

University of Kelaniya + LA Trobe University  
Workshop on  
Archaeology, Anthropology and  
Tourism for  
**Junior Researchers**

ABSTRACTS VOLUME

2023



Department of Archaeology,  
Postgraduate Institute of Archaeology  
University of Kelaniya, Sri Lanka



Department of Archaeology and History  
LA Trobe University,  
Australia



Research Center for Social Sciences  
University of Kelaniya,  
Sri Lanka

**University of Kelaniya Sri Lanka + La Trobe University Australia**

Workshop on  
Archaeology, Anthropology and Tourism for  
**Junior Researchers**

**01<sup>st</sup> July 2023**

**ABSTRACTS VOLUME**

Organized by



Department of Archaeology,  
Postgraduate Institute of Archaeology  
University of Kelaniya, Sri Lanka



Department of Archaeology and History  
LA Trobe University,  
Australia



Research Center for Social Sciences  
University of Kelaniya,  
Sri Lanka

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**Archaeology, Anthropology and Tourism for Junior Researchers**

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**ISSN : 2989-0772**

**Published by: Department Archaeology, University of Kelaniya, Sri Lanka.  
2023 June**



### **Message from the Dean - Faculty of Social Sciences University of Kelaniya**

I am pleased to extend my warm wishes to the Department of Archaeology for organizing a workshop in collaboration with the Postgraduate Institute of Archaeological Research, the Research Center for Social Sciences of the University of Kelaniya, and the La Trobe University in Australia to provide a platform for our students to exchange their knowledge, ideas, and experiences before a learned audience. This workshop will be a memorable event for our young researchers throughout their academic journey, particularly for those working in Archaeology, Anthropology, and Tourism studies disciplines. Moreover, this workshop will provide them with valuable new insights, perspectives, and interdisciplinary approaches to research in their respective field of study.

On behalf of the Faculty of Social Sciences, University of Kelaniya, and our esteemed collaborating partners, I extend my heartfelt gratitude to all the participants for their enthusiastic participation in this event. Your presence and active engagement will undoubtedly contribute to the success of this workshop, making it a memorable and rewarding experience for everyone.

Wishing you a productive and enlightening workshop!

**Prof. M.M. Gunathilake**

Dean,  
Faculty of Social Sciences,  
University of Kelaniya.



## **Message from Dr. Keir Strickland**

### **La Trobe University, Australia**

This workshop brings together emerging young archaeological researchers from the University of Kelaniya, Sri Lanka, and La Trobe University, Australia. These two universities, though separated by thousands of miles, share a proud history of excellence in archaeological research and teaching – and this workshop represents a commitment to greater collaboration and cooperation between the two institutions. Although this institutional collaboration is comparatively young, staff at Kelaniya and La Trobe have been collaborating on internationally significant archaeological research for almost two decades – from the pioneering *Upper Malwatu Oya Exploration Project* (UMOEP), co-directed by Prof Prishanta Gunawardhana and Prof Robin Coningham, to the recent *Polonnaruwa Archaeological and Anthropological Landscape Research Project* (POLAARP). Archaeological staff at these two institutions share expertise in a wide range of archaeological specialisations and methods – including landscape archaeology, urban archaeology, the archaeology of Buddhism, palaeoenvironmental archaeology, cultural heritage management, lithic technology, ethnographic archaeology, and digital approaches to archaeology – as well as many more.

The University of Kelaniya is widely recognized as one of the leading teaching and research institutions for archaeology in South Asia – producing countless graduates who have gone on to make significant impacts upon the fields of Sri Lankan archaeology, heritage management, and cultural tourism. Meanwhile La Trobe University enjoys a reputation as one of the paramount archaeology departments in Australia, producing more professional archaeologists in Victoria than any other university and generating internationally significant research around the world.

Although the archaeological records of Australia and Sri Lanka might appear very different at first glance, both nations face similar challenges in regard to heritage management – from the threats posed by development and mass tourism, to the risks posed by climate change and natural disasters. Moreover, researchers in both countries tackle similar research questions around early human settlement and migration, the development and evolution of lithic technologies, past management of water in semi-arid environments, coastal settlement and subsistence, and archaeologies of Colonialism and Indigenous populations.

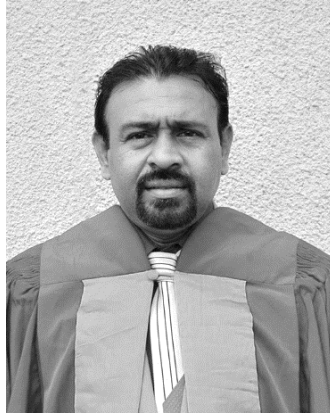
By bringing together these young and emerging archaeology students from the two institutions, it is hoped that we can both foster stronger inter-institutional relationships and also learn from

their shared perspectives, experiences, and visions of the future for archaeological research and heritage management in Australia and Sri Lanka.

This workshop, generously hosted by the University of Kelaniya and the Postgraduate Institute of Archaeological Research, marks the first step in establishing much closer ties and collaborative programs between the archaeology programs at La Trobe and Kelaniya.

**Dr. Keir Strickland**

Senior Lecturer,  
Department of Archaeology and History,  
University of La Trobe,  
Australia.



### **Message from the Director - Postgraduate Institute of Archaeology University of Kelaniya**

On behalf of the Postgraduate Institute of Archaeology, it is with immense pleasure that I extend my heartfelt congratulations to all the junior researchers who have contributed their valuable insights and findings to the publication of the abstract volume showcasing the research papers presented at the conference jointly organized by the Department of Archaeology of the University of Kelaniya, the Postgraduate Institute of Archaeology, and La Trobe University in Australia.

This milestone publication is a testament to your dedication, perseverance, and intellectual prowess as emerging archaeologists. Your commitment to expanding the boundaries of archaeological knowledge is truly commendable, and the research papers compiled in this book represent the fruits of your laborious efforts.

By publishing these research papers, you have not only made significant contributions to the field of archaeology but have also demonstrated your potential as promising researchers who will shape the future of archaeological studies. Your insights and discoveries will undoubtedly inspire future generations of archaeologists and serve as a foundation for further research and exploration.

I would like to express my sincere gratitude to Chair Professor Prishanta Gunawardha, and the organizing committee, as well as to the University of Kelaniya and La Trobe University, for their unwavering support and commitment in organizing this conference and providing a platform for young researchers to showcase their scholarly endeavors.

Finally, I would like to extend my heartfelt congratulations once again to all the junior researchers whose research papers have been published in this book. May your contributions inspire others and may you continue to make remarkable strides in your archaeological journey.

Wishing you all the very best in your future endeavors.

**Senior Professor Gamini Adikari.**

Director, Postgraduate Institute of Archaeology  
University of Kelaniya



### **Message from the Head - Department of Archaeology University of Kelaniya**

It is with great pleasure that I write this message on behalf of the Department of Archaeology, for the collaborative workshop explicitly focusing on fostering archaeological, anthropological, and tourism knowledge and exposure.

International collaborations are great opportunities not only for researchers and scientists but also for students, policymakers, and other stakeholders, as they provide a great opportunity to connect with participants from different perspectives and views, learn from them, and make new relationships. I strongly believe this kind of knowledge dissemination forum paves the way for scientific cooperation by meeting and connecting with researchers from diverse countries and cultures. Moreover, these kinds of collaborative workshops and knowledge dissemination forums, especially the launching of the extended abstract volume will be a great opportunity for young researchers across the globe to showcase their valuable findings and obtain useful insights for further development. Networking among different institutions including, the University of Kelaniya, the Post Graduate Institute and the Research Center for Faculty of Social Sciences, La Trobe University of Australia, and so on collaborations will boost the quality of education, and stakeholder relationships while promoting goodwill among nations, and educational institutions, together strengthening the personal and professional development of the participants.

It is my honour to welcome and thank all the International and local participants who joined us for this momentous occasion. Further, I wish to express my special gratitude to La Trobe University, Australia for all efforts put forward to make this event a success. Further, I wish to express my sincere gratitude to the Organizing Committee and all the members of the Department of Archaeology for their untiring efforts tested to make this event a success. Finally, I wish all the presenters and participants a pleasant and productive experience.

**Dr. Sriyani Hathurusinghe**

Head/ Department of Archaeology,  
Faculty of Social Sciences,  
University of Kelaniya.





### **Message from the Director of the Research Centre for Social Sciences (RCSS), University of Kelaniya**

Research Centre for Social Sciences (RCSS), University of Kelaniya is pleased to be a partner of the “Workshop on Archaeology, Anthropology, and Tourism for Junior Researchers – 2023”, organized jointly by the Department of Archaeology and Postgraduate Institute of Archaeology of University of Kelaniya, with the Department of Archaeology and History, La Trobe University, Australia.

The RCSS wishes this workshop would pave the way to disseminate new knowledge among relevant parties along with the general public. Researchers from local and international domains will present their scholarly work and share knowledge in this meeting. This may be immensely helpful in developing a research culture in the university system and widening collaboration among national and international universities. In addition, this workshop would be a great opportunity for undergraduates to collaborate with able researchers, improve skills and expand innovative approaches in their fields of study.

On behalf of the Research Centre for Social Sciences, University of Kelaniya, I wish and envisage that this event will be a stepping stone to move forward to a successful arena in the sphere of research and add new knowledge to existing knowledge.

I wish this event a great success.

**Prof. A.G. Amarasinghe**

Director/Research Centre for Social Sciences (RCSS),  
University of Kelaniya.

## Agenda

### University of Kelaniya Sri Lanka + La Trobe University Australia Workshop on **Archaeology, Anthropology and Tourism for Junior Researchers** 01<sup>st</sup> July 2023

Department of Archaeology  
University of Kelaniya

La Trobe University  
Australia

Research Center for Social Sciences  
University of Kelaniya

Time	Event
<b>9.30-11.00 am</b>	<b><i>Inauguration Session</i></b>
9.30 am	Arrival of distinguished guests, presenters and participants
9.30-9.35 am	Introductory Remarks
9.35-9.40 am	Welcome Speech by Dr. Sriyani Hathurusinghe, Head of the Department of Archaeology, University of Kelaniya
9.40-9.45 am	Speech by Professor Prishanta Gunawardhana, Cadre Chair/Senior Professor of Archaeology : introduction on Workshop on Archaeology, Anthropology and Tourism for Junior Researchers
9.45 – 9.50 am	Abstracts Volume Launch
9.50 -10.00 am	Speech by Dr. Keir Strickland, Senior Lecturer, Department of Archaeology and History, La Trobe University, Australia
10.00 – 10.05 am	Speech by Professor A.G. Amarasinghe, Director/Research Centre for Social Sciences (RCSS), University of Kelaniya
10.05 -10.10 am	Speech by Senior Professor Gamini Adikari, Director, Postgraduate Institute of Archaeology, University of Kelaniya
10.10 -10.20 am	<b>Cultural Demonstration</b>
10.20 -10.25 am	Speech by Professor M.M. Gunathilaka, Dean, Faculty of Social Sciences, University of Kelaniya
10.25 -10.30 am	Vote of Thanks by Lecturer Suvimali Rathnayake, Department of Archaeology, University of Kelaniya
10.30 -11.00 am	Winding up the Inauguration Session / Refreshment
<b>11.00 am - 4.30 pm</b>	<b><i>Technical Sessions</i></b>
<b>11.00 am -1.00 pm</b>	<b>Technical Sessions 1</b>
1.00 -1.45 pm	Lunch
1.45 - 2.00 pm	<b>Senaka Bandaranayake Teaching Museum Tour</b> guided by Senior Lecturer Dr. Chandima Bogahawatta & Senior Lecturer Umanga Rammungoda
<b>2.00 - 4.30 pm</b>	<b>Technical Sessions 2</b>
4.30 - 4.45 pm	Certificate Awarding Ceremony and Closing Remarks
4.45 - 5.00 pm	Refreshment

## Session Plan

University of Kelaniya Sri Lanka + La Trobe University Australia Workshop on  
**Archaeology, Anthropology and Tourism for Junior Researchers**  
**01<sup>st</sup> July 2023 @ Auditorium, Faculty of Social Science, University of Kelaniya**

<b>Session 01 : 11.00 am – 1.00 pm</b> <b>Venue : Auditorium, Faculty of Social Sciences , University of Kelaniya</b> <b>Session Reviewers : Senior academic staff of University of Kelaniya, Sri Lanka and La Trobe University, Australia</b>		
<b>Duration</b>	<b>Name of the Presenter</b>	<b>Topic</b>
11.00 – 11.05 am	Introduction to the session and the reviewers	
11.05 – 11.15 am	S.M.Kariyawasam	<b>A comparative study of food consumption patterns of prehistoric man revealed by Alawala and Pothana contexts</b>
11.15 – 11.25 am	Laura Sommer and Jennifer Collis	<b>Tourism and the threat to archaeological sites</b>
11.25 – 11.35 am	R.A.D.S.Rupasingha	<b>A study in the door and doorframe art of the Gampola period (From Religious Buildings in Kandy District)</b>
11.35- 11.45 am	B.L.R.N.Balasuriya	<b>A Study of Traditional Deity Beliefs and Trusts : Based on Vanni Hatpattu</b>
11.45 – 11.55 am	W.M.Aruni Imasha Peiris	<b>A study of Paintings in Kurunegala District (from selected places)</b>
<b>11.55 – 12.05 pm</b>	<b>Q/A Session</b>	
12.05 – 12.15 pm	B.D.H.H. Indrajith	<b>A study of relationship between natural landscape and architectural construction: from Sigiriya boulder garden</b>
12.15 – 12.25 pm	Carmen Baulch and Jaymee Grondman	<b>Cultural Land Management and Utilisation in Sri Lanka and Australia: An Archaeological Comparison</b>
12.25 – 12.35 pm	P.M.S.P.Chandrasena	<b>A study on the preparation of a heritage management proposal for the Batadombalena prehistoric site</b>
12.35 – 12.45 pm	W.P.M Lakmali	<b>An Archaeological Study of cave temple situated in the Gampaha district</b>
12.45 – 12.55 pm	H.B.D.Nidarshani	<b>An Archeological Investigation of the Word "Ariyavasa vata"</b>
12.55 – 1.00 pm	<b>Q/A Session</b>	

<b>Session 02 : 2.00 pm – 4.20 pm</b> <b>Venue : Auditorium, Faculty of Social Sciences , University of Kelaniya</b> <b>Session Reviewers : Senior academic staff of University of Kelaniya, Sri Lanka and La Trobe University, Australia</b>		
<b>Duration</b>	<b>Name of the Presenter</b>	<b>Topic</b>
2.00 – 2.05 pm	Introduction to the session and the reviewers	
2.05 – 2.15 pm	Jessica Story and Aida Ismail	<b>Denisovan DNA: Linking Australian and Sri Lankan Indigenous Populations</b>
2.15 – 2.25 pm	K.M.H.H. Jayawardane	<b>An Inquiry into the Prehistoric Researches of Sri Lanka: From Studies in the Wet Zone</b>
2.25 – 2.35 pm	D.H.M.C.H. Dassanayaka	<b>An based on the studies done on irrigation technology in Northwest Province</b>
2.35- 2.45 pm	O.D.Sanjeevane	<b>Archaeological Heritage Management in Sevanagala Divisional Secretariat Area</b>
2.45 – 2.55 pm	D.W.O.D.Dehiwaththa	<b>Archaeological Law and Public Awareness</b>
2.55 – 3.10 pm	<b>Q/A Session</b>	
3.10 – 3.20 pm	Jessie Hall, Imogen Fry and Chloe Fitton	<b>Water management in Australia and Sri Lanka through time</b>
3.20 – 3.30 pm	A.W.M.D.M.S Wijebandara	<b>Heritage management related to the historical Sagama Rajamaha Temple</b>
3.30– 3.40 pm	T.V.Sachinthani Weerasekaragama	<b>A Study Of Change and Continuity : From Ratugala Vedda Village</b>
3.40 – 3.50pm	U.G. Nipuni Madushani	<b>The case study into the importance of front desk training in the hotel sector: an overview of the selected five-star hotels in the Galle region.</b>
3.50-4.00 pm	Conor Hughes and James Bates	<b>A comparison of Rock Art in Sri Lanka &amp; Australia</b>
4.00 – 4.10 pm	Nivean Wickramarathna	<b>The Importance of Establishing an Online Booking Platform for Sri Lanka's Tourism Industry</b>
4.10 – 4.20 pm	Kalani Pelapagama	<b>An art historical study of the cave paintings of Ampara Gonagolla Rajamaha Vihara</b>
4.20- 4.30 pm	<b>Q/A Session</b>	
<b>4.30 – 5.00 pm</b>	<b>Certificate Awarding Ceremony and Closing Remarks / Refreshment</b>	

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# **A Comparative Study of Food Consumption Patterns of Prehistoric Man revealed by Alawala and Pothana Contexts**

**S.M.Kariyawasam**

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## **Abstract**

Food is essential for the survival, growth, and optimal functioning of all living beings. There is no doubt that food was an important part of life for prehistoric man who lived 125,000 years ago. And they spent more than half of their lives searching for food. Alawala Pothgul cave and Sigiriya Pothana cave have provided valuable insights into the food patterns and lifestyle of people who lived during the Mesolithic period, which is a prehistoric era characterized by the transition from a hunter-gatherer lifestyle to early forms of agriculture. The Alawala Pothgul prehistoric cave context, situated in the upper valley of Attanagalu Oya in the Gampaha District of the Western Province, is located in the lowland wet zone of Sri Lanka. On the other hand, the Pothana prehistoric cave context is situated in the lowland dry zone in Kibissa Gramaseva Domain, Sigiriya, Inamaluwa Korale, in the Matale District of the Central Province. Alawala Pothgul Caves date to approximately 14,000-8,000 years ago and Pothana Cave, on the other hand, have been dated to around 6,000 years ago. Understanding the food consumption patterns of prehistoric communities in the Alawala Pothgul Caves (wet zone) and Pothana Caves (dry zone) can provide insights into how these ancient inhabitants sourced, prepared, and consumed their food.

