

HISTORY

Grade 07

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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

Apaga 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”.

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Lifestyle of Our Ancestors

Introduction

Naturally we have a liking to learn the history of our country. Therefore, often we read books, newspaper articles, magazines and stories, etc. that were written on history. By now we have learnt many things about the history of our country including stories about kings, religious leaders, officials who were involved in administrative affairs and about tanks and reservoirs of ancient Lanka. In this lesson we will learn about the lifestyle of the people of ancient Sri Lanka.

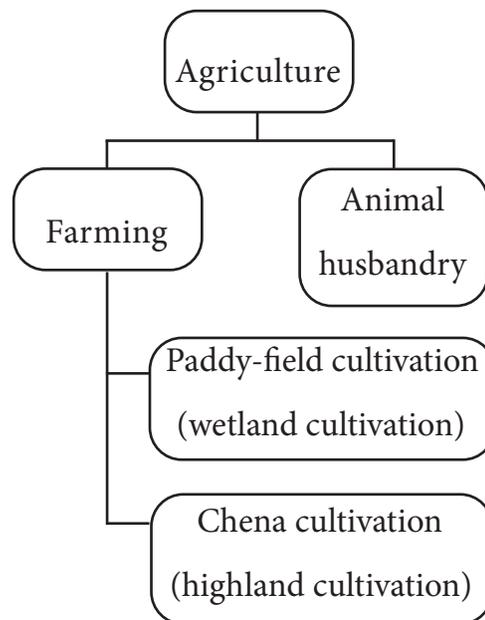
Economy

The people who lived in our country in the olden days engaged in various occupations to earn their livelihood. Engaging in farming, trade, craftwork and animal husbandry are some examples for such occupations. Accordingly, the ancient people adopted their lifestyle based on three key areas, namely;

- agriculture
- craftwork
- trade

Agriculture

Most of the ancient people of our country lived in villages. Unlike the present-day society, they led very simple lives, and their needs were very limited. One of the biggest challenges they had to face was to produce the food they needed for subsistence. In order to overcome this challenge, most of the people selected agriculture as their main source of livelihood. The agricultural sector of those days consisted of two main categories, namely chena cultivation or highland cultivation and paddy-field cultivation or wetland cultivation.



Chena Cultivation

Chena cultivation is also called highland cultivation. Food crops like grains, vegetables and yams that were needed for basic subsistence were cultivated in chenas. Chena cultivation was done using rainwater.

Chena cultivation is considered to be the oldest method of cultivation in the world. In Sri Lanka, too, chena cultivation is a very old method of cultivating crops.

A particular area of land prepared by clearing some extent of wilderness and setting fire to it is called a chena. The chenas of the olden days are referred to as “**Sen**” in Ummagga Jathaka and as “**Pitibim**” in stone inscriptions. An extent of land in a forest, usually one which was situated a little away from the homes of the farmers, was selected for making a chena. Preparing of a land for a chena was done with manual labour either individually or in groups.

According to a story that the Mahavamsa tells us, five brothers of a certain family who lived in the village of Niselvitiya in a colony named Giri in Ruhuna during the reign of King Kawanthissa, got together and cleared a forest to prepare a chena for cultivating black gram.

Farmers had to toil to prepare a chena. In the process of cultivating a chena, the farmer had to carry out a number of tasks until the harvest had been gathered.

The process of chena cultivation involved these steps:

1. Selecting a suitable land for the chena
2. Cutting down the wood, clearing the land and setting fire to it
3. Removing stumps and roots and tilling the land

A chena thus prepared by clearing and setting fire to a virgin land is called a “*navadeli hena*” which means a chena that is being cultivated for the first time. Such virgin lands are considered to be extremely fertile farming lands.



Fig. 1.1 A virgin land (*navadeli hena*)

4. In addition to such tasks, the chena farmer had to look after the cultivation until the harvest had been gathered and also to protect it from wild animals like elephants, wild boars, sambur, porcupines and monkeys. In the olden days, farmers adopted various methods to protect their chenas from wild animals. Some of those methods included:

- building a stockade
- making a bonfire
- keeping guard from a watch hut

5. With the start of the rainy season, farmers started cultivating crops in their chenas. Various kinds of cereal crops like millet and kurakkan were mostly cultivated in chenas. According to literary sources, crops like green gram, *ma karal* (long beans), paspalum, ginger, mustard, cumin, a kind of paddy named *el wee*, sesame, cotton, and sugarcane, and vegetables like *karabatu*, solanum, brinjal, ash pumpkin and pumpkin, and various kinds of yams like *innala* and sweet potato were cultivated in chenas.

Earlier, even paddy was cultivated as a chena crop. The kind of paddy that was cultivated in chenas was called *el wee*. A chena or field in which *el wee* was cultivated was called an '*el hena*'. Literary works of the olden days speak of '*el hal*', the rice obtained from '*el wee*'. According to an ancient book entitled '**Seehalawaththu**', King Dutugemunu's son Prince Saliya was given that name because the *el wee* harvest of the season during which the prince was born was bountiful. 'Sali' is another name for '*el wee*'. In the past, *el wee* was sometimes cultivated in paddy fields, too. '*Rath el*', '*bibili el*' and '*indi el*' are examples for various kinds of *el wee* that were cultivated in chenas.

6. A chena was usually abandoned after it had been cultivated once or twice and the harvest had been gathered. After the chena had been abandoned, it became an area of wood once again and the farmers went for another land for cultivating their crops.

Simple tools like *keththas* (big knives), mamoties and sickles were used in chena cultivations.



Fig. 1.2 Several agricultural tools that were used in the past

We come across various terms in our language that were typically used related to chena cultivation. Although the terms that were used in the Anuradhapura era are not found at present, the following terms that were used in the recent past are useful in understanding the language usage that relates to chena cultivation:

navadeli hena – a chena that has been prepared after setting fire to a virgin land

gini yathikawa– shouting aloud in order to chase the animals away before setting fire to the chena

heli kataa – a scarecrow that was made using a clay pot as its head



Fig. 1.3
A scarecrow

↓ Activity

Fill in the following table with information related to chena cultivation.

Cultivated crops	Special features	Tools used	Terms used

Wetland Cultivation

Apart from chena cultivation, the most widespread method of cultivation that existed in the past was wetland cultivation. Wetland cultivation was also called paddy field cultivation or irrigated cultivation. Wetland cultivation was mostly done using irrigation water. Tanks and anicuts were constructed and water was supplied to paddy-fields through canals. Cultivating paddy fields with rainwater, too, was done in small scale.

The labour of a family was sufficient for cultivating a paddy field for the subsistence of the family. However the area of cultivated land had to be extended with the increase of population. Sources reveal that a tank had been built in each village during the era of the Anuradhapura kingdom. Those tanks were called village tanks. Persons that have been referred to as “wew hamika” or “vapi hamika” in the ancient stone inscriptions

must be the ones who built the village tanks or the ones who owned them.

As the water that was collected in the village tanks was not sufficient to cultivate large paddy fields, ancient kings built large tanks and dams. The Minneriya tank that was built by King Mahasen is an example for such large tanks. Because of the great service rendered by King Mahasen towards the advancement of the irrigation sector, he began to be called as “Minneri God”.

Paddy fields are usually cultivated twice a year. A period of the year during which paddy is cultivated is called a season. We often hear mention of two such seasons, namely;

- *Maha* season, and
- *Yala* season

Paddy was sometimes cultivated in an intermediate season in addition to the two main seasons. The stone inscription in Thonigala reports that paddy had been cultivated in three seasons, namely, Akala hasa (*maha* season), Madhahasa (intermediate season) and Pitadhada hasa (*yala* season).

Farmers had to toil to prepare the paddy field for cultivating paddy. Preparing the paddy field involved carrying out a number of activities.

Tilling the land was done using a plough that was pulled by buffaloes. It is called ploughing. As the soil is upturned when ploughing, the weeds get covered with soil and they naturally

decay and enrich the soil. The machines that are used for ploughing at present cause a lot of damage to the soil, but the methods of ploughing used in the past did not cause any damage to the environment.

Then the farmer divided the land into smaller fields with weir-like bunds in order to manage water – to retain the water required for the cultivation and to drain off the unwanted water. After the field has been prepared in this manner, it is sown with paddy.

Animals, particularly insects and birds, often damage paddy cultivations. Therefore farmers adopted various traditional methods to protect their cultivations from the time paddy was sown until the harvest had been gathered. Some of these methods included:

- standing the head part of coconut fronds along the bund and here and there in the middle of the paddy field.
- lighting wicks that had been soaked in oil.

Strips of rags were twisted into wicks and those wicks were soaked in *mee* oil (oil extracted from the seeds of the tree named ‘*mee*’) and were tied to *kaduru* sticks which were then stood in the paddy fields and the wicks were then lighted. Such methods were adopted in the past to repel insects.

Tools like the plough, *poruwa*, sickle, and mamoty were used in paddy cultivation.



Fig. 1.4
Ploughing



Fig. 1.5 An old sickle



Fig. 1.6 Gathering harvest together

Harvesting of the paddy is commenced when the crop is ripe. It is called 'paddy cutting'. In the past, it was done completely with human labour. The paddy thus cut was threshed using buffaloes. After threshing, the paddy was safely stored until it was taken for consumption. The farmers built a storage bin called '*vee bissa*' for storing paddy.

It was the women who ground the paddy and made the two varieties of rice called raw rice and boiled rice which are cooked for consumption. Raw rice is made by grinding paddy in its raw form while boiled rice is made by grinding paddy which has been boiled and then dried.

In the ancient times, the villagers had established the good habit of consuming food thriftily avoiding waste until the harvest of the next season was gathered.

Some of the terms that were typically used in wetland cultivation were:

- goyam madinawa* - thresh the paddy
- goyam kolaya* - a pile of cut paddy
- kamatha* - the threshing floor



Fig. 1.7
Vee bisssa
(traditional paddy storage bin)

↓ Activity

Fill in the table with information related to wetland cultivation.

Cultivated season	Special features	Terms used	Tools used

Animal Husbandry

In addition to chena cultivation and wet land cultivation that have been discussed above, animal husbandry, too, was another main source of livelihood of the ancient people. Animal husbandry means rearing of animals for obtaining meat, milk, and eggs for food and rearing them for agricultural and transportation purposes. Since ancient times, cattle, goats, poultry and pigs had been reared by the livestock farmers of our country.

Cattle are animals that are very important to man as they can be used to obtain milk as well as for agricultural activities and transportation purposes. Because of this reason rearing cattle was very popular in the ancient society. Cows that were used to obtain milk were called “**kiri geri**”, which meant ‘milch cow’. In the past, five nutritious things such as **milk curd, buttermilk, ghee** and **butter** were obtained from cows. They are known as ‘*pasgorasa*’ (**five tasty food obtained from cow**). In the past cattle were

not reared for the purpose of obtaining meat, and eating beef was not popular either. In cattle farming, those who were employed to look after and graze cattle were called cowherd (cow-boy). Ancient sources mention of villages called '*gopala gam*' where cowherds lived.

According to the Mahavamsa, King Pandukabhaya had spent his childhood in a village of cowherds called Doramadala.

As ancient people did not have modes of transport as efficient as those used at present, they used cattle for transportation of people and goods.

The cattle that were used for transportation purposes were called '*gel meevun*' and '*gel gon*'. Transporting goods in a pack that was placed on the back of cattle or 'pack-bull' was called '*thawalama*'.

Poultry farming was done in order to obtain eggs and meat. In addition to that, goats had been reared for their milk and meat.



Fig. 1.9 Thresh paddy using animals

Craft Industry

There were different types of craft industries established for the needs of the ancient people. People who were skillful at producing goods worked in these industries. They were known as craftsmen and they sometimes lived in groups.



Fig. 1.8 *Thawalama* "pack bull"

It is visible that these industries sprung in the areas where raw materials could be obtained easily.

The following are some of the craft industries that existed in the past:

Craft	Craftsmen	Goods produced
Metals (iron, brass, gold, silver)	blacksmith (one who makes iron tools) goldsmith (one who makes objects from gold) copper worker (one who makes copper articles)	<ul style="list-style-type: none"> • agricultural tools - big knives, axes, sickles, ploughs, bows, swords, shields, spears • jewellery – necklaces, bangles, earrings, head dresses • copper articles



Fig. 1.10 Bellows used in iron industry on the left and several iron nails found in archaeological excavations on the right

Craft	Craftsmen	Goods produced
pottery	potter	roofing tiles, bricks, pots
sugarcane		molasses, jaggery, sugar
cotton (textile industry)	weaver	textiles
gems	gem cutter	cutting gems, polishing gems

↓ Activity

Fill in the following table using information regarding industries of ancient Sri Lanka.

Industry	Craftsmen	Products	Tools used

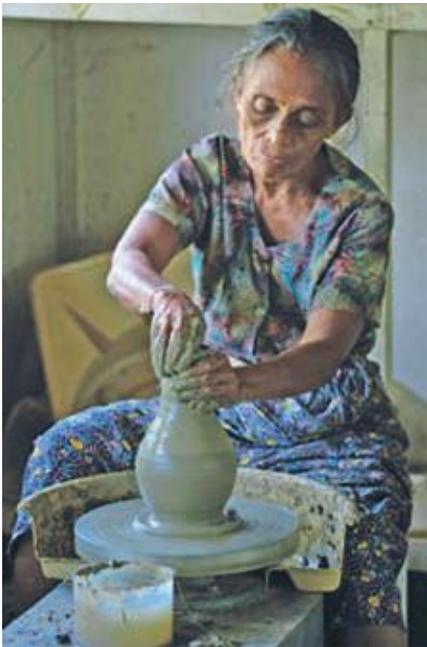


Fig. 1.11
Making clay
pots using
pottor's wheel

Trade

Trade, too, was one of the main sources of livelihood of ancient people. Therefore ancient Sri Lanka had a highly flourished trade. As in the present-day, there existed two types of trade activities, namely:

1. trade within the country, and
2. trade with foreign countries

Trade within the country is called internal trade while trade with foreign countries is called external or foreign trade.

Internal Trade

Although barter was the most preferred system of trade in the ancient times, coins, too, were occasionally used in exchange of goods.

Bartering is the system of exchange by which goods are directly exchanged for other goods. Although cash should usually be paid when buying goods, in bartering, other goods are given in exchange of what is bought instead of paying in cash.

Together with the expansion of trade, there evolved trade cities. Anuradhapura and Magama are two examples for such trade cities. Sometimes such trade cities had been referred to as 'nigama' in ancient sources. Those who became wealthy by engaging in trade lived in these cities. It seems that there have also been foreigners as well as locals among such people. Those who were engaged in trade organized themselves as separate groups. Such trade organizations were called "puga". There were several trade guilds into which foreign traders had organized themselves. Nanadesi and Wala Nghjiyar are examples for such trade guilds. Each of such trade guilds used separate symbols in order to establish their identities. They were called 'seals'.



Fig. 1.12 A hasebu kahapana coin (sealed or branded coins) found at the Ampara Rajagala archaeological excavation site. (Original coin on the left and its replica on the right)

Hasebu kahapana are the first coins used in Sri Lanka 2000 years ago. On this coin made of silver, there are symbols of a tree with leaves, an elephant and the sun. Finding this coin from Ampara area is a clear evidence that the use of coins was famous in other areas too except in Anuradhapura by 1B.C.

In addition to trade cities, there also existed trade villages which were involved in trade. Such trade villages were called 'pattana gam' or 'patun gam'.

Shops had been set up along the streets for selling goods. Various items like pots, textiles, jewellery and food items were sold in these shops. Sources report of an incident where the giant warrior Suranimala who came to Anuradhapura from a village called Magama in Ruhuna had bought perfume from a shop in Anuradhapura.

On one occasion, when King Udaya IV (946 – 954 AD) arrived in Mahiyangana Temple, the residents of the area complained to the King that various acts of injustice were committed at the market called 'Hopitigamu'

which was situated in the close-by Sorabora area. The King erected a stone inscription in order to prevent such acts of injustice. This inscription is called Badulla stone inscription pillar. The following are some of the laws and rules that relate to the control of the market as stipulated in that inscription:

- Goods that are being brought to the market should not be purchased before they enter the market.
- Balances and weights which had not been approved should not be used.
- Betel and areca nut etc. should be sold after placing them in proper halls.

- Taxes should not be charged on goods for carrying them through the market unless they are sold there.

↓ Activity

Write 05 sentences on the internal trade of ancient Lanka.

External Trade

As Sri Lanka is located towards the centre of the Indian Ocean, it had a highly flourished trade relationships with foreign countries since ancient times. India, China, Rome, Persia, Arab and South Eastern Asia were prominent among those countries.

Items which were available in Sri Lanka namely, ivory, pearls, gems, spices, medicines, valuable timber and elephants were traded to foreign countries. In the past Sri Lanka was called '*Rathna Deepa*' (Island of Gems) because it had gained a high reputation for precious stones. Crockery, silk cloth, perfumes and horses were imported to Sri Lanka.

The harbours such as Dambakolapatuna in Kankasanthuri *Mathota* in Mannar, *Gokanna* in Trincomalee, and *Godawaya* Hambantota were very important for Sri Lanka's foreign trade.

It was in these harbours that loading of exported goods and unloading of imported goods were done.

Parts of imported objects that had been used in this country in the past and

different types of coins belonging to other countries have been found in archaeological excavations at various sites. Sources report that King Bhathikabhaya who once ruled the Anuradhapura Kingdom sent messengers from Lanka to Rome in order to import beads that he needed for the adornment that was made to decorate Ruwanweliseya.

These trade activities were mostly done along sea routes. Ships of different sizes were used to transport people and goods. Ancient sources reveal that ships belonging to countries like India and Persia often arrived in Sri Lanka. Sources available in China report that strong Sri Lankan ships consisting of several decks and flights of stairs were seen in the harbours of China.

Various officers had been employed to control the activities that were related to foreign trade. Sources reveal that there had been officers who performed duties related to harbours (customs officers).



Fig. 1.13 Chinese pottery found in Sri Lanka

The duty of those officers was to charge taxes from the ships that arrived in the harbours. Proof of this is given by the information that is available about the taxes that had been charged at Godawaya harbour.



