

IMPACT OF NON-VERBAL COMMUNICATION ON MASKS IN DAHA ATA SANNIYA RITUAL

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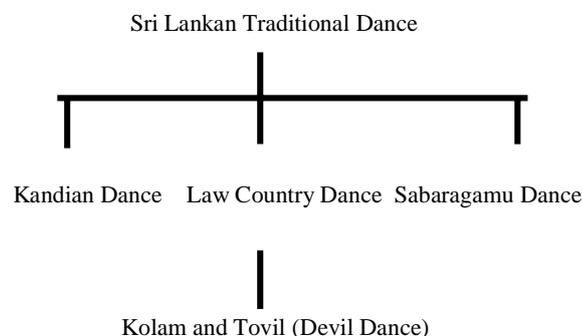
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Abstract: Non-verbal communication is anything other than words themselves that communicates or affects (positively or negatively) the message "contained" in the words. (Dr. K Sharma Vipin,2011, Decoding Non-Verbal Communication).The objective of this study is to identify the Effectiveness of non verbal communication in mask that uses in rituals in Sri Lanka. In order to achieve the objectives, a qualitative analysis was done using Primary data and secondary data which collected based on law country dance ritual of Daha Ata Sanniya. According to the sample researcher gathered data from 15educators of traditional dance and audience of the Daha Ata Sanniya by conducting focused interviews and discussions with them. The finding shows that visual excitement in mind and colors that used in mask, Ayurveda medicine methods convey the massages of cultural values and concepts in the society. The size of a mask has been decided character's personality. The manner in which facial expressions are displayed is influenced by the following factors: social factors, emotional factors, expression of personality and physiological factors which include manipulators, pain, tiredness, physical variables and facial reflexes such as sneezing, nasal membrane irritation, pupillary dilation to pain, joy closure to tap, yawning and laughter (Fridlund, 1994).

Keywords: Non verbal communication, Ritual, colors in Mask, cultural values and concepts

Introduction

All traditional knowledge consider as acceptance of belief by the people. And Sri Lankans believes that traditional forms of dancing served to remove fears and inspire confidence among deceased humans for their benefit. The scenario of the masks usage is on social and religious aspect on believes. Many masks are primarily associated with ceremonies that have religious and social significance or are concerned with funerary customs, fertility rites, or the curing of sickness(Encyclopedia Britannica).In Sri Lanka there has a rich culture of theater called Kolam and Tovil (Devil Dance) which make use of actors ,exorcists, masks, music and dance. Thus the masks are hereditary to the Law Country Dance ritual in Sri Lanka. Daha Ata Sanniya is one of devil dance ritual comes under law country-dance which uses many masks. And most of devil dance rituals can be seen there in the law country area such as Galle, Matara, Bentara..etc.



The belief and offering of the Sinhalese concerning magic power of deity and demon had been done by people before established the Buddhism in Sri Lanka (Samarasekara.J. K.,1995). The Sanni Yakuma is the best known exorcism ritual, in which numerous sanni (disease) demons are portrayed by exorcists wearing elaborate masks. Occasionally the full complement of 18 possible disease demons are represented in the Daha Ata Sanniya (18 diseases) ritual, but usually, smaller numbers are used according to which demons are thought to be causing a person’s affliction. The exorcism ends with the appearance of an exorcist wearing the mask of the chief demon called Maha Kola (the terrific or all encompassing one), which usually incorporates miniature representations of the other 18 demons. (H.Janaka,2006)

Among these different kind of masks demons KaluYaka (Demon), Riri Yaka, Mahasona,Sooniyam Yaka and Abhimana Yaka are the main demon masks use in 18 Sanniya with other personified in the masks. In fact these ceremonies are social gathering and constitute inseparable elements at the mental make up. And each SANNI is responsible for causing illness. (Wijeseka Nandadeva, 1987). On that basis the Sanni stand for disease. The 18 Sanniya held to protect from drought, plague, diarrhea, Epidemic by villages. These rituals are full of information in the different context such as communication, psychology, sociology and etc. In the process of these communications here consider nonverbal communication on masks in the 18 Sanniya.

