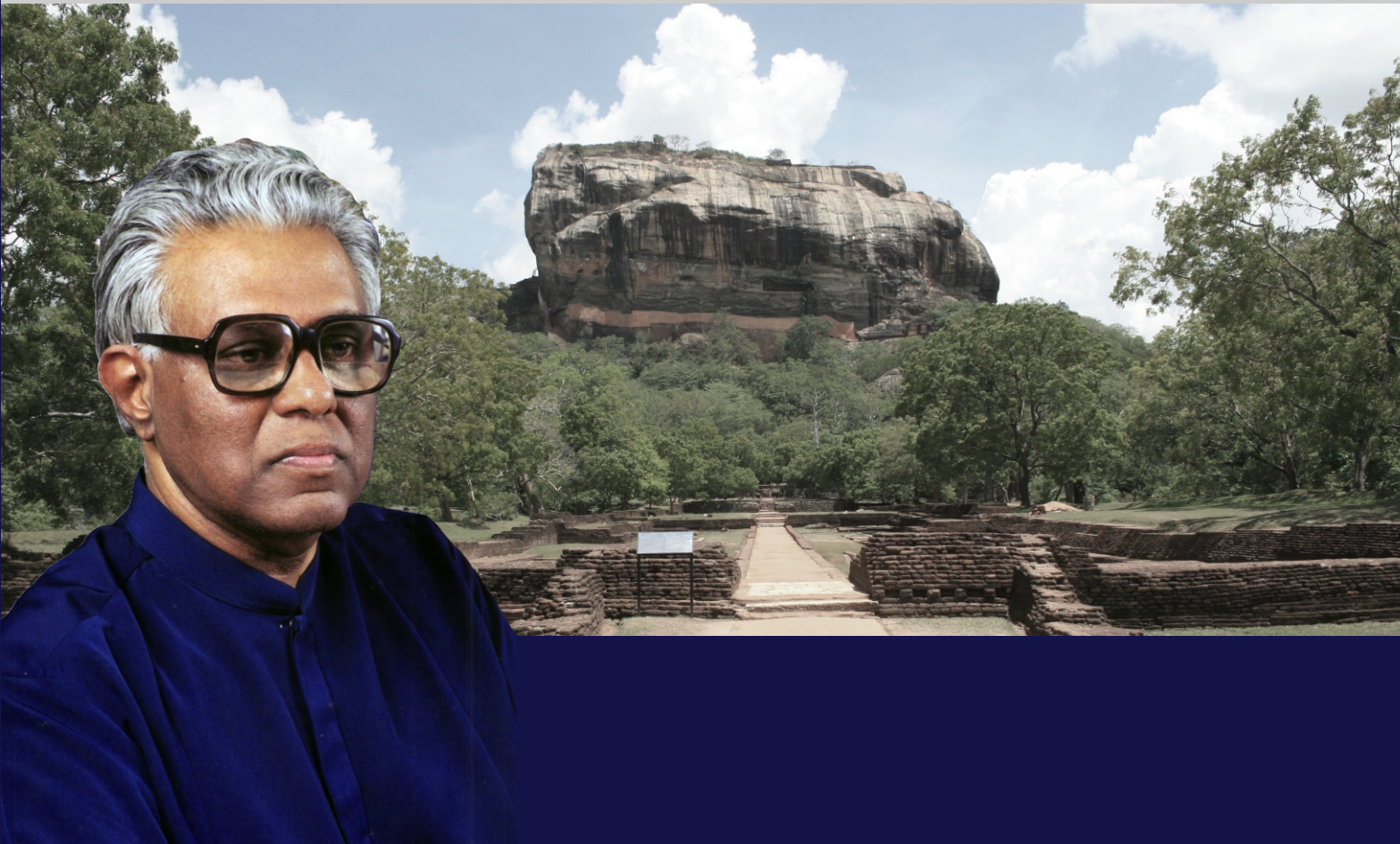


# The Inaugural Annual Senake Bandaranayake Symposium on Sri Lankan Archaeology

## ABSTRACTS



18<sup>th</sup> May 2023



Organized by  
Department of Archaeology  
&  
Postgraduate Institute of Archaeology  
UNIVERSITY OF KELANIYA

The Inaugural Annual  
**Senake Bandaranayake**  
Symposium on  
Sri Lankan **Archaeology**

## ABSTRACTS

18<sup>th</sup> May 2023

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Department of Archaeology  
&  
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Organizing Committee of the Inaugural Annual Senake Bandaranayake  
Symposium on Sri Lankan Archaeology -2023

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### **Message from the Vice Chancellor University of Kelaniya**

It is with great pleasure that I write this congratulatory message on the publication of the volume of abstracts for the First conference on ‘The Inaugural Annual Senake Bandaranayake Symposium on Sri Lankan Archaeology – 2023’. The conference is intended to be a prominent platform to disseminate new knowledge in the discipline of Archaeology, creating a much-needed arena for academics to showcase their research skills.

