

A STUDY ON THE DEMOGRAPHICAL STRUCTURE OF PRE-MODERN TIMES IN SRI LANKA

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ABSTRACT

The core of this study is to examine the scientific community structure of the pre-modern era of the Sri Lankan society. While this study will be focused only on the migration of people of the Indian and South-East Asian origins to the Western and South-Western regions of Sri Lanka during the specified time period, how the influence of those migrations was reflected on the Sri Lankan architecture of the same period will also be examined. The simultaneous decline of the Rajarata Civilization that lasted for thousands of years uninterrupted and the acceleration of settlements in the Western and the South-Western regions of Sri Lanka in the 13th century was an outcome of the people who left Rajarata fearing the invasion of the Kalinga Magha, one of the reasons behind the discontinuation of the Rajarata Administrative System, as well as some regional leaders in Maya and Rohana not supporting the Magha and acting as independent leaders.

Keywords: demographical structure, pre-modern Sri Lanka, migration, heritage.

ABSTRAK

Inti dari penelitian ini adalah untuk memeriksa struktur komunitas ilmiah dari era pra-modern masyarakat Sri Lanka. Meskipun studi ini hanya akan difokuskan pada migrasi penduduk India dan Asia Tenggara ke daerah Barat dan Selatan-Barat Sri Lanka selama periode waktu tertentu, bagaimana pengaruh migrasi tersebut tercermin pada Sri Lanka. Arsitektur periode yang sama juga akan diperiksa. Kemunduran simultan Peradaban Rajarata yang berlangsung selama ribuan tahun tanpa gangguan dan percepatan pemukiman di wilayah Barat dan Selatan-Barat Sri Lanka pada abad ke-13 adalah hasil dari orang-orang yang meninggalkan Rajarata karena takut akan invasi Kalinga. Magha, salah satu alasan di balik penghentian Sistem Administrasi Rajarata, serta beberapa pemimpin regional di Maya dan Rohana tidak mendukung Magha dan bertindak sebagai pemimpin independen.

Kata Kunci: struktur demografi, premodern Sri Lanka, migrasi, peninggalan sejarah.

INTRODUCTION

In line with the fall of Rajarata Civilization that lasted uninterrupted for more than thousands of years in the 13th century, the colonization of the Western Coast of Sri Lanka too was accelerated. The fall of Rajarata was not a sudden occurrence, but a result of an accumulation of an array of the reasons for an extended period of time.

Indrakeerthi Siriweera (Siriweera, 2001), refers to scholars, such as R. L. Brohier, E.K. Cooke, and T. W. Tisal John concludes that the change of environmental patterns, especially, the decrease of rainfall density was the main factor that affected the fall of Rajarata Civilization. However, Roads Murphy disagrees with this conclusion and says that the environmental changes had never been the cause of the fall of Rajarata (Indrapala, 1971). The scholars, such as R. H. Spenser, and H. I. Tharlerwey introduced a theory that argued that the cultivation of the same crops over and over again for an extended period of time leading to the infertile soil condition paved the way for the fall of Rajarata. But Liyanagama (Liyanagama, 1989), declares that Roads Murphy has proved that this argument has no credible ground to prove. Indrakeerthi Siriweera (Siriweera, 2001) referring to *Pujawaliya* argues that in the 13th Century, fertilizer was used to get a better harvest from the crops cultivated and that there was a population that knew how to use fertilizer to increase the nutrient condition of the soil during the infertile seasons and this had never been the reason for the fall of Rajarata. Codrington argues that the Malaria epidemic was the cause of the fall of Rajarata. But, according to Senaratha Paranavithana (Paranavithana, 1972), until 12th Century Malaria did not spread as an epidemic and this area was totally abandoned during the Dambadeniya era and did not get colonized for about seven centuries, and it needs to be examined whether this occurred due to Malaria or dissertation led to the rise of Malaria.