Fig. 1.14 Old Chinese coins found in Sri Lanka

↓ Activity

Fill in the following table with information related to foreign trade.

Countries related to trade	Goods imported	Goods exported	Harbours in Sri Lanka

Culture

Sri Lanka is a country where people of different ethnicities reside. Sinhalese, Tamil and Muslim are those ethnic groups. They belong to different cultures. Therefore, diverse cultural characteristics that belong to different ethnicities are visible in our country. Culture can be defined as the collection of different characteristics such as beliefs, customs, social habits, clothes, food style, ethics, entertainment of a particular group of people in a society.

There was a great transformation in the ancient society with the introduction of Buddhism to our country during the rule of King Devanampiyatissa. People became disciplined in the society. Mutual cooperation developed. It was visible that people worked in mutual cooperation in common tasks such as constructing stupas, temples and aramas, tanks, dams and roadways. Such values are good examples from the past to learn at present. Let's discuss this further by taking a few examples of good customs that existed in the past.

Aththam Method (Exchange of Labour)

Aththam method is the exchange of labour. Although the livelihood of the majority of people who lived in our country was agriculture, they used the labour of the family. But, the labour of a large number of people was needed for activities like gathering harvest. People got the assistance of their neighbours for this. Therefore, mutual cordiality, cooperation and assistance developed.

The method of giving the same amount of labour of the farmer to others for the assistance rendered to him existed in the ancient society. *Aththam* method was an example for that. Ancient sources contain stories about common people as well as kings who participated in agricultural activities. There is a story about King Mahachuli Maha Tissa who ruled during the Anuradhapura kingdom disguised himself as a labourer and participated in a gathering of harvest.

Marriage

Marriage is a very special occasion in a person's life. Ancient society considered marriage to be something that should be highly respected, for the unit that is called 'family' evolves from marriage. Even in the past, parents made every effort to arrange marriages for their children from families that suited their family backgrounds and lineages. Entering into marriage following customs and traditions with the consent and blessings of parents was the practice that was established in the ancient society. Children with moral virtues and good behaviour were admired by adults. Unlike in the present-day lavish wedding ceremonies which follow fashions, marriage ceremonies in the past were simple and meaningful and were conducted in a respectable manner.

In ancient societies, girls grew up under the protection of their parents. They were required to have proper training in cooking and keeping the house clean and beautiful.

It is stated in Sahassavaththupakarana that it is the responsibility of the parents to make their daughters skilled in cookery (cooking).

The great literary work Saddharmalankaraya reports that Ashokamala, the queen of Prince Saliya, prepared delicious meals.

Women who were highly skilled in cookery had been called as **madupachika** in ancient sources.

It is a good example for us to learn how children in the past were trained under their parents to support the family and to keep

house.

Funerals

As far as funeral arrangements of the ancient society are considered, it has been revealed that there had been separate cemeteries allocated for different social groups. There also existed practices like cremation, burial of the ashes that remain after the cremation and depositing of corpses in tombs in forests had existed.

According to the Mahavamsa, 150 cemetery overseers had been employed to carry corpses during the reign of King Pandukabhaya, and there had been a separate cemetery for the people belonging to the Chandala caste. Some sources report that corpses were wrapped in sheets of cloth, were placed on a bier and were carried by four people.

After the death of a person, the relatives of the dead person are said to have offered some contribution to the next head of the family of the dead person. Such contributions may have been made in order to support the family of the dead person in case of any financial difficulty that the family may run into. The ancient people had the great quality of coming forward without any hesitation to support their relatives and neighbours when they run into trouble or when they suffer distress.

It was an ancient custom to refrain from playing the funeral drum in front of a religious place while a funeral procession is passing a religious place.

Customs and Values

Our society which has a long history is rich with customs and values. Ancient people who were very keen in fulfilling their duties, respected and took care of adults. Ancient sources reveal how not only common people but kings too took care of their parents. The Mahavamsa records how King Aggabodhi VII who ruled during the Anuradhapura kingdom took care of his mother.

The King was very happy to care for his mother all day. He had started his chores early in the morning and the Mahavamsa records “applied oil in her hair, massaged the head, washed her and put her to sleep after applying perfumes on her body. He had even trimmed her nails and had bathed her. The King had put comfortable garments on her and washed dirty clothes all by himself”.

Ancient people led a religious and virtuous life. They had given alms according to their capability and had collected merits. Ancient information reveal that they lived as virtuous citizens.



Activity

Write an essay on the lessons that could be taken from the ancient society to shape the present society.

Summary

1. Agriculture, craft industry and trade were the main livelihoods of the ancient people.
2. Chena cultivation is the first type of cultivation that took place in the past. Under this cultivation, grains, yams, vegetables and fruits needed for the subsistence of the people were produced.
3. Although paddy cultivation was done as chena cultivation, due to increase in population paddy cultivation was done extensively.
4. Although there were two seasons for paddy cultivation apart from yala season and maha season, paddy cultivation was done as an intermediate season too.
5. Ancient people were used to engage in food security in order to prevent waste of food and for future consumption. *Vee bissa* (paddy storage bin) was a good example for this.
6. There were grades of craftsmen who were skillful in different crafts.
7. Sri Lanka had advanced trade relations with India, Greece, Persia, Arabia, China, Southeastern Asia from ancient time.
8. Ancient people had great values like looking after their parents and lived in mutual cooperation.

Renowned Kings of Our Country

Introduction

When you were in Grade 6, you learnt about kings like Pandukabhaya, Devanampiyatissa, Dutugemunu, Walagamba, Wasabha, Mahasen and Dhatusena who were great kings of our country during the early period of Anuradhapura kingdom. In this lesson you will learn about some of the renowned kings who made a great commitment towards the well-being of the country during the latter part of the Anuradhapura Kingdom and during the Polonnaruwa Kingdom.

- Lack of stability in ruling the country because of the internal disputes
- Destruction of large amounts of resources due to battles
- Armies from South India being called to this country by the leaders of both sides to fight in battles for gaining the ruling power
- Decline in the economy of the country due to political conflicts

King Manawamma (684 A.D. - 718 A.D.)

Manawamma is a son of King Kassapa II who came to power around 650 AD and ruled the country for nine years. It seems that Prince Manawamma was at a young age when King Kassapa II died of some disease. Thus there arose conflicts for gaining power after the death of King Kassapa II. Prince Manawamma did not get involved in these conflicts and lived in hiding for security reasons. As King Dathopatisa II who ruled the country at that time had been looking out for Prince Manawamma, the Prince fled to India.

Having fled to Pallawa Kingdom in India, Prince Manawamma became friendly with the Pallawa King named Narasinghewarman I and served under him. As the Prince supported the Pallawa king in his battles, the king was pleased with the Prince and, in gratitude for the services he rendered, the

The Political Situation of the Country before King Manawamma's Rule

King Wasabha was a ruler who belonged to the Lambakarna royal lineage. King Dhatusena was of Maurya dynasty. During most part of the Anuradhapura period, the country was ruled by kings belonging to Lambakarna and Maurya royal lineages. However, on certain occasions there arose disputes between these two royal lineages on gaining political power. About 50 years before King Manawamma came to power, there had been a political dispute between these two royal lineages. The following are some of the key features that can be seen in the field of politics of this country during that period:

King gave him an army and supported him to come to Lanka and gain power. Prince Manawamma arrived in Lanka with that army and waged battle against King Dathopatissa II. However, while they were fighting the battle, the Pallawa king in India fell ill and therefore the army that came to support Prince Manawamma returned to India. Thus the battle was stopped halfway and Prince Manawamma, too, had to go back to India for his protection. After going to India once again, Prince Manawamma had to serve the Pallawa king for about 20 years further in order to get an army for his support to achieve his goal. King Narasinghewarman II who was the Pallawa king at that time provided Prince Manawamma with an army once again. Prince Manawamma came to Lanka with that army, defeated King Haththadata who was the then ruler of Lanka and ascended throne in 684 AD. Prince Manawamma's ascending the throne is a landmark event in the history of this country.

By the time prince Manawamma ascended the throne, the political and the economic situation of the country had declined as there had been escalating internal conflicts for a period of about 50 years. As Prince Manawamma spent over 20 years in the Pallawa State, he had become middle-aged by the time he ascended the throne. However King Manawamma was able to rule the country for a long period of about 35 years. Consequently, political stability was once again restored in the country. The traditional administration structure of the country seems to have been re-established during the reign of King Manawamma. The tradition of inheriting the kingdom was started during this time. It is evident from his character that one's goal can be achieved by working

with determination and patience. After King Manawamma, his children ascended the throne consecutively. The royal lineage of King Manawamma lasted for about 300 years until the end of the Anuradhapura era.

King Sena I (833 A.D. - 853 A.D.)

King Sena I is a son of King Dappula II who belonged to Manawamma lineage. King Dappula II ruled the country for a period of about 16 years and after his death, one of his sons named Aggabodhi IX ascended the throne. His reign was limited to three years. After King Aggabodhi IX, his brother King Sena I ascended the throne in 833 AD. The reign of King Sena I lasted for 20 years. During the early part of his reign Lanka had to face Pandyan invasions. During this period, the Pandya state in South India was becoming powerful. As the Pandyan King **Sri Mara Sri Wallabha** invaded this country with a huge army, the army of King Sena I was defeated. King Sena's brother Prince Mahinda, who was the heir apparent, and Adipada Prince Kassapa fought in the battle on behalf of the King, but they were killed in the battle. With the defeat of his army, King Sena I fled to Malaya area for protection.

The Pandyan armies entered the city of Anuradhapura and plundered the whole city. Later a peace treaty was drawn up between the Pandya King and King Sena I and subsequently the rule of the country was once again handed over to King Sena I and the Pandyans returned to India. The objective of this invasion seems to have been to plunder the precious objects rather than to seize power.

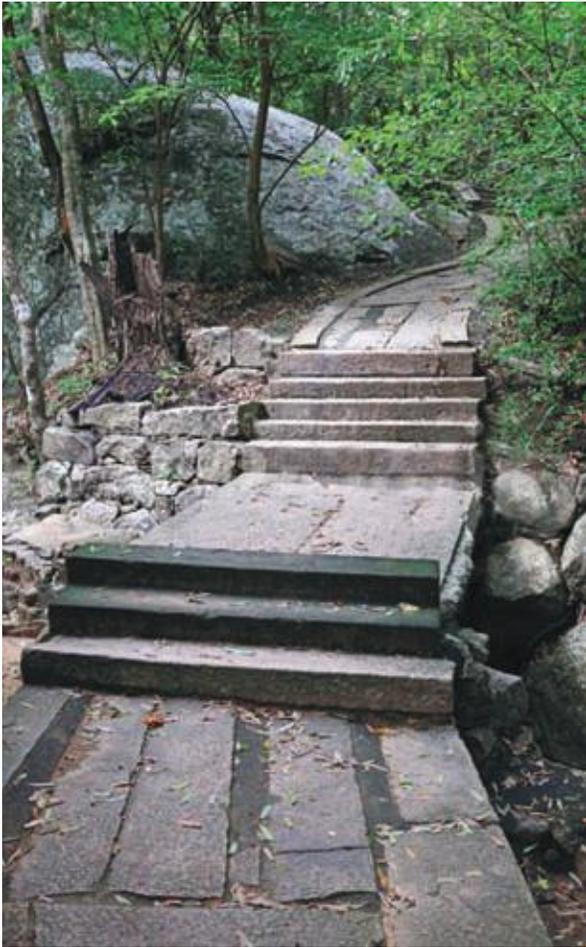


Fig. 2.1
Ritigala footpath

King Sena I returned to the capital city and took measures to restore the areas that had been destroyed by the invading army. In addition to such restorations, he also put up several new constructions related to Ritigala monastery and temples like Jethawanaramaya and Abhayagiriya. As two of the King's brothers were killed in the battle against the Pandyan, Prince Udaya who was another of the King's brothers was made the heir apparent. However, after some time, Prince Udaya died of some disease and Prince Sena, the eldest son of Prince Kashyapa who was killed in the battle, was made the heir apparent and was entrusted with the administration of Ruhuna.

Prince Sena II (853 A.D. - 887 A.D.)

King Sena II was a son of the above mentioned Adipada Prince Kashyapa who was one of the brothers of King Sena I and was killed during the Pandyan invasion. After the death of King Sena I, Prince Sena II who had been the heir apparent ascended the throne. His reign lasted for about 35 years (853 A.D - 887 A.D) and there was peace in the country during that period. As the country was politically peaceful, King Sena II was able to restore the country to its former glory and did a great service to the country enhancing development in the fields of economy and religion.

King Sena II completed restoration work of everything that had been destroyed due to enemy invasions that had taken place during the reign of King Sena I. Construction of a hospital in Mihintale, construction of a dam named Manimekala (Minipe) across the Mahaweli and construction of a sluice for Minneriya Wewa are some of the examples for the services rendered by King Sena II for the well-being of the public in addition to the services done for the furtherance of the religion.

One of the historic events that took place during the reign of King Sena II was that he invaded the Pandya kingdom. The fact that Pandyans invaded this country and plundered the property during the reign of King Sena I must have grieved him. He must have been looking forward for an opportunity to erase the disgrace that was brought upon this country and to bring back to this country the property that had been plundered by the Pandyans. As **Prince Waragunawarman II** who was a Pandyan

prince came to this country seeking support to wage battle against the Pandya kingdom, King Sena II got the opportunity to invade the Pandyan Kingdom with the help of Prince Waragunawarman.



Fig. 2.2 Ruins of an ancient hospital in Mihintale

King Sena II sent a mighty army commanded by his able commander **General Kutthaka** to invade the Pandya territory. The Pandyans were defeated in the battle that was fought between the Pandyan army and the Lankan army. The Lankan army surrounded **Madurapura**, the capital city of the Pandya kingdom and launched an attack. The Pandyan King named **Sri Mara Sri Wallabha**, too, was killed in the attack that was launched by the Lankan army. Then the Lankan army put Prince Waragunawarman on the throne of the Pandyan Kingdom as a representative of King Sena II. After this invasion, the Lankan army returned to the country victoriously bringing with them not only the property that had been plundered by the Pandyans, but also the possessions of the Pandyans. This victory that King Sena II achieved has been recorded in several stone inscriptions. It is clear that the commander

referred to as “Kuttha Seneviradanan” in the stone inscription that was found in **Irripinniyawa** in the Anuradhapura district area is Commander Kutthaka who led the invasion to Pandyan kingdom.

Organization of the Administration System of the State

Central Administration

The system of administration by the king and a group of officials who supported the king which was in effect throughout the whole country can be considered as the central administration. The king was the head of the central administration. One king was succeeded by another according to the traditional system of inheriting the throne. During the Anuradhapura era, there were two ways in which the throne was usually inherited:

- Inheritance of the throne by the son from his father.
e.g: After King Pandukabhaya, his son Mutasiva inherited the throne.
- Inheritance of the throne by the younger brother from the elder brother.
e.g: After King Dutugemenu, his brother prince Saddhatissa inherited the throne.

Kings took particular care to give a good education to the heirs apparent to the throne in their childhood. Academic studies which included language learning and writing were done mostly under Bhikkus. Practical skills

like fencing and archery, which rulers of that time were required to possess, were learnt under experts in those fields.

There was the custom of holding a coronation when a new king has ascended the throne. Coronation of the king can be considered to be the occasion where the king legally assumes responsibility as the ruler of the country.

As the king was in the highest position of the central administration of the country, he was responsible for performing a number of tasks. The following are examples for such tasks:

- Maintaining law and order in the country
- Protecting the country from both internal and external enemy attacks
- Appointing officials that are required for the central administration as well as for regional administration
- Handling the economic activities of the country and imposing taxes
- Managing judicial affairs

There were a group of officials who supported the king in administrative affairs of the state. The sub-king (heir apparent to throne), commander of the armies, treasurer, and the chief secretary (the head who was in charge of keeping records) were prominent among them. There was a king's council consisting of such officers who supported the king. It is evident that the king's council chaired by the king had met in order to discuss important issues related to the administration of the country. In certain stone inscriptions belonging to the Anuradhapura era, it is

mentioned of a group of officials called "*adekawaru*". This is a term in Sanskrit similar in meaning to "director".

"*Asha adeka*" (Director of Horses)

– Head in charge of the Horse Division

"*Athi adika*" (Director of Elephants)

– Head in charge of the Elephant Division

The officers called *adeka* /*adika* in the examples given above can be regarded as the heads in charge of different administrative divisions or sections.

Before King Manawamma ascended the throne, some rulers had come to power during times of internal conflicts disregarding the traditional system of succession to the throne by means of inheritance. However, during the period when kings belonging to Manawamma lineage were in power, the traditional system of inheriting the throne was implemented properly. Certain kings of this era had recorded in stone inscriptions they erected that they ascended throne after attaining ranks of **Epa** (*Adipada*) and **Mapa** (*Mahadipada*) respectively. The top ranks like Epa and Mapa were awarded to the princes of the royal family. By holding such ranks those princes seem to have received some training that was necessary for the future administration of the country.

Regional Administration

During the Anuradhapura era, the country was divided into well-organized administrative units. In addition to the central administration that was implemented under the king as the head, there was a system of regional administration that was carried out under officers who acted in charge of

each area. The areas surrounding the capital city of Anuradhapura were divided into four divisions namely North, South, East and West based on the main directions. In addition to these, there also existed administrative areas called rata or **ratta**. The officers who handled the administrative affairs of these areas were called **ratladu or rataladdan**. The areas outside the capital city were divided into three parts namely, Malaya Rata, Maya Rata and Ruhuna and were ruled under separate administrative officers. The smallest administrative unit of the state was the 'village'. At the early period of the Anuradhapura era, the officers who were in charge of administration of the villages were called **Gamika**. Towards the latter half of the Anuradhapura era, those who were in charge of the administration of villages were called **Gamladdan**.

State Policies and Social Welfare

Kings of the Anuradhapura era paid particular attention to the following when implementing state policies.

- Protecting the country
- Maintaining law and order
- Enhancing economic well-being
- Taking measures to uplift religion

When kings belonging to Manawamma lineage were in power, these basic principles seem to have been implemented properly.

