

**Consumer perception of the ancient system of gift giving:
The head gear of the king Rajasimhe II (1635-1687),
Kandyan kindom of Sri Lanka.**

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ABSTRACT

The concept of the ancient system of gift giving focuses primararily on the function and effect of giving among ancient societies where the market economy did not hold a dominant place. Gift exchanging was gradually replaced by the market economy during the middle ages and the early modern period. The gift giving had been an exclusive and essential historical custom of ancient societies. As it will appear from this essay on gift giving at the Kandyan court of King Rajasimhe II (1635-1687), gifts and favours continued to play an important role in the organisation of power and society. Special emphasis was placed on a gift of Western fashioned headgear from the Dutch to the King Rajasimhe II who ruled the Kadyan Kingdom. It is possible to suggest that Western fashion influenced dress was a sign of political, economic, social stability of Kandyan Kings in their Kingdom. As well, the gift was signifier of the traditional Sinhalese King's perception of fashion. This is a historical study to find out the influence of foreign gifts in changing the King's perception of a royal dress. Social order based on reciprocal relationship has psychological meaning and understanding. The King dressed the headgear at the royal court instead of a golden crown which had been the royal insignia since ancient times. The King wore it in the courtly presence, indicating a deeper affection to the donor. Gift giving tradition can be recognized as the practice of exchanging things with others for mutual benefits, specially for privileges during the Kandyan Kingdom.

Keywords: Gift, Consumer perception, King Rajasimhe II, Kandyan Kingdom of Sri Lanka.

1. Introduction

1.1 The Headgear of The King Rajasimhe II (1635-1687)

King Rajasimhe II 's image was depicted in the manuscript of Robert Knox (8 February 1641 – 19 June 1720) (Knox, 1966). Knox was an English sea captain

in the service of the British East India Company. He was taken captive by the troops of the King Rajasinghe II for 20 years. Knox wrote the manuscript “An Historical Relation of the Island Ceylon”, an account of his experiences on Ceylon, and was published in 1681. Historian Dewaraja (1988: 16) claims that among the British sources, the earliest study is the writing of Robert Knox that inexhaustible mine of information regarding almost any aspect of the history of the Kandyan Kingdom. Knox depicted the conditions he observed during his period of captivity from 1660-1679. These conditions tally very closely, except in minor details with those given by British writers of the early nineteenth Century.

King Rajasimhe II (1635-1687) is shown with a wonderful headgear in the manuscript of Robert Knox. “On his head he wears a cap with four corners like a Jesuits three tear high, and a feather standing upright before. Like that in a head of a four –horse in a team, a long band hanging down his back after the Portuguese fashion”(Knox, 1966:62). The headgear would have been gifted to the King by the Dutch. Mauss speaks that in traditional societies gifts are always accepted and praised”. King Rajasimhe II writes a thanking letter to the Dutch about gifts that he received. “The four plumes are very good, and as such I welcomed them”(Ferguson, 1909:264). Ferguson (1909:269) suggests that they were doubtless for Raja Sinhas’ wonderful headgear, as described and depicted by Knox.



Figure 1: The King Rajasimhe II (1635-1687) of the Kandyan Kingdom of Sri Lanka.

(Source: Knox, R.1966)

According to historical records King Rajsimhe II was closely involved with foreigners, as he was fighting or negotiating with the Portuguese, Dutch,