Nonverbal communication express or hide emotions and affect, since one is able to show nonverbally how one feels about another person, or one may masks true feeling through nonverbal behavior. Nonverbal communication is commonly defined as communication behavior without linguistic content (Knapp & Hall, 2010). According to the below mentioned chart by Timothy Gangwer,2009 shows that how effectiveness of visual data. In the brain process its 90% of visual information gathered in to the brain. There are only 10% on other senses information in the brain process. On that scenario visual communication as non-verbal communication is the most important part in communication process that what concern in this research on masks.

Effectiveness of visual

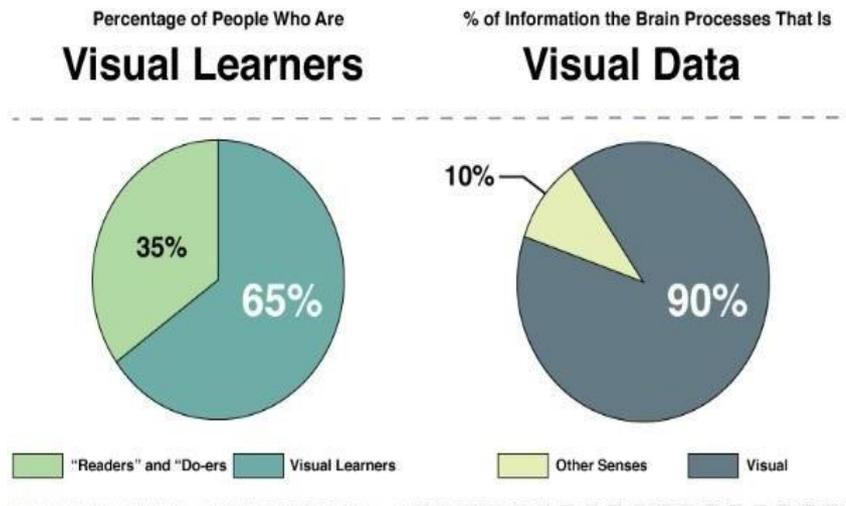
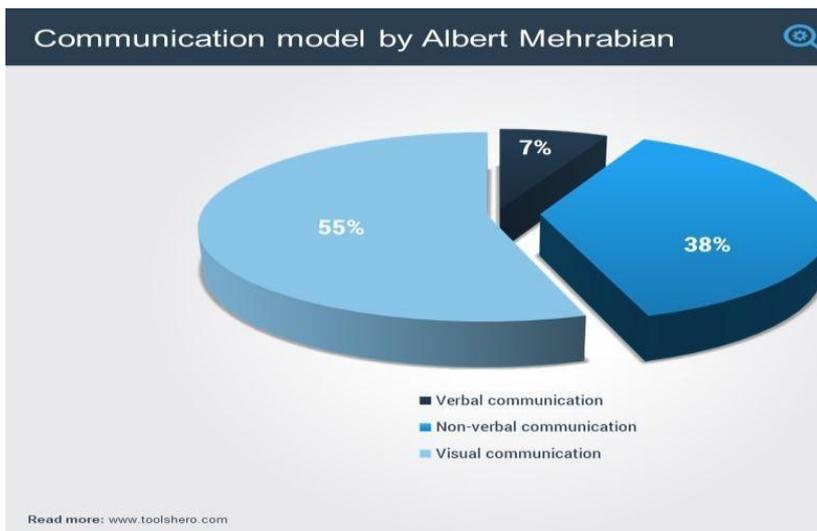