I hope that this research symposium will become a regular annual conference, thereby establishing a forum that will support upcoming researchers to enhance their research skills and further stimulate their interest in research. Moreover, this would be an opportunity for professional experts in the field of Archaeology to share their immense knowledge with the next generation of professional archaeologists.

The knowledge of archaeology and heritage must be preserved and transferred from generation to generation. Novel findings and discoveries of the field of archaeology and heritage management should be disseminated to all who are interested in the subject through the medium of publications. Hence, I would convey my best wishes to all the presenters at this year’s Inaugural Senake Bandaranayake Symposium and express my gratitude to all the members of the organizing committee, from the Department of Archaeology and the Post Graduate Institute of Archaeology for making this event a reality and strengthening the research culture within the University of Kelaniya.

Senior Professor Nilanthi de Silva,  
Vice-Chancellor, University of Kelaniya.



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

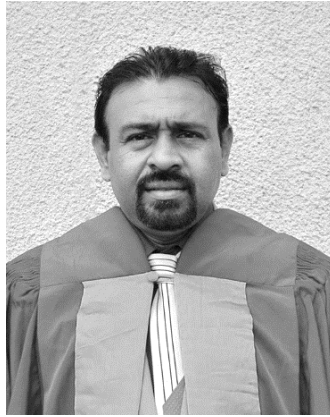
It is with great pleasure to deliver a message at this memorable event, which the Department of Archaeology has organized with the purpose of paying honor for the tremendous service rendered by a great scholar, the late Professor Senaka Bandaranayake, who was one of the prominent scholars led the Department of Archaeology, for many years. I also would like to appreciate the efforts and commitment made by the organizing committee of the Department of Archaeology for organizing a research symposium of this nature for the first time.

This symposium will undoubtedly boost the professional, academic and research skills of researchers who have contributed to this symposium by providing research papers. I am sure that the young researchers, mainly undergraduate students in Archaeology, will also benefit significantly from this symposium.

I want to thank distinguished keynote speakers, reviewers, sponsors, and participants for making their contributions to this symposium in various ways. I also wish the organizing committee of the symposium and all staff members of the Department of Archaeology for organizing their first symposium successfully.

I congratulate all the researchers presenting their findings at this symposium.

Prof. M.M. Gunatilake  
Dean, Faculty of Social Sciences  
University of Kelaniya  
Sri Lanka.



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

With immense pleasure and deep honor, I humbly present this message for the publication that commemorates my esteemed teacher, Professor Senake Bandaranayake. Professor Bandaranayake was a true legend who ushered in a new era in the fields of Sri Lankan archaeology, art history, and heritage preservation. Throughout his entire career, he committed himself to the pursuit of knowledge in these disciplines, and his unwavering dedication to scholarship has left an indelible mark on each of them. His groundbreaking research on the art and architecture of Sri Lanka, as showcased in his seminal publications, "The Sinhalese Monastic Architecture" and "Rock and Wall Paintings of Sri Lanka," stands as defining works in these realms of knowledge.

Moreover, Professor Bandaranayake played a pivotal role in institution building. Together with esteemed colleagues like Dr. Roland Silva and Professor P.L. Premathillake, he established the Postgraduate Institute of Archaeology. This institute provided countless students with invaluable opportunities to pursue their postgraduate studies in the country and conduct research in archaeology, museology, heritage, and art history.

In every aspect, Professor Bandaranayake exemplified an exceptional scholar. His expertise, passion, and tireless efforts have contributed immeasurably to the advancement of these fields, inspiring generations of students and researchers to follow in his footsteps.

As the Inaugural Annual Senake Bandaranayake Seminar on Sri Lankan Archaeology opens today, I offer my sincerest wishes for its resounding success. It is a true privilege for me to have the opportunity to pen this message, expressing my gratitude and admiration for the profound impact that Professor Bandaranayake has had on the academic community and beyond.