French and Danes at various times. Many Portuguese, French, Dutch, British admirals and ambassadors met the King to make a faithful alliance. It had been an essential custom to exchange presents at their meetings. King Rajasimha II was impressed with presents which he received from the Dutch and writes "I well understand that they are sure to present me with only very precious things" (Ferguson, 1909:269). His full costume resembles the exotic sartorial taste as Knox explains, "his apparel is very strange and wonderful, not after his own country fashion, or any other, being made after his own invention. His doublet after so strange a shape, the body of one, and the sleeves of another colour, he wears long breeches to his ankles, shoes and stockings" (Knox, 1966:62). He is richly clad as a European gentleman. He wore shoes, stockings and trouser. The trouser drapes straight from the waist up to ankle. The lower ends of the trouser are tight and fastened with buttons. Buettner (2001) claims that the object responds to the chief criterion that singled out prestigious objects. Buettner (2001) compels that in the ancient system gifts were made out of expensive and rare materials often combined in a technically challenging and aesthetically complex fashion, insofar as material and status mutually confirmed each other. Further Buettner (2001) explains that members of the upper nobility were much keener on what art history has long pushed to the margins the so-called decorative, minor, or applied arts. In this period, they occupied very much the center of aesthetic appreciation and social value. Categorized as *joyaux* (jewelry, jewels) and *vaisselle* (plate), these valuables were destined to adorn bodies, rooms, and tables; in other words, they were worn and used instead of being simply displayed. Necklaces, pendants, brooches, cloak clasps, or rings decorated with pearls and precious stones.

It is seen that foreign goods made a huge impact on the Kings' perception of dress styles. The King believed that the foreigners always give the best and foreign goods are the best. He believed that when he was in foreign attire he was also in high society of foreigners. As a result of enhanced reciprocal relationship between two parties ultimately the King became a Western fashion fanatic. The objective of this research is to find out how the influence of foreign gifts affected in changing the King's perception of royal dress.

2. Literature Review

The humble gifts mentioned in historical accounts, point to the fact that the gifts were given to obtain something in return. The French anthropologist Marcel Mauss opened his ground-breaking 'Essay on the gift' with stanzas from the early medieval Scandinavian poem Havamal describing the importance of giving and receiving.

*I have never found a man so generous
and so liberal in feeding his guests*

that 'to receive would not be received'.

Mauss used early medieval Scandinavia as an example of 'archaic' civilizations, where exchange and contracts took place in the form of presents: "In theory these are voluntary, in reality they are given and reciprocated obligatorily" (Buettner 2001). 'Mauss' book specifically dealt with archaic societies while recognizing gift giving as a persistent phenomenon" (Buettner 2001). During the European Middle Ages gift exchanges or rather, the broader principle of reciprocity that is, the obligation "to give, to receive, and to reciprocate," in Mauss's classic formulation 'i-e-nourished an immense variety of public and personal experiences" (Buettner 2001). Mauss expressed that a gift necessarily implies the notion of credit. Economic evolution has not gone from barter to sale and from cash to credit. Barter arose from the system of gifts given and received on credit.

Gift giving is defined by scholars in wider disciplines. "It played a vital economic role in ensuring not only the flow of things but also some redistribution of wealth; it was a social behavior that bound rulers and subjects" (Buettner 2001). "Gift giving suggests that primitive gift giving helps clarify social roles, wealth, or status. Gifts may serve similar social functions in modern societies" (Camerer, 1988). Gifts symbolize and convey meaning. Indeed, gifts might serve many social functions (see, e.g., Schwartz 1967), including conveying identity, controlling and subordinating, conveying unfriendliness, reducing status anxiety, enforcing distributive justice, providing suspense or insulation, defining group boundaries, and atoning for unseen social deviations (Camerer, 1988). Gift giving had been a long ritual tradition in the West and the East since the late middle ages. "Gifts such as vessels, jewellery, animals, weapons, textile products and raw materials (gold) were known as high-end objects" (Buettner 2001). Though these are now analyzed in terms of commission and patronage, they, as much as the action they represent, would have been couched in the more flowery language of gift giving that is precisely why they played a role in the production and reproduction of social relations within court society. By so attending to the specifically visual dimension of gift giving, it is often overlooked by social scientists, what Oleg Grabar has aptly termed the "anthropology of courtly objects" (Grabar. 1997).

