched attack with all their might.

❖ Native people who went with the Portuguese to support them joining the king of the Kandyan kingdom

Example: This happened in almost all the invasions of the Kandyan kingdom by the Portuguese. In the invasion led by Azevedo, most of the native people who went with him joined the king of Kandy and therefore, Azevedo had to retreat with the army that remained with him.

❖ *The geographical position and the physical environment of the Kandyan kingdom being advantages for the Kandyans.*

The Portuguese were good at fighting in coastal areas. The land in the hill country with its mountains, hills, rivers and valleys was not familiar to the Portuguese. Surprise attacks of the Kandyans, obstructing of roads, and attacks been surrounded on the ground were disadvantageous for the Portuguese.

The Jaffna Kingdom and the Portuguese

After the collapse of the Rajarata civilization, the Jaffna kingdom was established in the

North of the country and it was ruled by kings of the Aria Chakrawartha royal lineage. During the reign of King Parakramabahu VI, Jaffna kingdom was captured and brought under the rule of Kotte kingdom, but later it became independent from the rule of Kotte kingdom. By the time of the arrival of the Portuguese in Sri Lanka, King Pararajasekaram had been ruling the Jaffna kingdom. In 1519 King Cankili I became the ruler of the Jaffna kingdom and during his reign there arose disputes between Jaffna kingdom and the Portuguese. Portuguese priests started spreading Catholicism in certain parts of Jaffna kingdom and King Cankili I rose against it. Then the Portuguese sent armies to Jaffna in 1543 and in 1560, but King Cankili I had negotiations with the Portuguese and secured peace in Jaffna

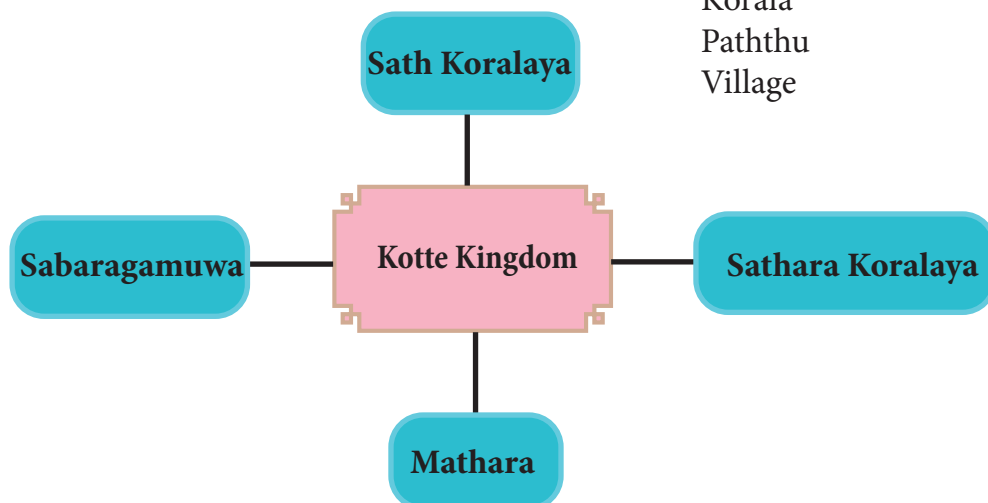
Fig: 5.6 Yamuna Pond that is situated close to Nallur Kovil in Jaffna is believed to have been constructed in the 14th century.

Kingdom. After the end of the long reign of King Cankili I in 1561, there arose a dispute on succeeding to the throne of the Jaffna kingdom. Some of those involved in the dispute sought the support of the Portuguese to resolve this dispute and as a result those who were loyal to the Portuguese came to power in the Jaffna kingdom. Portuguese did not want the kings of Jaffna to maintain relationships with the Kandyan kingdom and with India. Therefore, a Portuguese army that was sent to Jaffna in 1619 under the leadership of Philip de Olivera captured Jaffna kingdom.