**Keywords :** *Prehistoric, Mesolithic, Food diet, Hunting strategies*

## **Introduction**

Looking at the periods, there is a gap of about 2000 years between Alawala and Pothana. But both these contexts belong to the Mesolithic period. Evidence of the Mesolithic period in Sri Lanka dating back to 38,000-40,000 years ago. This research can help determine whether the animal and plant systems were similar or distinct between the zones, shedding light on the adaptations and resource exploitation strategies of prehistoric communities in different environments. The main research objective is comparing the food remains from the Alawala and Pothana Caves to reveal similarities and differences in the food consumption patterns between the wet and dry regions. The sub-research objectives are to identify the hunting

strategies used by prehistoric man, the regional differences in hunting animals and the food preferences of prehistoric man.

It is common in research to focus on a specific ecological region and investigate the animal and plant remains found in prehistoric cave sites within that environment. But when it comes to comparative approach you can gain insights into the dietary preferences, subsistence strategies, and cultural adaptations of prehistoric communities in the wet and dry zones.

## **Methodology**

Collecting the necessary data is crucial for conducting successful research. I have employed various data collection methods, including library study, interviews, and field study, to gather the information needed for this research.

**Library Study:** Conducting a library study allows to access existing literature, academic publications, books, journals, and other relevant sources of information. During the library study, the books, journals, reports and articles related to the research in the libraries of the University of Kelaniya, the Post Graduate Institute of Archaeology, the Department of Archeology and the Colombo National Museum were studied. Here are some books that I have used for this research.

Interviews were conducted with Mr. Kalum Manamendra-Arachchi, who participated in prehistoric research and was an expert in animal bone analysis, and from that, it was possible to learn a lot of new information in addition to the information found in the books.

By combining the information obtained from books with own observations and interactions during the field study, it helps to develop a more comprehensive and accurate understanding of the past environment and the prehistoric communities that inhabited the Pothgul Cave and Pothana.

## **Results and Findings**

The main result is that prehistoric man who lived in the wet zone were mostly dependent on small animals. They are heavily dependent on animals such as Grizzled giant squirrels, Porcupines, and Giant flying squirrels. But the people of the dry region, including the Pothana, hunted and ate quite large animals. For example, animals such as Sambar deer, spotted deer, and wild boars have eaten by Pothana man. We do not find the remains of Tufted Gray langur in Alawala but we do find them in Pothana. We find only the remains of Purple faced langur

and Toque macaque from the Alawala. But we find all the three species of Tufted Gray langur, Purple faced langur and Toque macaque at Pothana.

In general, the wet zone environments may have provided different hunting opportunities compared to the dry zone. Remains of freshwater and molluscs are most commonly found in Alawala, while evidence of freshwater fishes and freshwater molluscs have been found in pothana. Peacock remains are found only in Pothana. Since the peacock is found as a terrestrial bird in the dry region, there is no doubt that humans living in other dry regions including Pothana ate peacocks.

Studying the animal remains has confirmed that prehistoric man ate less meat of Toque macaque, and more interest has been shown in eating Purple faced langur. The remains of land snails such as *Acavus phoenix*, which are endemic to the wet zone, are also found in Pothana. In prehistoric cave contexts, kekune (*Canarium zeylanicum*), Gal weralu (*Elaeocarpus subvillosus*) and Ceylon breadfruit (*Artocarpus nobilis*) are commonly found. Plants such as Ceylon breadfruit (*Artocarpus nobilis*) were eaten by prehistoric man who lived in humid zones, but not by prehistoric man in dry zones.

The table below table 1 summarizes some of the similar disparities found in the Alawala and Potana prehistoric cave contexts.

Alawala cave	Pothana cave
Food has become quite difficult to procure	Food is easily procured
Peacocks are not eaten	Peacocks are eaten
No evidence of the Tufted gray langur has been found	Evidence of the Tufted gray langur has been found
Smaller animals are eaten	Quite large animals are eaten
Mammals are commonly eaten	Mammals are commonly eaten
Two shark teeth with holes were found	One shark tooth was found
Evidence belonging to Ceylon breadfruit have been found	Evidence belonging to Ceylon breadfruit have not been found

*Table 1 : Similar disparities found in the Alawala and Potana prehistoric cave*

## **Conclusion**

The wet zone often consists of higher terrains, including hills and mountains, along with dense forests, rivers, and diverse ecosystems. On the other hand, the dry region, particularly plains or



open grasslands, can offer advantages for hunting. with higher elevations and varying topography in the wet zone, it's reasonable to assume that hunting in such areas would require more effort. Uphill and downhill movement can be physically demanding, potentially influencing the hunting preferences of prehistoric humans. Targeting smaller animals near their habitats might have been a practical strategy to conserve energy and ensure a more accessible food source. Conversely, the presence of natural water catchment areas like lakes and ponds in the dry region can attract various animals that come to drink water. This provides an opportunity for prehistoric humans to hunt larger animals that rely on these water sources.

We mentioned above that prehistoric man was more interested in eating Purple faced langur among the primates. The Purple faced langur lives in the high peaks in trees and quite difficult to hunt. But while the Toque macaque live in the canopies, prehistoric man was not so keen on hunting. Remains of the Toque macaque are rare and the reason for that can be obtained from the research conducted with Veddhas. Because the Toque macaque is similar to humans, the Toque macaque is smelly and unpalatable they also don't like to eat them. It is possible that prehistoric man also had such reasons. Therefore, they may not have liked to eat Toque macaque even though it was easy to hunt.

The discovery of a shark tooth in Pothana could indeed suggest the presence of trade or exchange networks between the inhabitants of Pothana and coastal communities. But plant remains are found in abundance only in the wet zone compared to dry zone. Overall, plant remains from all prehistoric cave contexts are very limited compared to animal remains.

The main objective of the research done so far is to find out what kind of animals and what kind of plants were found in those cave sites. But not much attention has been paid to whether there were animals peculiar to the ecological regions found in Sri Lanka in the past, and whether there have been changes in the distribution of animals and plants at the present time, and what type of animals the prehistoric man was most interested in eating. By examining various lines of evidence, such as archaeological remains, isotopic analyses, dental studies, and ethnographic comparisons, researchers can piece together information about prehistoric diets.

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# **Tourism and the threat to Archaeological Sites**

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## **Abstract**

This paper will address the management and preservation of culturally significant sites in Sri Lanka and Australia. Conservation of archaeological sites is an ongoing issue that requires regular updating in response to rising levels of tourism. Specifically, we will be focusing upon case studies in regards to Uluru and Rock Bank Inn in Australia and the ruins at Polonnaruwa and Sigiriya in Sri Lanka. Legislation around the protection of cultural sites is often biased and can neglect sites that are mostly significant to indigenous groups. As in some areas tourism at cultural sites is a driving economical factor it is important that sites remain open to the public. We will be presenting potential ideas for finding a balance between preservation and accessibility.

**Keywords:** *Tourism, Threats, Archaeological Sites, Sri Lanka, Australia*

# **A Study of the Door and Doorframe art of Gampola Period (from Religious Buildings in Kandy District)**

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## **Abstract**

Among the different kinds of works of art that existed during the Gampola era which existed during the years of 1341-1415 A.D., a little emphasis has been placed on “door-and doorframe art”. Although it was not much investigated, it is an archaeological source that is extremely useful to study during this transition period. In the study of the doorframe artworks of various religious places in the Kandy District, the artworks of the Gampola era can be identified as a mixture and also a bit more complex than earlier periods of the history of Anuradhapura to the Kurunegala period. In addition, the artworks of the Gampola era have exceeded the traditional forms. It's identified that these designs have been reborn by adapting to the Hindu culture and it's evident that the use of art in this era was at an extremely advanced level. Accordingly, the door and doorframe art can be used in exploring many historical facts related to this specific era. Especially, it will demonstrate the pride and identity of the Gampola era, which has been hidden from history, as well as the current social situation.

**Keywords-** *Gampola era, Doorframe, Art, Artworks*

## **Introduction**

During the Gampola period, the Sinhala Buddhist civilization, which originated in the Anuradhapura period, had advanced significantly in terms of its external and spiritual dimensions, both chronologically and substantively. Accordingly, the Gampola period can be aptly characterized as a transitional phase owing to the transformations that occurred not only in art but also across all aspects encompassing government, language, literature, and so forth.

Gampola, renowned by various names such as Ganga Sri Pura, Ganga Siripura, Gagasiri Pura, and more, became the capital of the kingdom after Kurunegala. In a relatively brief span of approximately 74 years, spanning from AD 1341 to AD 1415, it witnessed the reigns of notable monarchs including Bhuvanekabahu IV, Parakramabahu V, Wickramabahu III, King Bhuvanekabahu V, Veerabahu II, Vijaya Apana, Thuyesa, and Sengkadagala Parakrama Apana. Although the rule of the Gampola kingdom's kings was not long-lasting, it uncovered the distinctiveness of the prevailing theological subjects and artistic traditions of that era. Thus,

various works of art can be seen during the Gampola period, and most of them seem to have been revived by adapting to Hindu culture. Accordingly, due to this Hindu influence, there has been a great transformation in the arts and artwork of the previous ages.

The architectural designs, sculptural styles, painting techniques, and entrance elements of the buildings constructed during that period deviated from the conventional local models, displaying innovative characteristics. Notably, amidst the array of artworks from this era, there exists a distinct form of artistry in the form of doorframes, which has received relatively limited recognition and attention. The frame connected to the doors of an architectural building or walled space is called a door. As architectural techniques advanced, the element called Uluwassa became essential to filling empty spaces within the area. Among the various artwork that thrived in ancient Sri Lanka, the Uluwahu art stands out as an exceptionally valuable artwork.

According to the archaeological researches that have been done in Sri Lanka so far, it is clear that the technology of the arts and artwork in this country is not a recent beginning but it goes back to the distant past. The technology of that culture must likewise advance in order for the technical sector to advance. There is no evidence that these technological advancements ever happen in a linear way. As a result, it may be said that this is a development that occurs artistically. All social, economic, political and cultural aspects were affected for that development. Accordingly, at the time of the Mahindagamana, it can be seen that the society of Sri Lanka had already been built in a high cultural level to accept the gifts received by it.

Thus, it can be understood that the foundation laid in the early cultures has influenced the development of various arts and artwork in this country. One might speculate that the development of this door and doorframe art is also connected to the advancement of culture. The oldest evidence pertaining to Uluwahu in this country can be traced back to Anuradhapura.

Thus, no matter how much Uluwahu design was developed in Sri Lanka, it was never reserved for the common people. It seems to be an art form to reflect the grandeur of the royal Mahamatyas and the high-quality temples. These social conditions have also affected the non-use of the factor called Uluwahu as a significant source of Sri Lankan history. But these doorframe can be identified as a very important factor as an archaeological source. Accordingly, it is important to find out how significant it is to use Dora Uluwahu art as a source for studying Sri Lankan history. The Gampola era is unique in that. Accordingly, it is possible to identify how important a source the Uluwahu belonging to the Gampola period is by

associating the religious buildings belonging to the Kandy district in the central province of Sri Lanka.

Also It is clear how significant the doors and door art of this period are as one of the most significant archeological sources in the study of Sri Lanka's history. Additionally, it is easy to recognize how the design style of doors and door art differs from other periods in this nation's history, as well as the fact that the Gampola Kingdom's time was marked by political upheaval despite producing some superb works of art. By examining these doors, one can learn how much the Hindu deity orientation of modern society has influenced Buddhist designs in this nation as well as the social, economic, political, and artistic facets of the Gampola era.

### **Methodology**

Here, as the research methodology, the data related to the research problem is basically collected in the same way as the objectives are fulfilled. Both primary and secondary data are collected to gather information for research purposes.

Primary data is obtained through interviews, participant observation. while secondary data is acquired from existing sources such as books, journals, reports, databases, or previously collected data by other individuals or organizations. Accordingly, the data collected in the above manner has been reported using plans, photos, documents and diagrams

### **Research significance**

The doors and door art of this Gampola era are significant because they are among the most significant archeological sources in the study of Sri Lankan history. The doors of the Gampola era unveil a wealth of knowledge, offering insights into numerous societies. It has the power to reveal numerous details about modern culture aside from its design, style, or customs. Religious convictions, social attitudes, and events pertaining to people's lives can all be found here. It should be noted that these doors are a great place to look for items like clothing, used weapons and various pieces of equipment.

### **Conclusion**

In the study of the doors of the religious places that have been studied, it is possible to get a broad understanding of the extent to which the Hindu deva-peace orientation in the contemporary society has been affected, the social stratification of the contemporary society, the information related to the people's life as well as the social attitudes. Accordingly, it can be

pointed out that these gates are important as a powerful archeological source to identify the pride and identity of the Gampola state, which has been hidden from history.

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# **A Study of Traditional Deity Beliefs and Trusts in Vanni Hatpattu**

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## **Abstract**

According to the divisions of the Kandy and Kotte eras, the study of the information about God's faiths and beliefs, which were descended from the oral tradition and human behavior patterns, was done focusing on the geographical region called Vanni Hatpattu of Satkorala. The research aimed to study the existing deity beliefs and Trusts in Satkorala and to study the related folk traditions and to study the local deity beliefs based on the Pudapooja and Vanni Hatpattu associated with the temples of Satkorala. In addition to the literature review, interviews, participant observation, and ethnographic study were conducted in data collection. In that, Kelaniya University Library, Colombo National Library, The Library of the Department of Archeology, and the Library of the Post Graduate Institute of Archeology were used. The qualitative research method was used in the data analysis, where it was possible to study the information about the existing Deva beliefs, trusts, and offerings based on the Vanni Hatpattu. Deva faiths and beliefs have been created about concerning to the existing geographical and cultural context of the area, Ayyanayake Deva faith has been prominent /, and in addition, the belief of Bandara Hatkattuak deities, Kambili Deivas and Mother Pattini are common, as the regular result of the evolution in the society. It can be concluded that faiths and beliefs and sacrifices are fading nowadays, and especially the tendency of young people to follow them is at a minimum level. Also, it is clear that there is diversity and uniqueness in the beliefs of God existing in Vanni Hatpattu.

**Keywords;** *Satkorala, Vanni Hatpattu, Paththini, Ayyanayake,*

## **Introduction**

Deity is one of the elements of faith and belief folklore. That is, these cultural elements which are maintained through oral generations are intertwined with human behavior. Accordingly, since this history is not a continuous history, beliefs and trusts about God fluctuate based on the ideas of individuals that have been handed down through oral generations. That is, when examining the history of temples, it has to be interrogated between conflicting ideologies. That is, when examining the history of the temple, it has to be asked between conflicting ideologies. In the face of this conflict, there are some ideologies in the deity faiths. Satkorala can be



described as a place where traditional customs and folklore information was born. This area can be described as a fertile region with so many people. The area known as Satkoraleya or Rice Koraleya was inhabited by people who were used to an agricultural way of life since ancient times. In the year 1957, when the Kotte Rajdhani region came under the Portuguese, Satkorale, Satara Korale, Tun Korale, and Sabaragamuwa areas were part of that state. With the establishment of Upland power, those areas belonged to the Kandy state. Satkorale has 7 pattu, namely Veudavilli Hatpattu, Katugampala Hatpattu, Devamadi Hatpattu, Hiriya Hatpattu and Vanni Hatpattu. When Vanni Hatpattu is taken, due to the difficult environmental environment and social situation in this region, there is a strong belief in God's beliefs and beliefs, and the lives of individual people are intertwined with these God's beliefs and trusts. Vanni Hatpattu has given priority to the divine faiths and trusts of the people. Vanni Hatpattu consists of 11 Korales, namely Magul Othota Korale, Magul East Korale, Magul West Korale, Katuwanna Korale, Lower Twenty-Deke Korale, Gantiha Korale, Divigandahaya Korale, Mi Oyen Egoda Korale, Halispaha West Korale, Forty-Pafa East Korale and Nikavagam. Five is Coral. According to the modern administrative divisions, this whole area is controlled by 8 regional secretariat offices namely Rasnayakapura, Kotavehera, Nikaveratiya, Mahawa, Polpithigama, Ambanpola, Galgamuwa and Giribawa. In Satkorale, especially the Vanni Hatpattu has a very close relationship with the ethical customs and beliefs that are integrated with the Sri Lankan village culture and compared to other areas of Sri Lanka, the Vanni Hatpattu's beliefs are integrated with its social context, so these beliefs have a priority in the social, economic and cultural affairs of these areas. Of course, even today, among these faiths, God's faiths have the first place, and for that, the location of Vanni Hatpattu and the social and economic conditions have affected it. The problem of this research is which deity beliefs are widely used in the deity beliefs based on Sathkorale Vanni Hatpattu.

