

## Worshipping ceremonies of god *PULLAYAR* in “*Kanadarakoralaya*”

Anurin Indika Diwakara<sup>1</sup>

In ancient times for the purpose of easy governance Sri Lanka was divided into three divisions or “*rata*” as *Ruhunu*, *Pihity* and *Maya*. Among these divisions *Kanadarakoralaya* lies on *Pihity rata*. In the period of British governance they divided these three divisions further as *Provinces*, *Koralas* and *Tulanas*. According to these sub divisions *Nuwaragam Province* consists of *Kanadarakoralaya* and other five *Koralas*.

*Kanadarakoralaya* consists of three *Tulans* as *Kandu*, *elimed* and *Ellawewa*. This area occupies about 200 square acre and it has number of villages as “*Mahamaya*” and “*Maya*” villages. Among the number of gods worshiped by the people in the area god “*Pullayare*” is the most famous deity. Throughout Sri Lanka both *Sinhalese* and *Hindus* worship this god and they use different names for him. They are “*Children’s god*”, “*Ganapathi*”, “*Ganesha*”, “*Pillayar*”, “*Pullayar*”, “*Ganosham*”, “*Om Ganosham*” ect. People in the “*Kanadarakoralaya*” also use a set of names for this god. They are “*Gana*”, “*Ganapathi*”, “*Ganesha*” and “*Pullayarattapa*”. The most famous name for this god is *Pullayarattapa* and it is unique to *North Central Province*.

Even though worshipping god “*Pullayare*” is common in Sri Lanka it is different in *Kanadarakoralaya* because of their worshipping methods. Mainly there are two ways of worshipping. One is that they worship the god personally, and the other is that they arrange common worshipping to which most of the villages participate. In their personal worshipping at the beginning they keep a coconut on an elevated place may be on a tree or some other place prepared for the purpose. At most important times of their lives they break a coconut by hitting it on a stone or on a tool.

The god worshipping festival to which most of the people in the village participate is called as “*Pullayar Perehera*”. Annually there are four “*Peraheras*” in the area. They are “*Durutu*”, “*Esala*”, “*Alutsahal*” and “*Parana Avunudu*” festivals. By worshipping god people in the area expect prosperity, success, security, wealth.

Examination of these factors in a sociological viewpoint shows that there is a strong relationship between the rituals and beliefs with economical and cultural practices.

**Key words:** Religious ceremony, Rural areas, Rural gods, Culture beliefs

<sup>1</sup> Department of Sinhala, University of Kelaniya, Sri Lanka