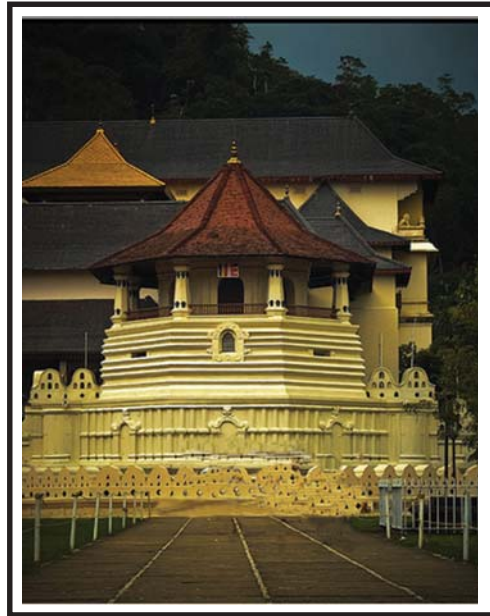


1. Kandyan Kingdom



The Temple of the Sacred Tooth Relic

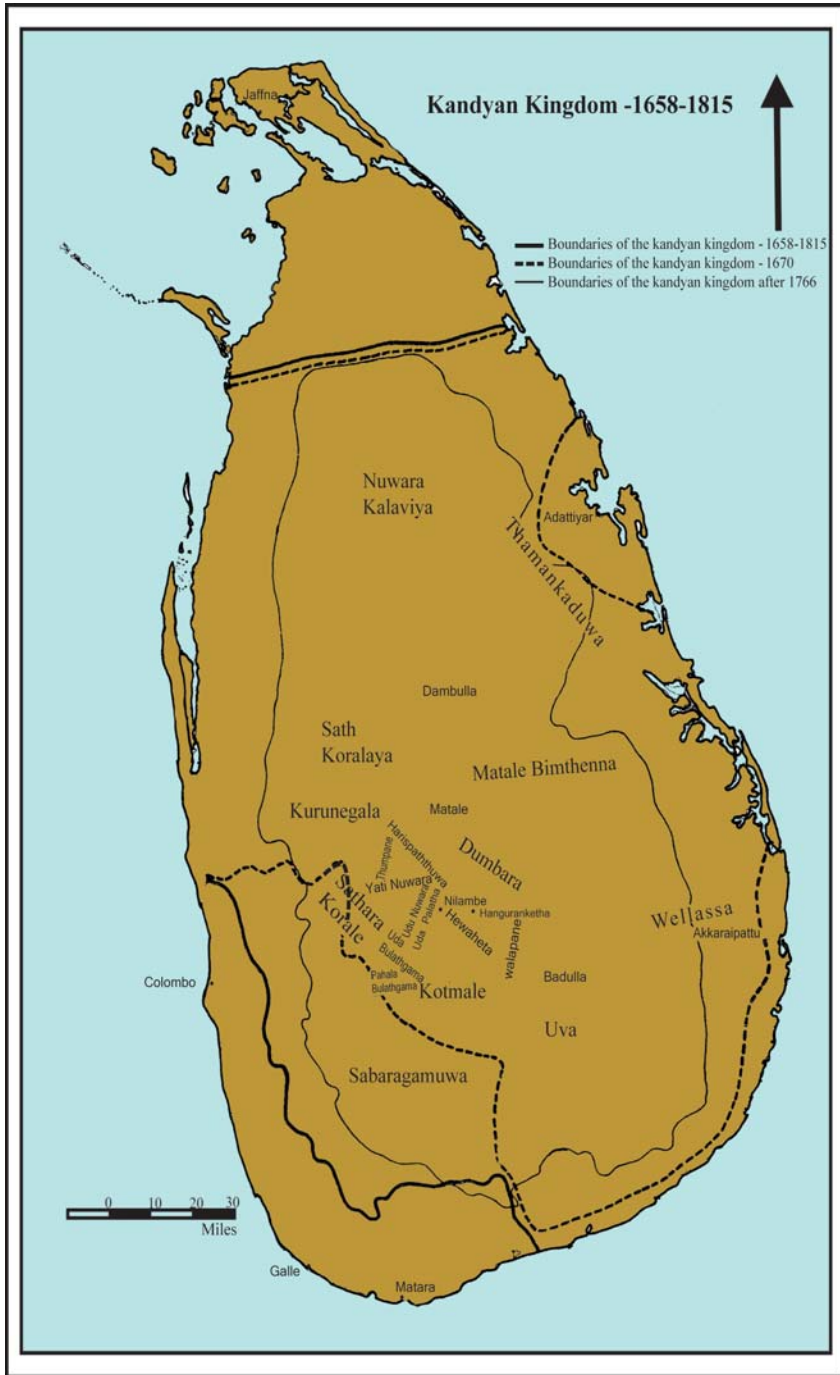
We will be able to learn the important facts on the following topics in this lesson.

- The geographical location of the Senkadagala or the Kandyan Kingdom.
- The beginning of that kingdom and the kings who ruled the Kandyan Kingdom.
- Their political, economical, social and cultural services.
- The relationships between the Kandyan Kingdom and the West and also the political and social conditions of the Kandyan Kingdom.

Geographical Location

The area of the Central highlands in which the Kandyan Kingdom was situated had the natural protection of rivers, waterways, hills and a rocky mountainous terrain. The prominent location of the Kandyan Kingdom with its cool climate has greatly contributed to protect the independence of the nation for nearly three centuries.

It was the last kingdom to have stood up for the independence of Sri Lanka and the one that had survived longest except for Anuradhapura.



The Kandyan Kingdom and its provinces

The Kandyan Kingdom was consisted of five areas at the beginning.

- (1) Siduruwana : Udu Nuwara and Uda Palatha
- (2) Balawita : Harispaththuwa
- (3) Matale : Matale (at present)
- (4) Dumbara : Dumbara (at present)
- (5) Sagama Tungama : Walapane and Hewaheta

The Kandyan Kingdom was known by several names.