The function, meaning, and impact of gift exchanges have been investigated intensely by anthropologists. "Gifts were used as political weapons to make and unmake alliances, to forge diplomatic ties, to signal dominance" (Buettner 2001). "Dominant theoretical perspectives of gift giving – social exchange, economic exchange, agapic giving, and monadic (or self) gifting – address variations in consumers' motivations for gifting. Social exchange is motivated by relational reciprocity" (Ruth, Otnes, and Brunel 1999). Economic exchange is driven by status acquisition (Sahlins 1972). Gifts are traditionally theorized

as investments in future reciprocal relationships (Camerer 1988). French sociologist Pierre Bourdieu in his 'Theory of practice' proposed the simultaneous existence of various aspects of capitals which everyone might possess to a smaller or lesser degree. Besides economic capital, he identified cultural capital (education, knowledge), social capital (family relations, networks) and symbolic capital (the ability to express care, honour, loyalty, prestige, trustworthiness and so forth, the intangible qualities which places a man in his social field). Gift giving is related to this last kind of capital (Bourdieu, 1977). "Social and economic gift exchange models argue reciprocity is a fundamental motive of gift giving" (Ruth, Otnes, and Brunel 1999; Sahlins 1972). Social and economic models are primarily built upon assumptions of dyadic gift practices (i.e. an exchange between two parties) (Drenten, McManus & Labrecque, 2017).

Gift exchange is ruled by the norm of reciprocity in the meaning of political, economy or social is the mostly discussed point of view through literary review. The gift giving tradition can be recognized as the practice of exchanging things with others for mutual benefits, specially for privileges. Therefore, consuming the given gift can be considered as a meaningful action. At that point the gift can be suggested or act as a metaphor.

3. Methodology

The research is a qualitative approach on conceptualizing human behavior. "The process of conceptualization is one of abstracting and generalizing sense impression. In this way it is possible to manipulate, study, organize and isolate the properties of objects" (Goode and Hatt 1952:42). The study began with observational study of the original manuscript, produced by Robert Knox. "the observations themselves are systematically guided by the existing structure of knowledge" (Goode and Hatt 1952:41). The visual depiction of the King was compared with sketchers of the period. Contemporary European fashion images and Kings and queens' images of Sri Lanka were observed in order to identify the current trend. Goode and Hatt (1952: 119) say that "science begins with observation and must ultimately return to observation for its final validation. The focus of the research is to find out the influence of foreign gifts in changing the King's perception of royal dress. Therefore, influences forces and influences patterns were studied. Data pertaining to dress of the King and social, cultural, economic and political factors that influenced the King were gathered and observed enabled in forwarding a logical analysis. Data were coded. "Coding is an operation by which data are organized into classes and a number or symbol is given to each item" (Goode and Hatt 1952:316). coding is basically a matter of classifying. When the data have already been classified with respect to theoretical needs, the problems are mainly mechanical. However, when the data have not been structured in neat categories by

carefully designed questions, the problems are more complex. (Goode and Hatt 1952:320). Reliability of the data which was incorporated in the research is of much concern. Pictorial data were cross checked with different literary sources. "A frequent check on reliability is to rearrange the alternative answer "(Goode and Hatt 1952:121). The reinforced meanings were compared with an array of literary survey (established philosophies) in order to forward timely necessary concepts.

4. Results /Analysis and Discussion

The Kandyan Kingdom of Sri Lanka located in the central hills of the country lasted almost 3 ½ centuries from 1474- 1815. The whole period faced different foreign influences. At its beginning, South Indian influences gradually descended. The Portuguese occupation exerted an influence of almost of 130 years from 1506. Then next the Dutch lasted for 163 years and the British for 33 years. As a result of Western inspiration from the 16th century onward the natives soon embraced Western cultural values. Kings who ruled the Kingdom of Kandy were directly influenced by foreign influences.