With utmost respect and appreciation.

Senior Professor Gamini Adikari.  
Director, Postgraduate Institute of Archaeology  
University of Kelaniya



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

I am honored to bring this message to the Inaugural Annual Senake Bandaranayake Symposium on Sri Lankan Archaeology -2023 organized by the Department of Archaeology, Faculty of Social Sciences, University of Kelaniya. I believe this event is a pivotal moment for the department as it was decided to organize this symposium annually. Throughout history, the Department of Archaeology, University of Kelaniya, is well-renowned for its academic and research excellence therefore, there is no surprise that this event will create a great platform for young researchers, academia, and all well-wishers to enhance knowledge and share new experiences.

The main purpose of this symposium is to commemorate the late Professor Senake Bandaranayake. In 1975, Professor Bandaranayake began working for the University of Kelaniya and provided invaluable leadership, vision and service. He was the pioneering head of the Department of Archaeology. Later, he became the Vice Chancellor of the University of Kelaniya and played a significant role, particularly in Archaeology, while uplifting the academic and research excellence of the University. His untiring efforts and solid vision led to establishing the Post Graduate Institute of Archaeology in 1986, where he served as director until 1997. The late Professor Bandaranayake was an inspiring and prominent leader in the history of the Department of Archaeology. I wish to express my sincere gratitude to the Organizing Committee and all the members of the Department of Archaeology for their efforts and commitment to make this event a success. Finally, I wish all the presenters and participants a pleasant and productive experience attending the Inaugural Senake Bandaranayake Symposium -2023.

Dr. Sriyani Hathurusinghe  
Head, Department of Archaeology  
University of Kelaniya

# Archaeology of Senake Bandaranayake: An Archaeology against Antiquarian Fantasies

Key Note Speech  
Emeritus Professor Jagath Weerasinghe



## Abstract

*Bandaranayake's archaeology at Sigiriya and his art history writing have played a significant role in developing the two disciplines towards methodologically rigorous and intellectually engaging domains of knowledge production. In archaeology, his work established the necessary procedures for a truly modern archaeological practice along the lines of thinking that Colin Renfrew formulated at Cambridge University with a glance fixed on the New Archaeology of Lewis Binford. In that, it was an archaeology that aimed at explaining rather than interpreting archaeological phenomena. He stressed the necessity of teamwork, multidisciplinary, and multivocality in archaeology, which are the cardinal cornerstones of contemporary archaeology the world over. In this keynote, I shall demonstrate the history of archaeological thoughts that underpinned his archaeology, the salient achievements in his work on this domain of knowledge production, and their importance to us today. I claim that the greatest inculcation that Senake Bandaranayake aimed at establishing in archaeology and art history is that they are inherently intellectual, scientific, and critical pursuits that never cease to be self-reflexive.*

**Keywords:** *archaeology, new archaeology, history of archaeology, Sri Lankan archaeology*

Senake Bandaranayake was the founding Director of Archaeology for the Sigiriya Project of the Central Cultural Fund, and he published his first report on the archaeology of Sigiriya in 1984. At the very beginning of his excellent report on his archaeological work at Sigiriya, Bandaranayake expresses his concerns and his main beef with Sri Lankan archaeology, saying, "One of the traditional preoccupations of Sri Lankan archaeology, the discovery of "museum



pieces," is merely incidental to the Sigiriya programme."<sup>1</sup> This is remarkable. Here, with this line, Bandaranayake appropriately declares the need to put an end to the antiquarian impulse, a scourge, a course, a plague in Sri Lankan archaeology<sup>2</sup>. This movement away from an archaeology enamored with "museum pieces" and monuments—an archaeology motivated by antiquarian impulses and urges—is emphatically mentioned in his introductory chapter of the "Approaches to the Settlement Archaeology of the Sigiriya-Dambulla" book. He says, "The present study is an exception in the "archaeology of the village" or "the archaeology of the "small people" ...". Instead of focusing on monuments or unique archaeological structures or royal and official inscriptions, Bandaranayake directs his research team to look at the larger archaeological system that he believes to constitute the archaeological realities of the Early and Middle Historical Period village life in the study region. He saw the research program in the Sigiriya-Dambulla region as "the first attempt expressly directed at studying in some detail the archaeology of ancient village system in Sri Lanka." Thus, Bandaranayake launched a new era in Sri Lankan archaeology.