Figure 1: Timothy Gangwer,2009,Visual Impact Visual Teaching



Impact of non verbal communication

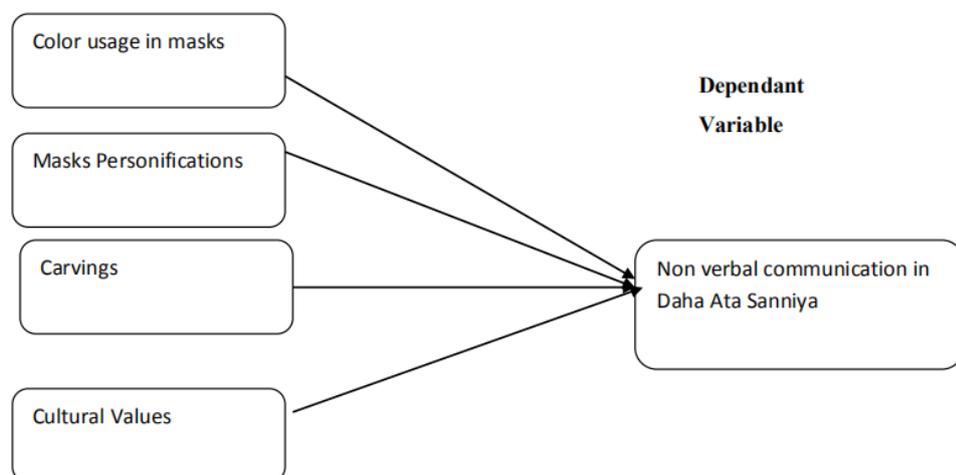
Figure 2: <https://www.toolshero.com>

Empirical Gap

Cultural ceremonies have been endangered in last few decades in Sri Lanka. Thus the academics have major role to research and preserve different aspects and resources of the cultural rituals and ceremonies for next generation. Therefore the purpose of this study is to have better understanding on the non-verbal communication on masks in Daha Ata Sanniya Ritual.

Conceptual Frame Work

Independent Variable



Research Objectives

The main research objectives are to find out the colors used in masks as nonverbal communication tool and to determine the cultural values communicated through non-verbal communication in masks. Further this research will help to find out the personification of masks to have better understanding about the character.

Methodology

This is a qualitative research study conducted using survey method. Survey is done based on interviews on the subject. Previous research, journal, web, books and etc., used in the research as secondary data.

Literature Review

An object appears colored because of the way it interacts with light. And vision is obviously involved in the perception of the color and brain response to visual stimuli –(Encyclopedia Britannica Vol XV.). Most basic color symbolism was drawn from nature. Symbolism comes from pre historic era up to date. Still mass follow the symbol such as color (Chang Gung Journal of Humanities and Social Sciences 2014). The usage of colors in Daha Ata Sanniya basically focused in torch light and the artist displayed his skill to maximum effect of the personation. the natural colors suited this atmosphere admirably.

Conventional use of colors may have prevailed among the Sinhalese. There was also an idealism associated with colors in masks (Wijeseka Nandadeva, Deities And Demons Magic and Masks,1987, vol.11).In further description (Wijesekara.N.,1987).

White	Gods, goddesses celestial beings, plumage,
Yellow	Supernatural beings, golden faces of gods, faces of disease demons
Red	Demons, Blood thirsty men, Devils, Warriors
Green	Demons, group of sannu devils
Black	Evil devil

Apart from the pure “physical” transport of information, the ritual understanding of communication pays attention to the maintenance of the relationship or society in the longer run (Carey, 2009).By about 5th century Sri Lanka appears to have developed two systems of traditional beliefs with distinct rituals and ceremonies. It combines ancient Ayurveda concepts of disease causation with deft psychological manipulation. Lasting up to twelve hours, it mixes raucous humor with deep-rooted fears to create a healing catharsis for both patient and community(The Yakun Natima - devil dance ritual of Sri Lanka - Alan Pete)