4.1 Social, Educational, Religious and Cultural Factors that Influenced the King on Gifts

King Rajasimhe II (1635-1687) was the son of King Senerath(1604-1633) and Queen Dona Catherine (1602-1613 AD) of the Kandyan Kingdom of Sri Lanka. During the 16th Century siblings of King Rajasimhe II were baptised and received education under the Franciscans. The royalty who were brought up by the Portuguese were instrumental in bringing about western fashions. Queen Dona Catherine converted to Christianity in her childhood. When the father of Queen Dona Catherine, King Karalliyadde Bandara (1552-82), was expelled to Mannar by King Mayadunne of Sitawaka(1521-81), Karalliyadde Bandara and his two children accepted the Catholic faith, expecting political protection from the Portuguese (Lankananda,1996:verse 73/76). Kusumasana Devi (baptismal name Dona Catherine) and Yamasinha Bandara (Dom Pilip) were brought up, educated, instructed by the Portuguese. The royalties and elites who grew up under Portuguese protection ascended the Kandyan Throne. The great ancestor of King Rajasimhe II was Vimala Dharma Suriya I (1591-1604) (baptismal name D.Joao) was sent to Collage of the Magi of Goa under the commissary of the Franciscan fathers of Colombo and "he learnt not only Catechism and good customs ,also to read and write Latin" (Perera, 1930:708) . For the first time they learnt European languages and had an acquaintance with the literature (Portuguese and Latin) . They were able to familiarize themselves with and even imbibe Western thoughts, ideas and attitudes. Therefore, Vimala Dharma Suriya I (1591-1604) showed more Western oriented dress styles. "A detailed description of his royal majesty is described in the Journal of The Dutch Admiral Joris Van Spilbergen who visited

Kandy in 1602" (Paranavitana, 1997). The two parties exchanged gifts at their historic meeting. Belk (1976) expresses that not only must the gift giver attempt to infer the recipient's tastes, needs, desires, and reactions, but also the gift selection may be affected by the information which it would appear to convey about the giver and the giver-recipient relationship. "King Wimala Dharmasuriya I gifted a foreign knife to the Admiral and the gifts that the King received by the Admiral were laid on a carpet in order to be impressed by the King" (Ferguson,1927:384). Gifts are tangible expressions of the strength and nature of the interpersonal relationships (Klein, Lowrey, and Otnes 2015; Shurmer 1971). The "Act of Gift Selection" Schwartz (1967) noted that beyond the functions served by the general process of gift exchange, the characteristics of the gift itself also act as a powerful statement of the giver's perception of the recipient. He also suggested that acceptance of a particular gift constitutes an acknowledgment and acceptance of the identity that gift is seen to imply. Swidler A (1986) remarks that cultural it is end-values that shape action in the long run. Indeed, a culture has enduring effects on those who hold it, not by shaping the ends they pursue, but by providing the characteristic repertoire from which they build lines of action.

King Rajasimhe II (1635 -1687 AD) grew up in a strong Western environment. The mother, queen Dona Catherine's influences over her children was strong. Under her supervision appreciation of Western cultural elements would have been greater in the palace. Queen Dona Catherine had the service of Franciscan friars for her children's education. Francisco Negroa was in Kandy for nine years and was tutor to King Senarat's children. King Rajasimha II could read, write and speak Portuguese, indeed, the education imparted to princes and princesses consisted of knowledge of the manners and customs of royalty in the West. The Dutch Admiral Joris Van Spilbergen met the queen, prince and princesses in 1602. "The Admiral was brought into the chamber of the queen where she sat with her children. The Prince and princess were all dressed in the Christian manner" (Paranavitana,1997). Donald Ferguson (1909) gives an interesting description about Rajasimha II and his letters to the Dutch. Original letters in Portuguese were written by the King in 1652 to Jacob Van Kittensteijn to King Rajasimhe II. As the royalties gradually learnt Western languages, embraced the religion, and followed social etiquettes, they made a suitable ambience and encouragement to those who valued the Western way of life. Christianity brought with it not only a religious faith but also a culture, mainly Christian religious culture. Therefore, it can be assumed that King Rajasimhe II had exotic tastes about his clothing styles which had been developed from his child hood.

