

THE GODS SERVICE BOUNDED TO TANKS ALIAS POTS FESTIVAL (MUTTIMANGALLAYA) THROUGH WHICH THE REVEAL OF PEOPLES' WISDOM (IN ASSOCIATION OF KIMBULPATIYAWA VILLAGE, KALPE KORALE IN NUWARAKALAVIYA)

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Introduction

The foundation of the traditions & the civilization of a Sinhalese identity was evolved in the valley where the tanks were built which is a heredity only to the Sinhalese nation. The result of the above culture is that even today there are tanks undestroyed almost in every ancient village in the dry zone is the result of this above incident which is clear evidence for this factor. As such there is a solid binding between the Sinhalese traditions & the birth, existence & irrigation civilization. The villagers who store rain water and indulge in agricultural activities has a honorary unlimited respectful devotion to the tank and. they impose a god's image to the tank & once in seven years a portion of the first harvest is offered at the tank bund by turning pots festival and worship the nature and pay their gratitude in anticipation for their security , prosperity , fulfillment and also to obtain the worldly & intellectual success.

The initial stage of this turning of pots is found among the ruins in Pomparippu cemetery (Dissanayake, 2003:56) The remains inclusive of pots and accessories from the said cemetery (Begly, 1981:53-95). It shows that there had been a different face of events which have been used in the pot festivals in the ancient past

Cummings state about an eye evidence about the turning of pots in a shrub jungle close to minneriya & Kantale in 1883 A. D. (Cummings, 1893: 400) The past of the present pots turning festival date back to 950 – 100 B. C and its initial stage takes the nature of the origins of the findings of the remains of Pomparippu cemetery and Pomparippu ia not only an ancient cemetery, but it is clear that it had been a place of some kind of practically devotion centre (Dissanayake, 2003:61)

Our field of study is the pots turning festival conducted in the tank bund of the village of Kimbulpatiyawa in Kalpe Korale of Nuwarakalaviya in the year 2012 is similar to the description made by Ivers about the patterns of offerings conducted. It conforms that from the ancient past there had been wisdom among the villagers to safeguard this service to the God without any controversy to the tradition

The people of Nuwarakalaviya who start this offering festival by binding coins is conducted in a different manner in the other tank villages such as Hath koralaya, Tamankaduwa, & Kanadara Koralaya. As such through the aim there is a common feature among them. In the Water festival of Hunnakada, when binding of coins to the Cods mainly, Aiyanayake, Panam bandara a promise is made and a pleading is done, to fill the tanks with rain water with the mighty blessings of the Gods and the successful growth of arable crops and after the fulfillment of their pleadings and after filling their places of storage the festival of the overflowing of milk is conducted on the tank bund in appreciation of the Gods.

With the vel vidane, Gamarala, Anumathirala as heads and with the participation of all the villagers and after gathering of the new harvest the pot festival of Kimbulpatiyawa village is conducted for the group of Gods consisting of mainly Aiyanayake once in seven years in the month of August in an auspicious day at the bund of the tank below the place of offering ('sanhinda') with the tradition and other relative reasons

The Gamarala as chief & the other nobles after observing seven days of cleanliness, offer betels to Badahalrala, Waggankaruwan, Kolmurakaruwan & the Hene mama who are the performers of service and invite them is the principal task. It is a speciality to offer curd out of the milk collected from the maiden cows in the village herd apart from the offerings collected from the villagers (reserved for the Gods) When a plague is spread among the people & animals, there had been a festival of merit similar to the turning of pots which is confirmed by the statement made by Ivers, 1889:109-110.. After conducting the bundle of pots to the place of offering in connection with the evening service, bundles of betels should be offered to God Bahirawa, God Aiyanayaka & God Ilandari. then the offerings of inferior Kambili offering, Pattini offering, Kadawara offering, Hora offering and the offering for all the Cods, which include the five Gods & this offering differs from division to division . After offering the cooked rice of donation to all the participants the offering of beating sounds is conducted by the Waggankaru people

The early morning perehera is conducted when the dawn sets into the tank bund The calling to Gods and playing with Gods happen at that time It is a speciality that the trance of Gods is a must at the places of the three joints of paths and four joints of paths. The idea of the villagers is that the Gods trance happens due to the look of the Cods. A mat is spread at three joints paths and four joints paths where the Gods trance occurs three & four times respectively .Here, it is possible to hear the yelling of a very

high pitch and some villagers with the Gods look are also getting into a trance. After conducting the dawn offering on the tank bund and after knotting of coins a pleading to the Gods is made asking to safeguard the tank village subsequently the pots are turned.

There is a special person in clean attire to turn the three pots with Sandal wood milk & honey & the clean fresh cows' milk. The Kapurala on applying a paste 'parahada' on his forehead & after pleadings & among the terms of drumming ('hevisi') the pots are turned up side down at the place where the erections on the three branched post of pots and place them facing the tank. The milk in the pots get mixed with the tank water. After turning the pots it is customary in the tanks bound kingdom to beat the post of pots three times with a sharp weapon.

Finally, milk is spilled from the royal pot. And baskets milk rice with fruits are offered in favor of the Gods at the place where the pots were turned and the noon offering (dane) in favor of God Kataragama is prepared inclusive of seven curries. After offering this 'dane' at the place where the flower hut below the sacred place ('sanhinda') devoted to God Kataragama, all the villagers partake the meals and depart to their houses.

Experimental results

With these offering customs are bounded the customs, the meaning which is incorporated is the safe guarding of the biological differentiation with the management of natural resources and also utilizing the resources in the proper manner and

organizing the society properly and give a social order & value & the indigenous knowledge possessed by the native Sri Lankan villager and the art of which was utilized for this purpose. The invention which is responsible for the cultural evolution which occur daily & as a result of invention & immigration the traditional agricultural patterns getting destroyed cannot be a condition beyond remedy. The intention to safe guard the ancestral agricultural tradition by the people of tank bound villages in the twenty first century cannot be treated as a small effort. It is embodied with the peoples' wisdom. It is a periodical necessity to safe guard the remaining ruins of the ancient agricultural traditions which could be gifted to the future generation.

As such the commencement of the water festival rituals of Hunnakada in the village of Kimbulpatiyawa which is a festival of devotion is wound up with the pots festival. Through these agreements for the purpose of the co existence for the stability with the nature through which the experience gained and its returns the amounts of knowledge gathered will be imparted to the future generations by working in unison, agreement, development of mental strength, social communication & the bond with the nature. Further the royal alias the human leaders who were involved in the construction of these massive tanks who extended a tremendous service to the nation who are revered by the people and who are elevated to the rank of Gods and after the expiration of them the people in the villages believe that they have emerged to the ranks of Gods. It should be of special attention to conduct festivals

for milk spilling and turning of pots in the tanks in memory of them

Methodology

The basic system of this study is field study & primary origins study, In the field study the participant observations, realization study was used . In the origins study the primary & secondary origins were used. The Ola book related to the aforesaid festival connected to the tutor generation, the singing of festival stances (kolmura kavi gayana) and the information collected from the copies of the pattern of ritual systems are included in the primary and basic study.

It is done by comparing all that with the human scientific theories in connection to the related subject. In the

participant observation went to Kimbulpatiyawa village and observed the pot festival with care and took photographs when necessary, recorded in sound tapes, interviews with kapuralas and the donors of resources who had a sufficient knowledge about this and collected the necessary data

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