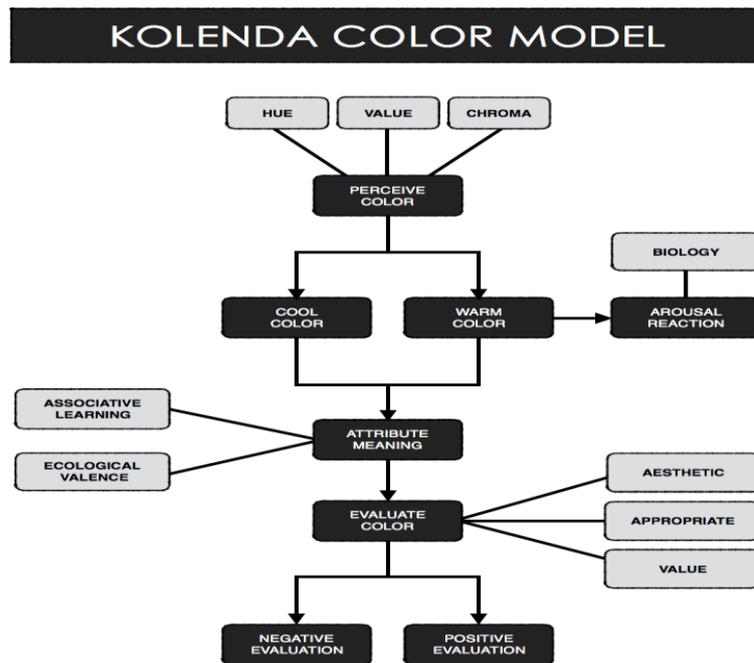


Figure 3: The Psychology of Color , Nick Kolenda, 2016

The model describes how we come to evaluate a color. According to the Chroma people will perceive colors in two forms cool or warm. It will trigger an arousal reaction and biological changes according to the color. According to the persons individual learning and how he/she nurtured person will attribute different meanings and evaluate the color in three forms aesthetic, appropriate or value and this will create a negative or positive evaluation about the object, symbol, logo or anything associated with color.

What are the Daha Ata Sanni ?

The ritual in Daha Ata Sanniya is offering demons that are causing illness in to the body and mind with using elaborated masks of demons. There are more than 18 Sanni diseases according to source of indigenous medicine in Sri Lanka. The Sanni is one of disease. In indigenous medicine sources mentioned that there are Sanni diseases with many names and it is like 4448(Samarasekara S.,1995) . Patronage with main five demons there are Pali demons that are facilitate to main demons to come in to the stage except the 18-sanni demons. According to Nandadewa Wijesekara all of below sanni comes under three categories like humors wind, bile, phlegm(Deities and Demons,1989). The birth of these sannis and destruction caused by them in the city of Vesali in India.

“මේ වේලාවේ සන්නි යක්ෂයා යක්ෂණිට අත්තදස්සී වුදුන් අතින් කැප ක රුන් පුළුටු මාංශ සහිත පංචර්ෂක බන් භෝජන කැපගන් දිෂ්ටි ගන් තෝස්වා හ:”(Amarasekara T.,2002).

(In the ceremony sanni demons ask to come and they invited to take the offerings and are asked to go away without causing illness.)

The occult is also connected to the healing sciences (Birgit Menzel,2007).And it is not used to achieve higher consciousness or divine knowledge, but to deliberately make effective use of dark “evil forces. In Daha Ata Sanniya full with such contexts which embodied by masks and other decoration, materials, colors...etc.

No	Sanni	No	Sanni	No	Sanni	No	Sanni	No	Sanni	No	Sanni
1	Bhootha	4	Wedi	7	Maru	10	Golu	13	Gulama	16	Seethala (Pissu)
2	Abhootha	5	Watha	8	Kana	11	Murthu	14	Kora	17	Naga
3	Amukku	6	Bihiri	9	Pith	12	Demala	15	Ginijala	18	Deva

Color Communication in Sanni masks

Red in Complex



Ginijal Sanniya



Gedi Sanniya (Lumps)



Golu (Dumbness)



Kora sanniya (Lameness)



Maru Sanniya

Symptoms of above Sanni

- Boils and Skin diseases,
- Malaria and other high fevers
- Lameness and paralysis
- Delirium and Dumbness, paralysis, cold hand, phlegm

In the literature of ritual on Daha Ata Sanni clearly explained in condition of each personality of Sanni such as below mentioned.