4.2 Political Factors that Influenced the King on Gifts

The Kings expected political stability, power, dignity, wealth over which he had to take great effort to stabilize all alone. It is seen that Kandyan Kings

obtained the Portuguese, the Dutch and the British aid during their political crisis. Kandyan Kings sought foreign aid of which had a reputation for superior weapons and military tactics, Doubtless, that appeared the best choice as allies'. The Dutch diplomats were more skillful, wealthy, powerful, fashionable hence attractive by 17th Century AD. Rajasimhe II (1635-1687) of Kandy solicited Dutch help against the Portuguese. Negotiations between Rajasimhe II and the Dutch were conducted over a long period, but were successfully concluded in 1638. Both parties carefully maintained their mutual understanding. Each side hoped to use the other for its own ends. For Rajasimhe II the sole objective was the expulsion of the Portuguese and he was willing to pay a heavy price for this. Rajasimhe was prepared to assign the Dutch a monopoly of the spice trade of the Island in return for aid against the Portuguese. Both Rajasimhe and the Dutch attacked the Portuguese at the Batticalao fortress and conquered it on 18th May 1638 (Silva,2005:273). The Portuguese were driven away with Dutch help in 1658. In April 1665 three months after Rajasimhe's first appeal for assistance, two Dutch companies marched into the Kandyan Kingdom. During the period of 1629-36 Dutch cruisers destroyed nearly 150 Portuguese ships, most of them in the straits of Malacca or off the Malabar coast. The extension of Dutch control over all the ports of the Island had an economic motive which was to establish dominance over the trade of the Island. Many ports of the east coast had been brought under Dutch control between 1666-1668 and then in 1670, a decision was taken to establish a commanding position in the Island's trade. Cinnamon had been successfully and exclusively controlled almost from the very moment of the establishment of Dutch rule. The export of elephants, areca and pearls was now declared a monopoly of the company.

The Kandyan King led himself more into Dutch association. King Rajasimhe II tried to keep good alliances with the Dutch sending gifts . He writes to the Dutch as "I was very glad to see this last letter of your Honours and likewise to have in that fortress of mine such a good secretary with such good ability for matters of my royal service, and for this because I make a present to the said secretary of a gold ring set with its stones that which go together with the gifts for your Honour, and on its arriving at that fortress of mine, you will deliver it to the said secretary" (Ferguson,1909:265). Rajasimhe II writes to the Dutch appreciating gifts he received from the Dutch that "whatever things my Hollanders present me with I esteem it much, and the present that your Honour sent to this imperial court. I welcome much more, and for certain I hold in my royal heart that in all things that shall offer of my royal service the Dutch nation will never fail me in anything. I hold in my royal heart that the Dutch nation is loyal and true to me and serve me with goodwill, So I have confidence that it will serve me always with the same aforesaid love and

loyalty and in this same manner I hope in god that as long as the sun and moon shall endure so it will continue always" (Ferguson,1909:263).

Furthermore, Knox explores more descriptions of the King's attitudes as his state and grandeur would appear in his reception of ambassadors, who were received with great honour and show. Robert Knox states that the King cared not that any should talk with ambassadors, but himself, with whom he took great delight to have conference. Moreover, Knox (1966) states that "Rajasimhe II had personally attended to all correspondence with foreign nations". The ceremonial display of such objectifications is a powerful tendency in social life: persons invariably seek to make known their social bonds in daily encounter. Veblen suggests that in advanced societies this tendency "develops into a system of rank titles, degrees and insignia, typical examples of which are heraldic devices, medals and honorary decorations." Robert Knox (1966) describes "several ceremonial occasions held by the King Rajasimhe II (1635-87) in the company of foreigners during the late 16th Century AD". The King was always thoroughly concerned to get prepared with his best apparels when he visited ambassadors. "To see them brought before him in fine apparel, their swords by their sides with great state and honour, and that the ambassadors may see and take notice of the greatness of his majesty" (Knox,1966). Knox (1966) states an interesting discovery on this subject, King Rajasimhe II always "when he comes abroad, his sword hangs by his side in a belt over his shoulder" and particularly Knox determined that attitude "which no Chingulays dare wear, only white men may". Robert Knox says "he does not always keep to one fashion, but changes as his fancy leads him". Therefore, it can be suggested that he always sought fashions. It is seen that, diplomatic relations affected Kings to have a passion for foreign clothing attainments because royalty had direct communication with and a foreign dignitary had chances to consume foreign dress habits very closely. "Gascoign Adigar the famous French character had a close relationship with King Rajasimha II" (Hulugalle,1999:126). And "a Frenchman Monsieur de Lanarolle (1672AD) held the office of Secretary and his two sons also entered into state employment after his father's departure". (Hulugalle,1999:133).