The achievements of the research project are several, and Bandaranayake underlined them, in his own words, "smooth formation of an effective and multi-functional field team.' as one of the three achievements. The main value that saw to the success of this project, Bandaranayake asserts, is teamwork. Bandaranayake claims that "An archaeological project of this nature is only possible through teamwork.". It is necessary to dwell on this idea of teamwork in archaeology here. Teamwork in archaeology, especially in fieldwork, in excavations is not simply good politics of giving everyone an opportunity to participate in an archaeological excavation but is a scientific requirement. Any archaeological excavation done by a single archaeologist with two or three students is not 'scientific archaeology,' it is wrong and bad archaeology because excavation displaces archaeological data, and if the excavation is done by a single archaeologist, then the findings of such excavations have not been processed through scientific verification protocols at the dig. Such single-archaeologist-excavations yield no scientific data. Scientific archaeology can only happen in a discursive environment in the excavation pit. As Ian Hodder has argued, interpretation begins at the "trowel's edge"<sup>3</sup> in the pit. Bandaranayake stressed the importance of working together in teams, specifically multifunctional field teams that assess the interpretive frameworks at work in collecting data and samples in the field, in archaeological excavations. Bandaranayake viewed the processes of conducting archaeological research as a discursive performance that involved the participation of a large number of archaeologists and specialists.

As implied earlier, one of the main achievements of his archaeological work was eschewing the monument-centered approach to studying the past. By this approach, Bandaranayake

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<sup>1</sup> Senake Bandaranayake, *Sigiriya Project, First Archaeological Excavation and Research Report (January-September 1982)* (Colombo: CCF, 1984), p.3

<sup>2</sup> I need to mention here that I do not in any way claim that antiquarianism is necessarily problematic. What I am saying is that the antiquarian approach has had its day and that is not the way that archaeology is done today, and further that antiquarianism is deeply entangled with racist and nationalist claims of Sri Lankan archaeological practices across the ethnic divide.

<sup>3</sup> Ian Hodder, Archaeological Reflexivity and the "Local." *Anthropological Quarterly*, vol. 76, no.1 (2003):58-59.

interpreted the past of an archaeological landscape not as a series of events but rather as a network of social relations that led to the formation of the archaeological landscape. He had no interest in the cultural history of a specific location pertaining to an occurrence in the past. In the same way that Christopher Tilly and Michel Shanks noted in 1987<sup>4</sup> on the archeology of the 1970s in Europe and North America, he was interested in finding ways to link objects to the social conditions under which they were created, as part of a larger network of social relations that existed in the past.

*So, what is this archaeology that Bandaranayke promoted?*

What is this approach to archaeology? What are the precedents for this type of approach to archaeology? This is an archaeology that rebuts signs of populist antiquarianism in an organized manner. This is an archaeology that demands a research design as a prerequisite for any fieldwork program. This is archaeology that necessitates a certain level of criticality and self-reflexivity on the part of the archaeologist. What kind of intellectual tradition did he tap into for his mode/s of knowledge production in archaeology?

The history of archaeological thought, as written by Bruce Trigger<sup>5</sup>, Christopher Tilly and Michael Shanks<sup>6</sup>, and many others, show us that something remarkable was happening in the way archaeologists thought about their self-image as scientists in the 1960s and 70s. And even a cursory look at Bandaranayke's work at Sigiriya in the 1980s and 1990s would be enough to show us that he had taken inspirational and intellectual cues from those changes. These shifts took place in two distinct locations: the University of Cambridge in the United Kingdom and the University of Chicago in the United States of America. David Clarke and Collin Renfrew were at the frontiers of archaeology at Cambridge and in the USA, it was Lewis R. Binford, then at the University of Chicago. His work and his thoughts challenged the established norms of Culture Historical Archaeology. Binford and his colleagues at the University of Chicago were called "New Archaeologists" by their critics.<sup>7</sup> Bandaranayake's archaeological thinking fits well with Clarke and Renfrew, from Cambridge and with Binford.

Clarke, Renfrew, and Binford believed that archaeology could be a scientific and objective study of the past (a proposition that has been seriously challenged by many in the late 20<sup>th</sup> and 21<sup>st</sup> centuries<sup>8</sup>). Bandaranayake was also overly attached to this idea of archaeology as a scientific enterprise. It was he who popularized the idea that archaeologists are scientists, and he even introduced a Master of Science Degree in Archaeology at the PGIAR<sup>9</sup>. However, it

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<sup>4</sup> M. Shanks and C. Tilly, *Re-constructing Archaeology, Theory and Practice* (Cambridge: Cambridge University Press, 1987).

