

CULTURAL ROUTES OF SRI LANKA AS EXTENSIONS OF INTERNATIONAL ITINERARIES : IDENTIFICATION OF THEIR IMPACTS ON TANGIBLE AND INTANGIBLE HERITAGE

Manawadu Samitha / Sri Lanka

Professor of Architecture at the University of Moratuwa, Sri Lanka

Indigenous Sri Lankan culture received multifaceted influences from foreign cultures, mainly due to international cultural routes passing in the vicinity of the island. Their influences spread into hinterland through water and land routes, and were adsorbed by societies, transforming Sri Lankan Culture into a multifaceted heterogeneous culture with rich tangible and intangible elements.

It is understood that the beginning of cultural contaminations was far longer than that of the history of Sri Lanka. And shed their influences during prehistoric days as well as in the history and continue to date. First to note with a great prominence was the prehistoric Indo Aryan cultures; of which climax was during the proto-historic period of the country. Beginning of the Sinhala Culture, and subsequent introduction of Buddhism with Buddhist art and architecture were the significant occurrences during the said period. Subsequently, known international cultural routes enabled contamination with popular Dravidian Cultures in the region. Both the aforesaid influences were predominantly from ancient Indian Cultures.

Transcontinental cultures began to penetrate into the island during proto-historic period itself, and reached its climax during the period of consolidation of Sri Lankan culture in Early Christian Period. Main source of facilitator was the Silk Road on the Sea, which enabled trade between Far East and the west. Introduction of some cultural elements from those regions were inevitable. Some of the artefacts discovered from ancient ports in the western coast of Sri Lanka witnessed for possible Roman and Chinese trades.

A second wave of cultural contamination was visible during early medieval period, utilising hinterland routes as well as sea routes of India and Sri Lanka. Infiltration of Chola and Pallava cultures, along with Hindu Art and Architecture was one of the most prominent outcomes of this process. Those routes directly and indirectly encouraged a new wave of visitors to Sri Lanka during the middle of the medieval period, which resulted in contamination of Sri Lankan culture with those of Arabian Muslims. Very

specially, Mohammedans travellers who made pilgrimages to a sacred mountain in central hills of Sri Lanka spread the message and encouraged subsequent invading Europeans to settle down in Maritime Provinces and spread their cultures across the island. Final result was a multiethnic, multi-religious Sri Lankan society.

The early international cultural routes, which were well linked with overland trade and pilgrimage routes, enabled spread of multifaceted cultural elements into hinterland regions of the country. The strategic points along these routes as well as their destinations had become juxtaposition bases of local and foreign cultures.

Purpose of this paper is to disclose of some of those hinterland cultural routes, and their role in spreading international cultures into hinterland region of Sri Lanka.

Prehistoric Sea Routes and Indo-Aryan Influences on Sri Lanka

Many legendaries about arrival of Aryans in Sri Lanka, and diverse characteristics of artefacts unearthed from coasts of eastern and south-eastern Sri Lanka, clearly indicate that the native Sri Lankan Culture being contaminated with various foreign cultural elements. Further, the legends and subsequent prehistoric findings attribute that their influences were not confined only to the Maritime Provinces, but to the hinterland regions as well.

The first major legendary reference to Sri Lanka is found in the great Indian epic, the Ramayana (Sacred Lake of the Deeds of Rama), which was written around 500 B.C. It refers to a conquest of Lanka in 3000 B.C. by Rama, to liberate his abducted wife, Sita, from Ravanna, the demon god of Lanka. It is believed that this poetic account is an indicator of the early southward expansion of Brahmanic civilization. Many place names in Sri Lanka, very especially in and around Sri Lankan cities such as Galle, and Nuvara Eliya have close resemblance and relationship with this legendary.

Sri Lanka's Historical and Cultural Heritage covers more than 2,000 years, and was known as Lanka, meaning the "resplendent land", as in the ancient Indian epic Ramayana. The island has numerous other references that testify to the island's natural beauty and wealth, and knowledge of many other nations about it. Islamic folklore maintains that Adam and Eve were offered refuge on the island as solace for their expulsion from the Garden of Eden. Asian poets called it the "pearl upon the brow of India." These many references were results of prehistoric knowledge of Sri Lanka among the others.

Proto-Historic Sea and Overland Routes

The Mahavamsa (Great Genealogy or Dynasty), a chronicle compiled in Pali, the language of Theravada Buddhism, in the sixth century, is the best historic reference revealing proto-historic cultural routes in Sri Lanka. Buddhist monks composed the chronicle, adapting of an earlier and cruder fourth century epic, Dipavamsa (Island Genealogy or Dynasty). Mahavamsa relates the historical event beginning with Aryan Prince Vijaya, the legendary colonizer of Sri Lanka and primogenitor of the Sinhalese migrant group. In the Mahavamsa, Vijaya is described as having arrived on the island on the day of the Buddha's death (parinibbana) or, more precisely, his nirvana or nibbana, his release from the cycle of life and pain.

As per Mahavamsa, Vijaya, the grandson of an Indian princess from Vanga in northern India arrived in Lanka using ancient sea routes, and established himself as ruler with the help of Kuveni, a local demon-worshipping princess. Although Kuveni had given birth to two of Vijaya's children, subsequently he married a princess from Madurai in south-eastern India. The legend of Vijaya provides a glimpse into early sea routes and founding of early settlement after penetrating into deep hinterland utilising river and overland routs. The first band of Sri Lankan colonists are believed to have come from the coastal areas of northern India during 6th C. BC, and appears to be the climax of migrations utilising ancient sea routes. The chronicles support evidence that the royal progeny of Vijaya often sought wives from the Pandyan and other South Indian kingdoms, and of constant migration of artisan and mercantile to Sri Lanka.