- Kanda Uda Pasrata
- The Senkadagala Kingdom
- The Kanda Udarata
- The Mahanuwara Kingdom
- Sri Wardhanapura

The beginning of the Kandyan Kingdom

The Kandyan Kingdom originated during the latter part of the 15th century. Jothiya Situ organised a rebellion to secede from the Kingdom of King Parakramabahu VI of Kotte. Even though it was unsuccessful in 1469, a prince called Sena Sammatha Wickramabahu was able to rebel against the Kingdom of Kotte and establish the Kandyan Kingdom. The capital of the city was Senkadagala.

Jothiya Situ

He was the ruler appointed by King Parakramabahu VI to govern the Kandyan Kingdom. The rebellion organised by him against the king was suppressed by prince Ambulugala.

The inscriptions indicate that at the time Wickramabahu established the Kingdom of Kandy, it consisted of Gampola, Sinduruwana, Denuwara, Balawita, Matale, Pansiya pattuwa and Uva.

The birth of the Kandyan Kingdom was an enormous challenge to the Kingdom of Kotte. The objective of the Kotte Kingdom was to subjugate Kandy. Therefore from 1470 onwards, for the next 125 years, the Kandyan Kingdom had to engage itself in an endless campaign to secure its independence.

From 1540 Kotte and Sitawaka challenged the Kandyan Kingdom. The policy of the Kandyan King was either to get help from the Portuguese or get the Kotte ruler to agree to an amicable settlement. The common practice was to arrange marriages to build relationships. However, specially the expansion of Sitawaka was a threat to the Kandyan Kingdom.

In 1574, the armies of the King of Sitawaka attacked the hill country and captured the Balana pass. By the time the Portuguese army arrived in Kandy, the people of the hill country had already driven the armies of Sitawaka out of Kandy. Again in 1582, an army from Sitawaka attacked Kandy and King Karalliyadde (1552-1582 A.D.) fled to Mannar with his family, seeking the protection of the Portuguese.

King Rajasinha of Sitawaka seized the Kandyan Kingdom and appointed Weerasundara Bandara to the post of ajudicator. (Saamantha) But after a few days the king grew suspicious of Weerasundara Bandara, got him killed through subterfuge, and appointed Nikapitiye Bandara of the royal lineage of Sitawake.

Saamantha (Ajudicator)

The person who ruled the Kandyan territory prior to complete independence from Kotte was known as (Saamantha) 'Ajudicator'. It meant a provincial ruler.

Towards the latter part of his life, King Rajasinha of Sitawaka came under the influence of the Saiva Hindu Brahmins from India and embracing their religion, destroyed the Buddhist temples, burnt the ola leaves containing the Dhamma, and earned the contempt of not only the Kandyan people, but of the entire Buddhist population.

In the face of threats from King Rajasinha of Sitawaka, Princess Kusumasana Devi, daughter of King Karalliyadde, the heir to the Kandyan Kingdom as well as Yamasinghe Bandara, a nephew of the king and Konappu Bandara, son of Weerasundara Bandara had fled to the Portuguese and lived under their protection and were converted as Catholics. At this point a Portuguese army was sent to Kandy under Don Juan. The Portuguese captured Kandy very easily and made Don Philip (Yamasinghe Bandara) the King of Kandy. Thus Kandy became a territory subjugated by the Portuguese.

Princess Kusumasana Devi, Yamasinghe Bandara and Konappu Bandara were baptized as Dona Catherina, Don Philip, and Don Juan of Austria respectively.

The Reign of King Wimaladharmasuriya I (1591 - 1604 A.D.)

The Kandyans who valued their independence very much did not like to accept the authority of the Portuguese at all. It was Konappu Bandara who gave leadership to the struggle to save the Kandyan Kingdom from this predicament. Yamasinghe Bandara died after a few months of becoming the King of Kandy. Konappu Bandara rebelled against the Portuguese and became the King of Kandy as Wimaladharmasuriya I (1591-1604 A.D.). In 1592 King Rajasinha of Sitawaka attacked Kandy,

but Wimaladharmasuriya being a powerful and skilled warrior was able to defeat King Rajasinha.

On his return, King Rajasinha of Sitawaka died of a prick of a poisonous bamboo splinter at Pethangoda Gardens.

After the death of King Rajasinha, the Kandyan Kingdom faced a major threat from the Portuguese. The Portuguese having failed completely in their attempt to capture Kandy in 1591, sent a large army under Pero Lopes de Souza. The intention of the Portuguese was to make Kusumasana Devi - the lawful heir to the throne of the Kandyan Kingdom - who was under their custody, the ruler of Kandy and drive away King Wimaladharmasuriya.

When the Portuguese reached Kandy, King Wimaladharmasuriya used his army and routed the Portuguese army at a place called Danture, near Kadugannawa. Even Captain Lopes de Souza who had led the army was among the dead. Kusumasana Devi rescued from the Portuguese, was made King Wimaladharmasuriya's consort.

Even though Konappu Bandara himself was from a royal lineage, by making the heir to the throne his Queen, his right to kingship was further reinforced. Accordingly a new royal lineage began in Kandy under King Wimaladharmasuriya I. It was after the battle of Danture, that the Kingdom of Senkadagala was legally established.

In 1602 after the defeat at the Battle of Danture, the Portuguese reinforced themselves and once again sent an army to Kandy under Don Jeronimo De Azevedo. They were successful in reaching Balana pass.

However, the lascarinnes who were with the Portuguese joined King Wimaladarmasuriya. The king defeated the invading armies and protected the Kandyan Kingdom.

Lascarines are the natives who were serving under the Portuguese for pay.