<sup>5</sup> Bruce Trigger, *A Histroy of Archaeological Thought*. 2nd ed. (Cambridge: Cambridge Univeristy Press, 1996).

<sup>6</sup> M. Shanks and C. Tilly, *Re-constructing Archaeology, Theory and Practice* (Cambridge: Cambridge University Press, 1987)

<sup>7</sup> Colin Renfrew, "An Interview with Lewis Binford". *Current Anthropology*. **28** (5): 683–694

<sup>8</sup> *Ibid.*

<sup>9</sup> In my opinion the MSc in Archaeology at the PGIAR is a misleading program. Many students with arts degrees compete to get into the MSc program, simply because the title of the degree has "Science" in it, and what they do as research could be art history or archeology as usual, in the sense that collecting data and categorizing them as research.

must be noted here that it was through Renfrew that Bandaranayake found links between Cambridge and New Archaeology. Renfrew probably provided Bandaranayake with the confidence to take archaeology as a strong scientific discipline, in the sense that "objective explanations" are not only discernible but also a necessary commitment in archaeology. As such, Bandaranayake, like Renfrew, would opt for an explanation of archaeological phenomena rather than interpret them. Bandaranayake did not venture into the interpretive archaeology that ensued in Cambridge in the late 1970s and 1980s in the very hands of Renfrew's and Clarke's students. He remained faithful to scientific archaeology, so to speak.

What we see then is that Bandaranayake was drawn to a particular trend in global archaeology that had begun to take shape in the late 1960s and early 1970s. It seems necessary to chart this history of archaeology that changed the course of archaeology worldwide through the publications that challenged the lack of self-criticality in the archaeology of that time. One can do this unpacking of history by way of four important publications. This history of archaeology will help us to embed Bandaranayake's archaeology within a broad historical development that first swept through Britain and North America. Between 1962 and 1973, four publications served as the catalyst for this transformation. It would appear that in just ten years, everything about archaeology underwent radical and irreversible transformations. Additionally, Walter Taylor's publication from 1948, 'A Study of Archaeology' serves as a distant forerunner to these changes<sup>10</sup>. The three publications that concern us here are, Lewis R. Binford's famous 1962 article, "Archaeology as Anthropology," which signaled the birth of 'New Archaeology' or Processual Archaeology in the USA<sup>11</sup>. Then in 1968, David Clarke published his much-discussed book, *Analytical Archaeology*,<sup>12</sup> in which he argued that archaeology is not history and archaeological data are not historical data. It is necessary to note that this claim was also made by Walter Taylor in 1948. Clarke proposed this claim by describing and defining the nature of archaeology. Renfrew's 1972 publication, *The Emergence of Civilization*<sup>13</sup>, emphasized the idea that the past is not just events, the past for archaeology is social relations that produced certain kinds of objects. And, finally, in 1973, Clarke published an article in the *Antiquity* journal, with an insightful title, "Archaeology: the loss of innocence," where he argued for the necessity of research design for archaeological research.

We can notice then that by the late 1960s and early 1970s, something radical and momentous was happening in archaeology. A new brand of archaeology was struggling to be born and claim its hegemonic position in the world of archaeology. This change demanded archaeologists move away from the popular characteristic of archaeology as "an undisciplined empirical discipline. A discipline lacking a scheme of systematic and ordered study based upon declared and clearly defined models and rules of procedure. It further lacks a body of central

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<sup>10</sup>Walter Taylor, *A Study of Archeology*, (Menasha, WI, American Anthropological Association Memoir 69, 1948)

<sup>11</sup>L.R. Binford, Archaeology as anthropology. *American Antiquity*, 28(1968):217–25.

<sup>12</sup>D.L. Clarke, *Analytical Archaeology* (1st ed.), (London: Methuen, 1968).

<sup>13</sup>A.C. Renfrew, *The Emergence of Civilization: The Cyclades and the Aegean in the Third Millennium B.C.* (London: Methuen, 1972).

theory capable of synthesizing the general regularities within its data in such a way that the unique residuals distinguishing each particular case might be quickly isolated and easily assessed." These are the opening lines of Clarke's 1968 book. Clarke is attacking the unchecked antiquarian motivations in archaeology and the absence of theoretical discussions in archaeology. In the same paragraph, Clarke also condemns the habitual practice of making taxonomies based on undefined concepts, and he ends the same paragraph by claiming, "Lacking an explicit theory defining these entities and their relationships and transformations in a viable form, archaeology has remained an intuitive skill—an inexplicit manipulative dexterity learned by rote." From the very beginning, Bandaranayake's archaeology decided not to be like that, that is, not to do archaeology by making simple taxonomies based on attributes and naming them and then passing such naming as explanations or interpretations.

