

Abstract No 29**An Exploratory Study With Regard To the Creative Autonomy
Reflected in the Kavsilumina- The Crest Gem among the Sinhala
“GeeKaavyas”****S.B. Anurudhika Kumari Kularathna**

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After the eleventh century during the medieval era of Sri Lanka, under the influence of Hindu Brahminical culture Sinhala Kings, the autocracy and the Superior Buddhist Monks of the city learned the Sanskrit Language and literature with a zealous enthusiasm never before apparent. The Poetry composed by these erudite poets were influenced considerably by Sanskrit court poetry, and the subject matter is woven around the elaborated descriptions about glamorous life of the king, Ladies of the harem and the sophisticated aspects of city life. The much distinguished Sinhala classical poem of this period Kavsilumina was composed by the king [Parakumba the Second] who mastered Sanskrit, Pali and Sinhala. In his secular life as king he gave the first place to Brahminical scholars who had a deep knowledge of court life and ceremonies, and diverse fields of Sanskrit epistemology such as astrology and medicine. Although Kavsilumina followed the classical Sanskrit literary models in terms of the laws of poetry [kavisamaya], the structure [the accepted form of Mahakavya], the ideas, the imagery, and the exaggeration, glimpses of originality is apparent. Thus it is logical to state that in spite of his vast knowledge of Sanskrit literature the author of the Kavsilumina has maintained his independence to a certain extent by not solely opting to embellish the poems with literary ornaments and paraphernalia borrowed from Sanskrit literature. Nor did he strictly adhere to the laws of the poetry and were daring ruptures from the shackles of the Sanskrit literary tradition. It is envisaged in this study to examine the creative independence of the author of Kavsilumina by comparing and contrasting it with the inspirational Sanskrit poetry.

Keywords: Gee kaavyas, Maha kaavya [epics], Medieval Era, King Parakumba the Second, Kavsilumina.