The beliefs of the Vanni Hatpattu are based on the surroundings of the Vanni Hatpattu. Since there is a difficult rural environment and agriculture is the main means of living, the villagers here are strongly connected with the culture, so they have adopted various beliefs as a solution to the conflicting situations they face in their daily life. Through that, they hope for relief, protection and protection. Often these beliefs are intertwined with concepts of God. There is an oral transmission of legends in Vanni Hatpattu and due to this, the existence of legends has been determined. Most of the legends related to folk beliefs exist in the Vanni Hatpattu, and since these legends show individual moods rather than the truth, it gives a clue to understanding the social and cultural status of the Vanni Hatpattu.

## **Methodology**

The ethnographic study of Satkorala can be pointed out as an aim of this research. Another purpose is to collect the legends and beliefs related to the deities existing in the six pattu of Satkorala and through that the study of Shantikarma conducted in Satkorala. There, information was collected about the special shantikarmas performed in the six pattu of Satkorala and their characteristics, deities have given priority, objectives of shantikarmam etc. were studied here. Another aim is to study local beliefs based on Vanni Hatpattu. Through this objective, it was possible to identify the local deity beliefs specific to the Vanni Hatpattu, to identify the background of the Vanni Hatpattu's belief in those divine concepts, and to identify the space available for those deity beliefs within the Vanni Hatpattu. The significance of this research is that the Vanni Hatpattu of Satkorala is unique to the unique geographical region, and the high level of belief in them, and the location, the social and cultural status of the Vanni Hatpattu to create those divine beliefs and trusts, as well as the fact that it has faded over time at present time. Studying is important. In collecting data for this research, a literature review was conducted and in addition, an ethnographic study was also conducted. In carrying out the literature investigation, Kelaniya University Library was mainly consulted and in addition, the library of the National Museum, the library of the Department of Archeology and the library of the Postgraduate Institute of Archeology were consulted. Also, during the interviews, information was obtained from the Kapumahats of the six pattu of Satkorala, the elderly people of the area, etc. Participatory observations gathered information by participating in peace ceremonies conducted in the area.

## **Results**

As a result of this research, in the past as well as in the present, Among the seven deities of Vanni Hatpattu, it is believed that Lord Kadavara and Lord Weeramunda help for agricultural activities and prosperity, and Lord Ayyanayake, Lord Vishnu, Lord Kambili and Lord Kataragama are also offered for protection. God Dedimunda and Mother Pattini are also offered for protection from diseases.

## **Conclusion**

Legends have become socialized. The contribution of the modern generation to continuing Shanthikarma is minimal, but there is a group of people who still get blessings from this Shanthikarma, make a profit, and believe in this Yatukarma. The historical, social and cultural value of Vanni Hatpattu is reflected in the popular beliefs and trusts of God.

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# **A Study of Paintings in Kurunegala District (from Selected Places)**

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## **Abstract**

There are evidence that the art of painting existed more or less from the prehistoric period to day. The study was based on three places with paintings from different periods. They can be pointed out as the Tampita Temples of Bingiriya Bihalpola and The Cave Temple of Sanghelena belonging to Kurunegala district. The archaeological values and current status of the paintings in those places were recorded. Archaeological values were recorded in relation to the use of colors, color combination, style, line in the paintings. After collecting the information, a qualitative analysis was done on the use of lines and colors in the paintings of the places. It was possible to identify the levels of protection and degradation of those values in the three locations. The paintings on the outer walls of the Bingiri Tampita temple house are older than the paintings inside. On the walls of Tampita temple house, Dhatu Mandiraya and Bhim Viaharaya of Bihalpola temple, paintings belonging to ancient period as well as paintings belonging to modern times were seen. There are also old, new and later painted paintings in the two cave temples of the Sengelen temple. Among the archaeological values of the old, new and restored paintings found at these sites, it was possible to identify whether the lines and colors had been altered or preserved by 2023. According to the characteristics, it appears that these paintings belong to the periods of Kandy, post Kandy, Colombo and post Colombo.

**Key words:** *Kurunegala, temples, painting, style*

## **Introduction**

Considering the history about paintings, it belongs to the early period of BC. but due to the primitive technical techniques used at that time, the facts about the paintings are rare. After the prehistoric period, evidence of paintings of Anuradhapura and Polonnaru eras are found. But in the face of crisis situations, the kingdoms of Dambadeniya, Yapahuwa, Kurunegala, Kotte, Seethawaka, which emerged from migration to the south-west, did not pay much attention to the art of painting. but The Gampola kingdom that arose their paid attention to the art of painting. After these period, the mahanuwara era can be pointed out as a period that shows uniqueness in the art of painting. Three temples in Kurunegala district were selected for this

study, namely Sange Lena Rajamaha Viharaya which was a cave temple, Bihalpola Rajamaha Viharaya which was a Tampita temple and Bingiriya Rajamaha Viharaya which was a Tampita temple. Due to the existing values of the paintings in these places and they are damaged and are being damaged, this kind of study was conducted to protect and record them. The location of the selected temples can be indicated as follows. The location of the Sengelena Rajamaha Vihara is located in Buluwala village, Hewavissa Korale, Ve Uda Villi Hatpattu, Ridhigama Divisional Secretariat Division. it has paintings of the walls in the lower and upper temple. And the location of Bihalpola Rajamaha viharaya is located on Bihalpola village, Yatikaha Dakunu Korale, Katugampola Hatpattu, Kuliyaipitiya east divisional secretariat division. its consist paintings in that places Tampita Vihara, bim viharaya and Dhatu Mandiraya. The location of Bingiriya Raja Maha Viharaya is located Bingiriya village in Kiniyam Korala (Old Yagampattu Korala), Katugampola Hatpattu, Bingiriya Regional Secretariat of Kurunegala District. its tempita temple has paintings.

### **Research problem**

Sri Lanka's mural paintings have been studied for a long time, and universities as well as independent researchers have contributed to that, and various methods have been used to study the respective traditions. The research problem is found out whether the paintings of the selected temples have archaeological value at present.

### **The objectives**

In this research, the paintings of the selected temples of Kurunegala district are studied and the main objective expected from it is to investigate the archaeological values of the paintings of the selected temples such as the Sengelena Temple, Bihalpola Temple and the Bingiriya Temple. The other objective expected here is to report the current status of those paintings.

### **Importance of research**

The archeological values of the paintings in the three temples are intended to report the style and color and the current situation. Through this research, an opportunity is given to investigate the style and color of the paintings in three selected temples in the Kurunegala district. Even if the paintings are destroyed in the future due to their existing condition or by reporting, many more people will get to know about the paintings.

## **Research Methodology**

In the study of paintings in Kurunegala district, several methods were mainly used in collecting the data required for the research about the temples of Sanghelena, Bihalpola, Bingiriya. These are library research, participant observation, archaeological data, interviews, old photographs. First, before entering the temples, a library search was conducted and information about the temples based on the study and their paintings was collected by using the information mentioned in the written sources. Participant observation method was used to collect information from the library exploration. Here, I am expected to enter the field and observe the pictures and report the information through photographs, and in addition to the photographs, I am expected to use line drawings, plans and maps. And the archaeological data available in all three fields of study gives an opportunity to know about the temple, the paintings, the periods of the temple and the periods of the paintings. Here, I hope to study the Talpatha, Thudapath and inscriptions in the Bihalpola temple, the Tam letter in the Sanghelena temple, the Brahmi inscriptions, and the copper sannasa, the archeological data in the Bingiriya temple. In addition, formal and informal interviews can be conducted to collect data. Here you can get information from the lords of the temples and the people around the temple. It is expected to gain an understanding of the history of the temple and the previous conditions of the paintings. In another way, it is expected to get data through the study of old photographs. The previous conditions of the temple as well as the paintings can be obtained from the elderly monks and the local elderly people, as well as by studying the old photographs of government institutions located near or far from the temples.

## **Data analysis**

Using qualitative analysis method for data analysis. It is expected here to identify whether the archaeological values such as linework and color of the paintings in the three temples have been changed, damaged or preserved. There, it was found out how the values of the paintings are today by comparing them with the old photographs. Although the old photographs are not available, the situation was discovered based on the changes in the painting. After doing so, it was found that the archaeological values of the three places have been protected and degraded in different ways.

## **Results and findings**

The paintings on the outer walls of the Bingiri Tampita Vihara are older than the paintings inside. Also, paintings of the ancient era as well as modern era paintings were seen on the walls of the Tampita Vihara Mandiraya and Dhatu Mandiraya and Bhim Viharaya of Bihalpola Temple. Paintings of the old and new eras were found in the two cave temples of the Sengelena Temple. By 2023, many of the paintings have been damaged in various ways. It was also revealed that the archaeological value of the paintings has been affected.

Also, compared to the past, even in the present, it was found that there are cases where the archaeological values of the paintings have been preserved. Old, new and restored paintings were found at these sites. According to their characteristics, it is clear that the paintings belong to the Kandy period, post-Kandy period, Colombo and post Colombo.

## **Conclusion**

Among the temples, lines are safer than colors in Bingiriya Temple Paintings. Based on the use of colors in Bingiriya temple Paintings, it can be assumed that the basic colors were changed due to renovations or some other undue influence. It was found that the colors and lines of the Bihalpola temple paintings have been preserved and degraded in various ways. The colors and lines of the restored paintings were preserved, but in some paintings those values were found to have changed. The way old paintings fade varies depending on their color. For example, although blue is present in the painting, the value of yellow has been damaged. This may have happened due to the differences in the technologies used in the dyeing process. Although the colors and lines of the later colored paintings of the Saghelena Vihara was preserved, their ancient values have been lost. Unlike the lower temple, the paintings of old values are found in the upper temple. Further research should be done on these paintings as well as proper restorations to preserve them.

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# **A Study of Relationship between Natural Landscape and Architectural Construction: from Sigiriya Boulder Garden**

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## **Abstract**

This study explores the intricate relationship between the natural landscape and architectural construction in the context of Sigiriya's Boulder Garden. Sigiriya, a UNESCO World Heritage site located in Sri Lanka, is renowned for its remarkable architectural achievements and its integration with the surrounding natural environment. The purpose of this research is to investigate how the natural landscape influenced the design and construction of the boulder garden, and how the architecture in turn enhanced the aesthetic and functional aspects of the natural setting. The study employs a multidisciplinary approach, combining architectural analysis, landscape studies, historical research, and archaeological investigations. The findings of this research have implications for the fields of landscape architecture, heritage conservation, and cultural tourism.

**Keywords:** *Sigiriya, Boulder Garden, natural landscape, architectural construction*

## **Introduction**

Sri Lanka enjoys a unique situation in Asia and world garden history. The royal and monastic garden of the early and middle historical period (3<sup>rd</sup> century B.C. to 13<sup>th</sup> century A.C.) are referred to in the Buddhist chronicles of Sri Lanka from as early as the 3<sup>rd</sup> century B.C. Garden design existed in both the religious and secular contexts of Sri Lanka and its combination of architecture and garden space; of buildings, trees, pathways, water and open areas; the fusion of symmetrical and asymmetrical elements; the use of varying levels and of axial and radial planning are all inherent aspects of the Sri Lankan architectural tradition (Bandaranayake:1993)

This paper is principally concerned with the garden of Sigiriya. Sigiriya is a major urban complex of the fifth century, centered around a massive rock, an *inselberg* rising 200 meters above the surrounding plains. The gardens at Sigiriya highly systematic plan of the Sigiriya complex consists in essence of the central rock, surrounded by the slopes of the hill on which it stands and two rectangular precincts to east and west, fortified by moats and ramparts. The gardens at Sigiriya consist of three distinct but interlinked sections: the symmetrical or

geometrically planned water gardens; the asymmetrical or organic cave and boulder garden, and the stepped or terraced garden encircling the rock. To this may add the palace garden on the summit of the rock.

Among the four sections of the Sigiriya gardens, **Boulder Garden** is primary one for this study. These gardens present a design in marked contrast to the symmetry and geometry of the Water Gardens. It is an entirely organic or asymmetrical conception, consisting of a number of pathways which link several clusters of large natural boulders, extending from the southern slopes of the Sigiriya hill to the northern slopes below the Lion Staircase terrace. One of the most striking features of these gardens is their rock associated architecture, a distinctive aspect of the ancient Sri Lankan architectural tradition.

Sigiriya Rock Garden can be recognized as a place that shows the maximum potential of architectural design without changing the natural landscape of Sri Lanka. Accordingly, the primary objective of this research was to understand the relationship between the natural landscape and architectural elements within the rock garden of Sigiriya. Studying the natural landscape and architectural constructions of the Sigiriya boulder garden offers several benefits. Firstly, it helps unravel the intricate relationship between humans and nature, shedding light on ancient Sri Lankan society's values and beliefs. Secondly, it provides insights into the architectural techniques employed by the ancient builders, enabling a deeper understanding of their engineering capabilities. Lastly, such studies contribute to the preservation and conservation efforts necessary to safeguard this unique heritage site for future generations.

## **Methodology**

In the research conducted on the natural landscape and architectural constructions of Sigiriya Rock Park, two methods of data collection were primarily used, namely 'Library Research' and 'Field Research'. Written data was collected from academic documents and research papers. Through field exploration, written data was checked in the research area of Sigiriya premises and data was collected through observations.

## **Result / Findings**

Rocks have a unique place among the various media used to build Sigiriya. Among them, two main types of rocks can be identified, which Gneiss and Dolomite are used for this. The main rock of Sigiriya and the surrounding area are gneiss rock, so the same stone has been widely

used for designs. The rock features in Sigiriya Boulder garden can be classified according to their utility.

1. Features of construction built on rock layers.

- 1.1. Rock caves

- 1.2. Audience Hall Rock

- 1.3. Preaching Rock

2. Design features of rock portals

- 2.1. Boulder Arch no 01

- 2.2. Boulder Arch no 02

- 2.3. Boulder Arch no 03

3. Water Management Characteristics

- 3.1. Rock cut vertical drain.

- 3.2. Cistern Rock

Among the above classification, it is important to present the characteristics of several places that show a good interrelationship of architectural constructions with the natural landscape.

In observing the characteristics of the constructions built on rock layers, the main design of the boulder garden is the stone caves that have been prepared on the basis of stones. According to this, about twenty-three caves have been found in the area belonging to the boulder garden in the western part of Sigiriya. In four of them, the letters are engraved on the stones (Amarasinghe:2005) To the south, the cave complex was used for the use of monks in the pre-Kasyapa period, and several caves that were used for current needs during the Kasyapa period can be found near the rock park. At the top of the rock gardens is the section with the stone seat, now known as the 'Audience Hall Rock' (Fig:1) This section is separated from the main rock, with a well-polished stone-cut seat at the western corner and a stone-cut staircase at the south-west corner of the leveled stone floor. A cave with a seat facing south is found under the main rock. It is now known as 'Asana Cave' (Fig:2) and there is a seat created from the same stone and a well-polished background. All these can be observed as the characteristics of turning the existing features of the natural landscape into architectural designs. Located towards the north which belongs to boulder Park, the place known as 'Preaching Rock' can be indicated. A lot of holes and drains can be seen around this rock. There are marks of three seats carved in the rock to the east. It can be assumed that the holes and drains were used for the building built around this seat. The natural landscape around this place is very attractive and the Pidurangala Rock

is also well visible. Accordingly, it can be assumed that this place may have been used as an outdoor pavilion to view the breathtaking scenery around. The 'Three Boulder Arche's (Fig:3) in the Boulder Gardens also demonstrate the ability of Sigiri designers to transform the natural landscape into a cultural landscape as needed. In the area with stone seats to the north of the Audience Hall Rock stone in the Sigiriya Boulder Garden there is a deep drain in a rock to allow water to flow down from a high platform and a feature in the shape of a water basin below it. (Fig:4) The above mentioned are only some of the natural landscape and architectural constructions of the Sigiriya Rock Park. According to the cutting characteristics of the rocks in the rock park, it can be inferred that there must have been some construction on every natural rock during the Kasyapa period.

## **Conclusion**

A research analysis of the natural landscape and architectural construction of Sigiriya Boulder Garden revealed that the builders of Sigiriya Boulder Park skillfully incorporated the natural landscape into their design. The spatial arrangement of paths, water features and garden spaces show that the built elements have been used to the best of their ability to assemble the existing rock formations and create an aesthetic garden. This integration has resulted in man-made structures blending seamlessly with the natural surroundings to create a visually stunning environment.