Amaradasa Liyanagama (Liyanagama, 1989) concludes that the

wars the King Parakramabahu I carried out in foreign soils to boost his fame finally resulted in the fall of Rajarata. According to Mahawamsa, the expenses that had to be spent on the army that was stationed in a foreign country for ten years due to a conflict over the Pandyan Throne became an extremely expensive task. While a considerable portion of country's human and financial resources was drawn towards the Pandya *Deshaya* (country) and on the other hand, the enormous amount of taxes that had to be paid to continue the movement of war might have exerted huge pressure on the people in the country. Liyanagama (Liyanagama, 1989) argues that, though King Parakramabahu, I developed the economy, his wars in foreign countries laid the foundation for the decline of Polonnaruwa in the long run. Though the period King Vijayabahu reigned prior to the reign of Parakramabahu, it was relatively peaceful, the insurgency situation throughout the next 40 years and the manner in which the coronation of King Parakramabahu took place resulted in thousands of deaths in the country. Further, Senarath Paranavithana (Paranavithana, 1972) points out that the citizen in Rohana was not energetic and courageous as they had to fight in a war and many died in wars against Rohana.

On the other hand, Paranvithan further notes that the Sinhala Civilization was destroyed due to the breakdown of its Administrative System, as a result of the foreign invasions and the internal wars, that promoted the collectivity in the society which was a primary pre-condition needed to build and maintain its watershed management system. He further says that originally the watershed management system was under a government *Bethma* (water distribution authority) and the system heavily relied on the efficiency, cooperation, and loyalty of the regional chieftains or the high caste members of the society and due to the difficulties. Thus, they had to endure and the destruction after the Kalinga Magha invasion, either they fled to areas where there was no control of Magha or those who remained worked as

labourers in the cultivation lands and none of them knew how the watershed management system worked.

While approving this view, Roads Murphy points out that the attraction to the wet-zone caused the collapse of Rajarata civilization and there was no need for the people who migrated to the South-west to return back to the dry-zone due to the favorable conditions they found in the wet-zone (Siriweera, 2001).

The changes that had been happening in the Indian Urban Trade System, such as the increase of a recorded high demand for spices, the importance given to the south-west wet-zone by the spice growers, and thereby the ability of the Sri Lankan rulers to participate in the international trade business heavily, did not facilitate the re-colonization of dry-zone again.

When analyzing above arguments, it becomes clear that most of the aforesaid factors had influenced the decline of the Rajarata civilization.

THE MIGRANT POPULATION

South Indian Migratory

When studying the migration patterns of people between Sri Lanka and South India during 13th and 15th centuries, one fact that can be clearly identified was that the purpose of those immigrations did not limit only for invasion but also commercial, cultural, and political relations had taken place closer than we imagine (Liyanagamage, 2010). The author of Chulawamsa emphasizes that the invasion of Kalinga and Magha, the closest events leading to the collapse of Rajarata, as the most destructive invasion. He declares them as the *mara yodhain* (giants of death) and *Kerala rakshain* (devils of Kerala) (Mahawamsa, 80:59). However, the same author describes that the victims of the invasions of Magha migrated to Pandya and Chola states in South India (Mahawamsa, 81:22). Further, a monk named "Seehalachariya Bhadhantha Ananda had lived in a *vihara* (temple) that had been built by a provincial King in order for the self-defence to protect *Dhamma* (Buddhist teachings). With the decline of

Chola authority, Pandya became powerful and spread their power all over India and they did not stop there but proceeded to invade Sri Lanka time and again. Jatawarman Sundhar Pandya who came to power in 1251 AD reports in his stone inscriptions that he invaded Sri Lanka during the reign of King Parakramabhu II (1236 - 1270 AD) and the King from Sri Lanka sent him gems and elephants as ransoms. Liyanagamage reports that in a stone inscription in the Jambukeshwara Temple in Sri Rangam in Trichinopoly District describes Sundarapanday, among his various victories, as the Rama II who looted Sri Lanka. Liyanagamage also reports, referring to the Kudiyamalei Eulogy, on a Pandya invasion in the 10th year of Jatavarman Weera Panday's reign, as a reaction to an appeal by a minister by the name "Mandir" to settle a dispute between two contemporary Kings in Sri Lanka. This Pandya invasion could be imagined as assistance extended to chase Jawaka Chandrabhanu out.