සන්ධිවලම ගිණිජල ඇවිදින	දැයි
බෙල්ලෙන් උඩ කකර ක ඊන	දැයි
රැවු තිස් පැය නිදි බෝවන	දැයි
කීරම් සන්නිය ඉන්දැක ගන	දැයි (Tovil., 1995)

- (Lameness, paralysis, sleepiness, joint pain are the features of Kora Sanniya (Lameness) explained above.) And the folk artists are making masks according the description of ritual literature.

Yellow in Complexion



Watha (Rheumatic)

Deva (Epidemic Disease) Sanniya

Gulma (worms) Sanniya



Pith (Bious) Sanniya



Demala Sanniya

Symptoms of above mentioned Sanni

1. Vomiting/ diarrhea /loose motion
2. Epidemic disease(chicken pox...)
3. Rashes in the body, Stomach ache, food poisoning, mental illness, Malnutrition, unconscious, headache, joint paining.

According to the yellow in complexion masks shows growing pale. The Deva (Epidemic Disease) sanniya is wearing a crown and it seems to be a beautiful face mask because DEVA is Deity. The teeth stand to make the mask terrible.

බඩ හෝ ගාමිණි වමනේ	එන්නේ
රජාද ගනිමින් කැවිලි	නොකන්නේ
පිළිමුසු පැණිරස මයි දා	කන්නේ
ගුලම සන්නි ලොඩි ඉන් දැන	ගන්නේ (Tovil,1995)

(The worm of GULMA cause stomachache which it is the main symptom of this Sanni. Vomiting, food aversion are the other symptoms that folk artist try to emboss on the mask. The mouth is its special feature(Wijesekara N,1989)

Green in complexion



Kana Sanniya (Blind)

Naga Sanniya



Amukku Sanniya

Pissu Sanniya

Symptoms

Biliousness ,Headache, Stomachache, Urine infection, Sleepiness, Delirium

Stomach diseases associated with vomiting are distinguished from those associated with parasitic worms. The mask that represents vomiting diseases usually has a green complexion (Silva J.,2006).

Personification of Masks

Demon (Sanniya)	Literal translation	Associated conditions
Amukku	Vomiting bouts	Vomiting and stomach diseases
Abutha	Non-spirit related	Not spirit related insanity
Butha	Spirit related	Spirit related insanity
Bihiri	Deaf	Deafness
Deva	Divine	Epidemic diseases
Gedi	Lumps	Boils and skin diseases
Gini Jala	Great fire or flame	Malaria and high fevers
Golu	Dumb	Dumbness
Gulma	Worms (especially hookworm)	Parasitic worms and stomach diseases
Jala	Water or diarrhoea	Cholera and chills
Kana	Blind	Blindness
Kora	Lame	Lameness and paralysis
Maru	Death	Delirium and death
Naga	Snake (especially cobra)	Bad dreams about snakes
Pissu	Insanity	Temporary insanity
Pith	Bilious	Bilious diseases
Slesma	Phlegm	Phlegm and epilepsy
Vatha	Wind humour or rheumatic	Flatulence and rheumatism

Figure: BMJ Volume 333

Three masks of main demons



Sooniyam Yakshani



Kalu Yaka (Black Demon)



Riri Yaka (Blood)

Sooniyam Yakshani is a she demon. Her mask is yellow in color. Mouth, eyes and eyebrows are very pretty as a women. The artists create this mask in advance of feminine whether she is a demon. Ririyaka; Riri (Blood) decorated in whole blood according to the meaning of that personality.