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Figure 1  
Audience Hall Rock

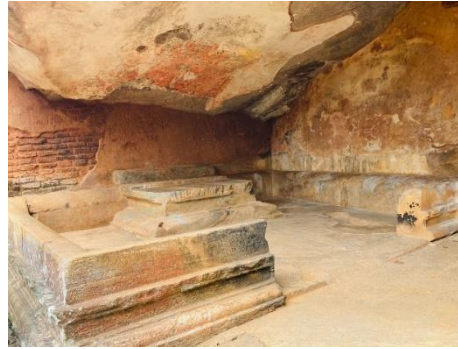


Figure 2  
Asana Cave



Figure 3  
Boulder Arch No 01

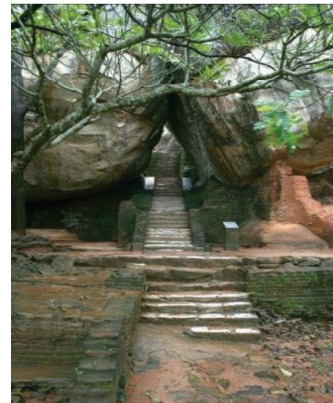


Figure 4  
Rock cut vertical drain

# **Cultural Land Management and Utilization in Sri Lanka and Australia: An Archaeological Comparison**

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## **Abstract**

In this paper, we will compare the archaeological evidence for cultural land management and the utilisation of floral and faunal resources by First Nations people in Sri Lanka and Australia. We will demonstrate the similarities and differences between *chena* cultivation in Sri Lanka and cultural burning in Australia. In addition, we will compare the archaeological evidence for traditional methods of floral and faunal utilisation and subsistence strategies and emphasize the importance of the continuation of these traditions through time. It is concluded, from an archaeological perspective, that Sri Lanka and Australia share very similar cultural practices, but notable variations occur.

**Keywords:** *Cultural Land, Sri Lanka, Australia, Management*

# **A Study on the Preparation of a Heritage Management Proposal for the Batadomba Lena prehistoric site**

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## **Abstract**

The prehistoric site of Batadomba Cave is located in the Ratnapura district of Sabaragamuwa province. Research has been done at various levels since 1937 on this prehistorically important site located in the lowland wetlands. Mr. PEP Deraniyagala, Mr. Shiran Deraniyagala and Mr. Nimal Perera did excavation work here and the excavation done in 2005 has dated it to 37,000 years. There is no formal heritage management plan for the Batadomba Caves, a site of great archaeological importance. Due to those reasons, the tourist attraction for this place is not much. With the contribution of the surrounding community, the necessary infrastructure to make this place a source of income for this area as well as the preparation of a heritage management plan in a way that does not damage the environment to get other tourist attractions. It is discussed in this abstract.

**Keywords:** *Batadombalena, Heritage Management, Prehistoric Archaeology*

## **Introduction**

Prehistoric research in Sri Lanka has been carried out all over the island and the province of Sabaragamuwa takes a leading position. Definite evidence of the prehistoric man named Balangoda man has been found in the Ratnapura and Kegalle districts. Also, there are stone caves and open-air sites in the Sabaragamuwa province where prehistoric factors have not been caught by archaeological researchers so far. Among them, stone tools, bone tools and eaten animal and plant remains that reflect the lifestyle of the Balangoda man have been found through the research conducted in several stone caves located in prehistoric settlements. Sabaragamu Province and related prehistoric researches are very important in the Kuruwita Batadomba cave excavation, Kitulgala Beli cave excavation, Warakapola door stone cave excavation, Bulathsinhala Pahiyana cave excavation are very important. Among them, Kuruwita Batadomba Cave occupies an important place. Batadomba Cave is located in the centre of Sabaragamuwa province, belonging to the lowland wet zone of Sri Lanka between 400 meters and 500 meters contour lines. The access road to Kuruwita Batadomba Cave was until recently in an extremely difficult and dangerous condition. A small part of the initial part

of the road has recently been paved with cement steps. At present, there is no systematic process for providing infrastructure and information for the people who come to visit and get information about the Kuruwita Batadomba Caves. Therefore, there are parking facilities at the beginning of the entrance road, sanitary facilities, restaurant facilities, an information centre with a working museum, and a security officer's cabin. Building etc. should be done in terms of paper sales. By preparing an archaeological heritage management plan, the heritage of Batadomba Cave can be protected. By carrying out the heritage management of Batadomba Cave, it is possible to turn it into a place of tourist attraction. In that area, the people living around the area can set up shops for the tourists who come to visit the cave. The economy can be built by selling special Kitul frogs, Kitul honey, Kitul jaggery, etc., by providing space for vehicles to stop. Also, by preparing a formal heritage management plan, local and foreign tourists can be attracted. Therefore, the heritage of Batadomba Cave, which is important as a prehistoric site, should be protected.

### **Research Methodology**

The research method used to carry out this research is mainly field study. In addition to this, a library study is also carried out. Field study goes to the field and explores the need for a heritage management plan for that place. Library study about this field. Sourced information was studied.

### **Conclusion**

At present, the tourist attraction for Batadomba Caves heritage site, which is unique in prehistoric times, is very low. The reason for that is that there is nothing for tourists to see except the stone caves. Therefore, tourists can rebuild the place around the cave by developing the necessary infrastructure. Also, a space can be prepared and a museum can be prepared at the same place for tourists to visit. By connecting the Ratnapura district with the surrounding tourist places and providing the necessary facilities for the tourist to see this prehistoric place, the economy of the surrounding community will also be strengthened. Also, it can be concluded that the economy of the Ratnapura district will also have a good background.

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Deraniyagala, S. U, 1996.Pre and protohistoric Settlement in Sri Lanka In International Congress of Prehistoric and Protohistoric Science-Forli-Italia September 1996- vol.5/by.International Union of Prehistoric and protohistoric Science.

# **An Archaeological Study of Cave Temples in the Gampaha District**

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## **Abstract**

When studies ancient architecture in Sri Lanka, cave architecture can be considered as a significant factor. When seeking to the history, natural caves have become shelters to prehistoric man. With the development of prehistoric man, slowly they abundant caves and make permanent shelters. After the Mahinda thero's visit to Sri Lanka & spreading of Buddhism, a system of renovating caves has become popular among people. From 300 century B.C to Kandy era, these caves have been developed ever since. This transitional period proves with the remaining ruins in Sri Lanka. This factor is even proven with my research scope and location. The most mournful factor is the modern people do not have much knowledge of such existence. Hence from my research I would like to splash such existence of the Gampaha district.

**Keywords:** *Historic period , Natural caves , Cave temple , Archeological values*

## **Introduction**

In Lord Buddha's sermons also mentioned caves as a key factor in shelters, also lot of ideologies and comments were made. In "*Chullawaggapali*" the caves were described as a shelter located nearby village or city facilitating bhikkus to stay at rainy seasons (*Wass period*). Also, in "*Wisuddhimaggakeeta*" the cave was described as a shelter which made covers with clay. Further these caves were described as shelters which are made with clay & bricks and pillar stones. This resembles these natural caves and has become modified with time according to man's needs. Carving water drip in order to prevent rainwater coming inside the caves can be considers as a marvelous architectural design. Also examining the cave letters and identified names and designation of the adorer was imprinted. Hence concluded only wealthy people only can offered caves to Buddhism. With time, these caves transformed in to worshiping places by placing statues and other religious observant & most of the caves were located on mountain tops. In this study, I have identified most of the caves in Gampaha district were established in wet zone areas. Also, they have been located in highest peaks lateral to its locations. Apart

from that these caves were located near the most richly available water body of the Kelani rivers north part.

When seeking the initial settlements, we can clearly see alt of Buddhist influence cave temples have been established in dry zone areas. Luckily there is mre than enough research matters to prove such existence. But when compare to the dry zone, there are fewer studies and discoveries done in wet zone areas. Among that, in the Gampaha area, there is a significantly low number of research and discoveries done. As a result, many archeologically valued cave temples are still been unpopular. In line with the cave temples in the Gampaha district, we can see a special feature of cave tempels appear in places on the ground surrounded by mountains with rock pillars. The remaining runis strongly prove the high standard of life existence of in time.

When came across the available research I have noticed there are limited research were done & available in Gampaha district. But when I travel across the district, I have identified many caves which haven't even been touched by the department. Hence by this thesis I managed to discover both popular and un-popular cave temples in district. Followings are the key areas.

- Possible reasons to the existence of cave architecture in wet zone area.
- Possible reason for divergent of each caves.
- Present condition of the caves.
- Possible reasons for the decaying of the caves & how to preserve them.

Presently most of the caves have been destroyed by thieves. Moreover, to that, land areas have also been captured by people. The possible reason for above mentioned factor is because they are being un-popular among people. Hence by this research I am able to deliver a massage of existence of these caves.

When seeking into the available research I have identified there are more than enough researches in popular caves, but there are plenty of un-popular caves existing in Gampaha district. From my research thesis I have discussed the historical background, architectural values, and other cultural values of both popular and unpopular caves. Also, I kindly requesting to relevant authorities to draw their attention to protect these valuable places for the next generation.

## **Methodology**

For my thesis I have implemented 02 basic methods for gathering data. They are as follows.

1. Field exploration
2. Non-field exploration

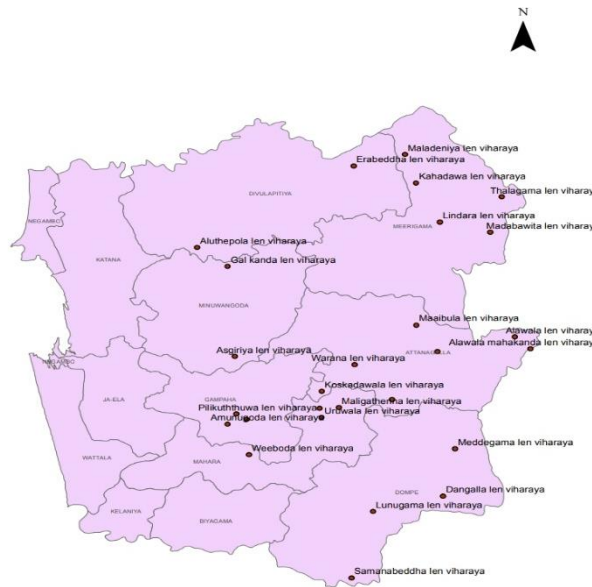
As an initiation I have used non-field exploration by refereeing books & other written documents regarding the cave temples in libraries as well as in department. This method is commonly known as librarian studies. It is more important to refer to written documents to get a clear idea of the location such as geographical location, social background, economical background, political background & cultural background before entering to the field exploration. To be specific it is more important to refer “*mahawanshaya*”, historical books, magazines & other materials.

The other methods in data gathering is field-exploration. For this method I have used sightseeing, interviewing and questionnaire. Thereby I have visited each and every location of the Gampaha district and met with head monk and interviewed him & to get more additional data's such as believes and other myths, I had to interviewed lot of grandparents. Further to that I have gained a lot of details regarding the location from the officers who are at archeological site offices. With permission I have got photographs of the caves and other historically valued places & covered every possible detail regards the cave. Afterwards I have note down some important parameters such as length, height, elevation, faced direction and etc.

### **Data Analysis**

For the data analysis I have discussed under the following subsidiaries.

1. Spatial data analysis
2. Archeological data analysis
3. Data analysis of the present condition



Map 01: Cave Distribution

When considering the land area of the study, it is considered to be 2.17% from the entire country & 38% from the western province. Gampaha district covers 1387km<sup>2</sup> of land area & presently the area was divided into 13 divisional secretaries. Among 13 divisional secretaries, in only 07 divisional secretaries cave temples can be seen.

Upon data analyzing it was identified that there are no existence of caves in western sea side areas such as Wattala, Negombo, Ja-Ela & Katana of the Gampaha district, also it can be clearly seen such existence of cave is nearby water body and high land areas with stone pillars.

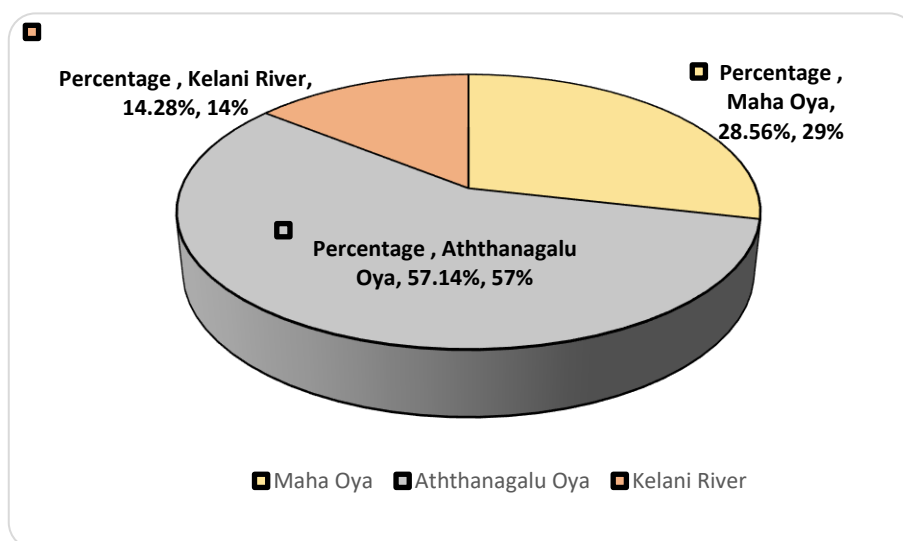


Figure 01: Cave Distribution

For example, the water bodies are Kelani River, Maha oya & Aththanagalu oya. Among three water bodies more cave systems were established within the Aththanagalu oya area. The main reason can be considered as frequent flooding in Kelani River and Maha Oya, and the other most possible reason is soil & rock distribution.

Upon site visiting we can see subsidiary caves in line with the main cave system. These subsidiary caves are located near the eastern part of the Gampaha district. The rock and soil distribution can be considered as the possible reason for such existence. The following table indicates the relevant data's.

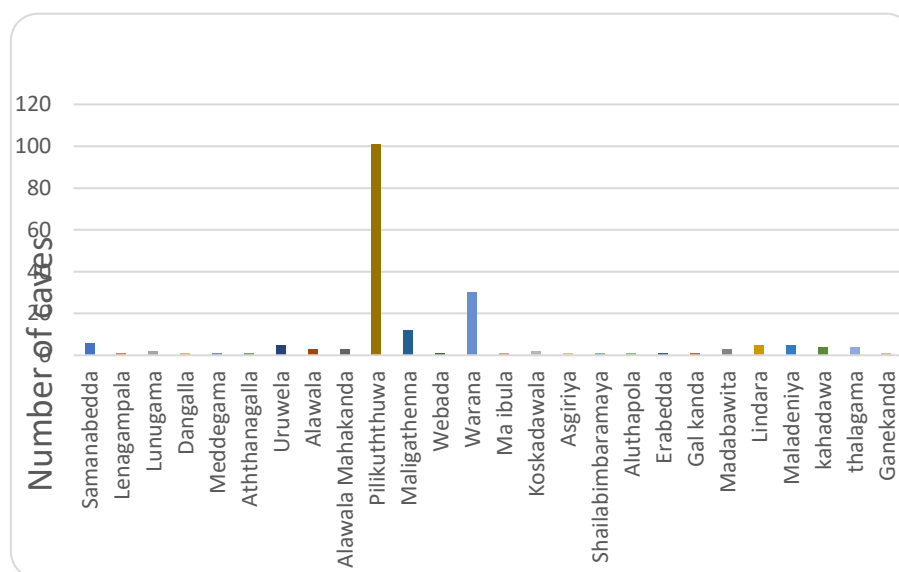


Figure 02: Cave Distribution in Pilikuttuwa cave temple

Upon analyzing the above table a large number of subsidiary caves were located in Pilikuththuwa cave temple. According to the present data the number can be stated as 101 caves. The main reason is the “**NICE SOIL**” availability in location.

Also, when analyzing the data, 12 number of caves were located 100-200ft above the sea level. Also viewing the geographical location high and medium scale slanted caves can be seen. Upon analyzing the data's these caves can be divided in to 03 main types namely as big scale cave (60-90m of length), medium scale caves (20-60m of length) & small scale caves (less than 20m of length). There are 16 number of caves can be considered as small-scale caves, 09 number of caves can be considered as medium scale caves & remaining 02 of caves can be considered as big scale caves.

