

THE GAJAMANNONA AND EROTIC WOMEN?

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With the studies of our poetic history we only admire women's appearance. We can't find women's activities in poetry or something like that. So when studying Matara period we can find women's mediation rarely. In that case we can't convey our studies about Matara period without talking of Gajamannona. Gajamannona is a poetress who lived in Matara period. Her creations have been very famous and her personal life too. My study conveyed through Matara period with Gajamannona and to recognize whether her poems were erotic or not.

Since Brahman period women were not given a chance to live without men's protection. Her knowledge called "Dwanguluapanna". Also during Nuwara, Matara period women were not allowed to face the world with her own eyes and her own ideas. They could not have the chance to study too.

The research is basically based on historical methodology and it is analyzed using primary and secondary sources related to the topic. It includes folk stories, folk songs, traditional thoughts and ideas of some people in Matara area. When we use primary sources interviewing method was so

much valuable for our study. I have selected twenty peoples who had some knowledge about Sinhala literature. Eighteen peoples said that Gajamannona is an erotic woman. Two of them said no she might not be and erotic woman. They said her creations are showing some erotically situations, and we don't know whether she was erotic woman or not. Then selected twenty peoples who haven't any knowledge in Sinhala literature and all of them said that the Gajamannona is an erotic woman. In that case someone said Gajamannona had done the things what were the women don't do. She is disguised herself as a man and went to Buddhist temple to study. She had very close connections with temples and Buddhist Monks after her marriage too. Someone pasted posters to criticize her behavior and she hadn't cared about that poster and the society was talking about her love affair with Alapathamudali. The people who don't know about Gajamannona are talking about the song "Alapathamudali man madahāsanagan Gajamannōna". The song was written around the love affair between Gajamannona and Alapathamudali.

When we used secondary sources we studied "Matarauagayesahithyadarayan ha sahithyanibandana" written by P.B.G. Hewawasam, "Matarasahithyawansaya" written by P.D.S. Weerasuriya, "Mataravadiya" written by D.V. Richard De Silva and "Sinhala Sahnithyawansaya" written by P.B. Sannasgala. When we study about Gajamannona with those books of the authors talked about Gajamannona's poems and her cleverness in poetry. They didn't try to criticize her personal life also.

As whole we found the outcome showed that Gajamannona is an erotic woman. With studies of experimental results are not excepted with the sayings what were saying about Gajamannona. When we see some political conversation between Gajamannona and Alapathamudali, we can find Alapathamudali was trying to get with behave with Gajamannona. One day some people pasted posters against Gajamannona and SitanamaluweDhammajothiThero. Gajamannona didn't care about that and another day pasted a poster with her own poem.

"Watinēkiyanamē mage thurunuthunuwila
Sitinamaluwesamidutapudakelemi bola
Sitinamegamadanasaahaawatagamwala
Tutinaapinanumodanwawsiyala"
(Weerasuriya, 1972, 68P)

After death of her husband Gajamannona had faced so much problem specially came from male society. Some people wrote filthy poems and send to her. But she was not ashamed like another women and reply directly. One day asked

Alapathamudali from Gajamannona like this,

"Pālāsarambajayakodibandithisamadēnē
Sēlāchariyecampanaawagunē
Bālāanganunge thaw kapanathorapanē
Gālākotanamuwahatkaramidanonē"
(Hewawasam, 1966, 67P)

When we studying theses poems we can find Gajamannona had faced so much problems from male society which were not suitable to face by any woman or poetress.

Since childhood Gajamannona was a radical character who disguised herself as a man and went to a Buddhist temple to study. Even during her younger hood she did not give up her way of living and she challenged the male society and was standing on her own foot. The male society tried to catch her as a sexual item and when they couldn't catch her and to cried to talk sexual things in poetry with her. She didn't ashamed and replied them. So they blamed her as an erotic prostitute we can make a discussion, when we find erotic creation can we say its owner is erotic?

After that discussion we can put the conclusion is the Gajamannona was not an erotic women. Gajamannona who was a strong woman challenged the male society and have been standing with her own foot. And we had have a responsibility to admire her corrector as a woman and poetress too.

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