Protecting the Country

The king's army and its commander, and the heads of the divisional administrative units supported the king in protecting the

country. During the early period of the Anuradhapura era, the king's army consisted of the fourfold forces (*Chaturangani sena*) namely, elephants, cavalry (horses), chariots and infantrymen (eth, as, riya, pabala). Even during the period when Manawamma lineage was in power, the kings had very powerful armies and there seem to have been in those armies some troops consisting of soldiers from South India, too, who had been deployed on the basis of paying salaries.

When Lankan kings designed cities, they were concerned about the protection of those cities. From the very inception, Anuradhapura city had been built following security precautions like constructing outer walls and gateways.

Building fortresses and stationing guards were also done as a security precaution in resisting internal or external enemy attacks.

Maintaining Law and Order

There seem to have been a very effective legal system in the country during the Anuradhapura period. A number of stone inscriptions which mentioned of such laws and rules related to the reigns of kings of Manawamma lineage had been found. The legal system consisted of several types of laws including:

- laws related to the possession of land;
- laws related to trade;
- laws related to agriculture and taxation;
- and
- criminal laws

The stone inscription in **Wewelketiya** which belongs to the 10th century AD is a very important source which has records of laws and regulations that were in effect at that time. This inscription records details of many laws and rules related to the administration of villages (*dasagam*) and settling of criminal cases. Copies of this stone inscription have been found from several places which makes it evident that action had been taken by the rulers to enlighten people on the laws and regulations in effect in the state.

In the latter part of the Anuradhapura era, the kings and the top officials had granted certain persons and organizations special powers and privileges and action was taken to inform the public of them through records made on “*anthani kanu*”. “*Anthani kanu*” are a type of stone inscriptions which contain records of royal grants.

Economic Well-being

The state policy of ancient Lanka was to maintain a righteous rule that enhanced the economic well-being of the country. The kings of Anuradhapura era had a very keen interest in constructing tanks and irrigation systems as such constructions were essential for the well-being of the public.

In administrative affairs and in taxation, the king had to act following the ‘**unwritten law**’. ‘**Unwritten law**’ is the accepted policy that was adopted by the predecessors of the king. It is evident that following the ‘**unwritten law**’ had been so important because some of the kings had recorded in stone inscriptions that they had not acted contravening the ‘**unwritten law**’.

There is evidence which shows that there had been a very effective financial management policy during the reign of the kings of Manawamma lineage. The Mihintale **tablet inscription** of King Mihindu IV (952 – 972 AD) is a very important record of the system of financial management that existed at that time. This inscription includes records about the internal administration of the Mihintale Temple and the customs and formalities that the Bhikkus had to follow. According to the inscription, details of the income that the temple receives each day should be entered in a register. Similarly, details of the amounts that had to be spent on the day-to-day needs of the temple, too, should be entered in the **Panghchika book** (*passbook*) and after getting the signature of the relevant officers, the passbook should be kept in the sealed box.



Fig. 2.3 Tablet inscription of Mihindu IV in Mihintale

At the end of each month, the expenses incurred during the month should be brought to a separate notebook and daily records should be removed. At the end of a period of 12 months, details of each of those expenses should be entered in the secretary’s book and it should be read before the Bhikkus and their approval should be obtained.

Accordingly, it seems that records of income and expenditure of the temple were kept on a daily and monthly basis and an annual income and expenditure report was prepared at the end of each year.

Kings of the Anuradhapura era took particular interest in ensuring social well-being, too. It is evident from the following examples:

- King Buddhadasa appointed one doctor for every ten village and established dispensaries.
- King Upatissa I established hospitals and alms halls for the blind and the sick.
- King Udaya I established hospitals in Polonnaruwa and Padaviya and offered lands for generating income required for the maintenance of those hospitals.
- King Kassapa V constructed hospitals in Anuradhapura to treat patients suffering from epidemic diseases and established dispensaries in the city.

Religious Upliftment

It is a prominent feature of the history of this country that almost all the kings who ruled the country after Buddhism had been introduced to the country acted for the betterment of Buddhism. As Bhikkus acted as advisors to the government, there was an intense relationship between the king and the religion. Therefore the kings took every possible action including the construction of temples, offering of lands to generate income for the maintenance of temples and

establishing Pirivenas for the promotion of education of Bhikkus for the betterment of Buddhism.

Political Trends of the Region and the Foreign Policy

Towards the end of the Anuradhapura period, the political situation in South India became a causal factor that affected the political affairs of this country. Therefore it is important to briefly analyse the political situation that existed in South India at that time.

There were three South Indian kingdoms which exerted a direct effect on Lanka.

Pallawa State

The Pallawa kingdom was located to the North of the land of the Chola kingdom in South India. **Kanchipuram** was the capital of Pallawa kingdom. It was the Pallawas who established an enormous imperial power for the first time in South India. By the 7th century AD, the Pallawas had established a very firm power which lasted till about the 9th century AD.

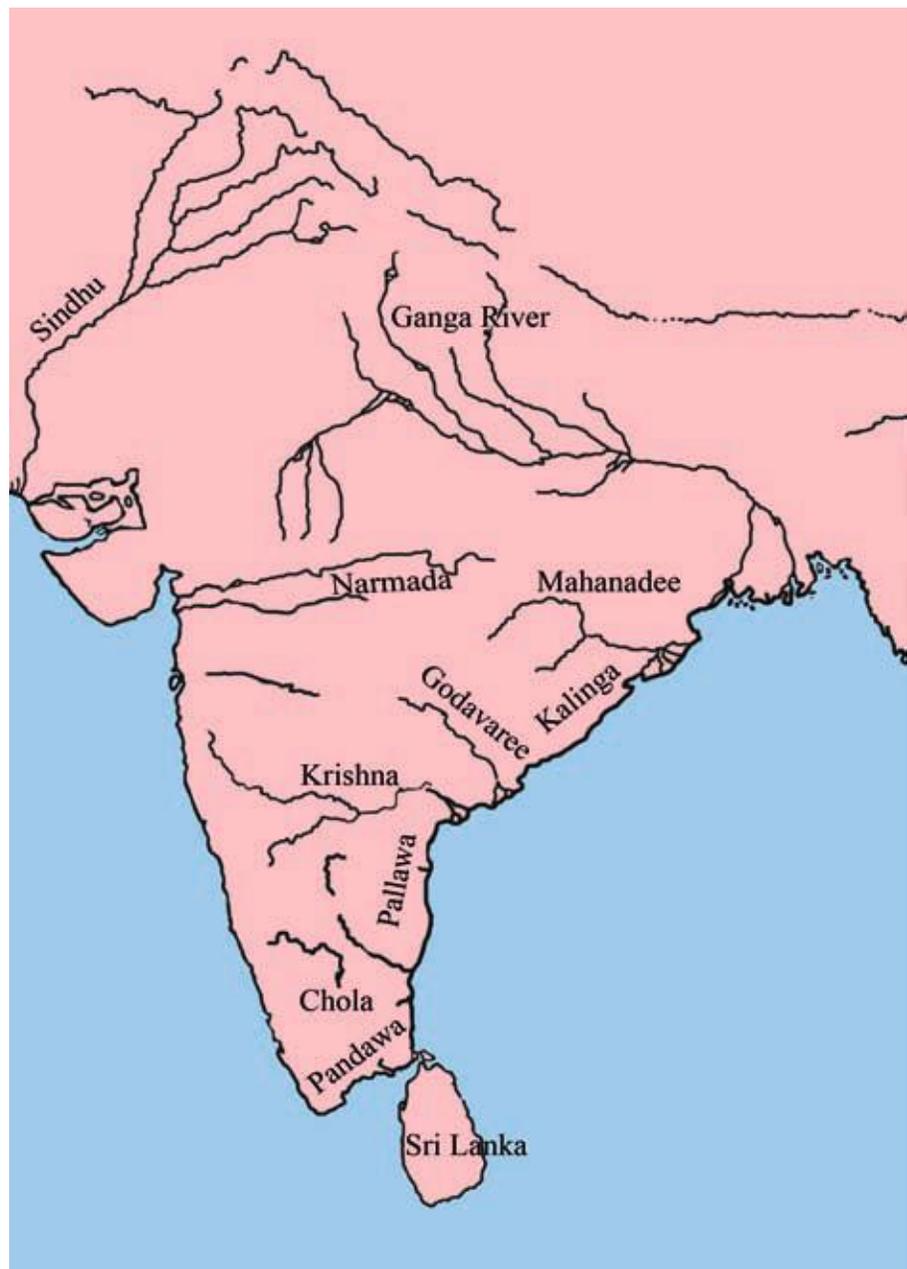
Pandya State

Pandya state was located very close to Lanka along the eastern coast of South India. The Pandya state had been growing very powerful since the latter part of the 6th century AD and its effect was exerted on Lanka, too. **Madurapura** was the capital of the Pandyan kingdom.

Chola State

Chola state lied to the north of Pandya Kingdom close to the eastern coast of South India. The Cholas made **Thanjavur** (formerly Tanjore) their capital and, on certain occasions, launched invasions against the Pandyan kingdom, too. In the 9th and 10th centuries AD, the Cholas established a mighty state and gained imperial power. It was consequent to the invasions that were launched by the Chola kings named Raja Raja and Rajendra that the Anuradhapura kingdom collapsed.

In coping with this political situation that prevailed in South India, the Lankan kings united with the Pallawas against the Pandyans and with the Pandyans against the Cholas. When other Indian states like Rashtrakuta evolved, Lankan kings acted in unison with those states in order to prevent invasions. However much had the Lankan kings been strategic, several South Indian invasions were



Map 2.1 South Indian kingdoms close to Sri Lanka

launched against Lanka towards the end of the Anuradhapura period because of the competition that existed between the Indian states and because of their efforts at expanding their power.

Although Anuradhapura Kingdom had achieved prosperity under the kings of Manawamma lineage, by the time of the rule of King Mihindu V (982 – 1029 AD), the central administration had gone weaker and internal conflicts had intensified. By that time, South Indian armies that had been brought to this country from time to time had been deployed in the city of Anuradhapura. Since the economy of the country had declined, the king had no means of paying salaries to those armies. Therefore the South Indian army surrounded the king's palace. Then King Mihindu V fled to Ruhuna for protection. The news of this weak political situation reached

India and the Chola emperor named Raja Raja invaded this country. The Cholas who entered the country captured many areas including Anuradhapura and Polonnaruwa in Rajarata. Then they made Polonnaruwa their capital and ruled the Rajarata areas as a part of the Chola empire.

Thus the Anuradhapura Kingdom, which had set the foundation for a proud and prosperous civilization for a period of about 14 centuries collapsed in 1017 AD. It was King Vijayabahu I who freed from the Chola rule a large part of the Rajarata area which had been under Chola rule for about 53 years and restored the pride of the Lankans.



Activity

Make a question booklet on the Manawamma royal lineage.

King Vijayabahu the Great (1055 A.D. – 1110 A.D.)

King Vijayabahu I alias Vijayabahu the Great is one of the great rulers of the Lankan history. Before King Vijayabahu I ascended the throne, he had been called Keerthi alias Kiththi in his childhood. The prince's father was Maha Sami Moggallana and his mother was Lokitha Devi. Some of the important sources that can be used for studying about King Vijayabahu I are:

- the Mahavamsa,
- the copper plate of Panakaduwa, and
- Ambagamuwa stone inscription

In 1017 AD, King Rajendra I, who was the

ruler of the Chola empire of South India, invaded Lanka and took King Mihindu V to Chola state holding him a captive. From that time onwards Rajarata was ruled by Chola rulers until 1070 AD. During that period the Cholas were looking for the heir apparent to the throne as they had wanted to kill him. The Cholas made efforts on several occasions to find Prince Kassapa (Vickramabahu), the son of King Mihindu V, and to kill him, but all their efforts failed.

Meanwhile, King Mihindu V died in 1029 AD while he was in the Chola state. After that, the Lankans launched an anti-Chola movement based in Ruhunu Rata. During this period, the Cholas were acting tactically to prevent the establishment of a political power against them in Ruhuna. The following are some of the tactics employed by the Cholas:

- entering Ruhuna from Polonnaruwa from time to time and destroying property
- killing the heirs to the throne of Ruhuna

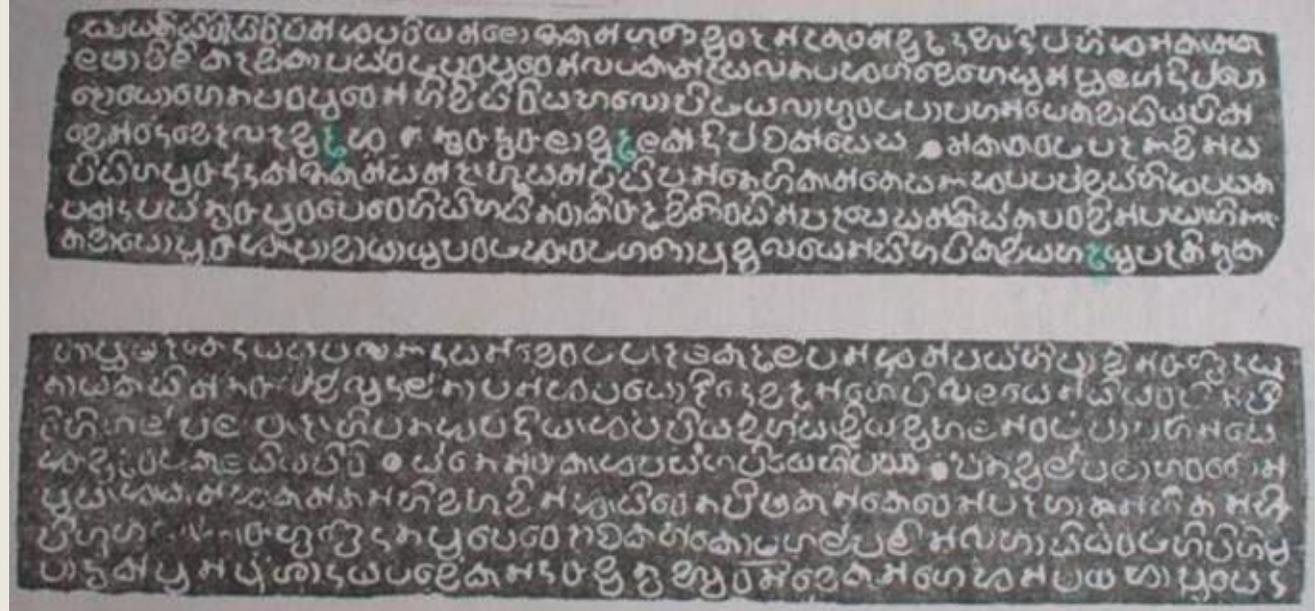
It seems that the Cholas tried to destabilize Ruhuna politically through such acts. Before King Vijayabahu came to power in Ruhuna, there had been no unity even among the rulers of Ruhuna. The Cholas took advantage of that situation, too.

Vijayabahu's ascending the throne in Ruhuna

There was a noble who had helped King Vijayabahu from the king's childhood. This noble was called Sithnaru Bim Budalna of Ruhuna alias Buddharaja. Buddharaja

provided protection to the royal family including Prince Keerthi's family, led battles against the enemies and gave Prince Keerthi immense help to come to power in Ruhuna. Panakaduwa copper-plate records information about the services provided by General Buddharaja. When the character of King Vijayabahu I is analysed, it is clear that he had acted from his childhood with the strong determination of saving the country from enemies.

Panakaduwa Copper Plate



This plate was found from a paddy field located in the Panakaduwa village of the Morawak Korale in the Southern Province. This plate records details of the king's life from his childhood. It has been recorded in this charter that he had to suffer a lot of hardships in his childhood. He had lived amidst lots of sufferings and had not even got enough food to eat. A general named Buddharaja alias Budalna of Sithnaru Bim provided protection to the prince and parents of the prince. He was a chief of the people of Ruhuna at that time. This plate records about a number of royal grants offered to Budalna.

In order to reach this goal, Prince Kiththi first had to get into fight in order to become the king of Ruhuna. In the fight that took place against Keshadhathu Kashyapa, the then ruler of Ruhuna, Buddharaja and his troop helped Prince Kiththi immensely. Keshadhathu Kashyapa was defeated in these battles and Prince Kiththi came to the throne of Ruhuna as King Vijayabahu I in 1055 AD making Kataragama his ruling centre.



Fig. 2.4 The ruins of the royal palace built by King Vijayabahu in Anuradhapura

Liberating Lanka from Chola Rule

Even before the lapse of a considerable period of time after King Vijayabahu I had come to power in Ruhuna, the Cholas invaded Ruhuna. The objective of the Cholas was to destroy the king's army before the king could stabilize power. However, as the king had come to know of the Chola's plan, he fled to Malaya area (the hill country) and the Cholas could not achieve their objective. The Cholas plundered Ruhuna and went back to Polonnaruwa. Having returned to Ruhuna, King Vijayabahu started stabilizing his political power and established friendly relationships with Burma in order to obtain foreign aid that is needed for his future battle. It is reported that the people of Rajarata area got the news that a patriotic battle was being organized in Ruhuna under King Vijayabahu and therefore they stopped paying taxes to the Cholas and started to rebel against the Cholas.

The Chola Emperor in India who heard that the Lankans are organizing themselves against his rule in Lanka sent additional troops to support the Chola ruler in Polonnaruwa. The Cholas who grew stronger in this manner once again invaded Ruhuna. However, in the battle against King Vijayabahu, the Cholas were defeated. King Vijayabahu, who took advantage of the opportunity, went to Polonnaruwa with his army and captured Polonnaruwa. Then the Chola Emperor sent more troops from India to aid the Chola ruler in Polonnaruwa and subsequently fights broke out again in Rajarata between King Vijayabahu and the Cholas. King Vijayabahu was defeated in this battle and he withdrew to **Wakirigala** in the Kegalle District for protection.