5.2 Political, Economic and Cultural Activities of the Portuguese

❖ Administrative affairs of the coastal regions under the Portuguese

By the time the Portuguese arrived in Sri Lanka, each of the kingdoms of Kotte, Kandy and Jaffna had administrative systems unique to them. The areas belonging to the Kotte kingdom with which the Portuguese built up relationships first had been divided into four divisions at that time. They were:



After the death of King Dharmapala in 1597, the areas belonging to Kotte kingdom came under Portuguese rule. In the same year, Azevedo who was the Portuguese Captain General of this country, called the heads of the people for a meeting at Malwana, and held discussions as to how the future administration of the Kingdom should be carried out. There an agreement was reached that the administration system that had already existed should be continued. It is called the Convention of Malwana. The administration system that had existed in the Kotte kingdom for a long time was familiar to people and the Portuguese knew that this system was sufficient for them to achieve their objectives. Therefore, the Portuguese, too, continued with the same traditional administration system with slight changes.

According to the traditional administration system, for easy administration, a region had been divided into three smaller divisions, namely Korala, Paththu and Villages. Accordingly the officers that had been appointed in charge of those divisions are as follows:

Disavaniya (region)	- Disave
Korala`	- Korale Vidane
Paththu	- Athukorala
Village	- Village headman

Special Features of the Portuguese Administration

According to the administration system of the Portuguese, the highest political power of the areas of this country that were under the rule of the Portuguese was vested in the king of Portugal. By order of the king of Portugal, the centre for ruling the areas in Asia that were under the Portuguese had been established in Goa in India. A viceroy that had been appointed by the king of Portugal handled the functions of this centre. Accordingly, next to the king of Portugal, the viceroy of Goa was the highest Portuguese authority in Asia. The official title of the head of the Portuguese officials in this country was Captain General. There was an advisory council to assist the Captain General. The power to handle the affairs of the areas of this country which were under Portuguese rule was vested in the Captain General.

Economic Affairs under the Portuguese

Earning maximum profits from trade and from colonial affairs was one of the main objectives of the Portuguese. Therefore, during their rule they paid particular attention towards managing revenue. They organized their economic affairs under a special official named Vitor da Fazenda. Implementing the economic activities of the Portuguese in this country was arranged under two areas:

- collecting revenue
- sending merchandise to foreign countries (handling exports)

Managing the revenue was done in a well-organized manner. Preparing documents including details of sources of revenue (lands) was a special feature. Those documents were called 'registers'.

Collection of revenue was done in the same traditional way that had existed. The main source of revenue was trading cinnamon. There was a good demand in the European countries for the spices (such as cinnamon) produced in Asia. Therefore the Portuguese were particularly interested in trading cinnamon.

The Portuguese did not cultivate cinnamon. They traded cinnamon that was produced from the naturally grown cinnamon plants.

Because of the great interest they had in cinnamon trade, they established a separate department for cinnamon industry. This Cinnamon Department was called Maha-badde. Mahabadde Captain was the Head of this Department. This officer was responsible for handling the affairs related to the cinnamon peelers of rural areas.

Trading arecanut, pepper, elephants, and pearl and gems was another source of income of the Portuguese. Officials of lower ranks were responsible for collecting as many of such animals and as much of these goods as possible for exporting.

The following minor officials had been appointed for collecting revenue:

- Kanakapullai
- Clerks
- Mayoralas

Only the Portuguese government had the right to sell arecanut and pepper. Local traders and Muslim traders were not allowed

to trade in elephants, pearl and gems, etc. The Portuguese government had the monopoly of trade. In this way, the Portuguese earned massive profits from trade activities in Sri Lanka.

Expansion of Catholicism under the Portuguese

Another primary objective of the Portuguese was to promote Catholicism in the countries they had captured. Therefore the state gave full patronage for spreading their religion in the areas that were under Portuguese rule.

Introducing Religious Sects into This Country

Priests belonging to various sects played a big role in affairs relating to spreading of religion. For this, priests belonging to four sects arrived in this country during Portuguese rule. They were called missionaries.