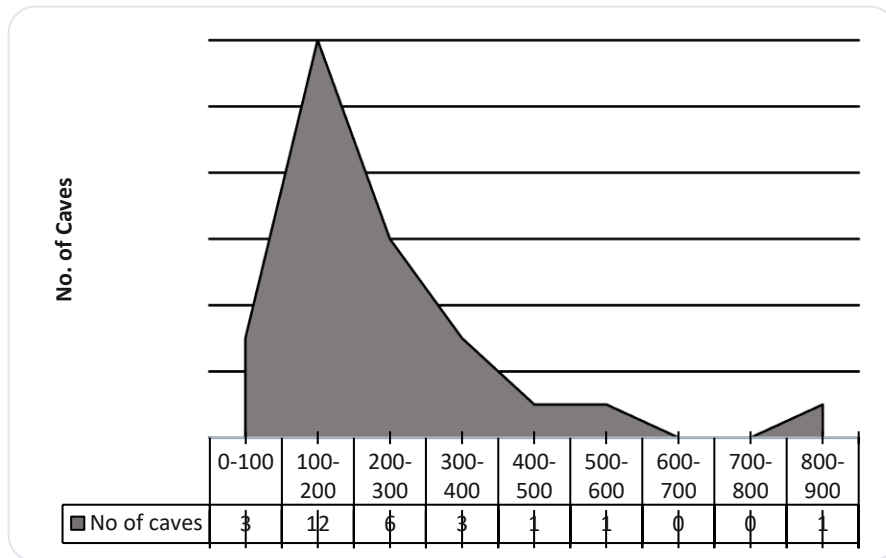


Figure 03: Elevation map of the caves with respect to sea level

When considering the cave opening most of the caves have been directional to North-Eastern, North & South-Eastern. Considering the factor, I can tell the cave openings are made base to the sunlight, resulting maximum sunlight fall percentage in side to the cave.

When examining the archeological data most of the cave are existing with water drip. Hence by this we can assume, with the rapid spread of Buddhism large number of cave crafted with water drip was offered to Buddhism for the fulfillment of needs to the Bhikkus. For example Pilikuththuwa cave complex proves large number of bhikkus were stayed at the location. Upon viewing we can see caves without the water drips as well, and assume those caves were used to different activities apart from sheltering. Epigraphs can be considered as a most important part in archeological study.

These epigraphs can be categorized in to 03 namely “*Len lipi, Giri lipi & Puwaru lip*”. This resemble the language fluency & letter evocation of the prehistoric man. According to the letter evocation the oldest epigraph runs back to 1-3 century BC, this factor indicated these caves are far aged 1-3 century BC. Most of the epigraphs were stated the name, designation & other social status of the man who prepared and offered to the Buddhism. During the study, most of epigraphs were found as “*len lipi*”

Upon considering the present condition of the caves, the following graphs tell there is no such good, conditioned caves. The possible main reason is the relevant authorities and other peoples haven not paid attention toward these treasures.

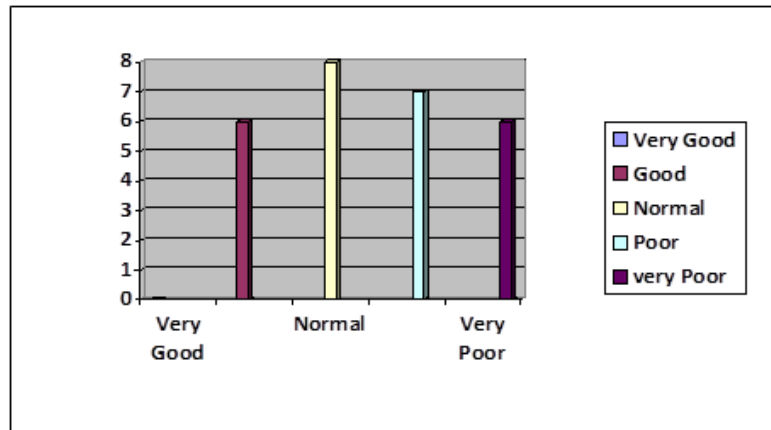


Figure 05: Present Condition of the Caves

## Project review

Upon reviewing caves in Gampaha district almost all caves have been in destructive stage. Even some of the caves are at the most critical stage. The worst case is that no authorities or relevant people have paid attention for these natural treasures. Further to that these caves need to be preserved and protected for the next generation. Hence we hereby suggest following steps as preventive measures to those caves from getting worst case scenario.

- Most of the caves haven't registered under department. Hence make necessary arrangements to register them.
- Let the expertise do aproper excavation and explorations. And do urgent preservation steps to the caves which are at critical stage.
- Maintain a security detail in order to protect these treasures from robbers.
- Establish an archeology office
- Public awareness.

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# **An Archeological Investigation of the Word "Ariyavasa vata"**

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## **Abstract**

Various scholars such as Senarath Paranavitana, H.C.P. Bell, Madauyangoda Wimalakirthi Thero have given different interpretations about going to Ariyavasavata mentioned in Sri Lankan old inscriptions. Accordingly, it seems that there is no definite interpretation among scholars. Information about Ariyavasavata, which was a popular religious practice during the reign of Anuradhapura, can be found in archaeological and literary sources from the 3rd century BC to the 8th century AD. Inscriptions are special here and there are mentions of 'Aliyavasani' in the Habra inscription, "Ariyavasa wedi kotu" in the Bowatthegala inscription, "Ariyavasavata Kotu Dini" in the Nelumpath Pokuna Inscription, "Ariyavasa karanaka Kotu Dini" in the Rajagala Inscription, "Ariyavasa Karana Maha Bhikusagahata in the Thonigala inscription etc. It was through this research that Ariyavasavata was identified through an archaeological study.

**Key words:** *Ariyavasavata, Ariyavansa Sutra, Inscription, Religious*

## **Introduction**

In the Anuradhapura period, with the introduction of Buddhism to Sri Lanka by Mihidu Thero, the Buddhist religious background of Sri Lankan society gradually developed, and the people's philosophy of life became Buddhism. Evidences are also found that religious rituals of various aspects were performed with devotion at different times of the year. Meanwhile, the Ariyavansa festival, which was an annual religious festival in ancient Sri Lanka, or "Ariyavasavata", was studied here. This research is launched based on the research problem of whether the source information is sufficient to find out the meaning of the term Ariyavasavata and what is the process referred to by that term. That is, going to Ariyavasa means to find out whether it is a religious ceremony that was held at that time, a practice that was entered into by the monks, if not, a religious process carried out with the participation of monks and laymen, or a sutra sermon preached by the monks.

By studying this information, it was possible to identify the ancient religious festivals of Sri Lanka. Among them, this will give an opportunity to clarify that if not for Ariyavasavata, the

Ariyavansa Sutra Sermon refers to the same matter, or if not, the matters related to a festival. Although there is various research on the historical information of Sri Lanka, the researches that have been done on this topic are quantitatively few. Therefore, it is important to conduct this kind of research. Also, it will be a great support for all those who need to study this.

### **Methodology**

The research was completed by using qualitative data and library study to gather facts about this "Aryavasavata" which was popular in the ancient religious society. Here secondary sources were important for the success of the research. There, mainly the inscriptions, the literary sources, which are more important sources, used to explain the facts in this study. They study was conducted referring literary sources from below libraries in the country.

- Kelaniya University Library
- Postgraduate Institute of Archeology Library
- Royal Asiatic Library
- Department of National Archives
- National Museum Library
- Source in libraries like Department of Archeology Library etc.

### **Result**

A lot of information about the Ariyavansa festival was identified through the research which is a source-based investigation of the Ariyavasavata held in the past. It was also possible to identify what theories have been presented about the word Ariyavasavata. Also, what is the source of the information about this and what is the information contained in them and finally it was possible to identify whether this Ariyavasa is a religious practice carried out by the monks, a religious process carried out together by the monks and lay people and a sermon.

### **Conclusion**

By studying the available information, it was possible to understand that if not the Ariyavasavata, the Ariyavansa festival was loaded by the monks as a ritual in Vaskala and during that time the Dharma understanding of the Ariyavasavata was also given to the lay people. Here, the four points are included as Ariyavansaya, Cheevara, Pindapatha, Senasana, intense joy of meditation. it Accordingly, the monks do not promote themselves or degrade others due to Ariyavansa. However, the period of 3-6 AD in Sri Lanka has become popular as

an Ariyavansa festival and it is understood that this is a long-term process carried out by both lay and priestly parties.

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# **Denisovan DNA: Linking Australian and Sri Lankan Indigenous Populations**

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## **Abstract**

Indigenous Australian DNA analysis has shown genetic links between the Indigenous Australian population and the Vedda population in Sri Lanka. These populations share a common ancestral heritage through the discovery of Denisovan DNA, suggesting a historical connection between the two regions. Denisovan DNA represents a distinct genetic lineage of an extinct group of hominins known as the Denisovans. Their remains were found in the Denisova Cave in Siberia, Russia. The discovery of Denisovan DNA was made possible through the analysis of a finger bone and a tooth found in the cave in 2008. Testing methods involved extracting and sequencing the DNA from these remains, revealing a unique genetic profile separate from Neanderthals and modern humans. The results of these studies have significant implications for understanding migration patterns into Southeast Asia and Oceania. They provide evidence of complex human movements and interactions across these regions throughout history. Overall, the study of Denisovan DNA and its connections to Indigenous populations in Sri Lanka and Australia offers valuable insights into human history, migration patterns, and interbreeding events, with the potential to shed light on the intricate tapestry of human evolution and dispersal.

**Keywords:** *Denisovan DNA, Indigenous Populations, Sri Lanka, Australia*

# **An Inquiry of Prehistoric Research of Sri Lanka :From Studies in the Wet Zone**

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## **Abstract**

According to the current prehistory research, Sri Lanka has an important place in South Asia. Because more research excavations are done in Sri Lanka in this regard. In Dr. Siran Deraniyagala's prehistoric research, he divided Sri Lanka into three regions and laid the foundation for all research activities. Among the three zones, the wet zone occupied a special place. Because most of the habitats of this prehistoric man have been created in this wet zone, the factors belonging to various subjects related to prehistoric man have been found through the research done in these places. Accordingly, most of the prehistoric research conducted in Sri Lanka has been based on this wet zone. Prehistoric research in Sri Lanka begins primarily in the 1880s with John Paul. When we pay attention to the prehistoric research that has been carried out in Sri Lanka, all the information found in them exists as a file of information gathered together. So far, none of the researchers who have done the research have tried to categorize the information about the factors found separately. Therefore, unstudied facts, important facts, old data changes, etc. have been omitted from the discovered information. Therefore, the information discovered from the prehistoric research that has been done in the wet zone is classified as human remains, subsistence patterns, and burial methods are discussed in this synopsis.

**Keywords:** *Prehistoric research, Human remains, Subsistence pattern, Burial methods*

## **Introduction**

When it comes to the current prehistoric research in Sri Lanka, various researchers have conducted their studies with different objectives in mind, but all of them currently exist as a whole information file. Since this research is selected for the wet zone, according to the prehistoric factors identified from the research based on the wet zone of Sri Lanka so far, the wet zone has been based on the wet zone to justify the problem of what information is related to the prehistoric man living in that region. The studies take the facts about prehistoric man identified separately and discuss their similar disparities and logic.

At which time the prehistoric man lived in a larger population in the wet zone and what the factors of their life span, what animal and plant remains in the wet zone were eaten by prehistoric man, and what burial methods were reflected by prehistoric man in that region are focused on.

Thus, by classifying the information discovered through prehistoric research separately, sometimes important facts and facts that have not been studied, as well as the facts that have been studied, can be easily identified and should be studied more intensively. Also, when the received data is classified in this way, the chances of missing the data are minimized. Accordingly, by classifying the data obtained from the research related to the wet zone of prehistoric research separately, when the researchers conduct prehistoric research after their research, they will determine their own study path and what tasks should happen in the future in that research field will be easy to identify.

### **Research Methodology**

The research method used to carry out this research is mainly library study and field study was also done. Data collection was done by library study using records, academic papers, research papers, etc., containing information related to wet zone prehistoric research. The field study was carried out to check whether there is information contained in the sources about one of the selected prehistoric sites.

### **Research findings**

When the results of this study were conducted under the three topics of human remains, subsistence pattern and burial methods, the main places for human remains were *Pahiyangala Lena*, *Kithulgala Belilena*, *Kuruvita Batadomba Lena*, and *Alavala Potgul Lena*. The reason for this choice is that the most reliable chronological conclusions about prehistoric human information in the wet zone come from these sites. According to the human remains found in these places, prehistoric man lived in a large population in the wet zone 12,000 years ago, and that is from *Pahiyangala*. It is numerically 37. Also, the highest number of factors related to the lifespan of a person in the wet zone is found in the elderly community over 35 years of age, and that is *Kuruvita Batadomba Lena*. It is numerically 17. But when comparing the total number of human remains related to the lifespan of *Batadomba Lena* and *Pahiyangala Lena* and the total number of human remains, it can be seen that there is a contradiction in reporting the data by the researchers. Also, a classification was not done to identify the humans

belonging to which lifespan of all human remains found in *Alavala Pothgul Lena*. Therefore, through further research, these data should be reported correctly.

Also, when it comes to the subsistence pattern, it is clear that the pre-historical man in the wet zone met their food needs by hunting and gathering, and according to the data currently reported by the researchers, animals were eaten the most. Because there are more animal remains than plant remains. There, most of the remains of bones and teeth of animals that can be considered to have been eaten and thrown away by the wet zone pre-historical humans are found in the *Alavala Pothgul Lena*. When considering the faunal remains found in the wet zone prehistoric habitats, it seems that the animal remains of Molluscas, Insectivorous bats, and the *Moschiola kathygre* (Sri Lanka Mouse-deer) were found in all four wet zone prehistoric habitats, so it seems that those animals were more consumed. Also, the special feature of this is that human bone fragments have been found among the animal remains in all four wet zone habitats, so it can be assumed that prehistoric man may have eaten human flesh.

Most of the animal remains found in the wet zone are those of small animals. Because small animals are easy to hunt, pre-historical man may have always paid attention to small animals. Also, considering the number of tools they had, they could have the ability to cut meat into small pieces more easily.

Although the researchers have presented facts that most of the animals have been eaten, many of the animals reported to have been eaten due to the size of the animals and their ability to hunt may not have been eaten and the remains may have been deposited due to natural causes. Therefore, it was clear that the logic of those facts should be further examined.

When we pay attention to the remains of plants, it can be recognized that they have eaten a very limited and common number of plants. Although there are other plant parts that can be used as plant food, the reason for finding such a limited amount of plant remains may be the ease of finding those types of plants. Also, among those plant remains, it is clear that pre-historical men have eaten a lot of *Canarium zeylanicum* (*Kekuna*). The reason is that *Canarium zeylanicum* (*Kekuna*) has been useful for their food needs and other needs according to the factors currently found.

Regarding burial methods, it can be described under two parts: burial form and *Gurugal* coating. There are two parts of burial, primary burial, and secondary burial. During the burial, the dead body is crouched in the shape of a fetus and buried. Also, according to the currently

available evidence, it appears that the prehistoric man mostly followed the secondary burial. A common feature here is the application of *Gurugal*. There are shreds of evidence that red-coloured *Gurugal*, yellow coloured *Gurugal*, as well as graphite, were also coated while applying *Gurugal*. Depending on the status and specialty of the person, *Gurugal* may be painted in different colors. Among them, most of the human remains coated with red *Gurugal* are found, so yellow *Gurugal* and graphite may have been applied to people who have a special status in society. According to the currently recorded data, excavations have been carried out at forty-one prehistoric sites in the wet zone, and in four of them, there is currently evidence related to these burial methods. Here, the secondary burial has been considered a burial method by the researchers but the prehistoric man had eaten the human flesh, and after the bone parts were covered with *Gurgul* and could have been kept in *Len Piyassa* for their honor and beauty. Because the tribal people are still living in the islands of Bali in present-day Indonesia and you can see how they have displayed the painted skulls. But further studies are needed on this, as research has not been done so far.

## Conclusion

According to the prehistoric research done in the wet zone of Sri Lanka, it was easy to understand those data. Also, a large amount of unstudied, unreported, and un-updated data was discovered through this research.

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# **An Investigation of Studies on Irrigation Technology in Northwest Province**

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## **Abstract**

Irrigation technology has an important place among the archaeological important heritage of Sri Lanka. The irrigation system centered on the northwestern province is unique among these irrigation systems that have been created focusing on the dry region of Sri Lanka. In the passing of civilizations, the ancient man might have created an irrigation system as a solution to it. There in view of the need to retain and consume water, water storage was started through the use of natural water reservoirs, and as a result, the creation of the “lake” can be seen. Information about the creation of the lake can be identified through the archaeological excavations that have been possible to confirm them more through literary information. Archaeologically, much information can be identified from the northwest province about the creation of the lake which began in Sri Lanka around 600 BC. We can identify it literary also. Here by studying the preliminary investigations conducted in the Northwest province, Information about the irrigation system of the Northwest province can be identified and presented by classifying that Information.

**Keywords** -: *Northwest province, lake, Daduru oya, irrigation*

## **Introduction**

Irrigation technology can be identified as an archeological important heritage in Sri Lanka. As the nomadic man became accustomed to an agricultural lifestyle, he focused on establishing his settlements along the river valleys of the dry region. Accordingly, with the emergence of the need to collect and store water, they may have focused their attention on the creation of irrigation systems. Here it can be seen that a large number of irrigation systems have been created in the dry region and the rainfall in the dry region is limited only for a short time and the water is not enough for agricultural activities in the rest of the year. The main challenge to overcome was water. In order to overcome that challenge, their primary objective was to find an alternative to get water as well as to collect water. It can be seen that the irrigation system was created as a result of a design made by using their experience to meet their current needs. Accordingly, it is possible to see the creation of this type of irrigation system in the North-West

Province as well. Also, in the first half of the 19th century, studies have been started on the irrigation systems created in this way.