Shasthree says that during the period of King Kumara Kampana in Vijayanagar Empire which began in 1336 AD, Sri Lankan emissaries represented in the castle, and gifts and presents were sent annually from Sri Lanka. Although Sri Lanka became independent during the period of King Harihar II, a book written by the king named "Narayanevilasam" mentioned that he captured Thundira, Chola, Pandya and Sri Lanka again and erected a winning post in Sri Lanka (Shasthree, 1971). In addition, the activities of Alakeshwara could be identified as a link that refreshes the relations between Kerala people in South India and Sri Lanka. They were powerhouses in the Sri Lankan political landscape, and it was a result of the wealth earned out of the commercial activities. The "Niyamgampotha" stone inscription that belongs to the 17th year of King Vickremabahu's reign, describes them as belonging to *Wanchipurawaraya* (city of Wanchi) and a gem in the Wanik Clan. It could be assumed that, though they were Keralites, they later succumbed to the Sinhalization process in Sri

Lanka.

Abhilekhana (records) belonged to Kings Kuloththunga, Marawarman Sudharan Panday, and Jatawarman Wera Panday provides evidences for the trading activities of the members of the Lanka Trade Association in Chola, Pandya, and Kerala countries during 12th and 13th centuries. Kokila Sandeshaya mentions that there was a practice of taking the services of paid soldiers from South India from the time of known history and during the period of Parakramabhu VI (1415 – 1467) when under the leadership of Sapumal Kumara (Prince Sapumal) invaded Jaffna, an army consisting of Tamil, Thulu, Malala as well as Sinhala soldiers had used.

Also, according to the Salalihini Sandeshaya, a Shiva *Devala* (Temple) situated very close to Jayawardhenapura had chanted Tamil prayers to a religious music. Similarly, the marriage of *Ulakudaya Devi* (Princess Ulakudaya) to an aristocrat with South Indian origin reveals the more intimate relationship between India and Sri Lanka that goes beyond mere political dealings. At the same tone, Subashithaya calls those who do not know Sinhala, Tamil, Sanskrit, and Pali languages as ignorant and according to Gira Sandeshaya monks who studied at Vijayaba Piriwena learned poetic drama in Sanskrit, Pali, Sinhala, and Tamil from scholars who were masters of prosody, drama, and grammar etc.

Sirimath sonduru e wehera thanathana lakalu

Ida sith lesata perakiwiyara siri rukulu

Danagath sanda lakara viyarana viyath mulu

Pawasath saku magada elu demala kavi nalu (Munidasa, 1963)

In addition to the above facts, there is a bulk of information available in documents that are not so known as scholarly work. It is important to study history with the help of these books that are known as *Vitti Poth* (book of events), and *Kadaim Poth* (boundary books). The experiences of village folks during the relevant period, for

example *Kadaim Poth* (boundary books), *Vitti Poth* (books of events), and *Lekam Miti* (land registers) that became available due to the requirements of the movement of people to western regions and settlement in the areas uninhabited provides bulk of historically important information on migrated population of Malalawaru, Bandarawaru, Mukkaru, and Wanniwaru.