Expansion of the Kandyan Kingdom during the reign of King Wimaladharmasuriya

The Kandyan Kingdom which had been limited to "Kanda Uda Pasrata" at the time of the accession of Konappu Bandara as King Wimaladharmasuriya had now expanded. Some areas which had belonged to the Sitawaka Kingdom were also annexed to the Kandyan Kingdom after the death of King Rajasinha I. Accordingly King Wimaladharmasuriya I was able to expand the Kandyan Kingdom upto Sath Koralaya, Satara Koralaya, Tun Koralaya, and a part of Sabaragamuwa.

Religious Activities of King Wimaladharmasuriya I

- ★ With the reign of King Wimaladharmasuriya I, the Kandyan Kingdom became the centre of Sinhalese Buddhist Civilization. Since the Kandyan Kingdom received the loyalty of the Sinhala Buddhists of the Kingdoms of Kotte and Sitawaka; it was considered as the common centre of the Buddhists.
- ★ The Sacred Tooth Relic which was kept at Delgamuwa Viharaya in Ratnapura to protect it from the attacks of the Portuguese was brought down to Senkadagala. It was placed in the Dalada Maligawa. An annual procession in honour of the Tooth Relic was inaugurated.
- ★ The higher ordination was established after getting down Bhikkhus from Burma (Myanmar).
- ★ Temples such as Lankathilakaya, Degaldoruwa, Ridi viharaya, Gadaladeniya were renovated.

Economic Affairs of the King Wimaladharmasuriya I

Many steps were taken to develop the economy of the Kandyan Kingdom during the reign of King Wimaladharmasuriya I. The iron industry in the Uva Province, agricultural activities in Kothmale, Walapane, Harispaththuwa, Uva, Hewaheta, Udunuwara, Yatinuwara and Ududumbara were developed.

King Senarath (1604-1635 A.D.)

After the death of King Wimaladharmasuriya I, his cousin, King Senarath became the King of Kandy. Since he was not a powerful ruler, in 1617 he signed an agreement with the Portuguese to work in harmony. But that agreement did not fulfil his ambitions.

In 1630, the Portuguese Captain General Constantine De saa Noranna invaded the Uva province with a large army. King Senarath advanced with the armies led by his son Prince Maha Asthana (Rajasinha) who was a warrior. He reached Badulla with the armies from Uva and Matale. At this point the Lascarins who had come with the Portuguese joined King Senarath and the Portuguese armies had to retreat. The Sinhalese army was able to annihilate the Portuguese army at Randenivela. This battle which also caused the death of captain Constantine De Saa, brought fame to the Kandyan Kingdom.

Exercise

Name five services rendered by King Wimaladharmasuriya I.

King Rajasinha II (1635 - 1687 A.D.)

King Senarath divided the Kingdom among his three sons during his life time.

- | | |
|--------|-----------------------------------|
| Kandy | - Prince Maha Asthana (Rajasinha) |
| Matale | - Prince Wijayapala |
| Uva | - Prince Kumarasinghe |

After the death of his father, Prince Maha Asthana succeeded to the throne as King Rajasinha II (1635 - 1687). His only desire was to drive the Portuguese out of the island and become "*Trisinaladhishwara*", the emperor of the three Sinhale. From year 1630 King Rajasinha II had been having discussions with the Dutch hoping to achieve this ambition.

The Portuguese concerned on hearing of these negotiations organised armies against the Kandyan Kingdom. In 1638 Captain General Diogo de Mello Castro attacked the Kandyan Kingdom once again. The Portuguese faced the Sinhalese army at Gannoruwa close to Kandy. In this battle the Kandyan army defeated the Portuguese army and it brought the attacks from the Portuguese on the Kandyan Kingdom to an end.

In 1638, King Rajasinha II signed a treaty with the Dutch to fulfill his ambition of driving the Portuguese away from the coastal areas. Gradually, King Rajasinha was able to capture the Portuguese fortresses and a large area of the lands owned by the Portuguese. By 1658 the Kandyan Kingdom had expanded and the King's ambition of driving the Portuguese out of the country too was fulfilled.

In 1664, a conspiracy took place against King Rajasinha II under the leadership of Ambanwela Rala.

First the name Rajasinha was taken by Prince Tikiri of Sitawaka. Therefore he was named as King Rajasinha I and Prince Asthana as King Rajasinha II. It is the tradition in writing history to name the Kings with the same name respectively as 1st, 2nd, 3rd etc.

Ambanwela Rala planned to assassinate the king in his sleeping chamber. Mudliar Aluwihare who came to know of the plot lay down on the king's bed pretending to be king. The conspirators killed him, mistaking him to be the king. Later Mudliar Aluwihare's relatives were honoured with titles and land by the king.

Let us study the actions taken by the King Rajasinha II to realise his ambition of driving the Portuguese away. Capturing the harbours at Batticaloa and Trincomalee was prominent among his achievements.

- (1) In 1630 led the army on behalf of father and annihilated the Portuguese at the Battle of Randenivela.
- (2) In 1638 entered into a treaty with the Dutch against the Portuguese.
- (3) In 1638 annihilated the Portuguese at the Battle of Gannoruwa.
- (4) Fighting in the maritime provinces against the Portuguese to drive them away with the assistance of the Dutch.
- (5) Capturing most of the areas governed by the Portuguese and annexing them to the Kandyan Kingdom.

Activity

On a map of Sri Lanka mark the areas that belonged to the Kandyan Kingdom at the time of the death of King Rajasinha II.

Let's learn the following folk song expressing the power and greatness of King Rajasinha II,

Male male thambiliya wanna pol	male
Rale rale muhudin hamana diya	rale
Bale bale rasin deviyange	bale
Gale kotuwa bandai Thirikuna	male

The folk poet says that King Rajasinha was a distinguished personality, a god like king, who constructed the rock fortress in Trincomalee by sea, where the waves beat against it.

King Wimaladharmasuriya II (1687- 1707 A.D.)

After the death of King Rajasinha II his son succeeded to the throne as King Wimaladharmasuriya II (1687 -1707 A.D). Brought up as a bhikku in the temple for a long period king Wimaladharmasuriya was naturally of a peaceful temperament.