The King then gradually built up his army, went to Maha Naga Kula area in the Hambantota District and got ready for the final battle. Later King Vijayabahu invaded Polonnaruwa in 1070 AD employing maximum force and also sent an army to Mahathiththa to launch attack in case the Chola armies arrived from India. King Vijayabahu won the battle that was fought in Rajarata. With the invasion of Polonnaruwa by King Vijayabahu in 1070 AD, the Chola rule that existed for about 70 years thus collapsed. Fighting against the mighty Chola empire of India and liberating Lanka from Chola rule is a great service rendered by King Vijayabahu.

Reign of King Vijayabahu

King Vijayabahu ruled Lanka for a period of about 40 years starting from 1070 AD. During this period a united and peaceful Sri Lanka was created once again under the capital city

of Polonnaruwa. Thus the first king of the Polonnaruwa era was King Vijayabahu I. The following are some of the services rendered by him apart from what has been mentioned above:

- re-establishing the positions of *Epa* and *Mapa* and restoring the traditional system of administration
- renovating the irrigation systems and promoting economic development
- constructing a royal palace in Anuradhapura (Fig.2.4)

King Vijayabahu's Foreign Policy

Preventing any Chola invasion that could possibly be launched in future and establishing trade relationships with neighbouring countries were the key features of King Vijayabahu's foreign policy. In order to prevent future Chola invasions, he established relationships with the other states of India which were against the Cholas. He gave his sister Princess Miththa in marriage to a Pandya prince and built up friendly relationships with the Pandya Kingdom.

He married a princess named Thilokasundari of Kalinga ancestry and became friendly with the Kalinga state.

He also became friendly with the Western Chalukya dynasty by exchanging missions and by sending gifts. Moreover, he also took measures to build up relationships with

Burma with a view to working towards the economic and religious well-being of Lanka.

Services of King Vijayabahu towards the upliftment of religion;

- obtaining Bhikkus from Burma and restoration of *Upasampada* higher ordination in Lanka
- establishment of a three-storey *Dalada Mandiraya* (a building which houses the Sacred Tooth Relic) in Polonnaruwa
- renovation of the access road to Sri Pada and offering lands to Sri Pada temple
- renovation of temples and stupas in Anuradhapura and Ruhuna

Lessons that can be learnt from the life of King Vijayabahu

Vijayabahu I, who had an exemplary character, was a king who rendered an invaluable service to the country overcoming various challenges he had to face from his childhood. Panakaduwa copper plate records how Vijayabahu I escaped from his enemies who came in search of him everywhere he went and how he spent his childhood in the forest living on coarse food. His honesty is evident from the fact that, even after becoming king, he has recorded in his own words how he suffered hardships during his childhood. After becoming King, Vijayabahu I granted various privileges to Buddharaja who helped him from his childhood which shows that he had the valuable quality of being grateful to those who helped him. On several occasions he had to suffer defeat in

the battles he fought against the Cholas, but he was not discouraged by those defeats and got ready to wage battle against the Cholas after identifying and overcoming his own weaknesses. The incredible perseverance displayed by King Vijayabahu I is a good example even for the present-day society. As far as the character of the king is concerned, it is clear that he had strong confidence in his capability to protect the country. Even after ascending the throne, he paid particular attention to the ways of preventing foreign invasions. The great qualities of King Vijayabahu I had been recorded elaborately in the Ambagamuwa stone inscription.

The meaning of the terms mentioned in the Ambagamuwa stone inscription regarding the great qualities of king Vijayabahu is as follows.

For Triple Gem	-	veneration
For teachers	-	care
For virtuous people	-	honour
For scholars	-	prosperity
For relatives	-	patronage
For friends	-	friendship
For enemies	-	defeat
For all beings	-	compassion
For council	-	wisdom
For self	-	completeness

↓ Activity

Fill in the following double entry journal with the information in the lesson on King Vijayabahu.

Challenges faced	How he overcame these challenges (answers of the students)
Childhood	
Capturing the power in Ruhuna	
Constructing Polonnaruwa as a new capital city	

King Parakramabahu the Great (1153 A.D. – 1186 A.D.)

Parakramabahu the Great was a king who succeeded in uniting the Lanka that had been divided and in rendering an invaluable service towards the development of the country.

The political solidarity that King Vijayabahu I had built up declined after the death of the King. There occurred a conflict between those who were friendly with the Kalinga dynasty and those who were friendly with the Pandya dynasty regarding the inheritance of the throne after the death of the king. Because of this conflict, none of the rulers could stabilize power. As a result of this, the country was divided into three parts namely,

Polonnaruwa, Dakkhina Deshaya (Southern country) and Ruhuna and three separate ruling centres were established. It was in such a background that Prince Parakramabahu was born.



Fig. 2.5 Dedigama Kotawehera

Prince Parakramabahu's father was Manabharana, who was a son of Princess Miththa. He can be considered as Manabharana I. Prince Parakramabahu's mother was Princess Rathnawali. Prince Parakramabahu was born while Manabharana I was living in Dedigama area as the ruler of Dakkhina Deshaya. Kota Vehera or Suthigara Chetiya in Dedigama had been constructed at the place where prince Parakramabahu was born.

When Prince Parakramabahu was still a child, his father died. Therefore he went to his stepfather, Kithsirimegha with his mother and he was brought up there. As Prince Parakramabahu was an heir to the throne, his stepfather took particular interest in giving him a good education. The Prince, too, had a keen interest in learning academic subjects like language, archery and handling

elephants.

The stepfather of prince Parakramabahu, Kithsirimegha was the ruler of Dakkhina Deshaya. Prince Parakramabahu came to power in that area after the death of Kithsiri Megha, his stepfather who gained power after the death of his father, Manabharana. He built a new city named Parakramapura in Dakkhina Deshaya. That area is presently called **Panduwas Nuwara** and the ruins of the buildings that had been constructed at that time can be seen in that area even today. Prince Parakramabahu was a ruler who was full of determination and, while he was ruling Dakkhina Deshaya, he launched a campaign to enhance the economic development of that area. He adopted the motto which said, "not a single drop of water that falls from the sky should be allowed to flow into the sea without making some use of it by the people". While Prince Parakramabahu was ruling Dakkhina Deshaya, Gajabahu II, who was the son of Wickramabahu who ruled in Polonnaruwa, came to power in Polonnaruwa after the death of Wickramabahu. Similarly, after the death of Sirimallabha who ruled in Ruhuna, his son Manabharana II came to power in Ruhuna. In this backdrop, there took place several battles between Parakramabahu I, Gajabahu II and Manabharana II to gain power in Polonnaruwa. However, Parakramabahu I and Gajabahu II later entered into an agreement against Manabharana II. According to this agreement, one should ascend the throne after the other.



Fig. 2.6 Royal palace of King Parakramabahu



Fig. 2.7 The Royal council of King Parakramabahu I

A copy of this agreement had been recorded in the stone inscription that was found from the Sangamu Viharaya in the Kurunegala District. It is called the **Sangamu Vihara inscription**.

Even after the Parakramabahu – Gajabahu agreement had been reached, Manabharana did not give up his struggle. After the death of Gajabahu, Manabharana II went into battle against Parakramabahu. Manabharana II was defeated in these battles and therefore he fled to Ruhuna. Accordingly, Parakramabahu was able to establish power in Polonnaruwa. After some time, Manabharana II died when he was in Ruhuna, but his mother **Queen Sugala** gave leadership to his army and led the battle against Parakramabahu. However, Queen Sugala was in possession of the Sacred Tooth Relic, which was considered to be the symbol of the inheritance of the throne of this country at that time, and also of the Bowl Relic. Keeping those sacred objects in her possession, Queen Sugala fought the battle continuously, but Parakramabahu was able to defeat Queen Sugala by launching a well-planned attack.

King Parakramabahu was able to take the Tooth Relic and the Bowl Relic into his possession. Thus, a united and prosperous Lanka was established once again in 1153 under the rule of King Parakramabahu.

Economic Development Activities

It was during the period when King Parakramabahu was the ruler of Dakkhina Deshaya that he first started implementing economic development activities. The water of Deduru Oya was diverted by constructing dams in several places in order to supply water for agricultural activities. Chronicles record of three such places namely, **Kottha Baddha, Sukara Nijjara and Donadakkhitha**. In addition to them, enlarging small tanks and renovation of many more tanks were among the other development activities that were implemented by the king.

The marshy lands lying between the *Kalu Ganga* and the *Benthara Ganga* in the *Pasdun Korale* were developed by making the water in those marshy lands flow out.

After King Parakramabahu had come to power in Polonnaruwa, he rendered an invaluable service towards the development of agriculture. Parakrama Samudraya in Polonnaruwa is one of the greatest of the irrigation schemes implemented by him. Parakrama Samudraya was constructed by merging the two tanks named Thopa Wewa and Dumbutulu Wewa. The Mahavamsa records that 3910 irrigations and 163 tanks were constructed during the reign of King Parakramabahu. In addition to them, dams, canals and minor tanks, too, were constructed. In Nainathiv epigraph, it's mentioned how king Parakramabahu taxed the ships.



Fig. 2.8
The standing statue of the Buddha
at Gal Viharaya, Polonnaruwa

Religious Activities

King Parakramabahu the Great rendered an invaluable service towards the upliftment of religion, too.

He conciliated between the three sects of the Sanghas and united the Sangha Sasana (Buddhist dispensation). He also pioneered in establishing the *Polonnaru Kathikawatha* (an agreement between monks and the king). This agreement has been recorded in a stone inscription in Uththararamaya (Gal Viharaya) in Polonnaruwa. *Pothgul Viharaya*, *Kiri Vehera* in Polonnaruwa and *Pabalu Vehera* are some of the temples built by King Parakramabahu. He also renovated the temples and stupas in Anuradhapura.

The Foreign Policy of King Parakramabahu the Great

King Parakramabahu maintained foreign relationships with Burma and South India. The trade relationships and the relationships on religion that existed between Lanka and Burma (Ramanghngha Land) continued for a long time, but those relationships began to deteriorate during this period because of certain activities of **King Alawunsithu** who was the King of Burma at that time.

Therefore King Parakramabahu planned to invade Burma in 1164 AD. He sent a naval force led by **Commander Nagaragiri Kiththi** for this purpose. The Lankan force succeeded in invading Burma and achieving victory. Commander Nagaragiri Kiththi who led the force to victory was awarded with villages

and lands by the king. This has been recorded in the **Devanagala stone inscription**.

King Parakramabahu intervened in a battle that took place regarding the throne of the Pandya kingdom in India. A prince named **Kulasekara** fought against Parakrama Pandya who was the ruler of the Pandya kingdom at that time. As King Parakrama Pandya sought King Parakramabahu's support, King Parakramabahu took action to send to India an army led by the two commanders named **Lankapura and Jagath Vijaya**.



Activity

Conduct a question - answer session using information in the lesson on King Parakramabahu the Great.

King Nishshankamalla (1187 A.D. – 1196 A.D.)

Among the kings who ruled in Polonnaruwa after King Parakramabahu the Great, King Nishshankamalla is significant. As King Parakramabahu did not have children, a king named Vijayabahu II ascended the throne after King Parakramabahu. It is said that King Vijayabahu II was a son of King Parakramabahu's sister. During the reign of King Vijayabahu II, Nissankamalla was the sub-king. King Vijayabahu II could stay in power only for a period of one year. He was killed by one named Mahinda who became king. On the fifth day after Mahinda had become king, he was killed by the sub-king Nishshankamalla who then became king.

Thus King Nishshankamalla ascended the throne in a state of political turmoil.



Fig. 2.9 The Royal Council of King Nishshankamalla

Challenges king Nishshankamalla confronted

1. Being a descendant of Kalinga dynasty who was born in a foreign country

King Nishshankamalla was the son of a king named Jayagopa who lived in the Kalinga State (Kalingu Deshaya) of India. His mother was named Queen Parvathi. Accordingly, he is a descendant of Kalinga dynasty. He used to mention of it quite often. Hence Polonnaruwa was also called Kalingapura. The Kalinga kings who had ruled Lanka before king Nishshankamalla, had been princes born in Lanka, but king Nishshankamalla was born in the Kalinga state itself in India.

His foreign origin was one of the serious challenges he faced.

2. Keeping the able commanders of King Parakramabahu under control

3. Preventing the people of Pandya dynasty becoming dominant

4. Maintaining his power in Ruhuna

King Nishshankamalla travelled throughout the country in order to win the hearts of people in addressing those challenges. He established lengthy stone inscriptions giving advice to people and displayed his greatness as king. Dambulla temple and Sri Pada temple are examples for the places he visited. Moreover, he implemented a lot of activities to improve the welfare of the citizens. The king and the other members of his family got on to one container of the scale while various objects were put on the other container to equal their weight and gave those objects as alms to the poor (*thulahara dana*).

Apart from such challenges, there also were groups including princes who were heirs to the throne and local commanders who had risen to power among those who acted against the king. King Nishshankamalla had to face various challenges of this nature, but he managed to remain in the throne for a period of nine years overcoming all those challenges. During this period, his power spread all over the country. This is evident from the details he had recorded in his stone inscriptions.

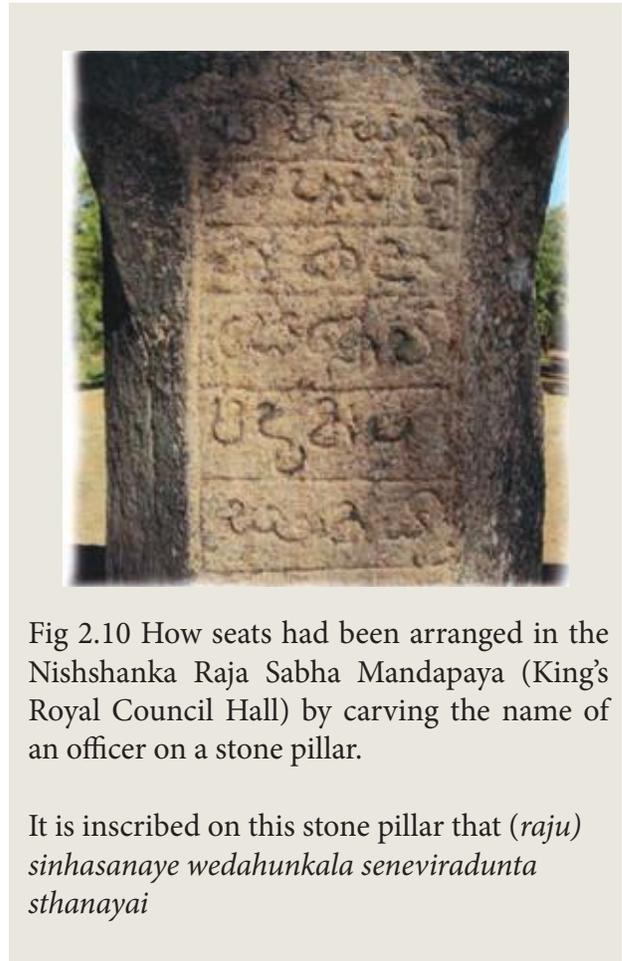


Fig 2.10 How seats had been arranged in the Nishshanka Raja Sabha Mandapaya (King's Royal Council Hall) by carving the name of an officer on a stone pillar.

It is inscribed on this stone pillar that (*raju*) *sinhasanaye wedahunkala seneviradunta sthanayai*

King Nishshankamalla had acted gaining the confidence of people. He travelled throughout the country implementing various activities to promote the well-being of the people. He distributed among the citizens a lot of goods and wealth including thulahara alms (goods equal in weight to that of a person). He dispelled people's fears of robbers and enemies and cared for the poor. The king had recorded these things in the stone inscriptions he erected. Stone inscriptions in Hetadageya in Polonnaruwa, Dambulla rock inscription and the inscription in Waduruppe are three of the examples for such inscriptions.

Granting tax concessions was another policy that was adopted by King Nishshankamalla to improve the well-being of the citizens. He went on to repeal some of the taxes that had been levied by his predecessors and also to grant tax concessions.

Several of the buildings of religious importance that can be seen at different sites in Polonnaruwa were built by King Nishshankamalla. He constructed a *Dalada Mandiraya* (a building to house the Tooth Relic) to deposit the Sacred Tooth Relic. It is known as Hetadageya. In addition to that, *Rankoth Vehera*, *Watadageya* and *Nishshankalatha Mandapaya* are some of the buildings constructed by him.

The building known as *Nishshanka Raja Sabha Mandapaya* (King's Royal Council) in Polonnaruwa, too, is considered to have been built by him. Meetings of the King's Council had been held there. It is a special feature of this building that the places where each of the officers should be seated have been marked by carving their names on the stone pillars of that building.



Activity

Write an essay on King Nishshankamalla.

Summary

1. Rulers of Lambhakarna and Maurya dynasties reigned most part of the Anuradhapura era. There were conflicts for power between these two dynasties.
2. Manawamma dynasty was an important royal lineage in Sri Lanka. Political stability was attained under King Manawamma of this lineage after 50 years.
3. Lanka had been attacked by Pandayas during the rule of king Sena I.
4. King Sena II invaded the Pandaya state.
5. Administrative activities were methodical during the Anuradhapura kingdom.
6. Three South Indian states influenced Lanka.
7. Cholas who captured the northern part of Sri Lanka, ruled that area making Polonnaruwa their capital.
8. King Vijayabahu I freed the country from Cholas.
9. A united and prosperous Sri Lanka was created under King Parakramabahu I.
10. King Nishshankamalla was another great ruler who came to power after King Parakramabahu I.

Our Cultural Heritage

Introduction

When we speak of ancient cities like Anuradhapura and Polonnaruwa, we are reminded of the ancient civilization of our country. When we visit those cities, we can see the remains of buildings, statues, tanks, bunds and ponds which had been constructed by our ancient forefathers. They are considered to be national property of our country and are hence protected. Such national property is also called the national heritage. In this chapter you will learn about what comes under national heritage of our country and about the importance of protecting such national heritage.

What is Cultural Heritage?

We still marvel at the technology that was used in the past in constructing large tanks for storing rainwater and at the extent of those tanks and the size of their bunds. It is also amazing to see how our forefathers had created various objects by making granite smooth.