Malalawaru

During the reign of Buwanekabahu in Sri Lanka King Marawara who ruled in Dambadiva waged war against Malala Country and the King of Malala was defeated and the seven Malala Princes came to Sri Lanka in search of their inheritance from their great-grandfather who came to Sri Lanka with the princes who brought Sri Maha Bo Tree to Sri Lanka. Thereafter, with the help of a Veddha named Minnila Eriyawe Pannikin met King Buwanekabahu and how they received honor, prestige, and presents from the King and settled down in different parts of the country is described in these documents (Obeysekera, 2005)

Bandarawaru

Lona Devarajah identifies that the Bandarawaru who settled down in uninhabited places, such as Puttalam, Mannar and Nuwara Kalaviya in 13th and 14th centuries were people from Kerala and the origin of Bandarawaliya was a deviation from Tamil 'Paththaram' and she says that these people belonged to the Wellala caste in Bharatha. Further, from the end of 13th century, stone inscriptions and literature reveal that the titles of honor, such as *Eapa* and *Mapa* were replaced by *Bandara*, *Bandhara* and in 17th to 18th centuries these words were used to call the people in the highest echelon and the children of the second wife of the King. She further says that this tradition was brought by the migrants from South India and these migrations could have been the results of the Muslim invasions in South India (Obeysekera, 2005).

Vanniwaru

While the word *Vanniwaru* came across for the first time during the period in which Dambadeniya was the center of power in Sri Lankan history and it was used to identify a ruler in Vanni with the meaning *Vanagatha* (forest dwelling) or *Vanayata Ayath* (belonged to the forest), the *Vanniwaru* (sections of people) identified in *Vanni Upatha* (origins of Vanni), *Vanni Vitti* (events from the Vanni), and *Vanni Kadaimpoth* (the boundary books of Vanni) was a term used to call the descendants of the migrants came from the Southern *Bharatha* (India) and settled down in these areas. The information on the areas belonged to Vanni Hathpaththuwa in Puttalam and Kurunegala districts is freely available in these texts. According to *Vanni Upatha* (Origins of Vanni), during the reign of King Buwanekabahu IV, a couple of princes of the allied camp who descended from the royal dynasty of Madras, with the blessings of God *Iyanayaka* (regional God) reached Jaffna area in Sri Lanka to escape the cruelties of the King. (Obeysekera, 2005).

South-East Asian Migratory

The period between 13th and 15th centuries can be identified as a very special era in the relations between Sri Lanka and South-East Asia. While these connections can be confirmed through the historical sources from Burma, Thailand, and Cambodia, it can be further confirmed by the historical ruins in Sri Lanka. *Mahawanshaya* (Great Chronicle) mentions that Chandrabhanu who invaded Sri Lanka in the 11th year of King Parakramabahu II declared that they were also Buddhists and disembarked in several ports in the island and fought using poisoned arrows when Weerabahu, the nephew of the King, chased him away using a Sinhala army (Mahawansha, 83: 36-48). However, he did not leave Sri Lanka with the defeat and he won the hearts and minds of the Sinhalese living in Padi Kurundi (Mahawansha, 88: 64-66). Also, according to Pujawaliya, areas of Monamuthu and Gona in the North-western coast of Sri

Lanka succumb to him. This is the first instance that Javaka Chandrabhanu launched an organized invasion to Sri Lanka, and there had been different views on where he came from and was finally confirmed that he was an independent ruler in Thambralinga in Ligor in the Malay Peninsula (Liyanagamage, 1989). It is possible that Chandrabhanu captured Chawakachcheri and Jawaka Kotte areas in the northern part of Sri Lanka before the second invasion. In his second invasion, he entered Yapahuwa demanding *Thrisinhalaya* (three kingdoms in Sri Lanka), the throne, *Dantha Dathuwa* (Tooth relic), and *Pathra Dathuwa* (basket relic) that belonged to him because Thambralinga or Sri Dharma Rajya, his kingdom was under the control of King Sukhodai Thai and because he wished to continue the royal traditions of his caste in another Theravada Buddhist country that was more powerful than Sukhodai kingdom (Paranawithana, 1972).