King Rajasinha II

At this time, as a sufficient number of Buddhist priests was not available to conduct the higher ordination (upasampada) ceremony, 33 priests were invited from Burma and the higher ordination which helped to protect Buddhism was established by King Wimaladharmasuriya II.

During the reign of King Wimaladharmasuriya II the many attempts of the Dutch to capture Kandy had been unsuccessful. However the Dutch had gained control of the foreign trade of the Kandyan Kingdom. The death of King Wimaladharmasuriya II occurred in June 1707. His youngest son Sri Weeraparakrama Narendrasinha (1707-1739 A.D.) succeeded him.

King Sri Weeraparakrama Narendrasinha (1707-1739 A.D.)

King Narendrasinha brought down a princess of the Nayakkar dynasty from South India as his queen. The relations accompanying the princess from the Nayakkar dynasty settled down here. This incident is important as it marks the end of the Sinhala royal lineage and the beginning of the Nayakkar's gaining power in the Kandyan Kingdom.

In 1739 when the king died he had no son to hand over the kingdom. The custom of the Nayakkars regarding the accession to the throne was to pass the kingship to the brother of the queen. Accordingly in 1739, the queen's brother, became king as Sri Vijaya Rajasinha (1739-1747 A.D.).

The ascendancy of the Nayakkar Dynasty

The Sinhala royal lineage which started with the enthroning of King Wimaladharmasuriya I in 1591 ended with the death of King Narendrasinha. The Nayakkars became powerful in the Kandyan Kingdom. King Sri Vijaya Rajasinha was the first in the Nayakkar dynasty.

The Nayakkar dynasty

Sri Vijaya Rajasinha	1739 - 1747 A.D.
Kirthi Sri Rajasinha	1747 - 1782 A.D.
Rajadhi Rajasinha	1782 - 1798 A.D.
Sri Wickrama Rajasinha	1798 - 1815 A.D.

The Nayakkar Kings being Hindus, were quick in learning the Sinhala language, embracing Buddhism, renovating the shrines and the temples and working for the

upliftment of Buddhism in order to win over the respect and goodwill of the Sinhalese Buddhists in the Kandyan Kingdom.

King Sri Vijaya Rajasinha (1739-1747 A.D.)

As soon as he became the King of Kandy he changed some of the policies in the court. He understood that if the new dynasty were to establish its power, it was necessary to win the hearts of the chiefs and the Buddhist priests. He offered important posts to those who were loyal to the king. Since Pilimalavve was not loyal to him his post of adigar was given to Samarakkody who was loyal to him. Lewke Dissawa was given the post of Dissave for the Sathara korale and the post of Rajaguru was conferred upon Venerable Velivita Saranankara. In 1740 on the request of the venerable Velivita Saranankara missions were sent to Siam and Segu to get down bhikkus for higher ordination.

King Sri Vijaya Rajasinha continued his relationship with the Nayakkar dynasty in India. Maintaining the trade transactions as done by the previous kings, he brought down a princess from the Nayakkar dynasty and made her his queen. King Sri Vijaya Rajasinha died in 1747 leaving no heir to the throne.

King Kirthi Sri Rajasinha (1747-1782 A.D.)

According to the tradition established by the Nayakkars the queen's brother was crowned as King Kirthi Sri Rajasinha after the death of King Sri Vijaya Rajasinha. As he was only 16 years old at the time his coronation was held in 1750, his father Narenappa Nayakkar took over the reigns on his behalf.



The king embraced Buddhism and followed all the Buddhist rituals, but his relatives of the Nayakkar dynasty continued to worship gods (Hindu deity). The Hindu rituals and the arrogant behaviour of the Nayakkars were resented by the Sinhalese aristocrats and they conspired against the king.

King Kirthi Sri Rajasinha's time was a period of conflict among the chieftains themselves in the Kandyan Kingdom. Among them the leader was Ehelepola adigar. His chief opponent was Samarakkody. On the whole, the majority of Sinhalese leaders in the king's court were strong anti Nayakkars. However the disputes among them helped to maintain the King's power. Therefore the king tried to establish his status

with the help of the priests who were respected by the people. With the assistance of the people and the clergy he was trying to weaken the powers of the Kandyan aristocrats. However he did not succeed completely.

The most important incident that occurred during King Kirthi Sri Rajasinha's time was the restoration of the higher ordination. Earlier a number of Kandyan kings had attempted to restore the higher ordination, but were unsuccessful. King Kirthi Sri Rajasinha with the help of the Dutch got down five monks from Siam led by Venerable Bhikku Upali. They arrived in May 1753 A.D. to hold the ceremony of higher ordination. Six monks were ordained at first. It is stated that several visits were made from Siam following that. It was after the connections with Siam that the Sangha was given some respect and recognition. The establishment of the Siam sect in Sri Lanka was done with the joint agreement of the king of Siam and King Keerthi Sri Rajasinha.



Though King Kirthi Sri Rajasingha was a Hindu, he did a great service to uplift Buddhism. In addition to the establishment of higher ordination, he rendered the following services.

- * Improving the Dalada Perahera, by including the processions of the Devalas.
- * Renovating the ruined temples and shrines in the ancient capitals.
- * Patronising the religious and educational service of Venerable Velivita Saranankara Thero.
- * Donation of land for the maintenance of temples and shrines.

By 1759, the Sinalese who were living in the Dutch controlled areas were under tremendous pressure from the Dutch. Taking advantage of this situation, King Kirthi Sri Rajasinha encouraged the Sinhalese to rebel against the Dutch. By 1760 almost all provinces which were under the Dutch rose against them. These rebellions were economically disastrous to the Dutch.

An attempt was taken by King Keerthi Sri Rajasinha to seek help from the British to drive the Dutch out of the island. John Pybus, an Englishman came for discussions, but they were unsuccessful.