Sri Lankan chronicles refer to many Royal Missions between India and Sri Lanka during proto-historic period, and include the introduction of Buddhism, transferring of the Branch of Sri Maha Bodhi Tree sapling from India; and the bringing of Tooth Relic of Lord Buddha to the island.

As per Historical and literary records such as the Mahavamsa (5th century AC), the Samanthapasadika (5th century AC) and the Maha Bodhivamsa (12th century AC), King Devanampiyatissa sent his nephew Ariththa on the important mission of bringing Theri Sangamitta to Sri Lanka to establish the Bhikkuni Sasana and along with her the Maha Bodhi Sapling.

The dispatching of the Maha Bodhi to Sri Lanka had been associated with great celebrations. Emperor Asoka himself had been present at the Port of Tamalitta when the ship carrying the Maha Bodhi Sapling left the shores of India. The Maha Bodhi was welcomed with great honour and respect at the Port of Jambukolapattana, present Jaffna, in Sri Lanka. King Devanampiyatissa himself was present at the port to receive the Maha Bodhi. The road from Anuradhapura to the Port of Jambukolapattana had been gaily decorated. Different classes of artisans who were required to perform various services for the Maha Bodhi also accompanied the Sapling.

Danta and Hemamala, an Indian Prince and a Princess carrying the Tooth Relic of Buddha, were said to have embarked on a ship at the ancient port of Tamralipti, a busy port at the time, located at the mouth of the river Ganges, and reached the shores of Sri Lanka at the port of Lankapattana (modern Ilankeiturai) in the Trincomallee District. The Tooth Relic finally reached the Sri Lankan capital, Anuradhapura, and according to the Sinhala text, Dalada Sirita, the Relic was kept at the Megagiri vihara in the park Mahameghavana. At the time of its arrival, the Indian ruler Guhasiva's friend, king Mahasena had passed away and his son, king Kirti Sri Meghavanna (4th century AC), who himself was a pious Buddhist, had succeeded him. The Chinese Monk Fa Hein in the 5th Century A.D. describes how the Sacred Tooth Relic was publicly exposed on sacred days with gorgeous ceremonies and carried in procession through perfumed and decorated streets.

Chronicles and various other literary sources refer to founding of settlements in hinterland region, which subsequently acquired historic importance, and include ancient cities such as Anuradhapura, Magama, and few others. There are several references in Mahavamsa itself, to settlements on banks of Malwathuoya, Kalaoya and Maghaweli Ganga rivers. It appears that the early migrants who crossed to Sri Lanka had used sea and overland routes, and most of the interior routes were either riverbanks or rivers themselves.

Magam Nuwera on Sudhodana Sakya Kumara the brother of queen Bhaddhakaccana mentioned in the Rajawaliya at Kumana in circa 400 to 260 B.C. was one of them outside

the Rajarata region. Others include Mahanaga's Mahagama on the left bank of the Walawe Ganga in circa. 246 B.C. mentioned in the Mahavamsa; The Magama of Gotabaya near Tissamaharama in circa 200 B.C. identified by Henry Parker nearly 100 years ago; The Mahagama of Kavantissa in circa 170 B.C. close to Lahugala; The principal City or Magama near Tissamaharama as mentioned by Pliny in Circa 65 A. D. was virtually the same site as was in the time of Gotabaya; and, Utara Maharajas Magammum Regia as indicated by Ptolemy near Uraniya/ Bibile area there is a place called Mahagama.

Mahavamsa refers to usurp of Sri Lankan kingdom in Anuradhapura by two adventurers from southern India, Sena and Guttika, around 237 B.C. In 145 B.C., a General named Elara, of the Chola dynasty (which ruled much of India from the ninth to twelfth centuries A.D.), took over the throne at Anuradhapura and ruled for forty-four years. All these were indirect results of sea and overland routes, connecting Southern India with Sri Lanka. It is believed that the South Indian crossed the shallow seas of Folk Strait using non-sophisticated vessels, and traversed Sri Lanka through rivers and river paths to Anuradhapura, the capital of Ancient Sri Lanka. Their threat to Sri Lanka had become very real in the fifth and sixth centuries A.D. Three Hindu empires in southern India--the Pandya, Pallava, and Chola--were becoming more assertive.

In the seventh century A.D., Prince Manavamma seized the throne with Pallava assistance, and was heavily indebted to Pallava patronage and continued for almost three centuries. During this time, Pallava influence extended to architecture and sculpture, both of which bear noticeable Hindu motifs.

By the middle of the ninth century, the Pandians invaded northern Sri Lanka, sacked Anuradhapura, and demanded an indemnity as a price for their withdrawal. Shortly after the Pandyan departure, Sri Lankan kings invaded Pandya in support of a rival prince, and the Indian city of Madurai was sacked in the process.

In the tenth century, Sri Lankan again sent an invading army to India, to aid the Pandyan king against the Cholas. The Pandyan king was defeated and fled to Sri Lanka, carrying with him the royal insignia. As a result, the Chola sacked Anuradhapura in A.D. 993 and annexed Rajarata--the heartland of the Sinhalese kingdom--to the Chola Empire. Chola captured last king of Anuradhapura prisoner, who subsequently died in India in 1029.

For next seventy-five years, during which Sri Lanka was ruled directly as a Chola province, Hinduism flourished, and

Buddhism received a serious setback. Chola set up their capital farther southeast of Anuradhapura, at Polonnaruwa, a strategically defensible location near the river Mahaweli Ganga, which was a better defence against threats from the kingdom of Ruhunu in the South. After liberation, Sri Lankan kings decided to retain the capital in Polonnaruwa, which offered better geographical security from invasions from southern India.

Medieval Commercial Sea Routes

Following the decline of the Chola as a maritime power in the twelfth century, Muslim trading communities in South Asia claimed a major share of commerce in the Indian Ocean and developed extensive east-west, as well as Indo-Sri Lankan, commercial trade routes. These routes had been using by many other nations for various other travel purposes too.