Not only such objects, the customs and formalities, beliefs and rituals, folk songs, folk dances, folktales, arts and crafts and knowledge on traditional medicine which are handed down through the generations also belong to our cultural heritage. The knowledge we gain on various areas that have been mentioned above can be applied even today in solving the problems that we

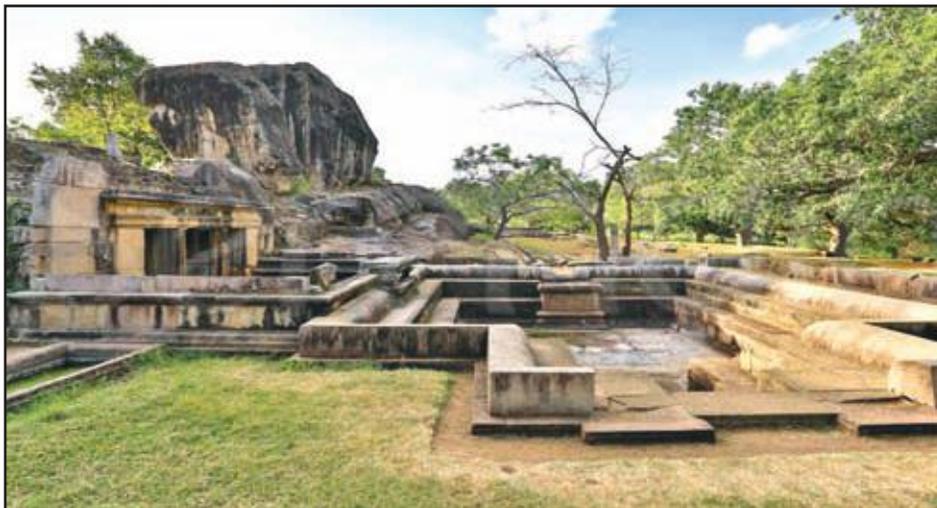


Fig 3.1 Ranmasu Uyana (Royal Goldfish Park)



Fig 3.2 Nishshankalatha Mandapaya

face in our day-to-day life. Knowledge on various kinds of popular medicines and secret treatment methods adopted in agriculture are examples for what we have inherited from our forefathers.

As citizens of a country which has a very long history, we are inheritors of a diverse cultural heritage. Places of religious importance, palaces of kings, fortresses, parks and many other historical sites, buildings, various works of art, types of food, traditions, and customs and formalities etc. are parts of our cultural heritage.

The figure 3.1 is a picture of the Ranmasu Uyana in Anuradhapura. The figure 3.2 is Nishshankalatha Mandapaya. These are examples for our cultural heritage. Such parts of our heritage can be felt with our hand: that means they can be touched with our hands. Therefore they are named as tangible heritage. Accordingly, places of religious importance, palaces of kings, fortresses, gardens and many other historical

sites, buildings, works of art, tanks, ponds, canals and dams and books etc. are tangible and hence they are called tangible heritage.

Activities like offering a sheaf of betel to elders and worshipping them, and engaging in religious activities during the new year are parts of our heritage that cannot be felt with the hand or that cannot be touched. They are customs and formalities that are inherited from generation to generation. Such aspects of heritage are called intangible heritage. Folklore, traditions, languages, folk dances, folk songs, knowledge on various arts and crafts, customs and traditions, rituals and beliefs and various secret treatment methods that a society had inherited belong to intangible heritage. Let us further study about these aspects of heritage.

Tangible Heritage

As explained above, the parts of heritage that can be touched are called tangible heritage. Despite being a small country, Sri Lanka has

a very long history with a number of tangible heritage sites. Examples of these have been discovered from various sites that are located throughout the island. In addition to the vast variety of artifacts of great archaeological value, Sri Lanka also has a highly developed irrigation system.

The fact that we have got such a vast variety of cultural heritage attractions displays to the world that we are a proud nation.

The cultural heritage of our country is important in showing to the world our identity amidst world cultures. The tanks, ponds and bunds Sri Lanka had inherited and the technology that had been used in constructing them, the works of art made of granite, wood carvings of Embekke and the rock fortress in Sigiriya are unsurpassed among the creations of the other countries of the world. These are living proof of our cultural heritage and identity.

↓ Activity

Make a booklet containing pictures of ancient artifacts of our country.

World Cultural Heritages

As well as Sri Lanka, many other countries of the world, too, have cultural heritage attractions that are inherent to those countries. Out of them, exceptionally rare and immensely valuable cultural heritage attractions have been declared as heritage

that belongs not only to the people of those countries, but also to the people of the entire world in general. Such acts are carried out by the UNESCO, which is the active body of the United Nations Organization on educational, scientific and cultural affairs. The duty of the UNESCO is to protect the world heritage sites and prevent them from being destroyed. Accordingly, by 2011 AD, the UNESCO has declared 704 cultural heritage sites as world heritages. Six of those sites are located in Sri Lanka.

Before discussing the world heritage sites in Sri Lanka, let's find out how world heritage sites are selected.

When selecting world heritage sites of different countries by the UNESCO, the following facts are considered.

- The creations should depict the great creative talents or intelligence of the man.
- The creations should be able to depict the development of architecture, town planning, art, technology of a particular culture.
- It should be a strong proof of the existence of an ancient civilization which has disappeared at present.
- It should be an example of buildings, architecture or technology that depict important events of the human history.
- A habitat of an ancient society or a monument that has been under the threat of being destroyed due to unavoidable reasons.

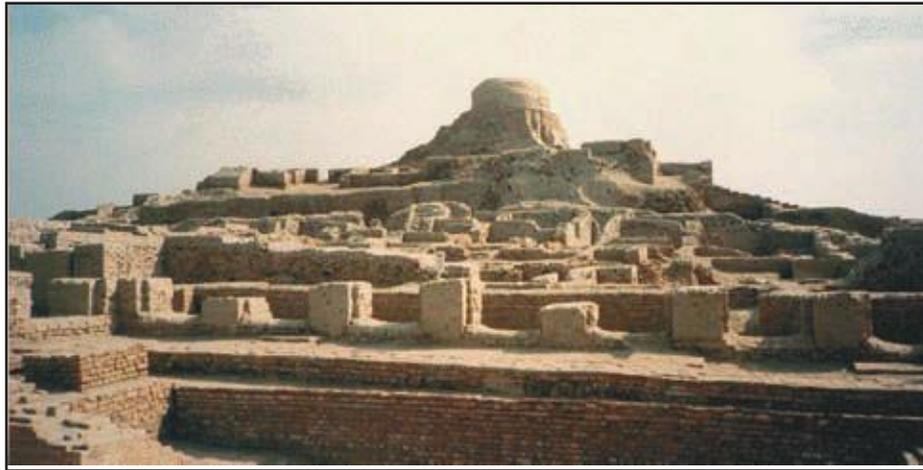


Fig 3.3

A historical place or a monument of a particular country being named as a world cultural heritage by the UNESCO is a fact that makes the citizens of that country proud. The UNESCO has named more than 15 cultural heritage sites in our neighbouring country, India as world cultural heritage sites. More than 20 cultural heritage sites in China have been added to the list of world cultural heritage sites.

Ancient Mohenjo-daro City

This is a world cultural heritage which shows the ancient urban development. Mohenjo-daro city in Pakistan has been included in the world cultural heritage sites as a proof of a disappeared civilization and an art of ancient urban development.

Great Wall of China

This is a world cultural heritage named as an ancient fortress.

This was constructed as a fortress in China and it is an important symbol in China.

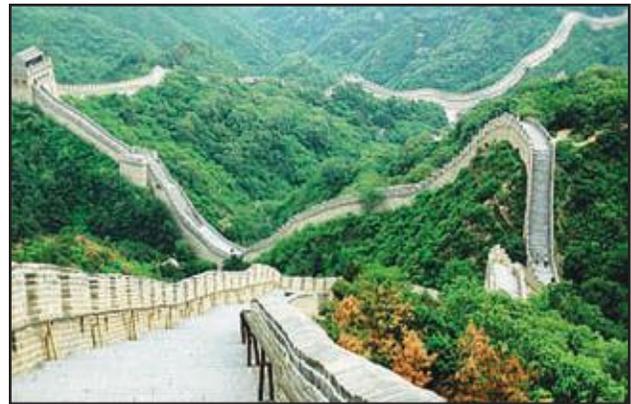


Fig 3.4

World Heritage Sites in Sri Lanka

The above mentioned Mohenjo-daro city and the Great Wall of China are examples of world cultural heritage sites in other countries. Now, let's find out about the world cultural heritage sites in Sri Lanka.

Six cultural heritage sites in Sri Lanka have been accepted as world heritage sites by the UNESCO. They are;

1. Ancient city of Anuradhapura
2. Ancient city of Polonnaruwa
3. Sigiriya
4. Rangiri Dambulu cave temple

5. Temple of Tooth, Kandy

6. Gall Fort

Due to the fact that six places have been included into the list of world heritage sites, the entire world knows about the proud history and the cultural importance of Sri Lanka, although it is a small country. Therefore, tourists often visit these places. We can boast the ancient pride of our country to the world. Therefore, it is our duty to find out about our historical heritage and protect them.

The Ancient City of Anuradhapura

The glorious heritage of Anuradhapura city, the sacred Bo tree 'Sri Maha Bodhi', *Ruwanweliseya*, the Brazen Palace (*Lowamahapaya*), *Abhayagiri stupa*, Jethavana Stupa, the twin ponds, Isurumuniya carvings, Samadhi statue, architectural masterpieces which had been influenced by Buddhism, and Dagobas, palaces of kings, gardens and beautiful ponds that had been constructed with various arts and crafts were included in the list of world heritage sites in 1982 considering their historical and cultural value.



Fig 3.5

The Ancient City of Polonnaruwa

By the 12th and 13th centuries AD, Polonnaruwa had developed into a prosperous capital. Ruined Buddhist and Hindu religious places and great creations of various kings can be seen here. Because of the Buddhist and Hindu monuments, large tanks including Parakrama Samudraya, Watadageya, the seven-storey mansion (Sath Mahal Prasadaya), Thivanka image house, Rankoth Vehera, Kiri Vehera, Lankathilaka image house, palaces of kings, Nishshanka Latha Mandapa, Gal Viharaya, Shiva temple and many other great constructions that are situated in Polonnaruwa, this ancient city was included in the list of world heritage sites in 1982.

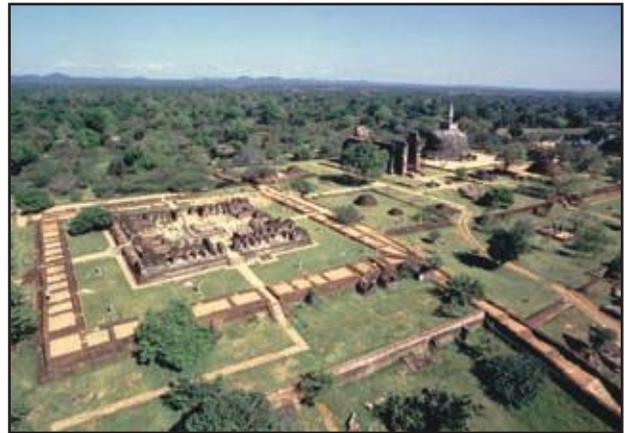


Fig 3.6

Sigiriya

Sigiriya which was constructed by King Kashyapa is an important place as an ancient fortress, a palace and an art gallery.

It has been included in the list of the world heritage sites in 1982 considering its importance. More details will be discussed under the topic “The Amazing Sigiriya”.

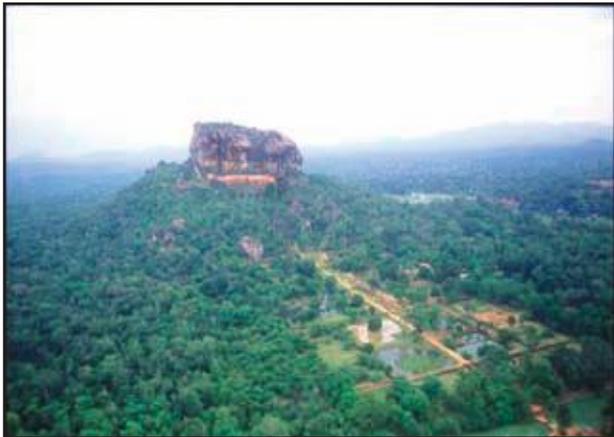


Fig 3.7

Dambulla Raja Maha Viharaya

Dambulla Raja Maha Viharaya is the largest of the old rock cave temples with ancient paintings in Sri Lanka. This temple has been constructed with a roof and walls made of a natural rock and therefore the inside of this temple is cool and comfortable. Because of the greatness of the paintings of this temple, it was included in the list of world heritage sites in 1991.

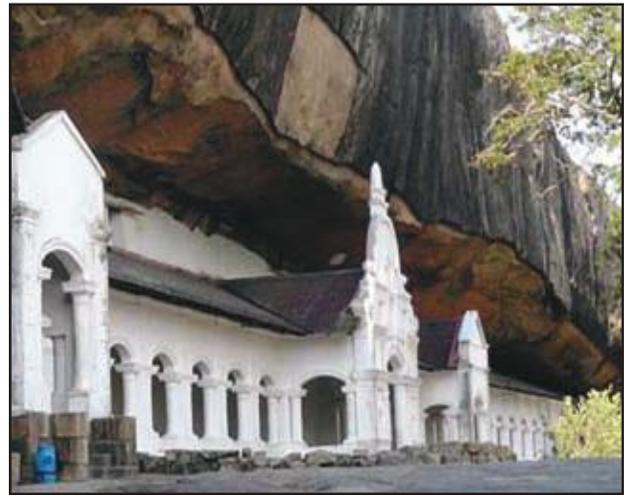


Fig 3.8

Galle Fort

The Galle Fort that had originally been constructed by the Portuguese was developed into a very strong and well-planned fortress by the Dutch for security purposes.

Therefore, many buildings that had been constructed according to the Dutch architectural style, and other archaeological monuments can be seen inside this fortress even today. The Galle Fort that is situated in magnificent surroundings in the southern sea coast of Sri Lanka was included in the list of world heritage sites in 1988 because of the constructions of great historical value that are situated inside this fort.

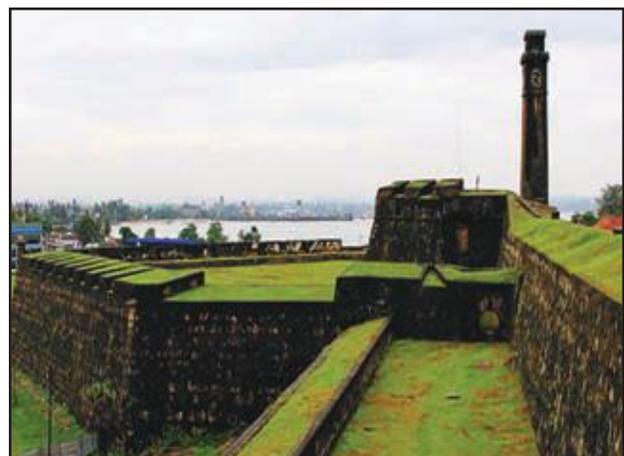


Fig 3.9

The Holy City of Kandy

Considering the history of the city of Kandy, its ancient buildings and religious and cultural activities that take place even today in the city, it was named as a world heritage site in 1988 by the UNESCO. The Temple of the Sacred Tooth Relic, the ancient palace hall and *Magul Maduwa* (Audience Hall) are examples for the ancient buildings in the city of Kandy. The Kandy Esala Perahera is a cultural pageant which displays the ancient customs, traditions and various artistic traditions of our country.



Fig 3.10

The Amazing Sigiriya

We learnt earlier that Sigiriya is one of the cultural heritage sites of our country that has been included in the list of world heritage sites. Let us now study about this marvel.

There are various stories about Sigiriya that was built by King Kashyapa. Sources report that Kashyapa, who killed his father King Datusena and became king, feared that his brother Mugalan would kill him and

therefore he fled to Sigiriya and built a fortress there for his protection. When studying the great architecture of Sigiriya, the Mirror Wall, Sigiri graffiti, the stairway of Sigiriya, the Lion's Paw, the ponds, the bathing pool and the moat around Sigiriya, it is understood that Sigiriya is not only a fortress, but also an excellent art gallery.

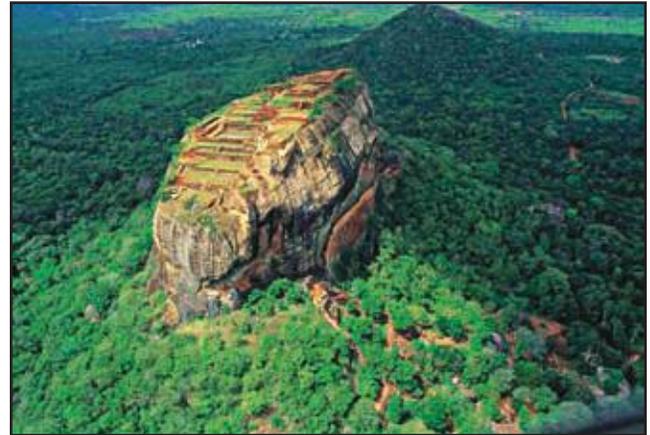


Fig 3.11

The Architecture of Sigiriya

A palace that had been constructed on a rock that was situated in a wood that is 1214 feet high above the sea level and ruins of other buildings could still be seen even today. The area on the top of the rock with ruins is about 3 acres.

The path way constructed to reach the top of the rock is a marvellous creation that consists of steps, bridges and moats. The path to climb to the difficult area of the rock starts with a mouth of a lion. Due to this image of a lion, this place was called "Sigiri" or "Sihagiri".

Before arriving at the area with the lion's image, the inner side of the long rampart constructed for the protection of the path has been built with smoothness. It was known as the Mirror Wall. The songs written on this Mirror Wall are called Sigiri Graffiti.



Fig 3.12 Mirror Wall

women at the opening of the rock are more famous as Sigiri graffiti. These graffiti include paintings of women whose upper part of the body is visible and they have appeared from clouds. These paintings which are old about 1500 years are famous in the world as a great artistic creation.