In January 1765, the Dutch invaded Kandy. By the time the Dutch reached Kandy, the king and his family had fled. Even though they looted and destroyed Kandy, incessant rain, plague, food shortage and guerrilla attacks from the Kandyans pressurised the Dutch armies. This attack on the Kandyan Kingdom was detrimental to both, the Dutch and the Kandyans. Both parties agreed on peace. Accordingly, both parties agreed on a treaty in 1766. (Let us learn more details about it in lesson 4 of this book.)

King Rajadhi Rajasinha (1782-1798 A.D.)

After the death of King Keerthi Sri Rajasinha his brother was crowned as king Rajadhi Rajasinha. The maritime provinces of Sri Lanka were captured by the English during his reign. King Rajadhi Rajasinha died in 1798.

King Sri Wickrama Rajasinha (1798-1815 A.D.)

At the time of the death of King Rajadhi Rajasinha, the power of the chieftains had grown exceeding that of the power of the king. The extent of their power was such that the Maha Adigar Pilimatalavve was able to intervene to appoint Prince Kannasami of the Nayakkar dynasty as King Sri Wickama Rajasinha ignoring Prince Muttusami, the lawful heir to the throne.

Pilimatalavve Maha Adigar expected that the newly crowned King would act according to his ideas. However it did not take long for disagreements to surface.

In the war between Kandy and the English in 1803, the King suspected the Maha Adigar Pilimatalavve of being disloyal to him and tried to suppress the powers of all the chieftains, whom he thought were not loyal to him.

Steps taken by King Sri Wickrama Rajasinha to suppress the powers of chieftains

- * The king ruled on the advice of the Nayakkars, ignoring the Maha Adigar who was instrumental in appointing him.
- * Offered certain posts held by the Sinhala chieftains, to his clan.
- * Acted in a way to create disharmony among the Sinhala chieftains.
Ex- Appointing of Maha Adigar Pilimatalavve's rival Molligoda as Deputy Adigar.
- * Appointing a third in addition to the two Adigars accepted.
- * Dividing an area under the rule of one chieftain into two sections and appointing two rivals to rule them.

According to the administrative structure of the Kandyan Kingdom, its stability depended on the Bhikkhus, the Radala chieftains and the public. Due to the activities of the king mentioned below, all these groups of people were displeased with the king.

- * The Maha Adigar Pilimatalavve was beheaded on the accusation of a conspiracy to murder the king.
- * When Maha Adigar Ehelepola fled to the English after the rebellion, the King tortured and murdered Ehelepola Kumarihami and the children.
- * Torturing of the people in the areas which were loyal to the chieftains who opposed the king. This punishment took place at Deva Sanhida, a sacred place of the Buddhists.
- * Murdering Moratota Kuda Unnanse also known as Ven Paranagala, the chief priest on the accusation of being a traitor.

Therefore King Sri Wickrama Rajasinha lost the loyalty of the people which was the most important factor in the independence and protection of the Kandyan Kingdom. The prevailing condition was advantageous for the English, who were on the look out to conquer the Kandyan Kingdom.

Conquest of Kandy by the English

The Kandyan Kingdom being independent was considered as a hindrance by the English who were occupying the Maritime Provinces. Governor Frederick North attacked Kandy with the help of Maha Adigar Pilimatalavve. In spite of the use of

mordern armaments, the armies of the English too faced the same fate as that of the Portuguese armies.

Robert Brownrigg who was appointed as the Governor in 1812 A.D employed a different strategy to conquer, the Kandyan Kingdom. He employed John Doyly to exploit the situation of disharmony between the King and the chieftains in order to conquer Kandy. He studied Sinhala, Pali and Tamil languages and Buddhism, associated priests and chieftains very closely and even found out secret information about the Kandyan Kingdom. He made use of the contempt of all communities against the king. Maha Adigar Ehelepola who fled to the English in 1812 helped the English tremendously. Therefore in 1815, the English Governor was successful in conquering Kandy.



Governor Frederick North

King Sri Wickrama Rajasinha along with his queens fled to Meda Mahanuwara avoiding the English army which reached Kandy without facing any opposition from the people. But with the help of the chieftains in Kandy, the king was captured by the English army. The king and his retinue were brought down to Colombo and later kept in imprisonment in a Fortress in Vellore in India.

According to the 1815 Convention between the English and the Radala chieftains, the Kandyan Kingdom was vested in the English.

Exercise

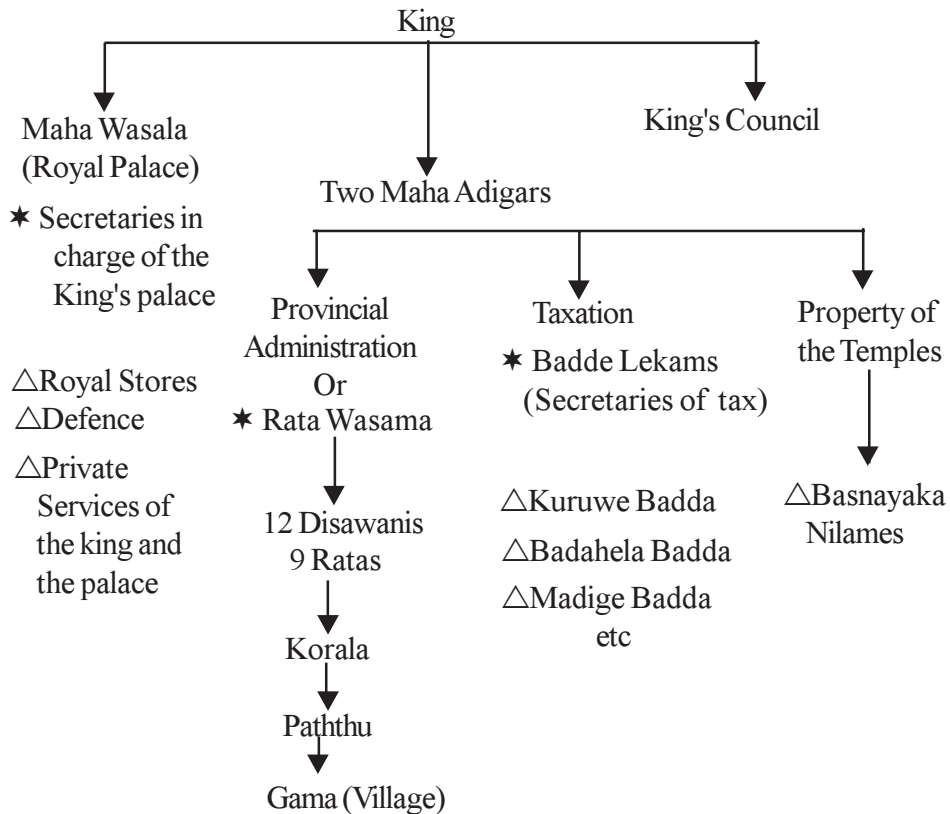
- 1) Write three reasons as to why the Portuguese could not capture the Kandyan Kingdom.
- 2) Write three reasons that helped the English to capture the Kandyan Kingdom.