Clarke also makes another important claim in this book, that Bandaranayake adhered to in his archaeology, which some of his students seem to have intentionally forgotten. Clarke argued, "An archaeological culture is not a racial group, nor a historical tribe, nor a linguistic unit, it is simply an archaeological culture. Given great care, a large quantity of first-class archaeological data, precise definition and rigorous use of terms, and a good archaeological model, then we may with a margin of error be able to identify an archaeological entity in approximate social and historical terms. But this is the best we can do, and it is in any case only one of the aims of archaeological activity." Bandaranayake never attempted to convert his archaeological data to historical evidence with simple historical rhetoric<sup>14</sup>.

The relationship between the archaeological thought of Bandaranayake and the New Archaeology of North America is fairly obscure if one does not examine it closely enough. Bandaranayake seems not to have appreciated the hypothetico-deductive approach of New Archaeology. Nonetheless, he was inspired by New Archaeology's systems approach to settlement pattern studies. For archaeological reasoning, he utilized inductive logic; he was an empiricist. However, to provide a concrete idea, one must conduct additional research on the processes that Bandaranayake's used for hypothesis building. Nevertheless, he was intrigued by the possibilities of well-examined common sense in archaeological explanations, and he also understood the significance of stating explicitly how explanations are derived from archaeological data. As I recall from numerous discussions, I have had with him on strategies for constructing archaeological interpretations on archaeological data, I would say that he was always philosophically- aesthetically attracted to the otherness of the archaeological entities, despite his desire to be objective in constructing explanations for patterns and ruptures in the archaeological record. Now and then, Bandaranayake showed peculiar behavior in archaeological sites, especially at Sigiriya. To a casual observer, he appeared to be idling when he spent long stretches of time merely strolling among or observing archaeological remains. According to me, he was experiencing the otherness of the archaeological remains on an existential level.

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<sup>14</sup> But, sadly and unfortunately this is what some of his former students, who have become "tele-archaeologists" do most of the time. Treating archaeological data as direct historical evidence for past events is a major theoretical error.

In order to bring this brief essay on Bandaranayake's scholarship in archaeology to a close, I would like to highlight two important lessons that can be gleaned from his scholar-citizen persona. These lessons, I believe, need to be heeded by the younger generation of scholars. The first important lesson is that scholars in the humanities, social sciences, and science need to recognize that they are both inhabitants of a place - a location defined by socio-political and historical anxieties – and that they are also “workers” of that place at the same time. Said differently, a scholar is not only a product of a place, a history, she is also the one who makes that place and its history. Many seem to forget this important aspect of being a scholar with an understanding of one’s social relevance. The second lesson that Bandaranayake’s scholarly work demonstrates is that theoretical and philosophical interventions are required to transform data into evidence of past or current human actions if one understands human actions to be necessarily cultural, social, and political in nature; to say the same in a word, symbolic. Humanities and social sciences as domains of knowledge production are necessarily philosophical and theoretical endeavors as much as practical and experimental. They are inherently intellectual, scientific, and critical pursuits that never cease to be self-reflexive. These two lessons, for me, constitute the greatest inculcation that my professor, Senake Bandaranayake aimed at establishing in archaeology and also in art history.