Hema Gunathilaka (Gunathilaka, 2007) mentions that a Burmese Chronicle named Glass Palace Chronicle reports on a marriage between King Alaungsitthu (1112 – 1167) and a daughter of the Sri Lankan King, and according to Swehasandaw III, stone inscription King Kyanzitta (1084- 1113) had edited Burmese Thripitika based on the Sri Lankan Thripitika. Moreover, according to the Burmese Kalyani stone inscription, King Dhammachethiya (1472 – 1492) sent twenty-two senior monks to Sri Lanka and in 1476 A.D. carried out ordination for them after which these *Bhikkus* (monks) returned back to Burma and carried out a Burmese ordination according to the traditions of Sri Lanka. Nayomi Kakulawala (Kakulawala, 2008) mentions about a construction of a *stupa* (a Buddhist religious structure) similar to the Maha-stupa in Sri Lanka in 12th century A.D. and the structure of the stupa in Sri Lanka had been introduced to Mathabath in *Ramannya Deshaya* (Ramannya country) by 13th century which had been reported in K. A. N. Shanthri in her work. When examining the relations between Sri Lanka and Thai-

land, a study on the *Abhilekana* (inscriptions) provides important details. Hema Gunathilaka (Urugodawatta, 2012) reports that information on the relations between King Sukhothai and monks in Sri Lanka were emphasized in *Abhilekana* (inscriptions) in northern Thailand that belonged to second half of 14th century and a Pali and Thai *Abhilekhana* (inscription) in Wathprayun monastery built by King Kilana (1355 – 1385) in Haripunjaga reveals details on the ordination of a Sri Lankan monk and designing of huge number of statues. Further, Urugodawatta (Urugodawatta, 2012) reports on artists who had gone from Sri Lanka and had settled down in three villages in the vicinity of Sukhothai in mid-14th century and constructed *Gantakara Stupa* (Stupa with bell shape) *Athth Rupa* (statues of elephants), and *Makara Rupa* (Statues of Dragon) with the influence of Gadaladeniya and Lankathilaka temples belong to Gampola era and two stone inscriptions written in Kamara. Additionally, Thai languages had been found in Northern Thailand built to commemorate the arrival of a scholarly monk in 1361.

In addition, Kahakurulu Sandeshaya confirms strongly the connections existed with various foreign countries.

*Sirilaka bankala aramana kasmira ta
Wadigaka lingu nepal gauda ne ra ta
Gena neka puda panduru nithiyena
sawathindu ta
Balasaka nowa mithuru mahasen siti
awata*

POST 13TH CENTURY ARTS AND CRAFTS THAT REFLECT THE INFLUENCE OF FOREIGN MIGRATIONS

Dambadeniya - Center of Authority

When confirming the foreign relations during the period where Dambadeniya was the center of authority between 1232 – 1270 Vijesundararamaya in Dambadeniya, Tooth Relic Temple in Beligala and *Atas Pilima Ge* (octagonal image-house) takes an important place.

Vijesundararamaya in Dambadeniya.

Dual Weeragal Sculpture. These two carvings of slabs in Dambadeni Vihara that belong to the Weeragal tradition is a fine example of the availability of South Indian work of arts in Buddhist Temples. Out of these dual slabs, one shows a Buddha image with Dhamma Chakra, warrior and a devotee worshipping a Lingam, and the second one depicts a devotee worshipping a Lingam in the absence of Buddha image (Ilangasinghe, 1995). Analyzing this further, Ilangasinghe says that this can be sighted as an example for the intermingling of Buddhist religious beliefs and the Hindu religious beliefs and it could have been brought from India. Or else, it could have been created by a local craftsman. Mahawamsa also provides evidences for this point of view. The statement made by Tamil forces saying “some of our Tamils also provide services for them” proves that Tamil soldiers were also in Parakramabahu’s army. It can be speculated that these dual stones either placed in Vijesundararamaya for the Sri Lankan Tamils to carry out their worships or if not so, Tamil craftsmen designed it inside Vijesundararamaya.