A limited amount of these research have been conducted on the irrigation systems related to the North-West Province and the information identified through the studies conducted in the North-West Province has not been properly classified or presented. Here the study was done on how. Kurunegala and Puttalam districts which belong to North-West Province are bordered by the Kala Oya River from the north, Maha Oya from the southern, central province from western east and the sea from the west. In this province, the irrigational system mainly based on Deduru Oya, Maha Oya, and Mee Oya. Various studies have been done on the irrigation system and the technology that has been used can be identified through literary sources. Various studies have been conducted on irrigation technology in the North-West Province and it is possible to present the data related to it through researches and classifying the information obtained from those researches. Also, lakes, dams, tanks, canals etc. can be compared.

### **Methodology**

In this study conducted on irrigation technology in the North West Province, mainly quantitative data was collected. The library study method was used to collect the data for this, primary sources and secondary sources were mainly used.

### **Result**

Rural lakes in this region have been used as the basis of agricultural. But from the 1st century B.C it can be seen that later village tanks were transformed into large irrigation structures. Accordingly, the Anuradhapura period can be identified as the period when many irrigation structures were created in the North-West Province. Also, the ruling period of Parakramabahu can be identified as the golden period related to this region. The valley where important factors related to these irrigation works can be identified as Dadura Oya Valley.

### **Conclusion**

It can be identified the settlement factors found in the vicinity of the river valleys in the area surrounding the North-West Province, that they were connected with their way of life even before the 6th BC. Therefore, in the century Anuradhapura period, this area contributed a lot in the creation of irrigation structures. Accordingly, by the time of Anuradhapura period, it can

be seen that many lakes and dams have been created, and many researches and studies have been conducted on it.

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# Archaeological Heritage Management in Sevanagala Divisional Secretariat Area

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## Abstract

Among the existing districts of Uva province, Monaragala district has a special place. It has 11 divisional secretariat divisions and Sevanagala is one of them. Sevanagala divisional secretariat is 176 square kilometers. The regional boundaries are Udawalawa Thanamalwila highway in the north, Hambantota district boundary in the south, Thanamalwila district secretariat division boundaries in the east and Rathnapura district boundary in the west. There are several historically important places of archaeological value in the Sevanagala division which are thus limited. It became clear in the literature investigation that the names Vedirata Paththu, Makulu Pitiya, Kiriathugala and Atadenayaya were used to refer to this area.

**Keywords;** *Archaeological Heritages, Sevanagala, Historical value, Rajamaha Vihara, Uva Province*

## Introduction

This research is launched based on the research problem of why the attention of archaeologists on the existing archaeological sites in the Sevanagala divisional secretariat is low compared to the existing archaeological sites in Sri Lanka. The main objective of this research is to conduct a study of the heritage located in the area belonging to the Sevanagala divisional secretariat, which has not been subjected to extensive archaeological research. But in addition to this purpose, several residual purposes were also the basis for this. That is to study the environmental condition in the Sevanagala divisional secretariat division, to improve the attitude of the rural people to preserve the existing archaeological heritage and involve them in it, to prepare a systematic program for the public to visit this archaeological heritage, to provide human resources for the existing heritage in this area and to find out how the intervention was done etc.

Sevanagala regional secretariat can be identified as an area that has been inhabited since the prehistoric period according to some archaeological studies at present. A comprehensive study of this area will provide an opportunity to gain an understanding of what existed in other areas

in the respective periods. It was also an opportunity to identify many important facts about the settlement and the chronological stage of the archaeological heritage in the Sevanagala regional secretariat. After proper identification of archaeological heritage sites, they can be properly managed and displayed.

## **Methodology**

Field exploration is conducted as the research method here. There, by walking to the known places as well as from the known places to the unknown places, the study is done without missing the information by identifying the places. Apart from this, information is obtained through library study, interviews and the Internet. Both primary and secondary sources were used in the library study conducted in these methods. There, the primary sources such as the Mahawanshaya, Uva wansha kathawa, Rajavaliya, Archaeological control records, etc. and secondary sources such as Uve wanghung, Uve dayadaya and a visit to the wonderful Uva province were used for the research. Selected residents were used for interviews and information was also obtained through the internet.

## **Results**

This research focuses on the identification of historical places of archaeological value in the Sevanagala divisional secretariat, several old temples such as Mahanaga Rajamaha Viharaya, Weheragala Purana Viharaya, Habarugala Aranya Senasanaya, Punchiwewa Rajamaha Viharaya, Thunkemagala Rajamaha Viharaya and places such as the main sluice of the Urusitala lake main sluice. The design and time aspects of these selected sites were investigated. The factors belonging to the period from the second century BC to four- or five-years AD are found in this land. Many factors seen here were created simultaneously with Anuradhapura and Polonnaruwa kingdoms. Also, evidence of partial settlement in the area was found on the ground. Micro stone tools found in the Haburugala Aranya Senasanaya site are the best evidence that there was a settlement here during the prehistoric period. Also, when looking at the surrounding areas of this study, on the one hand, many prehistoric factors have been found in the areas of Udawalawa, Ranchamadama and the old Matioru burial grounds as well as in the areas where the community had lived. In addition, site burials have been found near the Mahagalwewa area, which is a little far away from Sevanagala divisional secretariat division. Based on these factors, it is clear that this land was inhabited during the prehistoric period.

In addition, it was possible to clearly understand these places' construction technology and artistic designs. Very finely carved designs were seen when looking at the construction of buildings as well as the residual designs used in them. Some of them showed characteristics representing the Anuradhapura period. It was possible to gain an understanding of the creation time of each of these places.

## **Conclusion**

The research concludes that this region has been inhabited since the prehistoric period and the factors which continue to reflect within the community were observed while walking on the ground and those factors are evident in the study of the creation period.

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# Archaeological Law and Public Awareness

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## Abstract

Every nation's archaeological legacy is a finite and irreplaceable system of collective memory. In Sri Lanka, there is a legal framework and a legal mechanism for protecting the country's archaeological heritage. The 1980s saw the beginning of archaeological activities in Sri Lanka, which were motivated by and carried out in accordance with a number of ordinances. One of the most significant laws for the protection of antiquities is the Antiquities Ordinance No. 09 of 1940, which has undergone several amendments. The legal foundation for archaeological education was strengthened by the Antiquities (Amendment) Act No. 24 of 1998. The main person in charge of this will be the archeology department. The Department of Archeology's constrained human and financial resources, along with the current legal climate, make it impossible to secure the heritage.

**Keywords:** *Archaeological Act, Archaeological Law, Heritage, People's Action*

## Introduction

By examining physical remnants, archeology studies earlier human cultures. Any material remnants or human-made or -used locations can be considered among these remains. The examination of archaeological evidence offers the chance to learn about previous cultures when archeology is studied as a subject. These human creations are the only means by which it is possible to comprehend the lives of those who lived but whose lives could not be studied through written records. Archaeological sources in the purest sense are these human creations that archeology studies. and educates students in the fundamentals of archaeology.

In tertiary and university education, archeology is taught as a separate subject, and up to the postgraduate level, archeology and its various sub-disciplines are studied in classroom settings and in the field. The humanities and social sciences are the focus of this topic. Despite being acknowledged as such, archaeology is also a subject that interests people with training in a variety of disciplines, including engineering, technology, and medicine. The end goal of archaeological research should be to educate the public about the past, even though the majority of its goals are to solve specific problems. It is important to recognize the academic value of

this research, which is being presented under the broad heading of "archaeological law and public awareness.

### **Purposes**

- To ascertain whether people in Sri Lanka's social context are aware of the laws governing archeology.
- Preventing public misunderstandings about antiquities
- Maintaining the status quo's safety while avoiding the negative effects of going beyond it
- Avoiding the mishandling of antiques
- To spread knowledge of the law so that those who break it cannot do so.
- To reduce issues with outdated laws

These laws provide excellent protection for archaeological heritage in general.

Sources are crucial in the process of reconstructing the past. The study of primary and secondary sources was the main focus of this research. The literary source and the archaeological source can be separated into two parts for the purpose of analysis when concentrating on the primary source. textual evidence investigation The literary source, which refers to Sri Lanka's archaeological laws, is given more focus in the source study. Antiquities Act No. 15 of 1900; Treasures Ordinance No. 17 of 1887; 1940's Antiquities and Antiquities Ordinance, No. A 1955 law called the Archeology (Amendment) Ordinance No. Article 24 of the Antiquities (Amendment) Ordinance of 1998 the Cultural Property Act No. 73 of 1988 and the Central Cultural Fund Act No. 57 of 1880 The 2005 Act No. 12 Increasing Fines A national policy on archaeology In addition to using literary sources, genealogies, historical essays, legends, and myths were also used to study a number of archeological decrees.

### **Methodology**

Research techniques We must choose the appropriate research methodology if we are to add new knowledge to the body of knowledge already known. Otherwise, our research will unavoidably have flaws. Using observation in the qualitative research stream, performance measurement evaluations, and evaluations based on strengths and weaknesses in the service sectors, qualitative data, or human behavior and behavior through phenomena such as culture, qualities, characteristics, characteristics, attitudes, response behavior patterns, and psychological facts and factors, are used to inform these conclusions. Currently conducting this research while doing research The human genealogical documentation method was used as the research methodology, primary and secondary data were used in the data collection, survey



method and statistical method were used with the questionnaire method to gather surface information about the issue. The scientific method was applied in order to comprehend the problem's unintended consequences better. Debriefing interviews were used to conduct participant observation.

## **Findings**

The final decades of the 19th century marked the beginning of this nation's archaeological heritage's exploratory stage. However, some archaeological work was occasionally conducted in this nation prior to the year 1890. Although Indian archeology began in 1861, it took about 30 years for archeology to be formally established in this nation. Sir James Pargasana made a note of this in the year 1876.

“The position of the planets also appears to have harmed Sri Lanka's archeology. However, Ceylon is the only place where we can find every single Buddhist monument that has gradually spread from the time of Ashoka to the present day. According to the Mahavamsa, Sri Lanka is the only nation with a history that is so thorough and trustworthy that the dates of the earliest structures and their functions can be determined with a high degree of accuracy. Aside from the intrinsic value of these structures, drawing comparisons between this progression of successive and continuous buildings and the fragmented groups of buildings on the Indian continent will shed light on many murky issues that are currently obscure. Additionally, it will offer correspondence, which is clearly needed right now.”

The aforementioned note is a superb commentary on the distinctiveness of the nation's archaeological heritage as well as the local identity. The information found in archaeological and literary sources helps to explain the actions taken by the early men in this country as well as their attempts to maintain their identity. The Ancient Treasures Ordinance No. 17 of 1887 is the earliest piece of legislation in this area. Ordinances pertaining to the nation's ancient history were made while it was ruled by the British. The Ordinance's goals were to maintain security and combat the negative effects of the status quo. Various ordinances have influenced archaeological work in Sri Lanka since the 1890s, and current efforts to preserve the local identity are based on Antiquities Ordinance No. 9 of 1940. Antiquities were destroyed despite the existence of numerous laws.

Like all other fields, archaeological research benefits greatly from public relations promotion. While archeology is a subject that deals with the past, its pursuits are also crucial to modern society. And one of the most delicate phenomena in contemporary society is past research.

Despite being historical, the archeological factors are still present in the current situation. We are conducting our research in the present even though our subject is historical. And public funds are used for the training of archaeologists. Therefore, maintaining public relations while conducting research is the responsibility of every archaeologist.

In addition to these responsibilities, the archeologist must ensure that the general public has accurate information about the past. The health of society is severely harmed if untrue or prejudiced ideas about the past become widely accepted. Additionally, public support is crucial to safeguard the antiquities for the future and reduce their damage. The management of historical artifacts, monuments, and locations as public property and their use for the benefit of the general public fall under the purview of the archeologist. In Sri Lanka, archaeological research projects go to great lengths to keep their good reputations. Officers in charge of public relations work on many projects. However, they have a particular interest in foreign visitors. Programs are occasionally also put into place to instruct target populations like schoolchildren, local tourists, and Buddhist monks. Each project appears to function more or less in accordance with the attitudes and skills of the students conducting the research.

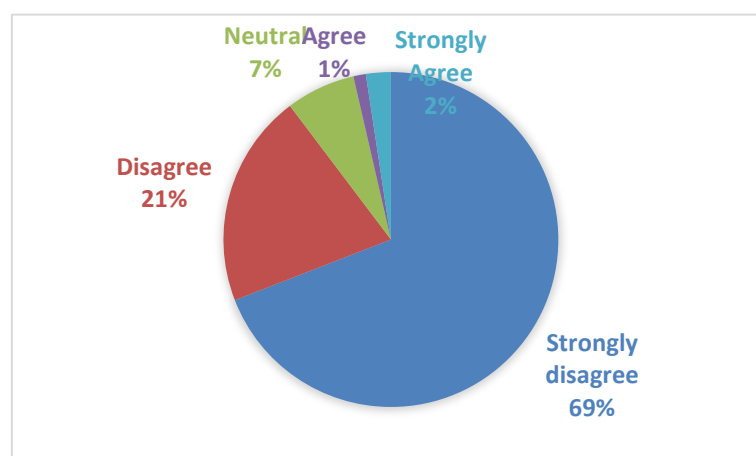


Figure 01 : Archaeological Law and Public Awareness

Most people in this nation are unaware of and have no understanding of the laws that are currently in effect. The Antiquities Amendment Act No. 24 of 1998 stipulates that offenders who violate antiquities laws may receive a 5-year prison sentence as well as monetary fines. A criminal suspect cannot be released on bail. <sup>19</sup> This is a significant and admirable legal measure taken to safeguard archaeological sites. The Department of Archeology and related governmental and non-governmental organizations, which are primarily responsible for antiquities, are making great efforts to stifle this destructive practice by putting their procedures

into practice. However, the citizens of this nation do not have the right to remain silent and let the relevant institution handle the entire process. because everyone in the community is a partner in the inheritance.

## **Conclusion**

The Department of Archaeology and the Central Cultural Fund, among other important institutions for the protection of archaeological heritage, must now gradually function as institutions close to the people. Focusing on the changes made by different parties through the implementation of the proposals is highly appropriate in order to accomplish the goals by identifying the aforementioned issues and conducting additional research on them.

## **Suggestions**

- To inform the public of the Treasures Ordinance No. 17 of 1887's definition of the word treasure.
- Revising the Antiquities Act No. 24 of 1998 to fix its flaws
- Involving Parliamentary Sectoral Committees in formal discussions of safeguarding archaeological heritage
- Make history a required subject in schools and emphasize to students the value of protecting antiquities.
- To educate rural residents about historical artifacts
- Regularization of the service and police unit for antiquities protection
- Preservation of rural heritage with the aid of rural volunteer groups and societies.

The first Commissioner of Archaeology in Sri Lanka, Professor Senarath Paranavithana, issued the 49-section Antiquities Ordinance No. 9 of 1940. The first amendment was published in 1955 specifically for that purpose, and 43 years later, the second amendment was revised to reflect contemporary society. The Act No. 24 of 1998 for Amendments shall be known as such. updated once more in 2005. Both the administrative framework and the legal authority of archeology education were strengthened as a result of this newly amended law. It represents an outstanding advance for Sri Lankan archaeology. In Sri Lanka, the Antiquities Act is used to stop the destruction of antiquities. Artifact destruction is greatly reduced when people interpret one another.

Even though many steps have been taken to protect the antiquities, the laws have not been properly enforced for a variety of reasons, including legal flaws, local political influences, and the shortcomings of officials. No matter how many laws are passed, their flaws prevent them

from accomplishing the desired goals and objectives. There appear to be several causes for this. Political meddling, law enforcement officers' actions, and a lack of human resources are a few of these.

However, the primary goal of archaeological management in Sri Lanka ought to be to raise public awareness of the nation's extensive archaeological legacy on a local, regional, and international scale. It will also be a requirement to overcoming the difficulties brought on by globalization. Only then will the general public, who are the pilots of sustainable development, be consciously sensitive to their past. It attests to the archetypal existence of outmoded resource management focused on results that are time-oriented.

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Antiquities Ordinance No. 9 of 1940

Central Cultural Ordinance No. 57 of 1980

Cultural Property Act No. 73 of 1988

Antiquities Amendment Act No. 24 of 1998

# Water Management in Australia and Sri Lanka through Time

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## **Abstract**

Climate zones in Sri Lanka range from wet zones, intermediate zones, and dry zones. Whereas climate in Australia consists of predominantly arid and semi-arid areas, with micro-climates of tropical, subtropical and temperate zones. Both countries are influenced by different climate drivers, topography and geological factors; which all contribute to the distribution and availability of water. In the face of droughts and flooding events, both countries in the past, as well as in the present have had to develop strategies to overcome these challenges. This paper will look at cultural influences on water management practices and how these have affected the cultural adaptations that were undertaken in the past as well as today, whilst also investigating the environments necessary to do so.