## Agenda of the Program

Inaugural Annual Senake Bandaranayake Symposium on Sri Lankan Archaeology

18<sup>th</sup> of May 2023

<b>Time</b>	<b>Event</b>
9.30-11.15	Inauguration session
09.30	Arrival of distinguished guests
09.30-09.35	Unveiling the statue of Professor Senake Bandaranayake
09.35-09.40	Professor Senake Bandaranayake Archaeology & Anthropology Teaching Museum tour
09.40-09.45	Escort guest to the Auditorium and lighting the oil lamp
09.45-09.50	Welcome Speech by Dr Sriyani Hathurusighe, Head of the Department of Archaeology
09.50-09.55	Speech by Professor Prishanta Gunawardhana, Cadre Chair/Senior Professor of Archaeology, introduction to the Inaugural Annual Senake Bandaranayake Symposium
09.55-10.00	Speech by Professor Gamini Adikari, Senior Professor, Director of the Post Graduate Institute of Archaeology
10.00-10.05	Book Launch <ul style="list-style-type: none"><li>- <i>Art about Art Written by Professor Senake Bandaranayake</i></li><li>- <i>Abstracts Volume of the Symposium</i></li></ul>
10.05-10.10	Speech by Professor M.M Gunathilaka, Dean of the Faculty of Social Sciences
10.10-10.15	Speech by Professor Nilanthi de Silva, Cadre Chair, Senior Professor & Vice Chancellor of the University of Kelaniya
10.15-10.20	Documentary of Professor Senake Bandaranayake
10.20-10.35	Key note Speech by Professor Jagath Weerasinghe, Emeritus Professor, University of Kelaniya
10.35-10.40	Vote of Thanks and Winding up the inauguration session
10.40-11.15	Refreshment
11.15-12.20	Technical Sessions 1 (with 3 parallel sessions)
12.20-01.30	Lunch
01.30-02.35	Technical Sessions 2 (with 3 parallel sessions)
02.45-04.00	Certificate Awarding Ceremony, Closing Remarks and Refreshment

## Program of the Symposium

<b>Session 01: 11.15-12.20 (Board Room)</b> <b>Track : Ancient Technology: Metallurgy and Irrigation/ Prehistoric and Proto-Historic Archaeology</b> <b>Session Chairs: Emeritus Professor Jagath Weerasinghe/ Chair/Senior Professor Prishanta Gunawardhana</b> <b>Rapporteur: Ms. Sithumi Botheju</b>		
11.15-11.20	Welcome and Introduction to the Session by the rapporteur Brief introduction of the contribution of Professor Senake Bandaranayake to the session track by the session chair	
11.20-11.30	Gamini Adikari	<b>Dry zone Prehistory in Sri Lanka: Aspects of the Prehistory of the Sigiriya-Dambulla Region</b>
11.30-11.40	D.H.M.C.H.Dassanayake	<b>History of irrigation research Sri Lanka : based on preliminary research conducted in northwest province</b>
11.40-11.50	Arjuna Thantilage	<b>Periodization, stylistic change, and archaeo-metallurgical variation in Sri Lankan bronze sculpture</b>
11.50-12.00	E.G.J Suranga Gamini Adikari	<b>The geoarchaeology of shell midden and cheniers : studies of coastal evolution using sediment from Southern Sri Lanka</b>
12.00-12.10	Ranjith Bandara Dissanayake	<b>Appropriation of Megalithic cemeteries by Buddhist monasteries: Thinking further on ‘Bandaranayake’s hypothesis’ on the spatial proximity of monasteries to cemeteries.</b>
12.10-12.20	Q/A- Discussion	

<b>Session 02 :11.15-12.20 (Faculty Auditorium)</b> <b>Track : Anthropology and Ethno archaeology/ Art History, Painting and Murals</b> <b>Session Chairs: Senior Professor Malinga Amarasinghe/ Dr. Sirinimal Lakduisinghe</b> <b>Rapporteur: : Mr. Kishan Amarasinghe &amp; Ms. Kaveesha Nanayakkara</b>		
11.15-11.20	Welcome and Introduction to the Session by the rapporteur Brief introduction of the contribution of Professor Senake Bandaranayake to the session track by the session chair	
11.20-11.30	M.G.A. Vishvakala,	<b>An Anthropological Study on Traditional Food Culture in the Wet Zone of Sri Lanka</b>
11.30-11.40	V.P Waruni Nisansala	<b>An Archaeological and Anthropological Study of Archaeological Sites in Suriyawewa Divisional Secretariat</b>
11.40-11.50	T.V.Sachinthani Weerasekaragama	<b>The Anthropological Study of Rathugala Vedda People</b>
11.50-12.00	Prasanna Ranabahu Nankandura	<b>Modernist art history in Sri Lanka: Art history approach of Senake Bandaranayake</b>
12.00-12.10	Dananjaya Gamalath; Nayomi Kakulawala	<b>Interpreting historical architecture and architectural art in Sri Lanka and overview of the contribution from Professor Senake Bandaranayake</b>
12.10-12.20	Q/A- Discussion	