Korawakgala. It is very much visible that the *Korawakgala* (*Korawakgala* place on the sides of the steps leading to the door or the entrance of a building) placed in Vijesundararamaya had gone through distinct changes compared to the earlier phase (Figure 1). While there is no



Figure 1. Korawakgala in Dambadeniya Vijesundararamaya

Muragala (guard stone) at the feet of the *Korawakgala*, instead of a *Korawakgala*, there are statues of elephants by the sides of the stairway. According to Prof. Chandra Wickrematunge who analyzes this, similar examples have been found in Orissa too (Wickrematunge).

Beligala Tooth Relic Temple

Moonstone in Beligala Tooth Relic Temple. Moonstone in Beligala shows deviation from the artistic values of the Rajarata Civilization. Though this moonstone has the half circular shape, it takes the shape of a dragon due to its extensions from either side. There is a carving of a line of elephants in the middle and a line of horses inside. In the middle of the moonstone, there is a full-blown lotus flower. The image of a cow is absent in this work and instead has a line of flames that had been crafted intricately. Senaka Bandara believes that this moonstone has been decorated with the lotus pattern that is found in the Amarawati sculptures (Bandara, 2007). In addition, it can be imagined that the absence of the image of a cow in the moonstones during the Polonnaruwa as well as Dambadeniya periods is an indication of the influence of Hinduism.

Octagonal Shrine Built in Attanagalla

The octagonal shrine in Attanagalla attracts our attention as it is a shrine built deviating from the architecture of other artists. According to Haththawanagalla



Figure 2. A triangular Chola Shrine

Vihara Wanshaya, King Parakramabahu II refers to an image-house built with octagonal walls up to the pinnacle where his father was cremated (Sarachchandra, 1991). According to Romila Thapar, the main body of the Chola shrines are similar triangular structures (Figure 2).

When analyzing above facts, it was proved that throughout the period of Dambadeniya, it was the center of authority, and South Indian influence was prevalent in the work of arts. In addition, it could be assumed that those influences were the result of the relations created based on marriages as well as kinship with the Pandyan. Further, it could be imagined that the long stay of the team that came with Magha to Sri Lanka could have influenced that process.

Centre of Power in Yapahuwa

The Prince Buwanekabahu who fled to Yapahuwa after the death of King Vijayabahu IV who became the ruler of Dambadeniya in 1270 A.D. and was killed in a coup launched by the Major Miththa, came to power in Yapahuwa and he had to face a couple of invasions from Tamil forces. While there was a very close relationship with the Arab countries, it can be imagined that there had been direct trade links with China too. This was proved by the majority of Chinese coins found in Yapahuwa and that was confirmed by the pottery wear found in the area (Perera, 1962). Further, the links with the Malay Peninsula were shown in the artistic work of that period. The amount of influence exerted by the foreign linkages could be



Figure 3. Stairway in Yapahuwa

analyzed among the artistic work that belonged to the period in which Yapahuwa was the center of power in the Tooth Relic Temple in Yapahuwa and the Royal Palace in Yapahuwa.

The stairway designed to enter the Yapahuwa Palace (Figure 3) had taken a totally different style from the previous designs. The stairway that has a steep descend, steps that were narrow and situated close to each other, and short side walls with sculptures of heads, eastern lions and, animals. Though Victor Golubavu believes that these stairs resemble the stairs at Bmar Pyramids (Figure 4) in Cambodia, he argues that it has no connection or links between Indo-China and Sri Lanka. However, analyzing this, Paranavithana says since; (1) during the reign of Chandrabhanu Yapahuwa, this was captured by his son for a short period of time and; (2) Rev. Maha Thero Dhammakeerthi who lived during the period of King Bhuwanekabahu, I had come from Ligor in Malaya Peninsula; This stairway had some influences of Cambodian arts (Paranawithana, 1972). According to Pujawaliya, since there was evidence for the capture of Yapahuwa by Chandrabhanu on his second invasion and Rev. Dharmakeerthi Thero who came from Thraamalinga became the head of the bhikkus and since he had links with the Shylendra Empire, the above arguments could be confirmed.