Activity

Conduct a class debate on "The actions of the Radala chieftains helped the English to conquer the Kandyan Kingdom. / The actions of King Sri Wickrama Rajasinha helped the English to conquer the Kandyan Kingdom."

The Administrative System of the Kandyan Kingdom

We can understand the administrative system through the chart below.



King :

- ★ According to the Kandyan administrative system, the king was the head of all spheres. He was also known as "Lankeshwara", "Thrisinhaladheeshwara".
- ★ It was accepted that all lands belonged to the king. Therefore, he was known as "Bhupathi".
- ★ Eventhough the king was called "Adheeshwara", he had to rule according to the advice of the Buddhist priests and the chieftains.
- ★ The King had to follow the customs and traditions which were in popular practice at that time. The people would go against him if he did not follow these traditions. This would be detrimental to the power and the security of the king. King Sri Wickrama Rajasinha had to surrender to the English, merely because he ignored the advice of the Buddhist priests and the chieftains and did not follow the age- old traditions.

Secretaries of the Palace

Secretaries of the palace were directly under the king. They were entrusted to follow the traditional customs and work in order to uphold the honour and respect of the king. Among these officers "Maha Gabada Lekam" who was in charge of the king's treasury was considered the chief.

The following duties had to be performed by these officers.

- * Supply of food for a large number of people such as the Buddhist priests who obtain alms from the palace, foreigners, the palace staff and the special food for the king.
- * Lighting the palace.
- * To provide bathing facilities for the king and the members of the royal family.
- * Laundering of their clothes.
- * Carrying messages.
- * Maintaining the elephants.
- * Maintaining the beauty of the palace in order to display its grandeur.

- | | |
|-----------------------|--|
| * Maha Mohottala | - Secretary of the palace |
| * Gajanayaka Nilame | - Secretary in charge of the elephants in the army. |
| * Athapaththuwe Lekam | - Secretary in charge of the personal security of the king. |
| * Wedikkara Lekam | - Secretary in charge of the infantry in the army. |
| * Maduwe Lekam | - Secretary in charge of the soldiers who provide security to the city. |
| * Bath Wadana Lekam | - Secretary in charge of the royal kitchen are some of the chief officers of the royal palace. |

The King's Council

The King's council which was the special feature of the Kandyan administration, consisted of many officials.

- * Maha Adigars
- * Rate Mahaththayas
- * Secretaries of the King's Palace'
- * Disawes
- * Badde Lekams
- * Diyawadana Nilames and
- * Basnayaka Nilames were included in the King's council. The king was advised by the council on legislation, implementation, judicial matters and in foreign relations.

Maha Adigars

Immediately below the King in the administrative structure were two Maha Adigars to advise the King on administrative matters. These two were known as "Uda Gampaha Adigar" and "Palle Gampaha Adigar". They were the chief advisors to the King.

These two had massive powers in their own administrative units.

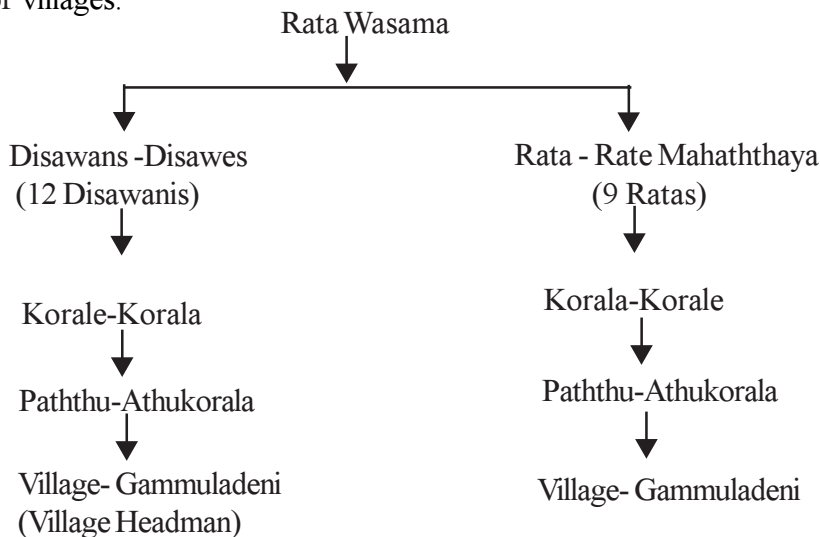
- * Maintaining peace
 - * Directing and maintaining the army needed for the king.
 - * Collection of taxes.
 - * Appointing officers, below the level of the Adigars.
 - * Settling disputes etc.
- were among their powers and duties.

Serious cases which were beyond the judicial authority of the Adigars were referred to the "Mahanaduwa" which was the higher court of the King.

Provincial Administration (Rata Wasama)

The Kandyan Kingdom was divided into 21 units for provincial administration. Twelve were Disawanis while nine units were called "Rata". Generally, all these administrative units and the officers- in- charge were known as "Rata Wasama".