The exchange of gifts is a means of social communication among individuals (Mick and DeMoss 1990) and can be used to construct and reinforce social identities of both the giver and receiver (Grainger 1998).Schwartz (1967) has written that "goods are not only economic commodities but vehicles and instruments for realities of another order: influence, power, sympathy, status, emotion; and the skillful game of exchange consisting of a complex totality of maneuvers, conscious or unconscious, in order to gain security and to fortify one's self against risks incurred through alliances and rivalry." The regulation of one's bonds to others is very much part of the matter of the exchange of

goods. Schwartz (1967) cites Ralph Waldo Emerson, "Gifts," in Emerson' Essays) Emerson here suggests that an understanding or meaningful analysis of gift exchange requires a knowledge of the relationship between giver and receive. Gifts as ceremonial tokens of regard may be distributed analytically into two overlapping categories: viz. those presented in recognition of status and those presented in recognition of achievement. Status and achievement gifts share a characteristic which provides insight into one of their more important properties: both are objectifications of past or present social relationships. King Rajasimhe II writes to the Governor: "The persons that bear this letter one of them is Tenacon, Lieutenant and other Corupo Lieutenant. They will deliver to your Honour some gifts that they convey from this court, and by the list, they carry you will be able to take delivery of them" (Ferguson,1909:265). The King always showed great interest on gifts . He writes again "In this year your Honours tells me not to estimate the value of the present except by the affectionate love and good will with which you sent it. As the Dutch nation serves me with great loyalty and good zeal, and because of the affection that my imperial person has for it, for that reason anything that the said nation presents me with I esteem highly. The surgical instruments are of very good workmanship. The medicines - as I have towards the Dutch nation great love and affection, and it is faithful to me, I well understand that they are sure to present me with only very precious things. These aforesaid medicines being explained to me, I have impressed upon your in the other letter that I wrote to you Honour on the 1st of August the three little dogs that came together with the sougute (presents). That they present me with I esteemed an account of their being sent by your Honours" (Ferguson,1909:265).

4.3 Economic Factors that Influenced the King on Gifts

Gift-giving has often puzzled economists, especially because efficient gifts like cash or giving exactly what a person asks for seem crass or inappropriate. It is shown in a formal game-theoretic model that gifts serve as "signals" of a person's intentions about future investment in a relationship, and inefficient gifts can be better signals. Other explanations for the inefficiency of gift giving are advanced, and some stylized facts about gift-giving practices are described (many of which are consistent with the signaling view of gifts). People give others gifts, which are often reciprocated (Camerer, 1988).