Figure 4. khmar Pyramid in Kamboja

The stairway leading to the entrance of the image-house in Phnom Bakheng in Angkor Wat in Cambodia (Figure 5), and the

stairway of the Phanon Rung built by King Jayavarman of Sri Vijaya Empire (Figure 6) resembles very close to Yapahuwa stairway.



Figure 5. Phnom Bakaheng, in Angkor Wat



Figure 6. Phanon Rung

Dual Lion Images in Yapahuwa

These lion carvings on either side of the stairway can be identified as two precious work of arts that have not been found anywhere in Sri Lanka so far (Figure 7). This carving depicts a furious halfway up posture and since those characteristics cannot be found in any of the contemporary Indian or Sri Lankan designs, it automatically draws the attention to Japanese or Chinese links that have a different style of figure carving. The Lion Figures belong to

Chinese Hung era (Fry, 1945) as well as the *Koma Inu dog* figure (Figure 8) show connections to the Lion figure in Yapahuwa. Also, carvings of this nature can be commonly found associated with Japanese Shinto temples. Further, the same style of Lion figure has been used at the sides of the stairway leading to the Phnom Bakheng building built by King Jayavarman at Angkor in Cambodia while these Lion Figures in Yapahuwa clearly confirms the links to the Sri Vijaya State and then it illustrates the Chinese influence well. However, the Lion Figures in Yapahuwa are a fine illustration of the relationships of this era with Chinese, Japanese as well as South-East Asian states.



Figure 7. Lion Figure in Yapahuwa



Figure 8. Koma Inu Stong Dog

Dwara Mandapaya in Yapahuwa

In addition to these work, *Dwara Mandapaya* (the Porch) in Yapahuwa (Figure 9) is a fine artwork that confirms the contemporary foreign relations. Paranawitharana, who pays attention to the porch that is situated at the end of the stairway when

entering from the Yapahuwa rock bottom along the stairway into the practicing chamber of the palace, says when considering the shape of the corners of the base, the order the pillars was placed, and the architectural style, these buildings deviate from the above era and those are the basic characteristics of the contemporary Indian *Dravidian* (Tamil) traditions. The similar style of artwork to this porch clearly displays in masterpieces in Rajput and buildings belong to Sri Vijaya Empire



Figure 9. Dwara Mandapaya in Yapahuwa

During the period Gampola which was the center of power, there were many artworks that demonstrate the foreign relations existed during the period in which Yapahuwa was where the power was concentrated.

Gadaladenuya Viharaya

Gadaladeniya Viharaya that was built during the later part of the period of Buwanekabahu IV that falls into the Gangsiripura era, on the instructions of Rev. Thero Dharmakeerthi I, by the Minister Senadhilankara (Figure 10) had been made using architectural design and requirements of Andra Pradesh in India and had been completed out of stone (Ilangasinghe, 1985). Rev. Dharmakeerthi Thero declares that this is similar to a Hindu *Kovil* (Temple) and especially close to the design of a Hindu *Kovil* (Temple) built by Vijayanagar Rajule who was the Chief



Figure 10. Gadaladeniya Viharaya



Figure 12. Chandi Kalasan in Java

Ruler of Pandyan in Yapahuwa (Dharmakeerthi, 1991).

According to Prof. John Clifford Holt, the Rev. Dharmakeerthi Thero who took the lead in building the Gadaladeniy Vihara, had built *Dhanya Kuuta Vihara* in Amarawati and had brought down an artist called Ganeshwaracharya from South India and had got the work done. Also, he argues that was unlike the period prior to this, the house of God had come into the Chamber of Buddha, and it sends signs of a magical combination between Buddhist and Hindu religions. When looking at the architecture at Nakhon Vihara (Image 14) in Thammarat that belongs to the Sri Vijaya Empire, it becomes obvious that Gadaladeniya not only has Hindu influence but also South-east Asian influence as well. Similarly, every part of the architecture at Prasat Hin Phnom Rung in Siam Desha (Figure 11) and the sections of the lower wall included pillars at the main entrance



Figure 11. Prasat Hin Phnom Rung

carry similar characteristics. Further, when looking at designs of Chandi Bhima and Chandi Kalasan (Figure 12) in Java Islands, Gadaladeniya Vihara has more links than the Vihara mentioned before.