Fig 3.14 Sigiri graffiti



Fig 3.13 Lion Paw & Climbing Stretch

Sigiri Graffiti

After climbing the flight of stairs, one could see the Sigiri graffiti in the caves. Although there are parts of Sigiri graffiti in the caves at the base of the Sigiriya rock, the paintings of

The Pleasure Garden in Sigiriya

When seen from the top of the rock, the pleasure garden is spread in a large area of the west. Mr. Paranavithana has named this as *Pramada Wanaya*. The Sigiriya pleasure garden consists of a water park.

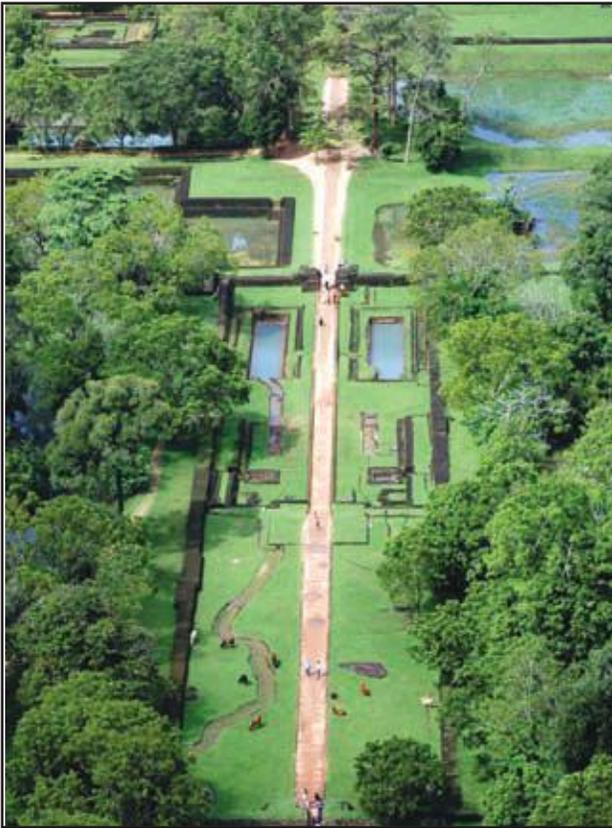


Fig 3.15 The Gardens

The Ponds in Sigiriya and their Water Technology

The fountains of Sigiriya are a wonderful creation of technology. The architect who designed Sigiriya thought of the scientific concept that water could be raised high by obstructing a fast flowing current of water. Accordingly, a current of water that is flowing fast from about 60 feet above had been obstructed with a slab of rock in which small holes had been made by drilling it as shown in the picture and a beautiful fountain has been made. This fountain becomes active during rainy seasons even at present.

You will now realize that Sigiriya is a real wonder. It is surprising to see how a big

palace had been built on the top of the rock carrying there all the materials needed during such a period where there were no transport facilities.

It is an unsurpassed construction. Indeed we are indebted to the great designer whose skill enabled Sri Lanka to show its greatness to the world.



Fig 3.16 Underground conduits

↓ Activity

1. Make a picture book containing pictures of world heritage sites of Sri Lanka.
 2. Make a booklet on Sigiriya.
- Do this as a group activity.



Fig 3.17 Pools or ponds

Intangible Heritage

You might have heard your grandparents advising children not to walk about streams of water alone at dusk. There is a belief in our society that going out alone at dusk should not be done. Do you remember your grandparents talking to you about such beliefs, faiths, and customs and formalities? They must have learnt those things from their parents and grandparents. Thus the cultural heritage that is handed down from generation to generation within different societies in this manner is considered to be intangible. Such aspects of heritage cannot be touched like buildings, images and paintings that are touchable. UNESCO has named five types of intangible heritage namely;

1. the language we speak,
2. performing arts, folk songs and folk music,
3. popular faiths and festive events,
4. knowledge and practices adopted from nature and experiences, and
5. traditional arts and crafts.

Based on the above criteria, we can identify the intangible cultural heritage that we have inherited. Now let's find out about them.

The Language

The Sinhala language that is spoken at present has a history of about 2500 years and the Tamil language has a similar history.

Due to their usage for a long period of time they have developed their own language

styles. Furthermore, these languages are enriched by comparisons, metaphors, proverbs and idioms.

The Sinhala language is influenced by the Tamil language as well as other languages that existed in the past. The Tamil language has also been influenced by other contemporary languages. Therefore, the way a language is practised in Sri Lanka has its own style and a tradition. It's our intangible heritage.

The Art of Dancing

There is an art of dancing which has evolved from the culture in our country. That is also a result of our ancient heritage.

It is recorded in the Mahavamsa that at the ceremony of laying the foundation stone to Ruwanweliseya, King Dutugemunu arrived at the premises accompanied by dancers similar to divine ladies and a group of musical band.

Even at present you may have seen that when special guests are accompanied to a function, they are welcomed with dance and music. Thus, it can be seen from the example of King Dutugemunu that this tradition was practised even in the past.

During the rule of King Parakramabahu I, it was recorded that there were dancing and singing events at different occasions. The king has even constructed buildings where these performances could be held. It was recorded

in the Mahavamsa that Queen Rupavathi had special skills in singing and dancing.

Different types of singing and dancing events that were performed in ancient Sri Lanka have been mentioned in the Mahavamsa, Kavsilumina and Sadhdharmalankaraya. The Mahavamsa records that King Parakramabahu II had held a ceremony with "different types of dancing and melodious music". In ancient singing and dancing events, different types of musical instruments such as drums, violin, horns were used. Some remnants of the ancient music and dancing tradition can be seen in the traditional rituals. The Kandy Esala Perahera is another occasion where we can see these types of music and dancing.

Often, it is clear that the art of dancing is used to perform religious offerings. The artists have performed dancing dressed in colourful costumes to make the religious offerings. Even at present you could see music and dancing in different religious ceremonies as well as in other functions. It can be called our intangible heritage.

Folk Poems

There are folk poems unique to each area in our country. The present generation has inherited those folk poems from listening to their ancestors. That is from oral tradition. Thus, folk poems and songs could be considered as an intangible heritage descended from generation to generation. Following is a folk poem that exists in

Anuradhapura about constructing Kala Wewa by King Dhathusena.

*Kala oye diya paharata yanna beri
Hitiye kala welak oya harahata wethiri
Ethana hondai wewakata diya kanda ithiri
Kala wewa bende dasen rajuya pin piri*

The information on the poets or time of composition of these poems is often unknown. Ancient *goyam kawi* (poems sung during agricultural activities), *pel kawi* (poems sung during protecting chenas in the night), *karaththa kawi* (poems sung by bullock cart drivers when transporting goods), *pathal kawi* (poems sung by miners), *paru kawi* (poems sung by bargees) are composed and sung to drive away the solitude and tiredness. These folk poems are important to understand the experiences of people who were engaged in those tasks and the nature of different occupations.

Moreover, the folk poem is used to praise the qualities of parents and elders, to express love for children, to show the correct path to the younger generation, to express hunger and to express relationships between relatives. The expression of a sensitive feeling born in the mind creatively and to get satisfaction by singing it to a tune. Such creative folk poems are found in any community of a society.



Activity

Make a booklet with folk poems.

Social Habits and Beliefs

Different social habits and beliefs are an intangible heritage which is handed down from generation to generation. Removing shoes and hats when entering temples and other religious places, worshipping the parents, elders and teachers by going down on the knees, washing hands before taking meals, showing compassion to animals, helping the needy are examples of good values inherited from generation to generation. When we see this traditional heritage, humbleness, kindness, compassion, courtesy mould in our characters.

Holding Ceremonies

There are various ceremonies in the present society. Even in the past there had been different ceremonies from the birth to the death of a person. Some ceremonies held a long period ago such as during the Anuradhapura era familiarized in our society due to the influence of Hindu traditions that were found in our neighbouring country, India. In ancient Hindu books mention a number of customs that should be fulfilled from a birth of a person until he/ she commences education. Some such customs are mentioned below.

- Jatha Karma – Customs that should be fulfilled at birth
- Namakarana – Giving a name
- Karnawedana – Pierce the ear for the first time
- Anthaprashana – Giving the first solid meal
- Vidhyarambha – Commencing education (reading the letters of the alphabet)

Even in Sri Lanka, there was a custom of holding a function at the occasions of naming the baby, giving the first solid meal, reading the letters of the alphabet and marriage.

Even at present, ceremonies are held for these occasions following the ancient traditions that were inherited from generation to generation. Most of these ceremonies are held at homes. Apart from that, there are public functions held by masses. Following are some of the ceremonies held during the Rajarata civilization.

- Wesak Festival
- Water Sports Festival
- Wapmagul Festival

In the present society, there are a number of festivals held during a particular period of the year. Wesak Festival, Esala Perahera and Upasampada ceremony are influenced by several ceremonies and customs practised in the past. They are intangible heritage handed down from generation to generation.

There are different religious groups in our country who are Buddhists, Hindus, Muslims

and Christians. The customs and traditions of those religions and cultures are different. Sinhala New Year festival is celebrated giving a prominent place to Buddhist traditions. In the Thaipongal Festival of Hindus and Ramalan Festival of Muslims, their customs and traditions are followed. Customs and traditions related to these festivals too is an intangible heritage brought down from generation to generation.



Activity

Select an occasion of festivity related to you and present the details of the customs and traditions followed to the class.



Fig 3.18 Kandy Esala Perahera

Knowledge and Habits obtained from the Nature and External Influence

As a country with a long history, we are in the possession of a huge amount of traditional knowledge inherited from ancient human experiences. In the field of agriculture, constructing tanks, making sluices, constructing canals, sowing crops, taking care of the crops, gathering harvest existed as traditional knowledge in the past. The crop diseases, the treatments to them and secret methods too are examples for the traditional knowledge that was inherited from generation to generation. Many skills such as traditional medicine, carpentry, gem

industry contain this traditional knowledge. These too is a part of the intangible heritage owned by a nation.

Traditional Art and Craft

When the traditional art and craft of this country is considered, it is visible that even at present the knowledge inherited from the past is applied in those art and craft. Wood carving, frescos, weaving mats, making and polishing brass objects, mask and puppetry and laquer industry are examples for this.

Preserving Our Cultural Heritage

You may have understood in this lesson that our country possesses an ancient history and a number of cultural heritage sites although it's a small country. This cultural heritage categorized as tangible and intangible heritage is handed down to the present society by preserving it from generation to generation.



Fig 3.19 Weaving mats



Fig 3.20 Hand bags and purses made with reed



Fig 3.21 Brass carving

Mask and Puppetry

Masks were made for different types of rituals and ceremonial dances. Here, images of devils and gods are used as masks. Masks are used to generate feelings like horror and pride. Villages in the south of the country such as Ambalangoda and Udupila are famous for the making of masks.



Fig 3.22

Laquer Painting Industry

Upcountry is famous for this craft. The raw materials needed for this industry are provided by a fluid found in the lac insect who lives on kappetiya plants. Laquer industry was used to beautify the outer surface of the walking sticks, wooden trays, bowls, furniture, handle of the palmyra-fan, lascarins and ola leaves.



Fig 3.23

The Value of Protecting our Cultural Heritage

Our ancestors had the creative talents to carve unique works of art out of rough rock that amaze and attract anybody who visit our country. Creativity and knowledge about it that the ancestors had possessed, good attitudes they had on their country, nation and religion and their experiences are connected to this heritage. Therefore, it is very important that we protect this precious heritage.

Different countries of the world have got cultures that are inherent to each of those

countries. It is important that the cultural heritage we have got is protected in order to display to the world the pride we have in our culture amidst the other cultures of the world. You have already learnt about six places of our cultural heritage that have been declared as world heritage. When such places are declared as world heritage, the whole world comes to know of the precious heritage that we have inherited. That contributes to the development of the tourism industry of our country, too.

By learning about the creativity, artistic skill, advanced engineering skills and the technology that our ancient forefathers had possessed, the present generation feels proud of them and develops love for their country.

We still grow paddy needed for our main meals using the tank and the irrigation system inherited to us by our ancestors.

It also makes it clear how the ancient heritage helps for the existence of the present society.

Cultural heritages are similar to that. Good customs and habits inherited from the past are necessary for the existence of the present society. All these heritages were inherited by us as our ancestors protected them to pass on to the next generation. Therefore, the precious heritage that we have got should be protected so that they can be inherited to the future generations in order to produce future generations that love our country.

↓ Activity

Write an essay on “Let’s Protect Our Cultural Heritage.”

Summary

1. Sri Lanka is a country which owns a number of cultural heritage sites.
2. Cultural heritage is divided into two categories namely tangible and intangible heritage.
3. Sri Lanka has offered six world heritage sites.
4. We must protect our heritage in order to display the Sri Lankan identity to the world and to preserve our own identity.

Ruling Centres of Later Periods

Introduction

You have already learnt that the Anuradhapura kingdom lasted for a period of about 1500 years and the Polonnaruwa kingdom lasted for about 150 years. The era during which the Anuradhapura and the Polonnaruwa kingdoms existed is called the Rajarata civilization. There were five administrative centres during the period of 200 years beginning from the collapse of the Polonnaruwa kingdom in 1215 AD up to the beginning of the Kotte kingdom in 1415 AD. In this lesson you will learn the reasons for shifting the ruling centres or the capital cities in this manner from time to time, about the great rulers of each of those kingdoms, and the factors that contributed to the progress of the country and the political and economic achievements of those periods.

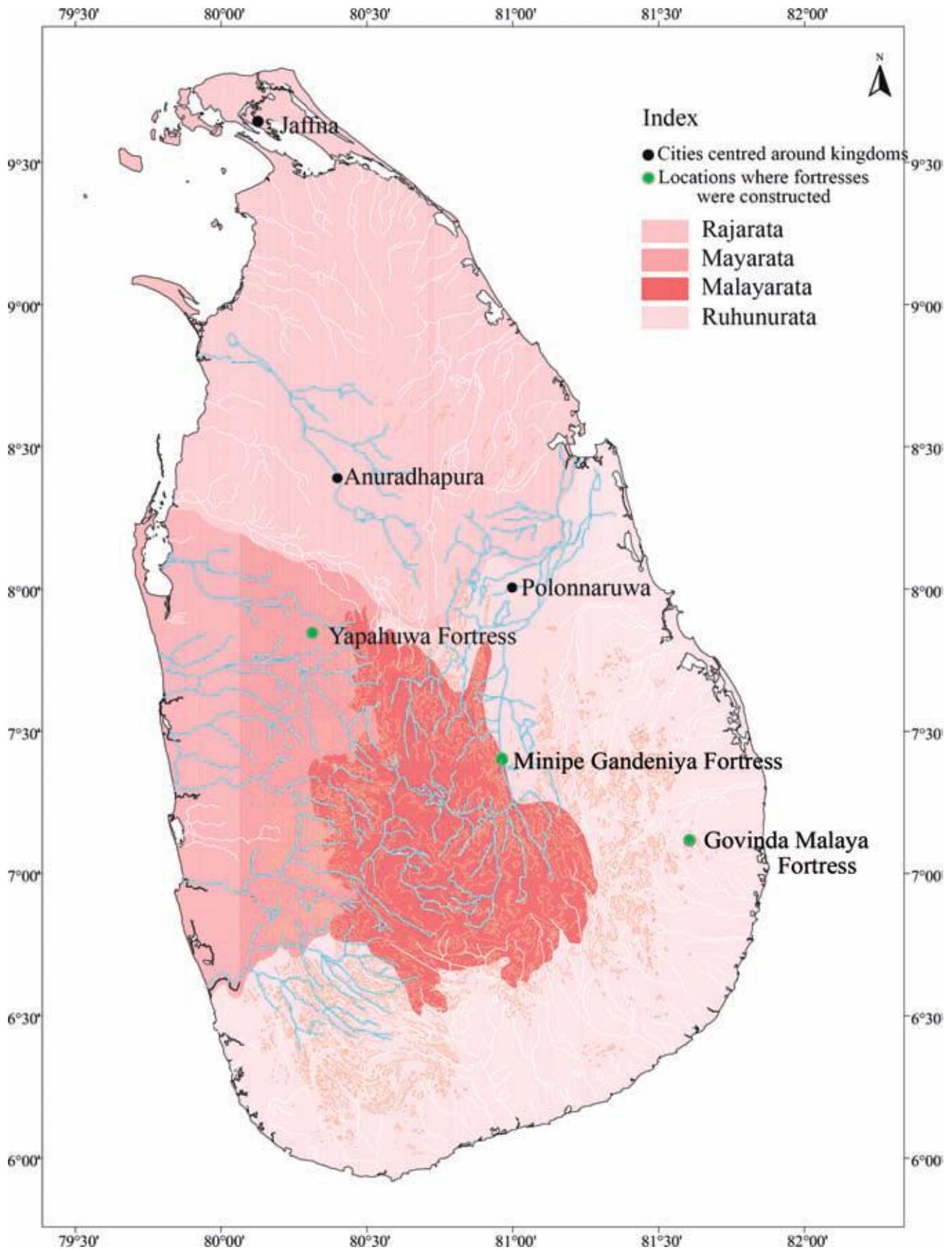
The downfall of the Polonnaruwa kingdom, which was the administrative centre of great kings like Vijayabahu I and Parakramabahu the Great, was brought about after the reign of king Nissankamalla due to several factors. The rulers who came to power after king Nissankamalla were weak and therefore none of them were able to establish political stability. When the kingdom was going weaker in this manner, an invader named

Kalinga Magha landed in Lanka with a huge army. King Parakrama Pandya who was ruling the Polonnaruwa kingdom at this time failed to resist Magha's invasion which was launched in 1215 AD. Consequently, the invader seized power in Rajarata.