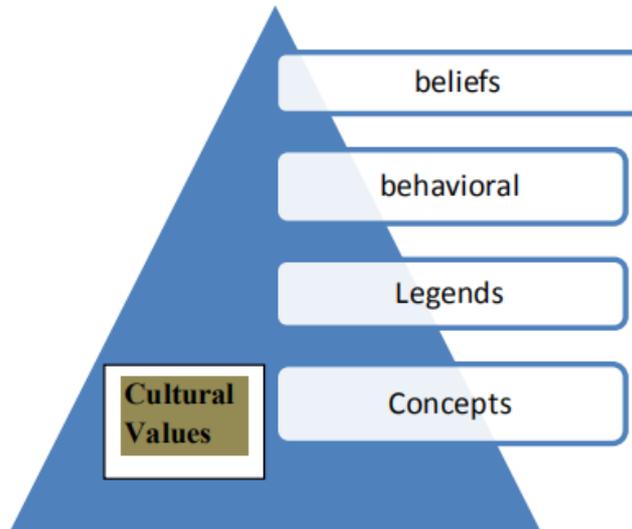
- Feminine
- Blood
- Danger

self-presentation cues,

Physical appearance includes gender, race, body type, and facial features, as well as clothing, grooming, and body decorations.

Cultural Values

Culture is a fuzzy set of attitudes, beliefs, behavioral conventions and basic assumptions and values that are shared by a group of people, and that influence each member’s behavior and each member’s interpretations of the “meaning” of other people’s behavior (Spencer-Oatey,2000).



Each and every sanni demons and main demons have a legend behind. Based on that stories the artist try to express the features by the masks. Ex: the mask of Mahasona demon has a animal face because it s based on the story behind Mahasona.



Mahasona

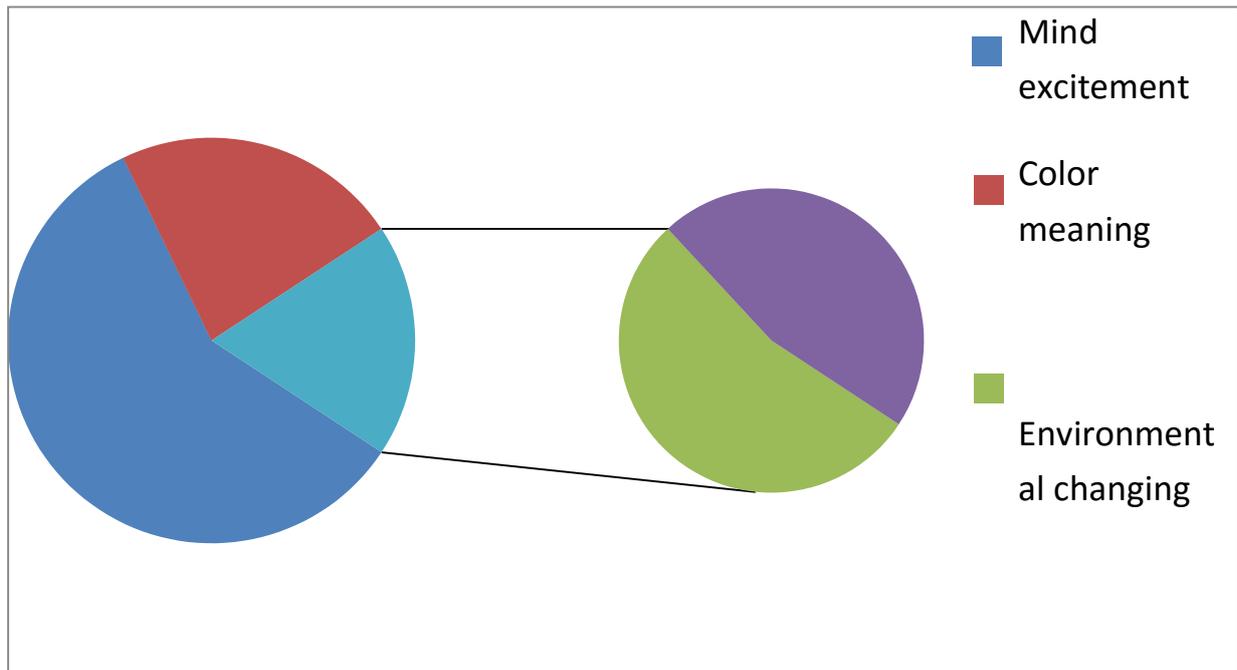


Bihiri Sanniya(Deaf)

According to the Bihiri Sanniya there clearly groove a snake on it. The folk artist follow the beliefs in their folk lives as snake as deaf animal when this mask making. And the snake is a deaf animal, which has been scientifically proved.