Lankathilaka Pilimage

Lankathilaka Pilima Vihara (Figure 13) built by a craftsman named Sthapathirayarara who was brought down from South India by Rev. Dharmakeerthi Thero, is a development of the architecture of the Polonnaruwa period and where the *Dravida* (Tamil), Indo and Chinese characteristics had been added. This is a wonderful work of art that had been built to the requirements of the Buddhist needs and had appropriately added the *Dravidian* (Tamil) characteristics. In the colossal image-house of Buddha built out of bricks and plaster, there are Buddha statues, as well as statues of Gods, Queens and God Upulwan, God Saman and God Vibheeshana. While this Vihara demon-



Figure 13. Lankathilaka Pilimage

strates the characteristics of Nayagon Vihara (Figure 14) in Pagan City (Paranavithana, 1972), the roof of Lankathilaka shows connections to the Chinese architecture. While Japanese and Korean canopies (Figure 15) show similar characteristics, it demonstrates the contemporary foreign relations clearly.



Figure 14. Lampang Luang Vihara



Figure 15. Japanese / Korean Canopy

Prathima Kalawa (Art of Making Statues)

The bronze statue that is considered as King Buwanekabahu IV and the Buddha statue inside the Vihara (Figure 19) are ideal examples for contemporary foreign relations. Anuradha Seneviratne points out that the statue inside the Lankathilaka Vihara that is considered to be Buwanekabahu IV resembles the *Devatha* (deity) images, and it has followed the new tradition of bringing down the entire statue from India. Mangala Ilangasinghe believes that the bronze statue in Gadaladeiya had been brought from Thailand. A bronze statue

similar to this, is still there in the Nalanda Museum. Analyzing on this Parana-withana was of the view that it had been made according to the techniques of famous Buddha statue in Nalanda that had influenced the South-east Asian, Indonesian religious crafts. Paranavithana also states that it could be imagined that it was brought down from South-east Asia too. It could also be possible that they had been brought down by Rev. Dharmakeerthi Thero who was the monk in charge of the industry of building vihara. Anuradha Seneviratne is of the view that when considering the manner in which the nose, and the face had been completed, it was clear that the face of the Buddha statue was similar to the face of the God Shiva, and the reason behind could have been the craftsman being a South Indian (a follower of God Shiva).



Figure 16. The Buddha Statue in the Lankathilaka Imag-House

However, a study of the entire work of art proves that it reveals the contemporary foreign relations of the period. While the contemporary migrations to Sri Lanka occurred due to various reasons, the blending of the characteristics of migrant's original countries and the Sri Lankan traditions is demonstrated very clearly.

CONCLUSION

In the first half of the 13th century, Dambadeniya became the center of power in the South-Western region and thereafter, all the power centers were born within this region. Simultaneously to the beginning of kingdoms in the inhospitable South-

western region after the fall of the more prosperous kingdom, this region attracted the attention of different sections of the society. The history provides evidence for a number of migration efforts to this area urbanized due to the inability to survive in the Rajarata Civilization any longer and the compelling qualities of the Western and the South-Western areas. While the *Maha Sampradhaya* (Great Chronicles) provides insignificant explanations to these immigration, the *Kadaim Poth* (boundary books) and *Vitti Poth* (Book of Events) provide detailed information. There is very little scholarly interest in this aspect. However, a close look at these migration patterns would provide a great deal of information of the amount of influence those events exert on the social, economic and political process in Sri Lanka after the 13th century.

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