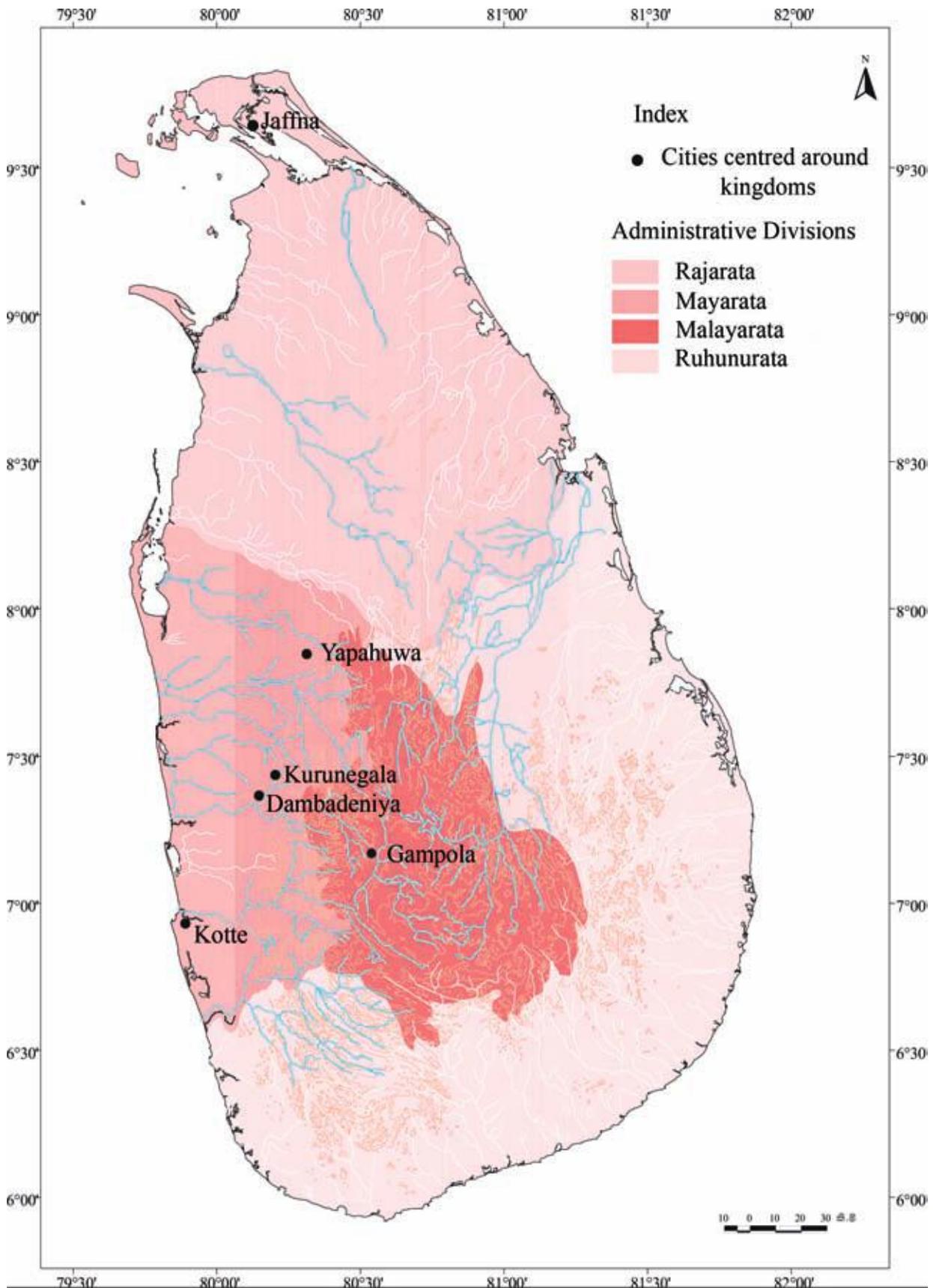
The Mahavamsa speaks of several chiefs who protected the country and its people while Magha's army was holding power in Polonnaruwa. Those chiefs built fortresses in various places that were safe and prevented the invaders from entering the southern part of the country. Among such chiefs who prevented the movement of the enemies were -

- a general named Sanka who had built a fortress on the Gandeniya rock in Minipe;
- a general named Subha who had built a fortress on the top of Yapahuwa hill; and
- Adipada Buwanekabahu who had built a fortress on the top of Govinda Malaya hill in Ruhuna

When you study map 4.1, you will gain understanding as to how the movement of the invaders towards the south of the country was prevented because of the action taken by these chiefs. Although these chiefs succeeded in preventing Magha's army from entering the southern parts of the country, they do not seem to have made efforts to establish a strong kingdom. It was Vijayabahu III, who had become famous as a Vanni chief, that



Map 4.1 Division of ancient areas in Sri Lanka



Map 4.2 Several kingdoms that existed after Polonnaruwa kingdom

came forward to take up that challenge. He established the Dambadeniya kingdom. After the establishment of the Dambadeniya kingdom, there existed several administrative centres until the establishment of the Kotte kingdom.

There were a number of reasons for the establishment of different kingdoms in this manner from time to time. The most apparent among them are:

1. security reasons; and
2. economic reasons

After the downfall of Polonnaruwa kingdom, several new dynasties came to power within a span of 200 years. Protection of the ruling capital was of prime importance because of internal factors like disputes that arose from time to time between heirs to the throne and external factors like threats of foreign invasions. Therefore, in order to ensure protection, the capital was shifted from Dambadeniya to Yapahuwa, and then to Kurunegala and later to Gampola which were considered more favourable locations.

Following the new trends that were created in world trade, a novel situation was resulted in the foreign trade activities of Sri Lanka too. In addition to the demand that existed for elephants, tusks, pearls, and gems which had been the traditional commodities during the period of Rajarata civilization, there grew a considerable demand for the spices of Sri Lanka during this period. Consequently, the wet zone which abounds with spices became more favourable for trade activities. Apart

from such external economic factors, the internal economic situation that was brought about in the fields of agriculture and trade, too, contributed to the growing importance of the wet zone. As the irrigation systems in the Rajarata areas had gone to ruin and as people had abandoned those areas, it was difficult to develop them again. People became accustomed to new agricultural systems like cultivating small areas of paddy lands and terraced cultivations which are suitable for the wet zone. In addition, chena crops like millet and other grains as well as fruits and vegetables were cultivated, too. Thus it is apparent that the administrative centre of the country was established based in the wet zone due to such security requirements and economic reasons.

The Era of Dambadeniya Kingdom (1232 A.D. – 1272 A.D.)

★ King Vijayabahu III (1232 A.D. – 1236 A.D.)

Vijayabahu III who had been a local chief became the king making Dambadeniya his capital. At that time Sri Lanka was divided into three divisions namely Ruhuna, Maya and Pihiti. King Vijayabahu III succeeded in unifying Maya division out of those three divisions.

While the invasion of Kalinga Magha was being launched, Buddhist monks took away the Sacred Tooth Relic and the alms bowl relic to Kotmale and deposited them in a safe place. King Vijayabahu III took these sacred

relics away from Kotmale and deposited them in the Temple of the Tooth that he constructed on the top of the Beligala hill in the Kegalle District. It is one of the great services rendered by him. It was believed that the king should be in possession of the Sacred Tooth Relic in order to qualify himself for holding kingship. Therefore he is certain to have received the support of his people.

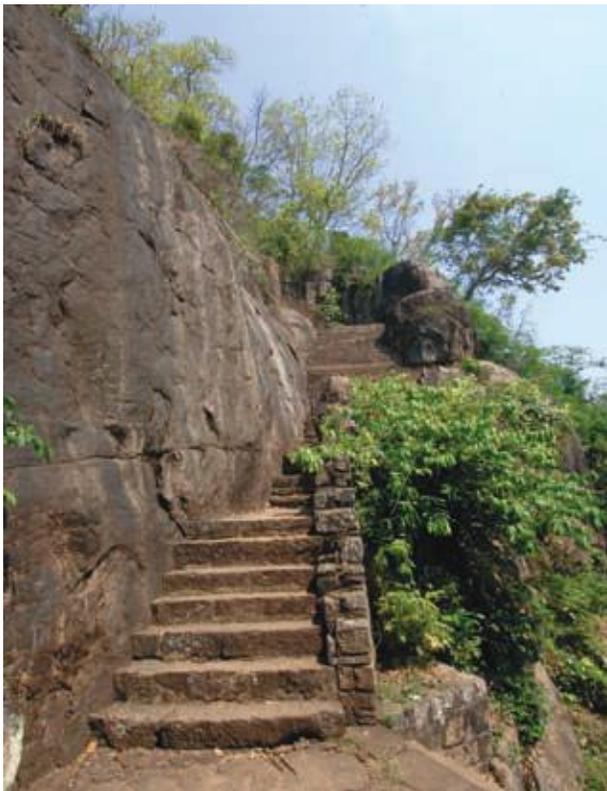


Fig 4.1 - A part of the stone stairway that leads to the royal palace in Dambadeniya. It was in safe places of this nature that kingdoms were established after the Rajarata civilization.

★ King Parakramabahu II (1236 A.D. – 1270 A.D.)

After king Vijayabahu III, his eldest son Prince Parakramabahu II became king. He was able to unify Sri Lanka once again and

created a peaceful situation in the country. He had to overcome various challenges in achieving his goal. Liberating the country from its enemies was the biggest challenge he had to overcome. For this he had to fight three battles for;

1. driving out Kalinga Magha,
2. defeating the first invasion of King Chandrabhanu, and
3. defeating the second invasion of King Chandrabhanu.



Fig 4.2 – Beligala Viharaya

Defeating Kalinga Magha

Magha remained in this country for a period of about 40 years starting from 1215 AD. King Parakramabahu II had to fight a fierce battle to defeat Magha's army and recapture the areas in Rajarata. Finally Magha's army was defeated when the king surrounded

the Polonnaruwa city and launched a direct attack on them.

Invasions of Chandrabhanu

Chandrabhanu is an invader who came to Lanka from Malaya peninsula in the South East Asia. He invaded Dambadeniya twice. On both these occasions, Parakramabahu II could achieve victory defeating Chandrabhanu.

Services rendered by King Parakramabahu II

- Taking the sacred tooth relic, which had been deposited in Beligala by his father, to Dambadeniya
- Building a new Temple of the Tooth in Dambadeniya
- Implementing development activities of the country under the supervision of his Minister Devapathiraja
- Developing the roads leading to Sri Pada (Adam's Peak)
- Constructing parks, bridges and cultivating crops like coconut

Being a Great Scholar

King Parakramabahu II was a great scholar who had thoroughly mastered languages like Sinhala, Pali, and Sanskrit. Hence the

honorary title of “Kalikala Sahithya Sarvagna Panditha” was bestowed on him. The book entitled “**Kav Silumina**” is considered to have been composed by him.

Yaphuwa Kingdom

King Parakramabahu II died around 1270 AD and his son Vijayabahu IV succeeded him as the king of Dambadeniya. After a lapse of a period of about two years, King Vijayabahu IV was killed consequent to a conspiracy that had been planned in the royal palace. Following his death, his brother Buwanekabahu I (1272-1284 AD) became king and he selected Yapuhuwa, which was a safer place, as his administrative centre.

King Buwanekabahu I rendered a number of services for the well-being of the country. Some of them include:

- constructing a Temple of the Sacred Tooth Relic in Yapahuwa
- composing books on Buddhism
- maintaining trade relations with Egypt

King Buwanekabahu I is said to have sent a trade delegation to the City of Cairo in order to build up trade relationships with Egypt. Through this delegation, he sent to Egypt a letter containing details of the commodities that Sri Lanka could supply.



Fig 4.3 – Yapahuwa

Kurunegala Era

After King Buwanekabahu I, his son became the king as Buwanekabahu II. He established his kingdom in Kurunegala.

King Parakramabahu IV, who succeeded his father King Buwanekabahu II, was a great ruler of the Kurunegala era.

Services rendered during the Kurunegala era:

- translating into Sinhala the book entitled '*Pansiya Panas Jathaka Potha*' which was originally written in Pali
- composing of the literary works like *Dalada Siritha*, *Sinhala Bodhi Wansaya* and *Anagatha Wansaya*

Gampola Era

After the Kurunegala kingdom had collapsed, the Gampola kingdom was established under King Buwanekabahu IV. At the time the Gampola kingdom was established, there existed a kingdom in Jaffna under Arya Chakrawarthy royal lineage and another kingdom in Raigama under Alakeshwara royal lineage.

Following King Buwanekabahu IV, Buwanekabahu V became king in Gampola. Some of the vital facts related to the Gampola kingdom are given below.

- There being two powerful persons namely, Nishshanka Alakeshwara and Senalankadhikara in addition to the king.
- Construction of a fortress in Kotte and defeating of the army of Arya Chakrawarthy by Minister Nishshanka Alakeshwara
- Arrival of the Arabic traveller named Ibn Battuta in Lanka
- Invasion of Lanka by the Chinese General Cheng Ho by the end of the Gampola era
- Construction of Gadaladeni Viharaya, Lankathilaka Viharaya and Embekke Devalaya



Fig 4.4 – Lankathilaka Viharaya



Fig 4.5 Gadaladeni Viharaya

Kotte Era

After the Gampola era, the Kotte kingdom was established under King Parakramabahu VI. His father was named Jayamahale and mother was Sunethra Devi. He captured the Vanni area and Jaffna and unified the country.

King Parakramabahu VI sent Prince Sapumal to Jaffna to capture that area. Prince Sapumal fought a fierce battle and captured Jaffna area. Meanwhile a nobleman named Jothiya, who was the local ruler in Udarata, launched a

rebellion in the upcountry area against the king. The king sent Prince Ambulugala to the upcountry and crushed the rebellion.

Some of the valuable services rendered by King Parakramabahu VI include:

- making Lanka once again a peaceful and unified country under his rule
- bringing about a revival in the field of education of the country and establishment of a few leading Pirivena's including Sunethra Devi Pirivena in Pepiliyana and Padmawathi Pirivena in Keragala
- Making a circle of brilliant scholars like Ven.Veedagama Maithri Thero and Ven. Thotagamuwe Sri Rahula Thero
- Composing of a number of great literary works like *Selalihini Sandesaya*, *Hansa Sandesaya*, *Gira Sandesaya*, *Perakumba Siritha* and *Kavyasekaraya*



Fig 4.6 –Padmawathi Pirivena in Keragala

Jaffna Kingdom

After the downfall of Polonnaruwa kingdom, a provincial kingdom was established based in Jaffna. The books entitled “**Yalpana Vaipawamalai**” and “**Segarasa Sekaramalai**” are the sources which provide information about the Jaffna kingdom. The royal lineage of Jaffna is called Arya Chakrawarthy lineage. The first king of that lineage is Vijayakulangai Arya Chakrawarthy. Information available reveals that there had been 12 such rulers.



Fig 4.7 Nallur Kovil

During the Gampola and Kotte eras, the Jaffna kingdom was under the rule of the main kingdom of Lanka. However, the kings of Jaffna established their power once again. By the time the Portuguese arrived in Lanka, the Jaffna kingdom was ruled by King Sankili, but the Portuguese invaded Jaffna in 1619 AD and brought Jaffna under their rule.

Summary

- 1 After the period of the Rajarata civilization, the kingdoms of Lanka were shifted from place to place after short periods of time due to security and economic reasons.
- 2 During periods of political stability, the country experienced development. During such periods, there was advancement in the fields of education and religion, too.
- 3 During these periods internal as well as external disputes for seizing power erupted.
- 4 It was during the Kotte era that a Lankan ruler unified the country for the last time.

Activity

Complete the crossword puzzle.

1

2 W

4 A

5 A

U

9

3 A

11 I

8

10 M G

6 F

7 G

12

14

16 Y

P

15

13 J

A

17 R

Down ↓

1. A synonym for mountain
2. Essential for agriculture
3. A similar term for Kurunegala
5. A royal dynasty in South India
6. The main administrative centre in the North
8. A famous shrine house (devala) for wood carvings
9. A country that had trade relations with Sri Lanka
12. The three administrative areas, Ruhunu, Pihiti and Maya were known by this term.
14. A local power centre in Sri Lanka
15. A South Indian state that invaded Rajarata area.

Across →

4. A temple that belongs to Gampola era.
7. The kingdom that existed after Kurunegala kingdom.
10. The rebellion of the nobleman Jothiya was suppressed by him.
11. A similar term for town
13. An ancient division of areas in Sri Lanka
16. The ruling centre of King Buwanekabahu I
17. Pansiya Panas Jathaka Potha was translated into Sinhala during this era.

Ancient Civilizations of the World

Introduction

You learnt about ancient civilizations of the world when you were in Grade 06. Most of the information you gained about those civilizations were yielded from the archaeological excavations that were carried out recently. Unlike those civilizations, the Greek and Roman civilizations that we are discussing in this chapter are not ones that had been ignored by the literary world for some time. What is very special about these civilizations is that they had a great influence on building the European Civilization. In this lesson, your attention is drawn on to the main characteristics of the ancient Greek and Roman civilizations.

Greek Civilization

Location

Greek civilization evolved based in the peninsula that lies between the Ionian Sea on the West and the Aegean Sea on the East jutting out into the Mediterranean sea and the chain of islands including Crete that lie to the south of this peninsula. Crete is the largest of the chain of these islands.

Greece is a mountainous country. Out of those mountains, the beautiful Mount Olympus is the most famous. In these areas there was a highly favourable environment for agricultural activities because of the numerous waterways that flow down through these mountains. The mild climate that prevailed in these areas was very favourable for human life as well as for animal husbandry.



Map 5.1 Greek Civilization

Having many natural harbours along the rugged coast was very helpful in enhancing external relations and trade activities of ancient Greece.

The Origin of the Greek Civilization

Before the origin of the Greek civilization, there was an ancient civilization based in Crete island. It is called the Minoan civilization.

As various tribes and groups of people came to Crete from the surrounding areas, the Minoan civilization began to decline. The Greek civilization originated in about 2000 BC with the establishment of small villages by those tribes and groups of people.

Administration

The villages established by the above mentioned tribes and groups of people flourished and cities evolved from those villages. By about 700 BC, a number of states originated based on the cities thus developed. Those states were called city states. Out of those city states Athens and Sparta are considered to be the dominant ones. The key features of those city states included:

- being small in area,
- having a limited population, and
- giving political rights only to the citizens of those states.

The citizens of the city states gathered at one place, held discussions and made political decisions. Getting involved in administrative affairs by the citizens themselves in this manner is called direct democracy. This is how the foundation for the parliament democracy that has been established in the modern world was created.

The reign of the ruler called Pericles is considered to be the golden era of Greece. He established the acropolis or the capital city on the top of a small hill that was located in the middle of the city of Athens.