A description with references to Marco Polo visit is one good example to elucidate the impacts of International Sea Travel Routes on Sri Lanka. The Envoys of Great Khan, the Central Asian ruler, requested Marco Polo, his father and the team, whose maritime experience would minimize the danger of the voyage, might accompany the Chinese princes sent to Persia as consort of the king. Early in 1292 the little fleet, composed of 14 ships and carrying 600 passengers in addition to the crew, set sail from the port of Zayto. The whole journey to Hormuz lasted over 02 years. The course followed is fairly well established, and include Champak, Java, Sandur, and Condur, the Strait of Singapore, the Strait of Malacca, the Nicoba, Islands, Ceylon, Malabar, Makran, and so on to Hormuz in the Persian Gulf.

While describing the details of the route, Marco Polo had explained Sri Lanka as a country of large Ruby, and had advised the Great Khan, his master, to request their possession from the King of Sri Lanka.

Marco Polo has described a high mountain in Sri Lanka, which has become a site of pilgrimage of all popular faiths of the world. As per him, it is a very high mountain; so precipitous and rocky that no one could scale it. On this mountain are hung many iron chains, so arranged that people can climb by means of them right up to the summit of the mountain. As per the popular belief, on this summit is the sepulchre of Adam, the first parent, or rather, the Saracens say that his sepulchre is Adam's but the locals say it is Sagamoni Borcan's.

It appears that the Great Khan had heard this story from some Saracens who believed that on that the tomb of Adam; that his teeth; hair; and, the bowl too were also there. And he

decided that it were well if he possessed the teeth, and the hair, and the bowl. So he sent thither a great embassy 1284 AD. As per the Marco Polo records, the Great Khan had received them, but the Sri Lankan records indicate that the fake objectives had been surrendered.

The great Moroccan traveller Ibn Battuta visited Galle in 1344, was just one of many Arab traders who plied their wares on the coasts of Sri Lanka.

As per the records, Ibn Battuta, before his sail to Sri Lanka had stayed in Maldives, and had hosted some dervishes including Arabs and Persians who have come from visiting the Foot (of Adam, in Ceylon) for a banquet.

Ibn Battuta who set sail (from Maldives) had seen the mountain of Sarandib, rising into the heavens like a column of smoke. They have landed in a place, which was not safe to visit by merchants. However, he had convinced the ruler there, his intention to visit the blessed Foot of Adam.

The description on pilgrimage gives insight into the travel and the mode of travel in this pilgrimage route to the Adam's Peak. Apparently, the ruler had facilitated the travel by giving a palanquin, which was carried by his staves, and accompanying four Yogis, whose custom it is to make an annual pilgrimage to the Foot, three Bramanas, ten other persons from his entourage, and 15 men to carry provisions. Water was plentiful along the road.

They had encamped first night beside a river, which was crossed on a raft, made of bamboo canes. Thence journeyed to Manar Mandali (Manneri-Mundel), a fine town situated at the extremity of the territory administered by the local ruler. The inhabitants had entertained the pilgrims with their fine banquet, in which the chief dish was a buffalo calves, which they hunt in a forest there and bring in alive. After passing the small town of Bandar Salawat (Chillaw), the way lay through rugged country intersected with streams. In this part there were many elephants, harmless to pilgrims and strangers, through the blessing favour of the Shaykh Abu Abdallah, who was the first to open up this road for the pilgrimage to the foot. These infidels used formerly to prevent Muslims from making this pilgrimage and would maltreat them, and neither eat nor trade with them, and have no suspicion regarding their dealings with their wives and children. To this day they continue to pay the greatest veneration to this Shaykh, and call him The Great Shaykh.

Next place of visit was the town of Kunakar, the capital of the principal sultan of the island, which lied in a narrow valley between two hills, in the close proximity of a great lake called the Lake of Rubies due to the presence of Rubies

in it. Outside the town was the mosque of Shaykh Othman of Shiraz, known as the Shawush; the sultan and inhabitants visit his tomb and venerate him. He was the guide to the Foot, and when his hand and foot were cut off, his sons and slaves took his place as guides. The reason for this mutilation was that he killed a cow. The Hindu infidels have a law that anyone who kills a cow is slaughtered in the same fashion or else put in its skin and buried. As Shaykh Othman was so highly revered by them, they cut off his hand and foot instead, and assigned to him the revenues of one of the bazaar. The sultan of Kunakar is called the Kumar, and possesses a white elephant.

Ibn Battuta's pilgrimage had preceded from Kunakar to a cave named after Usta Mahmud the Luri, pious man who dug out this cave at the foot of a hill beside a small lake. From there travelled to the lake of monkeys, popular among the vast number of black monkeys with long tails, and beard.

Entourage continued their journey to a place called old women's hut, which was at the end of the inhabited part, and proceeded from there through a number of grottoes, infected by leach, which sits on trees and in the vegetation near waters.

On the mountain of Sarandib (Adam's Peak), the entourage has seen the clouds below them, shutting their view of its base. On it there were many evergreen trees and flowers of various colours, including big red roses. There were two tracks on the mountain leading to the Foot, a called Baba track and the Mama track, meaning Adams and Eva. The Mama track was easy and was the route by which the pilgrims return, but anyone goes that way is not considered by them to have made the pilgrimage at all. The Baba track is difficult and stiff climbing. Former generations cut a sort of stairway on the mountain, and fixed iron stanchions on it, to which they attached chains for climbers to hold on by. There are 10 such chains, two at the foot of the hill by the threshold, seven successive chains farther on, and the 10th is the chain of the profession of Faith, so called because when one reaches it and looks down to the foot of the hill, he is seized by apprehensions and reacts the profession of faith for fear of falling. From the climb past this chain there is a rough track, from the 10th chain to the grotto of Khidr is seven miles; this grotto lies in a wide plateau, and near by it as a spring full of fish, but no one catches them. Close to this, there are two tanks cut in the rock on either sides of the path. At the grotto of Khidr the pilgrims leave their belongings and ascend thence for two miles to the summit of the mountain where the foot is.