**Keywords:** *Water, Management, Australia, Sri Lanka, Climate*

## **Heritage Management Aspects of Historical Sagama Rajamaha Temple**

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### **Abstract**

Archaeological heritage management is a systematic approach to planning and safeguarding a heritage of archaeological value to present it to future generations. Many rural archaeological sites in Sri Lanka are being destroyed as there is no program for heritage management. This field of research is Sagama Purana Vihara Gampola located in Talathuoya Godamunna Village of Patha Hewahata Regional Division in Kandy District of Central Province. According to the source information, it can be seen that the history of this goes back to the strong Bhuvanekabahu kingdom period of the Gampola era. The most important archeological factor here that this temple was built on the patronage of the king is the inscription made by King Bhuvanekabahu, which confirms the patronage received by this holy place during the Gampola period. Also, it can be seen that the paintings and architectural designs in the two statue houses in this temple reflect the characteristics of both the Gampola and Kandy eras. Also, as cultural anthropological heritages associated with this temple, the Hamba ketima festival, the annual Kiribada Patra Puja, and the new rice procession festival can be seen today. Studying the historical background of the Sagama ancient temple, and exploring the archaeological background of the temple, an exploratory study was done on the sculptural carvings and architectural features of the paintings. Also, an exploratory study should be done on the rural cultural heritage associated with the temple and how to manage the heritage of the temple and related heritage and its current background as a tourist town should be examined and developed.

**Keywords:** *Sagama Rajamaha Vihara, cultural heritage, tourism, heritage management*

### **Introduction**

The Sagama Purana Rajamaha Viharaya is the first temple mentioned in Nampotha or Vihara Asana. The name 'Sagama' was formed from the amalgamation of six adjacent villages. Also, it is very important to pay attention to historical literary sources such as Saddharmalankara, Rasavahiniya, Chulabodhivamsa when asking for information about this temple. Also, this temple can be mentioned as a place where very important archaeological information is

revealed. Gampola, Kandy tradition and two temples with paintings created on the foreign influence of lowland tradition can also be seen here. But this temple and its related rural cultural anthropological heritage have not gained popularity among local and foreign tourists. Paintings are also currently being destroyed. Some paintings have been destroyed beyond recognition. The paintings on the ceiling come off. Also, many other paintings are gradually getting destroyed and discolored. It can also be seen that not much attention has been paid to the paintings in this temple. Natural causes and human activities have contributed to this decline. The main reason is the lack of proper understanding among the people about the archaeological value of these temples. Due to lack of proper management process, the temple is going towards destruction day by day. Therefore, it is very important to have a proper heritage management plan for this temple. The main objective of this study is to study how to manage the heritage associated with the Sagama Rajamaha Temple and to focus on how to properly develop this heritage-recognized archaeological site as a tourist town in the current context. And the primary expectation is to submit a heritage management plan for this place.

### **Research methodology**

Initially, data collection was done in two main ways. That is, primary data collection and secondary data collection are the two methods. Field studies, note keeping and interviews were used in collecting primary data and field research was done to obtain the basic knowledge required for the study. During the field exploration, the relevant archaeological sites, the surrounding ecological region and social cultures were also studied. After studying the historical background of Sagama Purana Vihara, exploring the archeological background of the temple, an exploratory study was conducted on the paintings, sculptures, carvings, architectural features and elements of the Gampola and Kandy eras in this temple. Also, an exploratory study was conducted on the rural cultural heritage associated with the temple. There it was discovered that this temple has a large archaeological and rural cultural heritage.

### **Results**

#### **Archaeological significance and cultural anthropological heritage.**

The most important archeological factor here is the inscription made by King Bhuvanekabahu, which confirms the patronage received by this holy place during the Gampola period. This inscription can be seen on a rock near Kumbura, which is located across from Galabasna Talathuoy, next to the temple towards the south, coming down from the Sagama junction,

which is found after going about two kilometers from Talathuoy in Nugaliyadda village on the Bawlana road. Here the characters are clearly visible. This inscription gives a good understanding of the patronage received by this holy place during the Gampola state period. The characters of the inscription are similar to the current Sinhala characters.

Also, it can be seen that the paintings and architectural designs in the two statue houses in this temple reflect the characteristics of both the Gampola and Kandy eras. Here you can see two architectural temples of both these eras. The architectural features of the first statue house reflect the architecture of the Gampola period. The Buddha statue installed there also features South Indian sculptural features. The ceiling (canopy) of the temple house is now in a very dilapidated state and therefore even its canopy paintings are severely damaged. Its ceiling is divided into twelve columns. Each rafter has images of Buddha, floral motifs, lions, geometric shapes etc. painted using red, blue, white, yellow colors. It can only be speculated that these are images of Atavisi Buddha or of the great defeat, because they are in a very weak state at the moment. Lotus flower, binara flower, watke flower, sapu flower and scroll motifs are depicted here. The Buddha image is designed on a seat with Palapeti motifs. As temple wall paintings, many paintings such as Rahat images, householders, Vessantara Jataka, Shravaka images, Suvisi Commentary can be seen. You can also see carvings such as gatekeeper figures, dragon pantheon and Kimbisi's face.

**Second Statue House** This statue house is seen ahead as one approaches the steps from the lower courtyard. It is located close to the east of Poya House. Also, there is no written evidence of the construction of the statue house. An understanding of time can be gained by its structural characteristics. According to the architecture of the building, i.e. circular pillars, doors, statues, etc. used in the construction, it can be inferred that this is a representation of the characteristics of the Kandy era. It can be concluded that the nature, colors and features of the murals belong to the late Kandy period or even later. Here too, on the walls you can see the paintings of Seven Weeks, Eighty Great Disciples, Suvisi Commentary, and on the ceiling you can see a large lotus flower design and a painting of Maitreya Buddha. It can be seen that these may have been painted or painted very recently. Lacquer appears to have been used. There is a Kandy era Buddha statue here. Also, two sculptures of Vishnu and Saman Deva have been built on these sides. Lotus flower motifs can be seen above the stone door.

Also, the cultural anthropological heritages associated with this temple include the Hamba Ketime festival, the annual Kiribada Patra Puja, the Aluth Sahal Perahera festival, etc. The



Hamba ketima festival is held on the fifth day from the start of the procession. The rice is collected from the villagers, taken to the ancient Dharamshala, and after performing rituals according to the ancient rituals, the Paddy trampling is started. This special mortar has been created by digging a large tree across, i.e. dug like a boat. Paddy is loaded into the boat by a few people wearing mukhavadam. Then Kapumahata prays for Lord Sumana Saman. Then the male party with molgas in hand stand in a line around the boat and rhythmically place their. (Image 4)

Although there is no written history of the beginning of the temple procession festival, it can be assumed that it has existed for a very long time. Legend has it that this new rice festival was done in collaboration with the other Rajamaha Viharas in the area such as Pasgama, Arattana, Madanwala, Kadadora, Wilwala while drawing attention to the Sagama Perahera. An archeological fact that confirms the facts of these legends is found in Medapitiya Rajamaha Vihara. That is, a clay bowl with the letters "Sa Ga Ma" was found there.

## **Proposals**

There, advertisements and billboards can be introduced as the main and simplest means of informing tourists about Sagama Rajamaha Temple. Various advertising methods can be used here. This can be done by providing advertisements in daily popular newspapers, billboards, hotels and tourist resorts and information centers, coordinating with airports. But no action has been taken in this regard by the Sagama Heritage Managers.

Brochures are one of the main means of defining a heritage site. Handouts are brief information leaflets prepared on the background of all subjects such as historical, archaeological, religious, social, architectural, artistic and environmental biodiversity of the heritage site. It should contain an introduction to the site, an accurate plan in miniature, information on the value of the site and its associated monuments, a brief introduction to the data found through research, a few photographs, information center numbers, phone numbers of heritage managers. It should be prepared in simple language and should be portable, easy to use and non-perishable. A small book containing simple but accurate information plans of heritage value, historical value and entire temples should be marketed as a guide book.

A heritage site needs a guide to get good publicity. Separately trained personnel who can handle national and international languages well should be used for this purpose. Accurate monument location maps are also required for tourists visiting a heritage site.

Audio-visual media such as films, compact discs, television programs and paintings are a definition that can be presented to educate tourists. Special occasions such as the Hamba Ketima Festival, the annual Kiribada Patra Puja, the Aluth Sahal Perahera Festival can be presented as follows.

Furthermore, careful planning and management of tourism development in order to avoid environmental or socio-cultural problems, conservation of historical and cultural resources for continued use in the future, as well as maintenance and improvement of environmental quality can be done.

## **Conclusion**

Thus, the historical Sagama Rajamaha Temple has a very important archaeological and cultural anthropological value, but due to the lack of proper heritage management, it is clear that this temple is gradually being modernized and the old heritage is fading away. It is also not a popular tourist spot. For the same reason, this research has studied these matters extensively and identified the problems here and presented the above suggestions. Thus, it can be concluded that in order to manage the heritage of the land, we must understand the environment and make the best use of the available resources and work according to a good plan. For that, the above suggestions should be implemented.

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# **A Study of Change and Continuity: From Ratugala Vedda Village**

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## **Abstract**

This research focuses on the cultural and physical anthropology of the Ratugala Vedda people, who have migrated from their original homeland in Danigala. The main objective is to analyze and compare the ancient and contemporary aspects of their cultural and physical characteristics. In terms of physical anthropology, particular attention was given to body and hair features, which revealed significant variations among the present-day Veddas. The study also explored their cultural anthropology, encompassing areas such as food, clothing, religion, aesthetics, medicine, houses, and livelihoods. The findings indicated that while elements of the past culture are still present, new elements have been incorporated as well. In terms of linguistic anthropology, it was observed that although some individuals still speak the traditional Vedda language, Sinhala is more commonly used. In conclusion, this research sheds light on the evolving physical and cultural traits of the Ratugala Vedda people, providing valuable insights into their current way of life.

**Keywords:** *Ratugala, Vedda, anthropology, culture*

## **Introduction**

The United Nations Conference on Indigenous Peoples, held in Geneva in 1996, marked a significant moment for the indigenous community in Sri Lanka. During the conference, the Vedda people of Sri Lanka were recognized as Adivasis, representing a primitive population. Various tribes have inhabited the country since ancient times, and the Vedda division may have originated from them. Despite previous studies, no definitive evidence has been found regarding their origins. The Veddas were a forest-dwelling people who sustained themselves through hunting.

While the Adivasis have resided in many areas of Sri Lanka for centuries, they are currently facing the threat of extinction. This research focuses on the Ratugala Adivasi village, located in the Uva Province, Monaragala District, with the village officer's domain mentioned as 104 C Galgamuwa. The Danigala forest mountain area near Ratugala is considered the original homeland of the Ratugala indigenous people. Various reasons, such as land loss due to the

Galoya development campaign and the prevalence of diseases like diarrhea, led to their migration from Danigala to Ratugala. The current tribal leader of Ratugala, Danigala Mahabandaralage Suda Vannilatto, claims to have arrived in Ratugala around 1936 or the 1940s.

Studying the changes that have occurred among the indigenous people after their settlement in the village is crucial. The Ratugala Adivasis have a long history, but they are not the most renowned group. Information about the Danigala Adivasis dates back to 1863, 1903, and 1911, with old photographs also available. Therefore, it is possible to study their past anthropological profile. This research aims to examine the previous and present social conditions of the Ratugala Adivasis, identifying any changes in their anthropological features.

### **Research Problem**

The Adivasis, who have resided in traditional villages for an extensive duration, are being uprooted from these villages and relocated to areas inhabited by the larger society. Consequently, there is a high probability that their culture will undergo transformations. The process of adaptation from a small society to a larger one can occur, and it becomes crucial to monitor and assess these changes. In this context, the focus is placed on Ratugala, an Adivasi village selected as the subject of this research. The research problem revolves around determining whether the anthropological characteristics of the Ratugala people have experienced alterations from the past to the present.

### **Purposes**

To study the early biological characteristics of Ratugala Adivasis, including physical anthropological features such as body form, hair nature, facial features, and limbs. Old photographs will be utilized for this purpose.

To investigate the tangible and intangible cultural aspects of Ratugala Adivasis in both past and present times. This includes studying generational changes, food culture, clothing, customs, rituals, religion, beliefs, hunting methods, trapping, livelihoods, aesthetics, art, and historical fire lighting methods. Additionally, the study will cover changes in language usage from the past to the present.

To identify the differences in anthropological features between the past and present among the Ratugala Adivasis.

## **Methodology**

To achieve these purposes, various methods were employed for data collection, including library studies, field observations, interviews, and the study of old photographs. The library study involved gathering information from primary and secondary literary sources, as well as journals and articles. Field observations were conducted through random and planned observations of habitats and behaviors in Ratugala tribal village, where most families reside. Information was collected by living among the Adivasis. Participatory observation was used to study certain aspects of their aesthetic activities, such as songs, music, and kirikoraha. Interviews were primarily conducted with selected individuals, including the current Adivasi leader, deputy leader, elders, youth, children, village officer, and others. Additionally, random interviews were conducted with residents of Ratugala village.

## **Results and Findings**

Since the indigenous people from Danigala forest were relocated to Ratugala village, their biological form, culture, and language have undergone changes over time. Some elements of the previous culture persist, but others are no longer practiced. However, strong beliefs about untouchable culture still exist among them. Presently, many Adivasis are inclined to marry outsiders, and there have been changes in their livelihoods. Particularly, Adivasi youth tend to seek employment in remote areas and have assimilated cultural elements from Sinhala society, such as festivals, foods, dressing, rituals, and religions. Many young Adivasis hesitate to identify themselves as indigenous. The Adivasi language has been marginalized among them, with little interest in learning or preserving it. Instead, they predominantly use the rural Sinhala language. Nevertheless, some individuals have learned aspects of the previous culture for income-generation purposes.

## **Conclusion**

Presently, the Ratugala Adivasis are adapting to external cultures that deviate significantly from their ancestral heritage. Based on the current situation, it can be concluded that their culture is at a high risk of disappearing within a limited period of time.

### **Weaknesses:**

Some Adivasis possess knowledge of past technologies but do not implement them in the present. Furthermore, Adivasi youth and children show little interest in preserving their cultural traditions.

### Proposals:

- Further development and promotion of the existing Adivasi Heritage Center in Ratugala.
- Raising awareness among the Adivasis about the importance of cultural preservation and implementing programs to encourage their participation.
- Gathering information about the past culture from older Adivasis and documenting it systematically.
- Educating future generations about the cultural elements of their ancestors.
- Organizing annual cultural activities, such as kirikoraha and kolamaduwa, to revive past traditions.
- Teaching the Vedda language to school going Vedda children.
- Identifying and addressing the challenges faced by the Adivasis.

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# **Case Study of Importance of Front-desk Training in Hotel Sector :an overview of selected five-star hotels in Galle region**

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## **Abstract**

In today's extremely competitive business environment, every organization needs skilled personnel to remain a successful player in the industry's competitive game. Lack of training in the workplace is one of the most serious issues. Training is critical to the success of every company. Some of the employees may look dissatisfied as a result of being allocated jobs for which they lack the necessary training programs, knowledge and abilities. The training process of an organization is a necessary process that needs to be carefully planned. The overall objective of this dissertation is to consider how the front desk training process of a hotel paves the way for the success of the entire process of the hotel. Staff training is a significant component of Human Resource Management. It allows management to learn more about their staff, lets employees make the most excellent use of their abilities, and it helps the team become more professional at what they do. Hotel success is partially ensured with the assistance of HRM. The results show that the hotels have an advanced level in the hospitality industry and in Google reviews because they provide front desk training, which is led by Human Resource Management.

**Keywords** – *Staff Training, Human Resource Management, Training, Front Desk, Organization's success*

## **Introduction**

Training programs are critical for an organization's personnel development and company achievements. The hotel has a vital place in the Tourism and Hospitality industry which is considered a long-standing industry. The Front Desk or Reception, is frequently called the Hotel is nerve Centre. That is because this Department interacts and connects not only the guests but also all the Hotel staff and departments. Human Resource Management has been around since ancient times, even though it is not defined by a specific word. As in any other organization, a very important role played by the Hotels' Human Resource Management is to provide employee training. Training is a very important aspect of the hospitality industry which is a service-based industry (Diva-portal, 2013). The training is given to five-star hotels in the

Galle region is a very important part to maintain the image of their hotel in the same way. Efficient service can be obtained by providing effective training. Especially to the Front Desk. In order to make the training very successful training, it is necessary to identify the training needs and recognize the most effective training methods as well. By answering these objectives of my research, the main research purpose of my research is whether the Front Office Department makes it critical to the success of a hotel; an overview of the selected five-star hotels in the Galle region will provide a clear answer to the problem.

### **Methodology**

This study aims to analyze front office training processes in five-star hotels in the Galle region, specifically Amangalla Hotel and Galle Fort Hotel. The research design and methodology used are quantitative research and qualitative research. Quantitative research involves sending questionnaires to employees in the front office department, while qualitative research involves personal interviews with front desk managers and HR managers. The study uses a questionnaire to gather information from front desk staff. The research focuses on the impact of employee training on performance and customer service processes. Both quantitative and qualitative methods are used to collect and analyze data (Cornell, 2022).