Later, the city states of Greece made efforts to dominate one another. Taking advantage of this dissension, King Philip of Macedonia invaded Greece. After the sudden death of King Philip, his son Alexander the Great captured Greece and became the king of Greece.

Activity

Make a copy of the map of Greece and mark the following on it.

The cities of Sparta, Troy and Corinth, Crete island, Ionian Sea, Aegean Sea and Mount Olympus.



Fig 5.1 Beautiful clay pots produced by Greeks

The Economy

The ancient Greek lifestyle was based on agriculture, animal husbandry and trade.

Agriculture

- Grains like wheat and barley, grapes and olive were the main crops.



Fig 5.2 Olive tree



Fig 5.3 A replica of an ancient Greek house

Animal Husbandry

- Animals like cattle, goats and sheep were reared.

Trade

- The Greeks maintained trade relationships with countries like India, China, and Sri Lanka.
- The Greeks used to call Sri Lanka as “Taprobane”.
- The goods that the Greeks traded included perfume, beautiful earthenware, linen, wine, etc.

Lifestyle

The ancient Greek society was comprised of three social groups namely, the elite, the masses and slaves. Family was the smallest social unit. The Greeks used to live simple lives.

Food and Drink

The food and drink of the ancient Greeks included vegetable, meat, fish, barley and wine.

Housing

- The elite lived in storeyed houses.
- Bedrooms, kitchen, storerooms etc. had been constructed around the middle courtyard of those houses.
- The masses lived in small houses.

Costumes

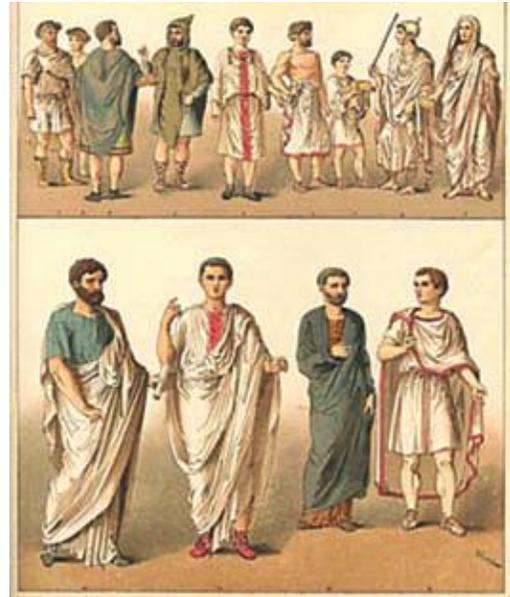


Fig 5.4 Costumes of ancient Greeks

Artistic Work

Architecture

- The Greeks were skilled in constructing huge buildings and very beautiful churches.
- Materials like polished lime stones, marble and beautiful floor tiles had been used in constructing those churches.
- Temple of Athena Parthenos is a good example for such constructions.

Sculpture and Statues

- Images and statues were created so that the natural appearance of the human body has been imparted to them.
- The statue of the discus thrower is a good example for such sculpture.
- Materials like ivory and gold had been used in creating statues. The statue of Goddess Athena is a fine example for that.



Fig 5.5 A picture of the Temple of Athena Parthenos

Plays

There were two types of plays namely comedies and tragedies. Aeschylus, Sophocles and Euripides are some of the greatest playwrights of that period.

Literature

- Greek language was used in writing literary works.
- Histories and epics are great literary works.



Fig 5.6 Goddess Athena

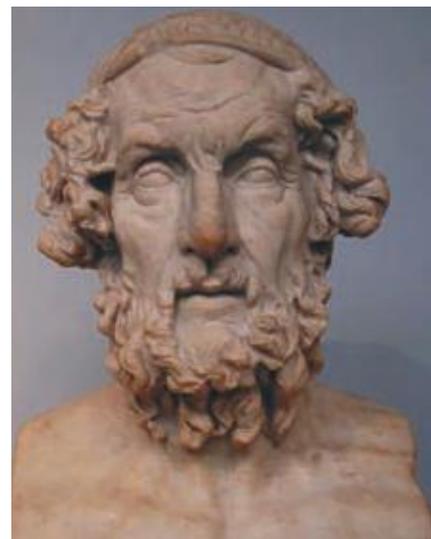


Fig 5.7 Homer

- The Iliad and The Odyssey by Homer are examples for Greek epics.
- Herodotus, Thucydides and Aristotle were great historians.

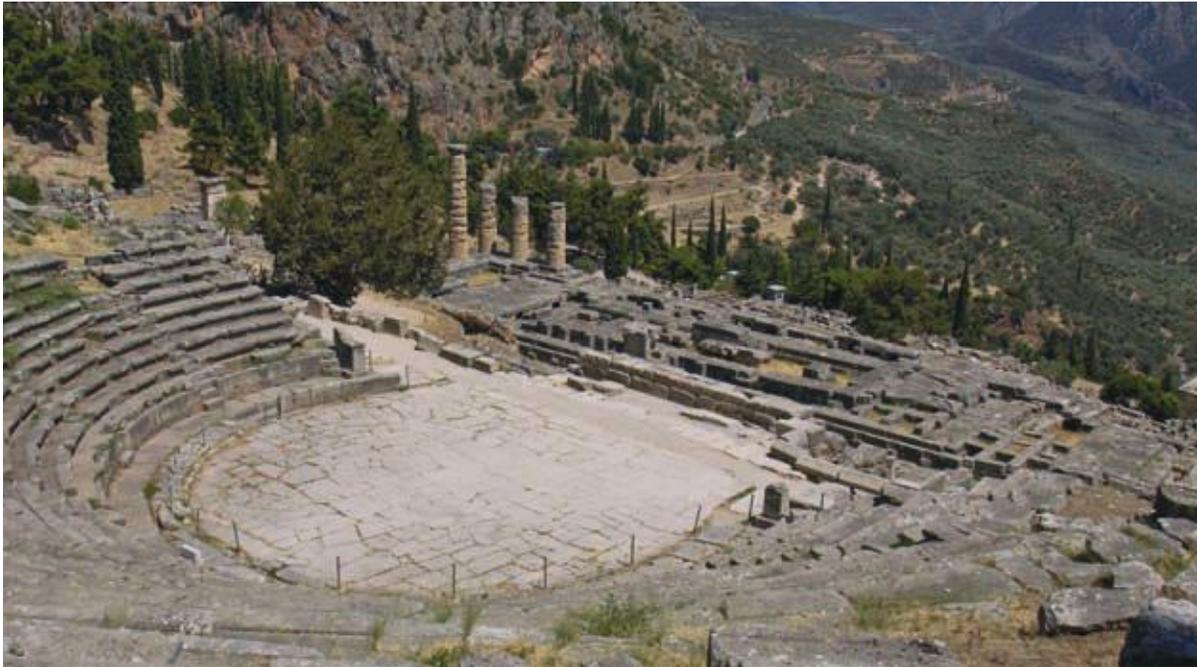


Fig 5.8 An outdoor theatre

Education and Philosophy

Education

There existed a well-developed education system which produced various professionals, philosophers and artists. Plato's Academy and Aristotle's Lyceum were prominent educational institutions.

Philosophy

Socrates, Plato and Aristotle were eminent Greek philosophers.

Hippocrates who was a Greek national is considered the 'father of western medicine'. Archimedes is recognized as a great mathematician and scientist.

Religion

- Worshipping gods could often be seen in Greece.
- There were separate gods for each of the city states.

- God Zeus is considered to be the ruler of Greek gods.
- Goddess Athena who is considered to be the daughter of God Zeus was the most worshipped and prominent goddess. Parthenon temple was dedicated to Goddess Athena.

Sports

Types of games

- Running, boxing, weight lifting, throwing the discus are examples for sports that were done in Greece.

The modern Olympic Games owe their origin to ancient Greeks. The citizens of all the city states took part in the ancient Olympic Games that were held every four years to commemorate God Zeus. Olympic Games are an occasion which displays the unity that the ancient Greeks had.

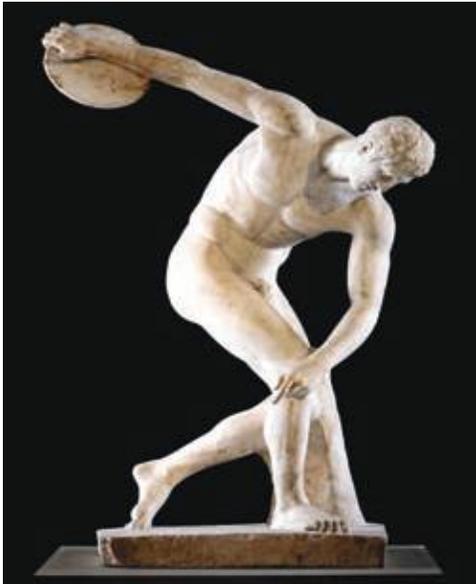


Fig 5.9 The discus thrower

The heritage that the world inherited from the Greek civilization

- It was the Greek civilization that provided the foundation for building modern Europe.
- The impact of Greek civilization was an important causative factor that contributed to the evolution of politics, literature, science and arts in Europe.
- The teachings of Greek philosophers and their thinking led to the evolution of the modern European thinking.
- It was from the Greeks that the world inherited the modern democratic ruling system.
- Olympic Games, too, were inherited to the world from the Greeks.

↓ Activity

Prepare a booklet containing information about the Greek civilization according to the following topics.

Commencement

Nature

World heritages

5.2 Roman Civilization

Location

The Roman civilization evolved based in the city of Rome in Italy. Italy is a peninsula that juts out into the Mediterranean sea. This peninsula is surrounded by the Adriatic sea on the east and the Mediterranean sea on the west and the south. Italy is separated from the other countries of Europe because of the Alps mountain range located in the north of Italy. There is a mountain range called the Apennines that stretches from the north to the south along the peninsular country. The fact that ships could sail up to the city of Rome along the Tiber, a long river that starts from the Apennines, contributed a lot towards the progress of that city.



Map 5.2 Roman civilization

Origin of the Roman Civilization

There are several views about the origin of the Roman civilization. One such view is that the Latins who migrated to Italy from Europe built Rome. There also is a legend which says that a hero named Romulus built Rome. As Rome has been an important trade centre since ancient times, it can generally be accepted that those who migrated to Rome from other parts of the world built the Roman civilization.

The Legend of Romulus building the City of Rome

Consequent to a conspiracy that was planned in a royal family, two newly born twins named Romulus and Remus, who were heirs to the throne, were ordered by the king to be killed by drowning. The servant who was assigned

with that task felt sad about the two infants and therefore he kept the infants on a cradle made of wood and floated it. A she-wolf of which the pups had died saw the two infants at the bank of the river, took them to its den and brought them up. Later a shepherd discovered the two children and he looked them after as his own children. As they became young men, they decided to establish a kingdom of their own. Accordingly they started building a city. The city thus built by Romulus was called Rome.

System of Administration

It is believed that there had been a tribe or family based administrative system in Rome at the beginning. Later a monarchy was established, but with the passage of time it failed, too, and by about 509 BC a federal system of government was formed. Under

that system, the administrative powers were granted to two officers who were called consuls. A senate was formed to assist the two consuls in handling the administrative affairs.

As Rome advanced politically in this manner, the entire peninsula of Italy came under the rule of Rome. Thus the Roman Empire was established in about 27 BC, and later countries like Spain, England, France and lands around the Mediterranean Sea were attached to the Roman Empire.



Activity

Identify on a map of the world the Italian Peninsula, City of Rome, the Tiber, the Alps, the Apennines, Adriatic Sea, Mediterranean Sea and the city of Pompey.

Eminent Roman Emperors

Julius Caesar

- Julius Caesar was a great warrior who was highly skilled in warfare.
- He ruled the Roman Empire righteously.

Augustus Caesar

- Octavious alias Augustus Caesar was the first roman emperor.
- The reign of Augustus Caesar is considered to be the golden era of the Roman history.
- The great Roman monuments like the Colosseum and the Baths of Caracalla were constructed during the reign of Augustus Caesar.

- During the reign of Augustus Caesar, Jesus Christ was born in Bethlehem that is situated close to Jerusalem that belongs to the Roman Empire.

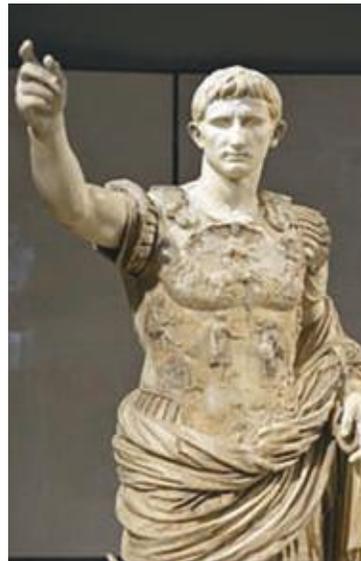


Fig 5.10 Augustus Caesar

Folk Life

Roman society consisted of patriarchal families. The father of the family handled all the affairs of the family. In the Roman society, even women had great powers and they also held high ranks in society. Not only that, they had also been engaged in important professions like the medical profession. Mothers were treated with great respect.

Society

The Roman society had been divided into three groups namely, the elite, the masses and slaves.



Fig 5.11 The Baths of Caracalla

Town Planning and Housing

There were well-planned towns. The elites lived in luxurious houses in the towns. There also were multi-storey houses.

Particular attention had been paid to the provision of water supply and sanitation facilities.

All the towns had been connected with a network of roads. The Romans had special knowledge on the technology of constructing bridges.

Arts and Architecture

As well as the Greeks, the Romans, too, were great writers. There are many works of excellent literary prose and verse composed by Roman writers. Virgil's *Enid* is one such epic.

The theatres and open air theatres that had been constructed in Rome provide evidence to the artistic skills that the Romans possessed.

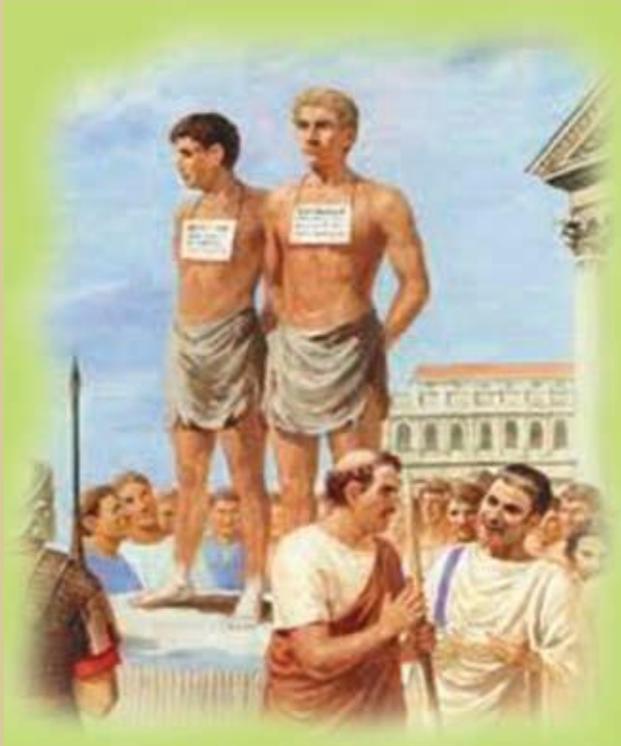


Fig 5.12

A large number of people from the countries that were invaded by the Romans were captured and were taken away to Rome in order to be sold at the market as slaves.



Fig 5.13

The Roman elites were the highest social class. They lived luxurious lives in beautiful mansions. Hundreds of slaves lived in each of those mansions.

Images and Statues

The Romans also possessed an excellent technology of carving images and statues. The bronze image of the head that is considered to be the head of Emperor Nero is a fine example for the living look of the images created by the Romans.

Architecture

The Roman Colosseum is an open air stadium that had been constructed in the City of Rome. What is special about this stadium is that 50,000 people can gather there at a time. This is considered to be one of the Seven Wonders of the World.

Pantheon Temple is a massive construction which displays the fineness of the Roman architecture. This temple had been dedicated for all the deities that the Romans believed in.



Fig 5.14 An ancient Roman bridge

The massive construction on which the pipeline that carried pure drinking water to the city of Rome over a distance of about hundred kilometres had been laid.

Sports Activities of the Romans

- There is less evidence which shows that the Romans had engaged in sports activities.
- Evidence shows that the Romans had held chariot races, too.
- The Romans were also interested in holding dangerous and brutal fighting events using animals like lions. You must be surprised to hear that a large number of people and animals had died in such fighting events. Slaves had been sent to participate in such events.

Trade Relationships

Rome was a very wealthy city and was a centre of trade between the eastern and the western parts of the world. Rome had trade relationships with countries around the Mediterranean Sea and also with Asian countries like India, China and Sri Lanka. Roman traders have recorded certain facts about Sri Lanka, too.

Ancient sources of our country report that King Bhatikabhaya had imported beads from Rome to make an offering to Ruwanweliseya.



Fig 5.15 The Colosseum of Rome

What the world has inherited from the Roman Civilization

- The European civilization inherited from the Romans the technologies of constructing bridges, laying water pipes and constructing roads.
- Christianity originated in the Roman Empire and it later spread through out the world.
- The spread of Roman law
- Latin language
- Roman architecture

Summary

1. The Greek civilization originated based in the Crete island.
2. There were city states like Athens and Sparta.
3. Greeks had excelled in art, science and philosophy.
4. A number of heritages have been inherited to the present world from the ancient Greek civilization.
5. The Roman civilization originated based in the city of Rome in Italy.

6. The Roman power was established in a large area around the Mediterranean Sea and thus the Roman Empire expanded further.
7. After the Greeks, the most advanced European civilization was built by the Romans.
8. A lot of heritage that the world has inherited from the Roman civilization contributes immensely towards the advancement of the modern world.



Activity

1. Identify on a map of the world the Italian Peninsula, the City of Rome, the Tiber, the Alps, the Apennines, England, France and Spain.
2. Prepare a picture book including pictures which depict the artistic skills, architectural skills and the engineering technology of the Romans.
3. Ancient Roman coins that were found from Sri Lanka have been kept for display at the Museum in Colombo. Visit the museum and collect more information related to them.