As per the record by Ibn Battuta, in ancient days the Chinese had come here and cut out of the rock the mark of

the Great To and the adjoining parts. They had put this in a temple at Zaytun, where men visit it from farthest parts of the land. In the rock where the foot is, there are nine holes cut out, in which the infidels' pilgrims place offerings of gold, precious stones, and jewels. It is customary for the pilgrims to stay at the grotto of Khidt for three days, visiting the foot every morning and evenings, and Ibn Battuta too had followed this practice.

After completion of the pilgrimage, Ibn Battuta had travelled in a different route to Dinawar (Devinuvara), a large town on the coast, inhabited by merchants. There was an Idol, known as Dinawar, in a vast temple, in which there are about 1000 Brahmanas and Yogis, and about 500 women, daughters of the infidels, who sing and dance every night in front of the idol. The city and all its revenues from an endowment, belonging to the Idol, from which all who live in the temple and who visit it is supplied with food. The Idol itself is of gold; about a man's height, and in the place of its eyes it has two great rubies, which shines at night like lamps. From there they travelled to the town of Quli (Point of Galle), a small place 18 miles from Dinawar, and journeyed thence to the town of Kalanbu (Colombo), which is one of the finest and largest towns in Ceylon. In it resides the wazer and ruler of the sea Jalasti, who has with him about 500 abyssinians. Three days after leaving Kalanbu they reached Battala again and visited the sultan of who had facilitated their pilgrimage to Adam's Peak.

One of the important ports in the south coast of Sri Lanka, which provided links with the hinterland areas is the Port of Galle, which is said to have in use since pre-Christian times, but gained in importance after the 12th century. By the 14th century it was arguably the most important port in the country, and it retained this pre-eminence until 1873 when an artificial harbour was built in Colombo. Other records describing travels along the Commercial Sea Route indicates that the great Chinese admiral Zheng Ho, commemorated his visit by leaving a trilingual inscription in 1411; the three languages were Chinese, Tamil, and Arabic, implying a cosmopolitan trading community

European Shipping Routes

As the Portuguese expanded into the region beginning from the last decade of the 15th century, the flourishing Muslim trade in Indian Ocean Sea Routes became an irresistible target for European interlopers. The sixteenth-century Roman Catholic Church was intolerant of Islam and encouraged the Portuguese to take over the profitable shipping trade monopolized by the Moors. Moors played an important role in the Kandyan economy, one that enabled the kingdom successfully to resist the Portuguese.

Portuguese Lorenzo de Almeida was the first European to arrive by Sri Lanka, by chance in Galle in 1505, and to open up doors for nearly five centuries of European colonisation in parts of Sri Lanka. They built the Forts in several localities and incur influences on the built environment of the country, not only in the Maritime Provinces but in the hinterland too. Portuguese domination was from 1505 to 1656, and followed by the Dutch until 1796. From there British domination was expanding, reaching colonisation of the entire country in 1815, and continued until 1948.

Robert Knox, Snr.; his son Robert Knox, Jnr.; and, a band of sailors who departed London on board the ship 'Anne', encountered stormy weather along the Coromandel Coast and Bay of Bengal, landed with their damaged ship near Kottiar Bay (estuary of Mahaweli Ganga, Trincomalee) in Sri Lanka on November 19, 1659. They subsequently became captives of the king, and stayed in Sri Lanka nearly two decades. Among many of the records kept there. References could be found on cultural routes within the country and their impacts on the Sri Lankan culture.

During the colonial period, many routes were developed spontaneously, to facilitate communication between the kingdom in Central Hills and the Colonial Towns in Maritime Province. Those routes enabled not only communication; but also the transfer of cultural elements and the spread of commercial and trade activities. Since all of them were linked with fortified cities, which are the nodes of international sea routes, they automatically became the links of spreading international cultural elements into the hinterland region. At a much developed stage, and when it has become a threat to the kingdom as well as to the colonized region, several townships accompanying fortifications were founded along them. Consequently these townships developed with colonial characters, and some of them exist to date. Most of them were established during the Dutch period, which spanned between 1656 and 1796.

Occasionally, it was found that the growth of those hinterland routes had become a threat to the protection of either fortifications or the kingdom or to the monopoly of commercial activities along them, and then rulers used strategic manipulations. One such is the closure of frontier between Dutch territory and the Kandyan kingdom in 1701. Under Gerrit de Heere (1697-1702) the Kandyans closed the frontiers with the object of stimulating their trade with Puttalam and Kottiyar, the only ports left to them. This step was so successful that Puttalam became the chief place for the aricanut trade, which thus was lost to the Dutch, and the frontiers were reopened in 1703.

Dutch were the most prominent group of European colonists who could leave their impressions on Sri Lankan culture. They influenced on the legal sphere, by introducing Roman-Dutch law, which today serves as the general law of the land. Another area in which the Dutch left a lasting impression was in the field of architecture. Dutch period buildings still survive in Colombo, Galle and Matara, bearing ample testimony to the fine tastes and aesthetic sense of the Hollander. The place-names of Dutch origin are not many, but are nevertheless significant, and include Hulftsdorp, which is Dutch for 'Hulft's Village', area once served as the headquarters of the Dutch General Gerard Hulft during the siege of Colombo in 1656. Among the other place-names in Colombo, which are of Dutch origin, may be included Bloemendahl (Vale of Flowers) and Wolvendaal (Dale of Wolves). The Beira Lake in Colombo probably takes its name from De Beer who is believed to have been an engineer in charge of the Dutch water defences. In the far north, the Dutch term Delft given to the island of Neduntivu still survives. The Dutch names given to the other islands of Jaffna such as Hoorn, Leiden, Amsterdam, Rotterdam, Middelburg and Enkhuizen have all but disappeared and have been replaced by their local Tamil names.