Accordingly, the Disawes ruled the Disawanis, and Rate Mahaththayas ruled the units called the "Rata". Below these officers were Koralas, in - charge- of "korales" "Athukorals" in charge of "Paththu", and "Gammuladenis" (Village Headmen) in - charge- of villages.



Activity

Prepare a list of 12 Disawanis and 9 Ratas.

These officers were assigned the following duties.

- * Maintaining proper control.
- * Settling disputes and cases.
- * Collection of taxes.

The cases which were not within their judicial capacity were expected to be presented to the higher officials. The taxes collected were sent to the king's treasury.

Badde Unit (Tax Unit)

The officers who collected the taxes were in this unit. These officers had to collect the taxes due to the king from various provinces, store and keep records. The department that collected tax for the elephants was called "Kuruwe Badda", the department that collected taxes from potters was called "Badahela Badda", the department that collected taxes from the carts was called "Madige Badda". The different departments had been named according to the names of various taxes they collected.

Property of Temples

This unit was in charge of the property related to Viharas and Devalas headed by the Dalada Maligawa, the Buddhist priests who lived and were supported by the property, all came under this unit.

Protection and maintenance of this property was the duty of the Diyawadana Nilame, Basnayake Nilame and other chieftains. Attending to the welfare of the priests, worshipping and holding the annual procession are some of the activities undertaken by the Vihara Devala unit.

Judiciary

The King held the highest position in the administration as the judicial officer. All officers had the judicial power to settle disputes in their domain of administration. However cases relevant to Buddhist priests, senior officials and cases of treachery and mutiny were examined by the king's court which alone had the authority to do so. It was called "Maha Naduwa" and was the highest court of the land. The judicial court consisted of the King, Maha Adigars, Dissawes and Ratey Mahattayas appointed by the king. Only the Maha Naduwa had the power to sentence a person to death.

Economic Activities of the Kandyan Kingdom

- * The Kandyan Kingdom had a self sufficient agricultural economic system.
- * Paddy fields were cultivated utilising the rains. The paddy fields of the hills were prepared as terraces for cultivation.
- * In addition to paddy , chena cultivation was popular. El wee, kurakkan, meneri, maize were grown along with yams and vegetables.
- * Jak, coconut, arecanut, pepper, nutmeg, cardamom were cultivated in home gardens and in groves.
- * As the amount of paddy produced was not sufficient, jak, breadfruit, sweet potatoes etc were grown as supplementary crops for food. Spices were also sold.
- * The cinnamon grown in places like Sath Korale of the Kandyan Kingdom was sold to foreign traders and the income was given to the Royal treasury.
- * Foreign trade was the monopoly of the king.
- * Inland trade was done mainly under the barter system. Clothes, tabacco, chunam, salt, dry fish ect. were brought to the villages by Muslim traders who in turn exchanged them for spices such as pepper , nutmeg , cloves , cardamoms which the villagers produced. The barter system was a main feature of internal trade.
- * Iron, timber, metal, lacquer and reed were developed industries.
- * Animal husbandry existed. A remarkable feature was the use of buffaloes for paddy cultivation / farming. Bulls for drawing bullock carts and cows were reared for the supply of milk.

Land Ownership and Tenure

The traditional belief was that all lands belong to the king who was also known as "Bhoopathi " "the master of the lands". There were many lands given for ownership and usage by the king to various officers, and they were known by different names.

Gabadagam - Lands set aside for the use of the royal palace. The people who lived in these had to cultivate and hand over the due share to the palace.

Nindagam - The lands offered for the service rendered by the chieftains.
(Usage of currency was not common at the time and lands were donated for usage instead)

Viharagam
Devalagam

} The lands offered for the maintainance
of temples and devalas.

Paraveni Idam (Lands) - Lands owned by villagers over generations.

The Social System in the Kandyan Kingdom

- * The Kandyan Kingdom had a rural society.
- * Social relations were based on the caste system. In the economic sphere, many castes had identified industries, while in matrimonial affairs, they entered into relationships with the people of the same caste.
- * In most of the activities of the villagers of the Kandyan Kingdom, the major feature was the use of "aththam" or mutual assistance. It meant that all members of the village helped with one another's affairs. There was no payment for service as at present.
- * The strongest unit in the society was the family. Mother, father and children, all lived in the same village. Therefore the bonds were very strong among them. The co-operation among them was a strong fact or that helped them to lead a successful life.
- * Another outstanding feature was the good behavioural pattern. Respecting elders, caring for the parents, guidance of children on the correct path, avoiding intoxicating liquor and gambling were some of the good ethical practices in that society.

The relationship between the village and the temple was continued as in the olden days. In times of birth, marriage, death, illness and family disputes they looked for advice from the priest of the temple. The villagers considered looking after and maintaining the temple and the priest as one of the most honourable duties that could be performed by them.

Clothes and Ornaments

Dress differed according to the post and position of the individual. The dress of a person of a very high ranking officer would consist of head dress, a top garment and loose jacket covering the torso, a cloth wrapped round the waist known as the "*thuppotiya*". Officers of minor rank did not wear the loose jacket. These chiefs presenting themselves to the king or on ceremonial occasion would be suitably attired as according to the occasion and rank. People of the higher castes wore a jacket of white or blue, a bright cloth round the waist over a white cloth from the waist down to the

toes, fastened with a belt. Women when at home, generally wore a jacket covering the top of the body and a cloth that came up to below the knees. The ceremonial dress of high caste women consisted of blouse and "osari", complete with head band "nalalpata", bangles, and anklets. The temple paintings of the Kandyan period give an idea of the costumes of the time.

Arts and Local Industries

The kings of the Kandyan Kingdom extended enormous patronage to the arts and crafts which brought about the development of arts at that time.

Paintings were done in long strips following a serial order.

Different colours were produced using plants, gum and coloured stones.



Hansa pootuwa (The entwined swans) Annasi Mala (Pineapple design) and the lotus were used in paintings as well as in other artistic creations.

These are some of the special features in painting during the Kandyan period.