Economic constitution of the country of the time, paved the way for the King to consume foreign goods which were able to sharpen their aesthetic appreciation as Robert Knox commented 'the King had an exotic taste'. Queyros (Perera, 1930:736,754) states that "during King Vimala Dharma Suriya I's reign 'Vinthanna' was the main port at export and import of cloth". Christopher Schweitzer's (1676AD) travel records describe that King

Rajasinghe II's costume, his shirt and waistcoat are made of the finest cotton, with gold (Hullugalle,1999:140). His complete garment was made out of coloured silk and he wore leather shoes and stockings. These luxurious materials and trims might have been imported from Europe. "In the late seventeenth - Century, many nationalities brought cloth from all parts of the 'Coromandel' coast into the Archipelago in large quantities. The Portuguese, Danish, English, French and Indian merchants bringing a great deal of cloth"(Arsarathnam,1958:170). "In 1506 AD Portuguese merchants brought Brocade fabrics from Sumatra" (Ferguson, 1907:326). Indonesian textiles like somana, silk, and brocade were broadly imported by the Dutch East India Company during the 17th Century. The major articles that were imported from India were textiles. Muslin was imported from Bengal. This textile material was widely used by nobles. Muslin was used as a major material for making the King's shirt. "The Bengali traders also brought in textiles such as silk and muslin" (Silva,2005:233). During the Dutch occupation South Indian and Indonesian textiles were largely brought to Sri Lanka. "Temple paintings of the Southern province of Sri Lanka show textile designs of European design and motifs which were in vogue by that time" (Karunaratne, & Bhagya, 2018).

In the period 1659-70 the Dutch extended their authority to the ports in other parts of the Island as well, thus effectively reducing the Kandyan Kingdom to the position of a land locked state. In 1670, the decision to monopolize the predominant ports of the Island's trade was taken. The three items which sought to dominate were the import of textiles and the export of areca and elephants the first two of which directly affected the Kandyan Kingdom. The Dutch identified interests of natives and largely supplied those textiles. The foreigners' main aim was to improve their trade activities both inland and outside through sea trade with the support of the Sinhalese Kings. "During the Dutch occupation the people from the highlands came to Colombo with arecanuts and other trade items which they would exchange for cloth" (Arsarathnam,1958:161). Hence foreign messengers frequently visited the Kandyan Kingdom to negotiate commercial dealings. The Dutch strictly restricted other private trading activities carried out by Hindus and Muslims and increased discriminatory duties. "To begin with, a duty of 5% on cloth,20% on salt and $\frac{1}{4}$ real on each amanam of arecanut was imposed in all Dutch ports on all Muslim and Hindu merchants". "In 1665 this was raised to 10% on cloth,30% salt" (Arsarathnam,1958:160). Indian textiles were largely sold in Ceylon in relation to Dutch commercial expansion. "They brought weavers and painters from India to improve the textile trade and settled them in Jaffna" (Arsarathnam,1958:158). The Dutch had their factories in numerous Indian states. "Painted and dyed cloth began to be popular as the Dutch opened residents factories in all the seven ports of Madura and the attempt to foster weaving, painting and dyeing of cloth in Jaffna"

(Arsarathnam,1958:161). The situation exerted enormous pressure over the King Rajasimhe II. As a result of that King Rajasimhe II owing to his hostility towards the Dutch as inevitably the Kingdom happened to depend on Dutch supplies. Then people could come to the Dutch areas and purchased and sold their surpluses. By the late Seventies all cloth that were sold in the Island should come from the Dutch warehouses and stamped with the Company's seal. Other textile trading was liable to confiscation. Therefore Sri Lankans had to be satisfied with the textiles that were brought by the Dutch.

5. Conclusion

Gift giving among Dutch nobility and the crown in the sixteenth century of Sri Lanka have shown the social convention, faithfulness, friendship, which was a traditional practice of the time. Gifts were used as political weapons to make alliances. In the case of King Rajasimhe II, gift exchange is ruled by the norm of reciprocity. Gift giving played a vital economic role in showing redistribution of wealth. The receiver, The King wore gifts at the courtly presence, indicating a deeper affection to the donor. The receiver and the donor necessarily made a gift to obtain something in return. It is possible to suggest that socio-cultural, political and economic pressures gradually pushed the King towards becoming a western fashion fanatic. The King acted on his own creativity out of clear motives and based on his understanding of his royal responsibilities. Western fashion influenced dress was used as an object of accomplishing political, economic, social stability by Kandyan Kings in their Kingdom.

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