- Franciscans
- Dominicans
- Augustinians
- Jesuits

Franciscans were the first missionaries to arrive in this country.

Priests of these sects had been engaged in promoting their religion in-charge-of various parts of this country as follows:

Matara	–	Franciscans
Sathara Korale	–	Augustinians
Sath Korale	–	Jesuits
Sabaragamuwa	–	Dominicans

Appointing a priest to the advisory council of the Captain General shows that religion

had been given a prominent place by the Portuguese rulers.

From the very beginning after the Portuguese had arrived in Sri Lanka, they had carried out their Catholic mission with great perseverance.

Converting Prince Dharmapala to Catholicism is a good example which proves this fact.

The Portuguese adopted various measures to convert people to Catholicism. They are:

1. Granting privileges, allowances and positions in the government to those who embraced Catholicism.
2. Granting tax exemptions.
3. Giving education.
4. Organizing interesting events and pageants to attract people.
5. Welfare activities.

The missionaries established very friendly relationships with the villagers and won their hearts. Those who were suffering from diseases were given treatment with western medicine and were nursed. A hospital named 'Spiriton' was constructed to treat the sick. There is a popular belief that the Sinhala word "Ispirithalaya" is derived from that name.

Establishment of Madama (homes for the destitutes)

The Portuguese established madamas in various parts of the country for purposes such as looking after the destitutes and teaching orphans. They were called Misary Cossea. These madamas were constructed in areas such as Colombo, Galle, Mannar and Jaffna.

Schools were run adjoining churches. They were called Parish schools. The Portuguese used educational activities to promote religion. It was compulsory for the children of these schools to study religion. Parish schools were constructed in villages with financial assistance of the government.

Additions to the culture of this country due to the influence of the Portuguese

The local culture underwent changes due to the influence of the activities of the Portuguese that continued for about one and a half century. Some features of the Portuguese culture were added to the local culture. They are deeply rooted in our culture and are in use even today. These features can be identified under various fields such as names and surnames of people, food, clothes, ornaments, arts and music.

Activity

1. Mark on a map of Sri Lanka the following places:

Colombo, Kotte, Kottiyarama, Mannar, Galle, Kandy, Jaffna City, Seethawaka

2. Write an article to a newspaper on administrative affairs and economic activities of the Portuguese and socio-economic information relating to the period of the Portuguese rule.

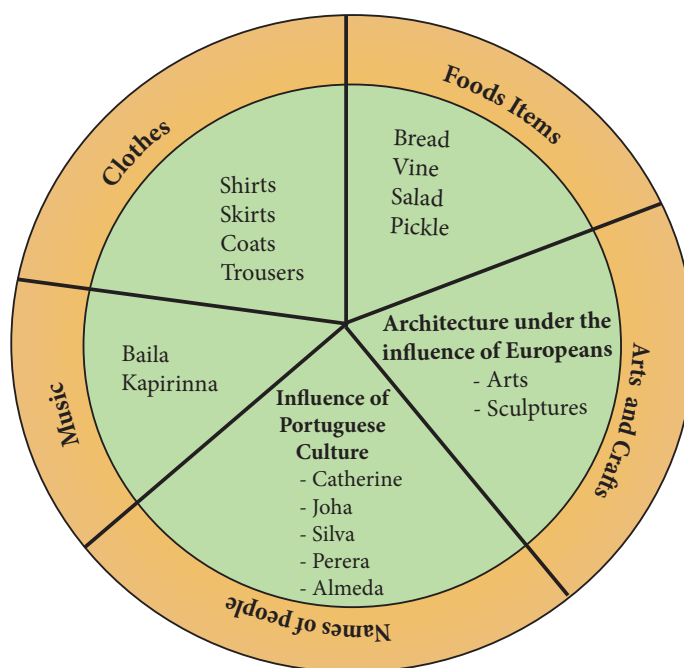


Fig: 5.7 How clothes and ornaments of the people of this country changed with the influence of Portuguese