The Sinhalese elite of Dutch colonial times commonly bore such names as Philipsz, Hendrick, Cornelis and Jacobus in the case of the males and Apolonia, Cornelia, Johanna and Henrietta in the case of the females. Such names gradually fell into disfavour among the elite following the advent of British rule when English names took their place. Names such as Karolis, Harmanis, Girigoris and Tepanis, which were still in use in the early part of the last century, have arisen from the Dutch Carolius, Hermanus, Gregorius and Stephanus. Such names, though no longer found among the modern-day Dutch were fairly common among the Hollanders of the seventeenth and eighteenth centuries. It is important to note that some of these names were popular in regions, which were not familiarised with the European cultures.

It is surprising to note that some of the Dutch culinary tradition are wide spread in contemporary Sri Lanka, and one good example is the bruder 'sugar plum loaf', kokis 'a kind of hard cake made of rice flour and coconut milk which figures prominently in Sinhala New year festivities' and lamprais 'a delectable rice dish featuring savoury rice and a variety of curried meats and vegetables baked in a wrapping of tender banana leaves'. This last named dish has its origins in the Dutch *lomprijst*, which was invented by the Hollanders during their sojourn in Sri Lanka.

The *koronchi*, which is a corruption of the Dutch *kroontje* or 'little coronet' comprised of a jewelled ornament made of

precious stones, which was pinned into the bride's hair by her bridesmaid immediately after the couple, had exchanged marriage vows. The bride wore this until it was time for her to change her clothes before leaving her parental home with her husband. These too are wide spread, even in to regions where the Dutch occupations never reached.

It was the Dutch who introduced the playing of cards and hence we find that the names of the cards in the pack are of Dutch origin. Thus *asiya* 'ace' (D.aas), *Buruva* 'knave' (D.boer), *hera* 'king' (D.heer) and *porova* 'queen' (D.vrouw). The Dutch also introduced the playing of draughts to the country and hence we find that the Sinhala term for 'draughts' *dam* is in fact a loan from the Dutch language. The game is spread across the country, irrespective of Dutch occupation.

There also exist a number of expressions in both the Sinhala and Tamil languages, which have been influenced by Dutch. Among the Sinhala expressions of Dutch origin may be cited *kapoti* 'finished' (D.kapot), *bankolot* 'bankrupt' (D.bankroet) and *puspas* 'hotch-potch' (D.poespas). The Dutch *duit*, an old copper coin of which eight went to make a *stuiver*, has found its way into the Jaffna Tamil language as *tuttu* and survives in a number of Tamil expressions involving value.

Abstract

Indigenous Sri Lankan culture received multifaceted influences from foreign cultures, mainly due to international cultural routes passing through the island. Their influences spread into hinterland through water and land routes, and were adsorbed by societies, forming a multifaceted heterogeneous culture with rich tangible and intangible elements.

First most prominent was the prehistoric Indo Aryan cultures; of which climax was the introduction of Buddhism with Buddhist art and architecture during early historic period. Dravidian Cultures followed it. Transcontinental cultures were brought through Silk Road on the Sea, resulting cultural contaminations from the Far East and the West during historic period. Next was the infiltration of Chola and Pallava cultures along with Hindu Art and Architecture. During the medieval period, Mohammedans travellers and the Europeans brought Islamic and Christian elements respectively.

The early international cultural routes prompted subsequent appearance of pilgrimage and trade routes, which extended from ports to hinterland Sri Lanka, encouraging spread of multifaceted culture.

Purpose of this paper is to disclose findings from an ongoing research on “Impacts of International Cultural Routes on the Cultural Itineraries in Sri Lanka”.