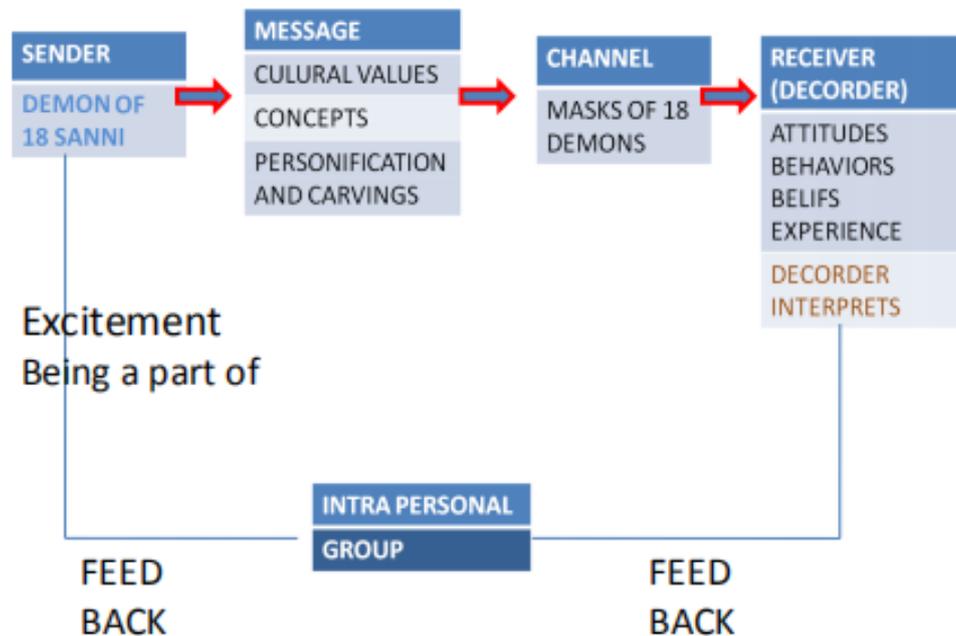
Snakes are deaf and some rattlesnakes exhibited consistent responses to airborne stimuli(Manning,192)

Findings



According to the findings 18 disease are thought to be caused by demons of spirits of Bilious, Rheumatic and phlegm (Wa, Pith, Sem) .According to the Bihiri (Deaf) sanni masks they are indicate a cobra on it. Traditionally believe Cobra as deaf animal. They used this kind of non- verbal signs and symbols in the masks to exaggerate the symptoms of the related disease. Convey the concepts of Bhootha Chikithssa in Astanga Aurvedaya. This sanni helps to create innovative thinking and improve communication among society by using colors, symbols, concepts, social gathering, group communication, and peace among people. Its revealed that the legends behind this are a blend of Hindu cosmology and Buddhism.

Conclusion



In this ceremony depend on the stimulus and response theory (as the oldest theory) which described by the great communication specialists, on that basis internal and external stimulus have been in the Daha Ata Sanni masks. The range of colors have been used in masks like Red, Green, yellow, Black. These colors convey the message of fear, pale, danger, and suffering. The folk beliefs embodied as nonverbal signs in the masks such as Bihiri sanni masks for expose the symptoms. The group communication, Interpersonal and intra personal communication are processing in this ritual by the masks. There are some masks that couldn't identify the differences (watha and pith) each other if not described by the lyrics which cause semantic barrier in communication process. But most of the masks indicate the symptoms in advance by eyes, mouth and colors used. The feedback comes from the audience as a part of exorcism. The nonverbal communication in masks could describe in related to Berlo's model, which shows how culture, attitudes and knowledge transmit in to the receiver by the sender.

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