### **Training Process and Managing Procedure of the Amangalla Hotel and the Galle Fort Hotel and Customer Satisfaction**

The first identifies key factors for hotel front desk staff training evaluation and guest satisfaction with their services. As a 5-star establishment lodging the Amangalla Hotel is a luxury boutique hotel in the Galle region. Although it was known as New Oriental Hotel for 140 years from 1865, it became the Amangalla resort complex in 2005. This study was conducted in order to fulfil the training process objectives. They are; identifying the factors that cause the demographic and background information of the respondents. For survival, a company has to decide on the most efficient strategic objectives, determine the needs for goal execution, train their personnel, and provide them with the necessary knowledge and abilities. To get the best outcomes, the opinions of management and employees were examined and assessed using interviews and questionnaires, respectively. There are eleven questions were given by me to the Human Resource Manager to send to the Front office department. According to the results, the hypotheses were answered and it was found that the training evaluation had the highest score with the satisfied. According to the TripAdvisor website, both local guest and international guests' satisfaction level was high with their service. It is a percentage of 4.5 as excellent service (Trip Advisor, 2023). However, Employees' self-development is the primary



objective of the training. Employees in an organization are expected to grow on a constant basis. When employees in a business are constantly developed with the latest information, that organization will undoubtedly rise to greater levels (Hongxiu-Li et al., 2020)

After going through the selected second hotel, explained the Training Process and Managing Procedure of the Galle Fort Hotel and customer satisfaction. The stunning Galle Fort Hotel, a renovated Dutch property proudly lies in the fort and is now an amazing historic boutique villa that previously functioned as numerous businesses. This hotel provides five-star luxury facilities to its guests (The Galle Fort Hotel, n.d.). According to the data analysis, there are five respondents and they are in the front office department in Galle Fort Hotel. This study was conducted in order to fulfil the training process objectives. They are identifying the factors that cause the demographic information of the respondents. For survival, a company has to decide on the most efficient strategic objectives, determine the needs for goal excavation, train their personnel and provide them with the necessary knowledge and abilities. To get the best outcomes, the options of the management and employees were examined and assessed using interviews and questionnaires respectively. There are eleven questions given by me. According to the results, the hypotheses were answered. The highlighted point is here, the purpose of the training program is clear, the program's necessary for their job performance, training results in their attitude, interest and job behaviours, training methods preferred, training program period gap results are the same. According to the TripAdvisor website, both local guest and international guests' satisfaction level was high with their service. It is a percentage of 4.5 as excellent service (Trip Advisor, 2023) However, Employees' self-development is the primary objective of the training. Employees in an organization are expected to grow on a constant basis. When employees in a business are constantly developed with the latest information, that organization will undoubtedly rise to greater levels.

## **Research Findings**

This research aimed to assess the significance of training in the hospitality sector. A questionnaire was divided into three parts to evaluate the importance of training at Amangalla and the Galle Fort Hotel. An Excel software tool was used to verify data and interpretation. Management at Amangalla and the Galle Fort Hotel takes training seriously, with Front Office department supervisors and Human Resource Managers being responsible for employee training. Most respondents are satisfied with the training offered, with on-the-job training being preferred due to its ability to prepare employees for job challenges. Many feel that training is effective, well-planned, and well-implemented, promoting the hotel services ethos and

inspiring employees to perform better in their work fields. However, most respondents lack knowledge of languages other than English and have little understanding of their training programs.

## **Conclusion and Recommendations**

The hotel sector is highly competitive, making outstanding service essential for staying ahead. Training equips employees with the necessary skills to provide a customer-oriented experience, meeting profit targets and meeting customer expectations (Tanner, 2013). Achieving quality and satisfaction can lead to a loyal client base and positive returns. However, evaluating the training programs' impact on employee performance, professional development, and job relevance is crucial. Organizations must adapt to digitalization demands by requiring talented staff who can engage in ongoing learning. Upskilling and reskilling programs help leverage existing staff in new areas, ensuring they meet the digital age's demands. Organizations must adapt to digitalization demands by requiring talented staff who can engage in ongoing learning. Upskilling and reskilling programs can help leverage existing staff in the digital age. To identify gaps in knowledge, two approaches to training needs analysis are used: 1) identifying existing knowledge gaps, 2) focusing on new areas, and 3) assessing the effectiveness of training programs.

Top-down analysis involves L&D departments or training managers determining employee learning needs and offering course suggestions. However, this method has limitations, such as involving guessing and often falling short of expectations when courses are produced without team member involvement. Managers prioritize learning requirements and offer course suggestions based on employee knowledge gaps (Baragwanath, n.d.).

Encourage open communication and feedback among employees to improve their performance. Inquire if they lack skills to enhance their work. This research involved examining management, employees, and online platforms through surveys and interviews for the most effective training methods.

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# **A comparison of Rock Art in Sri Lanka & Australia**

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## **Abstract**

This paper presents a comparative analysis of rock art in Sri Lanka and Australia. Our main topic points will be the origin and age of various sites, including some of the oldest and most significant in each case; The styles and techniques employed in various regions (Australian: X-ray art, stencil art, handprints, and geometric designs. Sri Lankan: vibrant colors, intricate detailing, mosaics, frescos etc.); the subject matters that are depicted in the rock art; the geological context of some of the sites; preservation and management challenges; and the cultural significance of these rock art sites.

Listed below are the sites we will be looking at, subject to change pending research.

- Golden Temple of Dambulla
- Sigiriya rock art
- Buduruwagala
- Ritigala
- Ubirr – kakadu national Park, NT
- The Kimberly, WA
- Murujuga, Burrup, WA

**Keywords:** *Rock arts, Sri Lanka, Australia, Styles, Techniques*

# **Significance in Establishing an Online Booking Platform for Sri Lanka's Tourism Industry**

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## **Abstract**

Within the last 5 years, Sri Lanka belongs to emerge as one of the world's best tourist destinations with recognition from various travel guides, travel magazines and travel websites including Lonely Planet, Travel Lemming website and Bloomberg website. As a result, Sri Lanka's tourism attractions have grown rapidly in unexpected ways. Over the past few years, a lot of tourists have used travel agencies to travel from one country to another. But nowadays the majority of tourists used online platforms to travel each and everywhere. Such as Booking.com, Agoda, Expedia, AirbnbTrip Advisor, Goibibo are the main online platforms which are used by tourists. Online platforms such as websites and mobile app can be used to book airline tickets, hotel reservations, car rentals, cruise ships and holiday packages. The aforementioned online travel platforms derive considerable benefits from the tourism industry. As a result, foreign online platforms earn plenty of money from Sri Lanka. If Sri Lanka could set up an online platform to get more hotel bookings, airline tickets, tourist attractions, and car rentals, it would be an excellent revenue stream for Sri Lanka.

**Keywords:** *Online Platforms, Sri Lanka, Tourism, Tourists*

## **Introduction**

According to Statista, it is difficult to define the tourism industry, as unlike with other industries, there is not one clear product. It incorporates many industries, including accommodation, transport, attractions, travel companies, and more. In its broadest sense, tourism is defined as when people travel and stay in places outside of their usual environment for less than one consecutive year for leisure, business, health, or other reasons. Tourism is the Third largest industry in the world which provides 1/10 job opportunities directly and indirectly. In 2018 "Lonely planet magazine" was named Sri Lanka as the best tourist destination in the world due to its unique combination of natural beauty, cultural heritage, and diverse range of attractions, stunning beaches, lush tea plantations, wildlife parks, ancient temples and ruins, and warm hospitality. Sri Lanka is home to eight UNESCO World Heritage Sites, including several Buddhist and Hindu temples located. According to the World Tourism

Organization, Sri Lanka has the advantage of having 49 sites classified as unique attractions, 91 as rare attractions, and 7 world heritage sites, and 6 of the 300 ancient monuments in the world (de Silva, 2000).

Nowadays, we are living in a technological world. According to the industrial revolution, there are so many new inventions that have been invented by different nations of the world. New Media is a new method that was set up because of the communication revolution. New media refers to digital technologies, such as the internet, social media, mobile devices, and other digital communication platforms, that have transformed the way we create, share, and consume information and entertainment. Today, there is a very strong relationship between new media and the tourism industry. Tourists find tourist attractions all over the world and plan their holidays with the help of new media. Tourists are also eager to make travel reservations online using new media. Booking.com, Expedia, Agoda, TripAdvisor, Airbnb, Hotels.com, Priceline, Travelocity, Kayak and Orbitz are the main online platforms used for tourism reservations like booking flights, hotels, rental cars, and other travel-related services.

The Main problem is that Sri Lanka does not have an official government-owned reservation website or application for tourist reservations. For this reason, international and private companies owned online platforms are charging between 1% - 20% from tourism-based businesses in Sri Lanka for online reservations. The value of online hotel bookings has increased even faster though, with global revenues up by 45 percent compared with last year. The world spent \$142 billion on online hotel bookings in 2021, with annual revenues increasing by USD \$44 billion compared with the overall total for 2020. ( Digital Global Overview Report, 2022).

The main objective of this research is to establish a Sri Lankan government-owned online booking platform for the tourism industry and promote this online booking platform among local and foreign tourists. The Other Objectives are increasing the income of the tourism industry in Sri Lanka, attracting the most visited tourist destinations among local and foreign tourists, expanding the scope of the Sri Lankan tourism market among local and international tourists, Establishing the enabling data-driven decision-making for relevant government institutes and foster industry collaboration with local and foreign tourists. Sri Lanka Tourism Development Authority is the authorized organization for the registration of companies in the tourism sector and licenses are issued to all registered companies. According to the Sri Lanka Tourist Development Authority 2022 Annual Report there was a significant increase in

international tourist arrivals to the country, with 719,978 visitors recorded for the year, a 270.2% increase compared to the 194,495 tourists who visited in 2021. In 2022 Sri Lanka earned an income of \$1,136.31 million from the industry.

The total number of SLTDA registered accommodation establishments as of 31st December 2022, was 3,829. The number of classified tourist hotels was 156 and among them, 37 were five-star hotels. Registering all companies with the Sri Lanka Tourism Development Authority through an online booking platform makes it possible to build trust among local and foreign tourists. There is also the possibility of reducing the number of problems in the tourism industry & increase the revenue income of the tourism industry in Sri Lanka.

### **Methodology**

Researchers use both inductive and deductive approaches. An essential difference between inductive and inferential research approaches is that while a deductive approach is aimed at testing theory, an inductive approach is concerned with the creation of a new theory. For this Research, an inductive approach was used because of a new theory of establishing an online booking platform for the tourism industry in Sri Lanka. In qualitative analysis, there is a range of data collection methods including observations, textual or visual analysis, interviews and focus groups. However, interviews and focus groups are the most common methods used in qualitative research (Gill et al., 2008). Since this is a qualitative study, a method relevant to qualitative research should be used. The major characteristic of qualitative research is its ability to explore a topic in a more in-depth manner (Carlsen & Glenton 2011). The most suitable data collection method which can be used for this research was semi-structured in-depth interviews. For the semi-structured in-depth interviews local and foreign tourists were questioned under some listed questions. In that interview collected new tourists' ideas about establishing an online booking platform. Most Foreign tourists were using online booking platforms for their tourism reservations in their own country as well as foreign countries. Most of the local tourists were using walking reservations and also central reservations for their tourism-related reservations. Most of the local tourists were using mobile phones for communication purposes, and according to that they agreed with this new theory of establishing an online booking platform.

## **Results / Findings**

This research, which is carried out focusing on establishing an online booking platform for Sri Lanka's tourism industry and promoting this online booking platform among local and foreign tourists, is important in terms of time. Most foreign tourists use the online booking platform to make reservations in the tourism industry. But even though local tourists use social media like Facebook, Instagram and YouTube are used to research a tourist destination. But instead of online travel bookings, domestic tourists use central reservations and walking reservations. However, the majority of local tourists agreed with making a government-owned online booking platform because most of the locals aged between 16 to 60 are using mobile devices. This research is carried out in connection with the tourism industry and this research is important for the policy planning of responsible institutions such as Sri Lanka Tourism Development Authority, the Ministry of Tourism and the Sri Lanka Tourism Promotions Bureau.

## **Conclusion**

Tourism is the third largest industry in the world. Sri Lanka is one of the best tourist destinations in the world due to its natural beauty. Sri Lanka belongs to emerge as one of the world's best tourist destinations with recognition from various travel guides, travel magazines and travel websites including Lonely Planet, Travel Lemming website and Bloomberg website. In 2022, 719,978 foreign tourists arrived in Sri Lanka and earned an income of \$1,136.31 million. Most Tourists are using various kinds of online platforms like Booking.com, Goibibo, Agoda, Expedia... etc.... to travel from one place to another. Foreign tourism online booking platforms earn lots of money from Sri Lanka via online reservations. According to that reason, Sri Lanka needs a Sri Lankan government-owned online platform for the tourism industry. If Sri Lanka could set up an online platform to get more hotel bookings, airline tickets, tourist attractions and car rentals, it would be an excellent revenue stream for Sri Lanka.

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# **An Art Historical Study on Cave Paintings of Ampara Gonagolla Raja Maha Viharaya**

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## **Abstract**

The Gonagolla Rajamaha Vihara is a sacred shrine of historical value rich in archeological remains, located in the Kathmale grama niladhari domain of Uhana divisional secretarial, Ampara district, Eastern Province, Sri Lanka. Most of the antiquities here belong to the historical period. Primitive Paintings are found in two carved caves in the Temple Premises. Scholars have presented different theories about these ancient Paintings. The main Painting found on the rock belongs to the Anuradhapura period. The archaeological site is known as “Little Sigiriya ” by comparing these paintings to Sigiri wall paintings. In 1956, the department of Archeology drew attention to this archaeological site. After that, in the year 1957, these historical murals have been confirmed. In 2014, this archaeological site was declared a protected monument. Accordingly, the aim of this paper is to conduct an art historical study on the historical paintings considered to belong to the Anuradhapura period.

**Keywords:** *Wall Paintings, Archeological significance, primitive paintings, Anuradhapura period*

## **Introduction**

Primitive paintings can be found in two carved caves in the Gonagolla Rajamaha Temple complex. One theory that has been put forward about these ancient paintings is that they were drawn by prehistoric people. Another theory is that these paintings were painted by indigenous people. Only a part of the main fresco found on the rock, believed to belong to the transitional period between Anuradhapura and Pollonnaruwa period. Here the paintings are fixed on a very thin plaster of lime.

Male and female figures are mainly depicted in this, it has been suggested that the male figure is that of a royal prince or a Bodhisathwa. The primary purpose of this reserach is to study the cave paintings found in this archaeological site. By studying in this way, it is possible to understand how those paintings are art historically important. In this way, by studying the murals painted on the rocks, getting the artistic value, historical value and antiquity,

distribution etc, of the murals belonging to the Anuradhapura period can be recognized as an important part of this research.

### **Research methodology**

in order to make this research successful, used following methods for collected information.

1. Reference to the written source
2. Conducting a site survey
3. Interviews

### **Research results**

in the main cave painting found in Punchi Sigiriya, there is a female figure and a male figure. The female figure face in the male figure is depicted bowing to the men with folded hands. The male figure has a flower in his right hand. These paintings are using red, light yellow, light green and white colours on a thin plaster layer. The artistic features found in the paintings are very similar to sigiri paintings. When study in the painting art of the Anuradhapura period and the painting art of the Polonnaru period, it is possible to recognize that the frescoes found in Punchi Sigitiya were completed in a transition period when the kingdoms changed from Anuradhapura to the Polonnaru period.

### **Conclusion**

The most important paintings of the Anuradhapura period are found in Sigiriya. There Were 502 paintings completed on the Western side of Sigiri Rock, but only 21 of them remain today. Sigiri murals are made using Gokutukiri, Makulumeti, Ranawara, tihia, Hubasmeti, and using blue and yellow colours to the thin wet plaster. The murals found on the rocks of the Gonagolla Rajamaha Vihara also used red and light yellow in colour.

The cloths are bright in colour. The background is white. Painted on thin plaster. In the female figure, the shape of the body, eyebrows, eyes, ect. Almost similar to those of Sigiri Apsaras. Paintings belonging to the Sigiri tradition also found in the Hindagala Temple near Kandy. There are human figures in various poses. The lines are vividly done. The deity figure belonging to the Sigiri painting art, we are only the lines of the from found in a dagabak in Mihintale are found, is an important painting.

Paintings found in Mahiyangana Dageba of the Polonnaru period considered to be the oldest paintings belonging to the Polonnaru period. Drawings drawn with lines and then finished with matching colours. Accordingly, it is confirmed that this art has come from the Anuradhapura period to the Polonnaru period. Red and yellow, white and black colours are also important features of the deity figures. Thus, in accordance with the artistic characteristics of the murals found on the rocks of the Gonagolla Rajamaha Vihara, it can be concluded that these paintings were completed during the transmission period from the Anuradhapura period to the Polonnaru period.

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