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Manawadu Samitha /Sri Lanka

Professor of Architecture at the University of Moratuwa, Sri Lanka

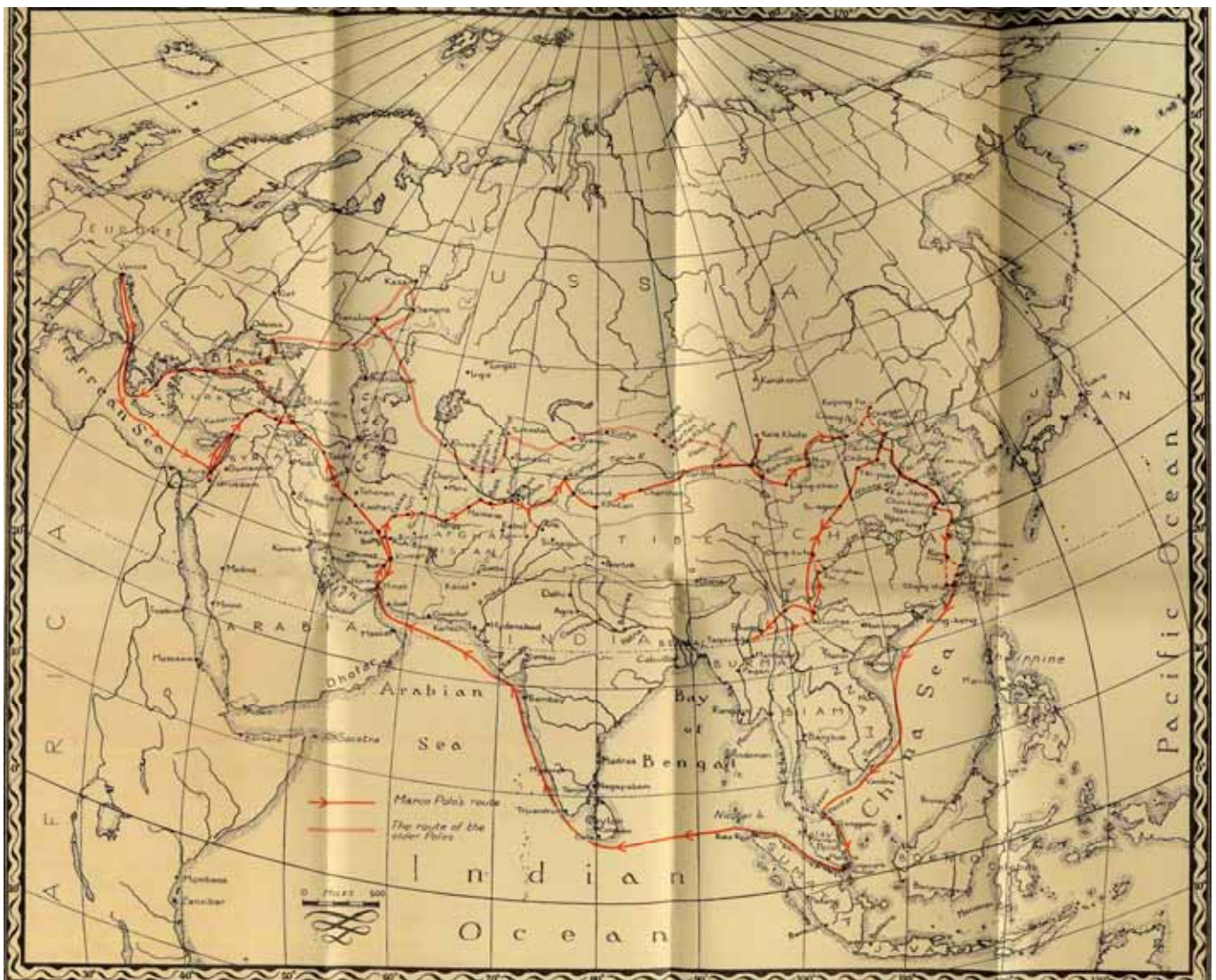


Fig. 1 marco polo Travel



Fig. 2 Sri_Lanka

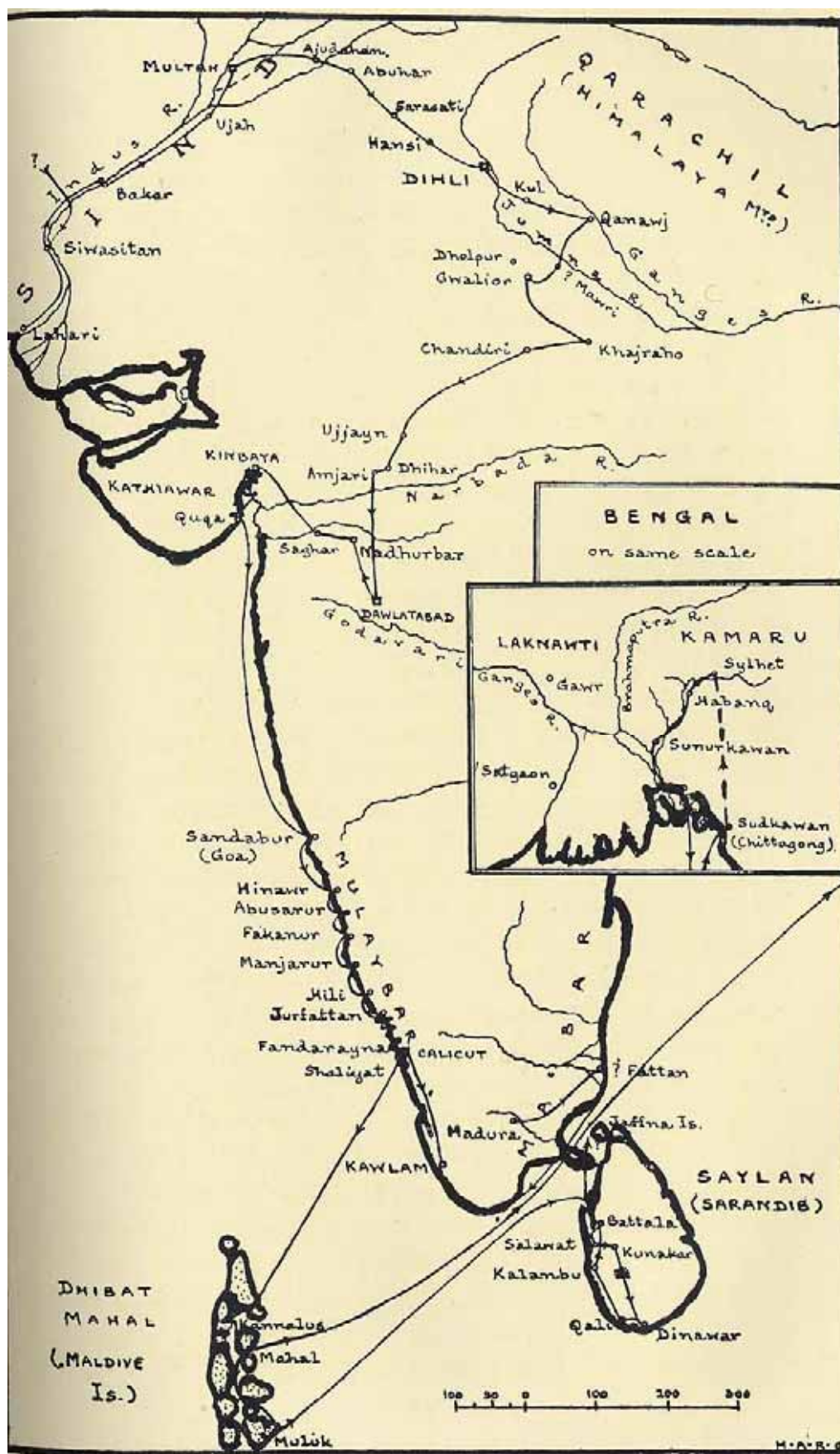


Fig. 3 Ibn Batuta Travel

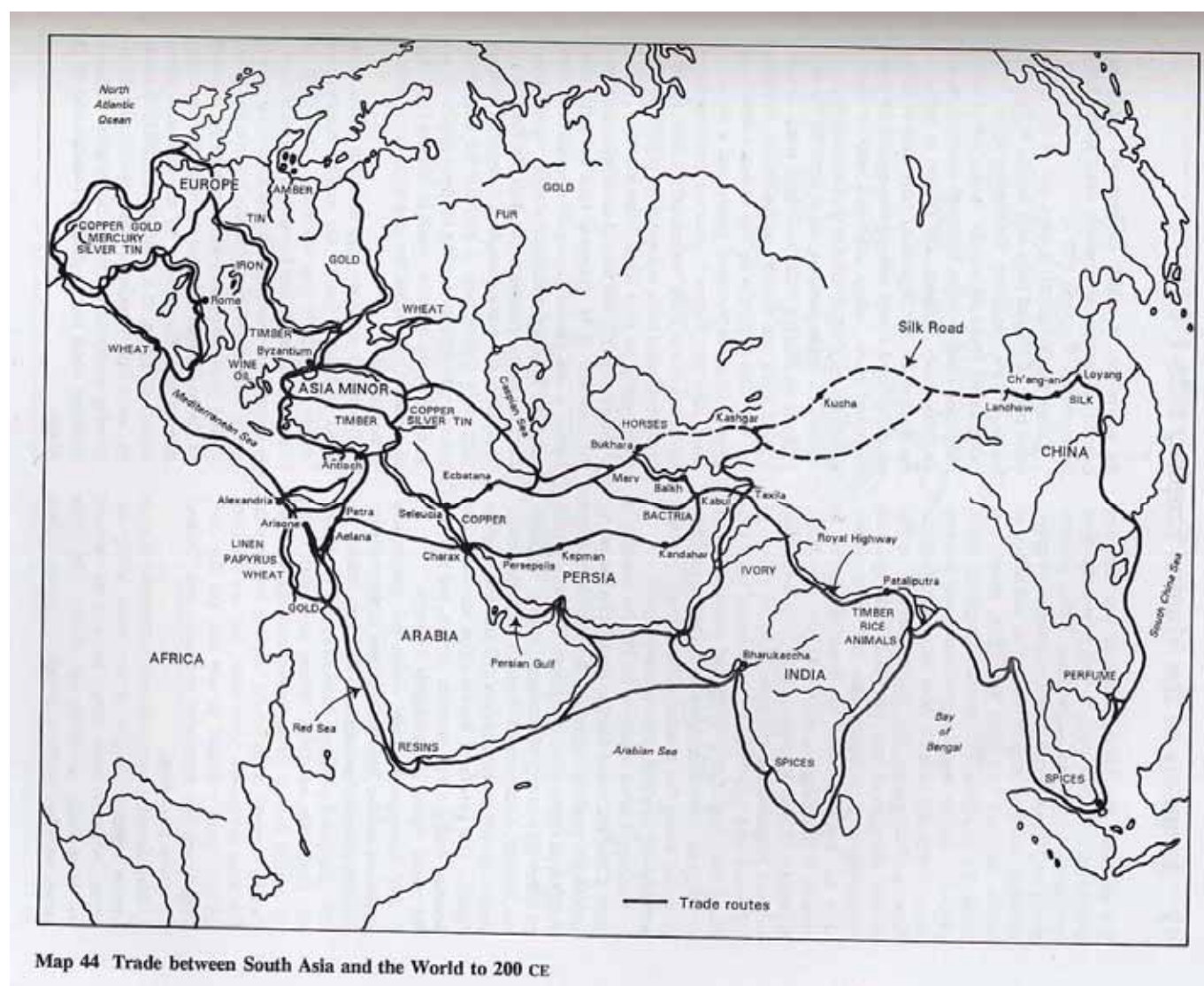