The favourite themes of the artists of the Kandyan period were Buddha vanquishing Death-"*maraparajaya*", Buddha setting the wheel of dhamma in motion, chanting the "*damsak pevathum sutraya*," and the "*Vessanthara Jathakaya*". Many painting belonging to this period can be seen in the temples of Dambulla, Ridi Viharaya, Degaldoruwa and Medawela.

Among the arts that were developed during the Kandyan period carvings occupies a special position. Many carvings done in wood, stone, ivory are preserved even up to date. Embekke devalaya is the most famous for carvings in wood. In the wooden pillars of this "devalaya" are carved different patterns of flowers, figures of animals and humans.

A huge variety of ivory carvings of very high standard is found here: outstanding among them are the carvings done on combs, bangles, trinket boxes and the carved frames of doors and windows embossed in ivory. The high standards achieved in carving during this period could be seen in the intricate designs done on silver, gold, bronze, copper lamps, decanters, trays and other equipments.

The industries of the Kandyan period were developed to an extent that all items needed for day to day life could be manufactured locally: mammoties, ploughs, knives of different shapes and sizes with different lengths of handles-the "*kathi*" and axes were manufactured in the smithy. Pots, pans, clothes, and jewellery were all manufactured in the Kandyan Kingdom such as Kotmale for iron, Kirivavula for brass and Dumbara for mats.

Among the arts that were developed during the Kandyan period carvings take a special place. Many carvings done on wood, stone, ivory are preserved even up to date. Embekke devalaya is one which is famous for wooden carvings. In the wooden pillars of this devalaya were carved different patterns of flowers, figures of animals and humans. A variety of artistical carvings done on ivory too are found during this period. Outstanding among these are the carvings done on combs, bangles, jewellery boxes, and embossed carvings of ivory on door and window frames. Fine examples of the development of the art of carving could be seen by the intricate designs done on lamps, "kendi" decanters, trays made of gold, silver, steel and bronze.

Local industries were developed to an extent where all items needed for day to day life were manufactured during the Kandyan period, mammoties, ploughs, Katties, and axes manufactured in the smithy. Pots, pans, clothes and jewellery were all manufactured in the Kandyan Kingdom itself. There were villages famous for special industries. Kotmale for iron industry, Kirivavula for brass industries and Dumbara for mats.

Education and Religious Development

From ancient days the development of Education and religion were based on the sponsorship of the kings. The Kandyan Kingdom too sponsored the cause of education and religion. During the times of political turmoil the development of education and religion weakened. The priests were the pioneers in education. The first king who took steps for the revival of education and religion was King Wimaladharmasuriya I. He built a two storeyed building in the town of Kandy and placed the Sacred Tooth Relic in that. Also he got down Buddhist priests from Burma (Myanmar) and re-established higher ordination in this country. All the kings who succeeded him continued with this policy.

The period of King Kirithi Sri Rajasinha stands out in the revival of the religion. Ven Welivita Saranankara was of immense help to the king in all his activities. The priest was later honoured with the post of "Sanga Raja" was known as the Chief incumbent "Pindapathika Asarana Sarana Saranankara Ma Himi"

Following are some incidents of importance lead by him.

- * Bringing down Higher ordination from Burma/Siam
- * Built temples in the upcountry and low country and got priests to reside in those temples.
- * Drawing/painting pictures in the temples.
- * Writing in books of ola leaves for the education of the priests.
- * Obtaining villages from the king for the maintenance of temples

The revival of education and religion caused by the activities of Ven. Saranankara expended a lage numbers of students in the upcountry as well as the low country who helped to continue taking this education and religious awakening forward.

The service of the Kandyan Kingdom in securing the national identity and preserving its independece in spite of the many political distrbances which it suffered for over three and a half centuries until 1815 is extremely great.

Activity

- 1) Make a map of the Kandyan Kingdom showing the provinces at the beginning of the kingdom.
- 2) Make a list of all kings of the Kandyan Kingdom according to the chronological order.
- 3) Make a document showing the important clauses of the treaty of 1766.
- 4) Make a document showing the important clauses of the treaty of 1815.
- 5) Make a map showing the area that came under the Kandyan Kingdom at the time of King Rajasinha II.

A	B
<p>I) Prince Tikiri Prince Maha Asthana Raigam Bandara Periya Bandara</p>	<ul style="list-style-type: none"> - became the king of Kandyan Kingdom as Rajasinha II - brother of king Mayadunna - grandson of king Bhuwanekabahu VII - became King of Sitawaka as King Rajasinha.
<p>II) Jothiya Situ Prince Ambulugala Karalliyadde Bandara Sena Sammatha Wickramabahu</p>	<p>fled to the Portuguese when there was an attack from Sitawaka on the Kandyan Kingdom</p> <ul style="list-style-type: none"> - freed Kandyan Kingdom from Kotte. - created riots to free the Kandyan Kingdom from Kotte. - suppressed the riots against Kotte in Kandyan Kingdom.
<p>III) King Sri Wickrama Rajasinha King Sri Weera Parakrama Narendrasinha King Sri Wijaya Rajasinha King Keerthi Sri Rajasinha</p>	<ul style="list-style-type: none"> - A king of the Nayakkar dynasty who rendered the greatest service to promote Buddhism. - the first Nayakkar king - the last king of Sinhala Royal lineage - the last king of Sri Lanka.

Summary

- ★ It is clear that the geographical location to the Kandyan Kingdom was very helpful to secure its identity.
- ★ The Kandyan Kingdom which arose as a separate state, while the Kotte Kingdom was existing, became a powerful kingdom, conquering the Sitawaka Kingdom during the days of King Wimaladharmasuriya I.
- ★ Later King Rajasinha II rendered a great service to protect its independence.
- ★ The conflicts between the rulers of the Nayakkar Dynasty and the chieftains were helpful for English to conquer the Kandyan Kingdom.
- ★ It can be studied that an identical ruling system and an economical and social background had prevailed in the Kandyan Kingdom.