During the British occupation of Sri Lanka, British commentators viewed Sinhala art and sculpture as being influenced by India. The writings of S. Wijesekera were used for this essay.

The British said that all free standing sculptures in the Buddha image were sent on a tour of exhibition, in the tilt of the head and the flexing of the hands, a style which is closely resembled the Sri Pala influence. He noted that the technique of indicating the folds of the robe by incision of two parallel grooves could be seen in the Pala kingdom, at Amarawati, and also in South Indian metal sculptures of 10th century. It may have come here from Amarawati. He said that the few stone steles in Pala style have also been found in Sri Lanka. However, he thought that the full, round face showed the influence of Chinese Buddhist images.

In his essay, Leelananda Prematillaka said that anybody shown reproductions of Ajanta and Sigiriyia will promptly notice the clear difference in composition and colour and will wonder why a composition was made in the first place.

Gunasheela points out that the free standing sculptures in the Buddha image were sent on a tour of exhibition, in the tilt of the head and the flexing of the hands, a style which is closely resembled the Sri Pala influence. He noted that the technique of indicating the folds of the robe by incision of two parallel grooves could be seen in the Pala kingdom, at Amarawati, and also in South Indian metal sculptures of 10th century. It may have come here from Amarawati. He said that the few stone steles in Pala style have also been found in Sri Lanka. However, he thought that the full, round face showed the influence of Chinese Buddhist images. A collection of Sri Lanka bronze images were sent on exhibition to Brussels - Leiden, Paris, Sydney and Chicago, in 1936. In the catalogue which accompanied the exhibition, Nandan Udagedara pointed out that these bronze images were influenced by Andhra, Chola, Gupta and Pallava styles. Ulrich von Schroeder (1982) said that the Devi Puja slabs could not have been made without Indian influence. Several other Sri Lanka specialising said, however, that Sri Lanka was a leader in sculpture, not a follower. Bandu de Silva said that Sinhala art was working in its own style and that the works of Indian art had no influence on Sinhalese art. In 1960, the exhibition of Sri Lanka sculptures was held in Europe. It may be that there existed an exchange of sculptors between India and Sri Lanka. In 1892, the exhibition of the sculptures of the Buddha image was held in Europe. It may be that there existed an exchange of sculptors between India and Sri Lanka. In 1892, the exhibition of the sculptures of the Buddha image was held in Europe. It may be that there existed an exchange of sculptors between India and Sri Lanka. In 1892, the exhibition...