Fig. 4 Anceint Sea Route

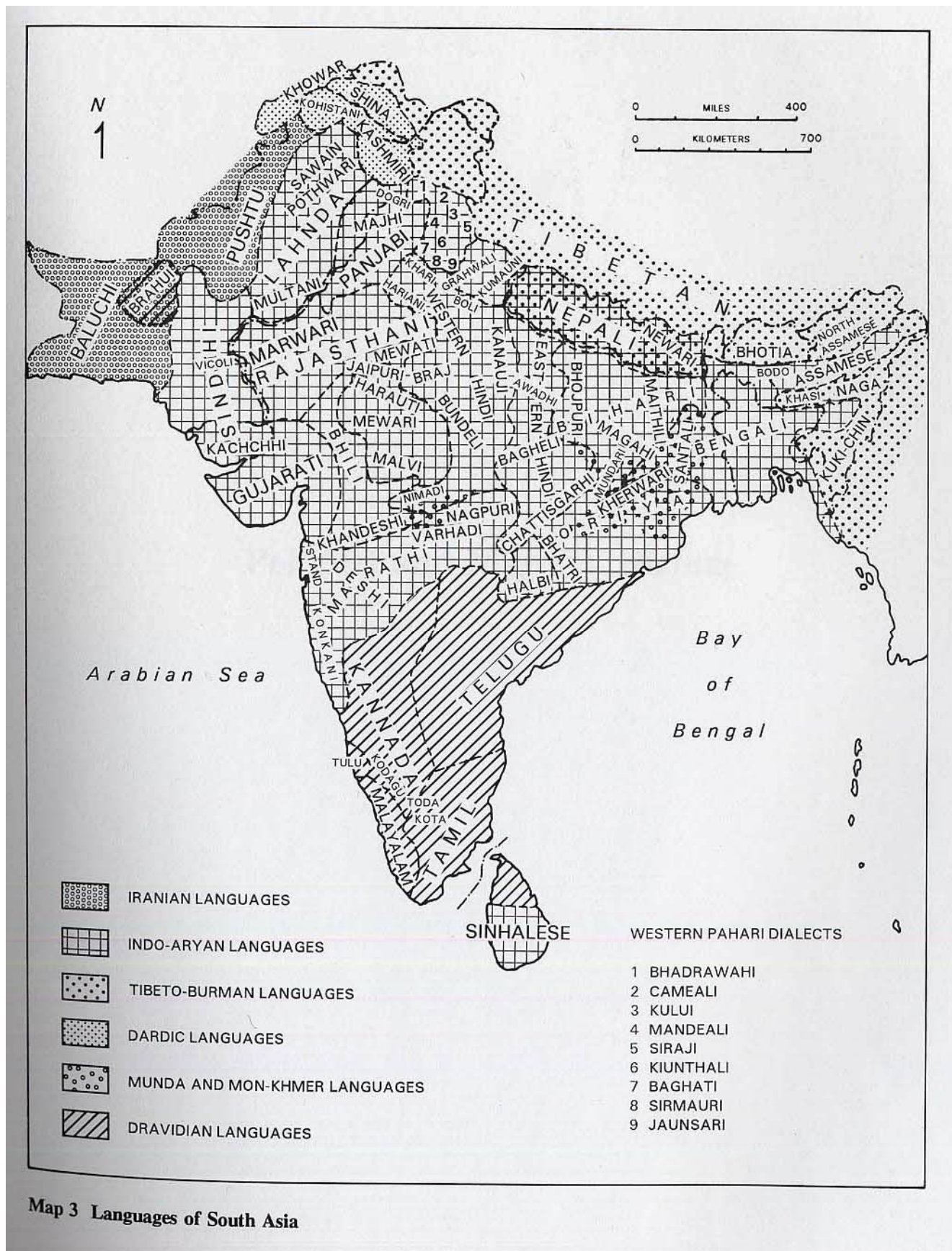


Fig.5 Aryan Trails[2]

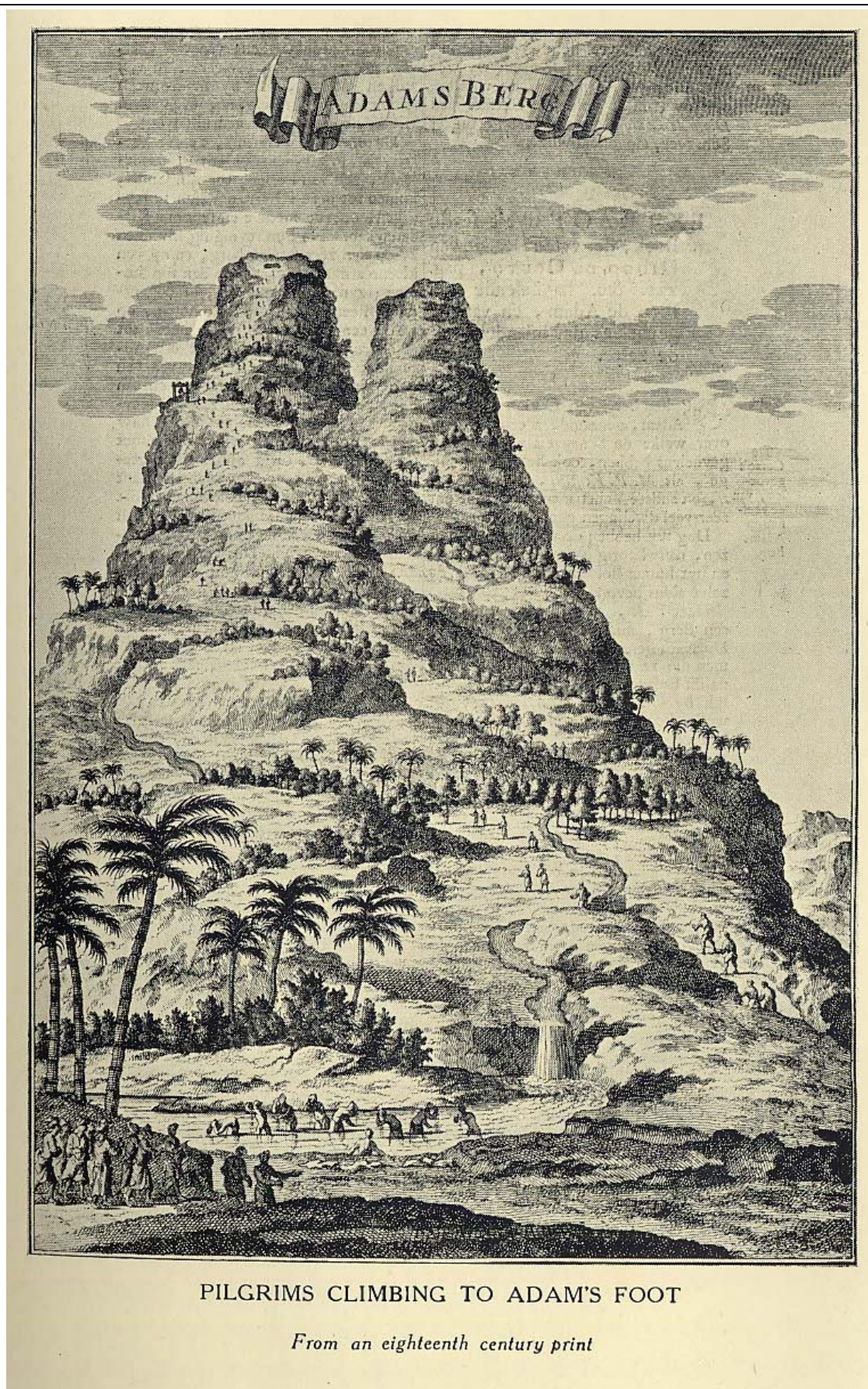


Fig. 6 Adams Peak