**Session 03 :11.15-12.20 (Tourism Lecture Hall)****Track : Art History, Painting and Murals/ Heritage Management, Conservation and Living Heritage****Session Chairs: Professor Uda Hettige/ Dr Sriyani Hathurusinghe****Rapporteur: Mrs. Suvimali Rathnayake**

11.15-11.20	Welcome and Introduction to the Session by the rapporteur Brief introduction of the contribution of Professor Senake Bandaranayake to the session track by the session chair	
11.20-11.30	W. M. Aruni Imasha Peiris	<b>A Study of Paintings in Kurunegala District (From Selected Places)</b>
11.30-11.40	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>
11.40-11.50	W.P.M. Lakmali,	<b>An Archaeological Study of Cave Temples situated in the Gampaha District</b>
11.50-12.00	O.D.Sanjeevanee	<b>A Research about archaeological heritages in divisional secretariat Sevanagala</b>
12.00-12.10	B.L.R.N.Balasuriya	<b>A Study of Rituals and Beliefs of gods At Vanni Hatpattu in Satkorala</b>
12.10-12.20	Q/A- Discussion	

**Session 04 : 01.30- 02.35 (Board Room)****Track : Trade, Commerce and Urbanization/ Heritage Management, Conservation and Living Heritage/ Settlement and Landscape Archaeology****Session Chairs: Senior Professor Gamini Adikari/ Dr Arjuna Thantilage****Rapporteur: Ms. Sithumi Botheju**

01.30-01.35	Welcome and Introduction to the Session by the rapporteur Brief introduction of the contribution of Professor Senake Bandaranayake to the session track by the session chair	
01.35-01.45	Prishanta Gunawardhana, Chen Jie, P.Pushparathnam Harandralal Namalgamuwa, Jayampath Senanayake Umanga Roshani	<b>Archaeology of trade in the Indian Ocean: Recent Evidence from Kayts Island in Jaffna Peninsula</b>
01.45-01.55	Shayamal Iroshana	<b>An investigative approach to Bandaranaike's heritage conservation and management models</b>
01.55-02.05	P.G.K.K.Samarasinghe	<b>An investigation on places with historical and archaeological value in Rideegama Grama Niladhari division and Suburbs</b>
02.05-02.15	B.D.H.H.Indrajith	<b>A study of the relationship between Sigiriya's natural landscape and architectural designs</b>
02.15-02.25	Kalani Mahesha Pelapagama	<b>A Study of Excavation and Exploration Method in Sri Lanka</b>
02.25-02.35	Q/A- Discussion	



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02.05-02.15	S.M.Kariyawasam,	<b>A comparative study of food consumption patterns of prehistoric man revealed by Alawala and Pothana contexts.</b>
02.15-02.25	P.M.S.P.Chandrasena	<b>A study on the preparation of a heritage management proposal for the Batadombalena prehistoric site.</b>
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# **A Case Study of Job Security in Sri Lanka's Hotel Sector from the Covid 19 Pandemic (from Three Star Hotels in Polonnaruwa District)**

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## **Abstract**

Covid 19 is a worldwide pandemic and has been labeled as the epidemiologic where Sri Lanka being a middle-income country immensely hit by the outbreak of the new virus, and its tourism industry affected more severely ever than before. In Sri Lanka the hospitality sector affected massively due to the closure of the International Airports, emergency lockdowns and travel bans, restrictions imposed by the tourist generating countries to Sri Lanka during this period. Due to lack of tourist arrivals, many hotels were out of operations and the employees' job security was in an uncertain status all though the past few years. The study was led by the research problem of how far the Covid 19 pandemic affected the job security level of the hotel employees in Polonnaruwa district. The specific objective of this is study is to examine the perception of the hotel employees on job security during the Covid-19 pandemic period and to determine the challenges and threats of hotel employees in their employments during the post-Covid 19 pandemic. This research is based on both primary data and secondary data where the primary data will be collected through a survey study of the hotel employees and management authorities of the hotels, while secondary data will be gathered from refereed journal articles, World Health Organization data reports, Sri Lanka Tourism Development Authority annual data reports, magazine articles, official websites of hotel establishments. Semi-structured interviews were conducted for collecting data from the hotel management and a, questionnaires were distributed among the hotel employees. As a result of the decisions taken to resolve the problematic situation in the hotel industry, decisions such as giving unpaid leave, laying off employees, cutting employee welfare, reducing wages, and severance pay have been made according to the three hotels that have been put at special risk. It was found that an instability has been created regarding the job security of the employees.

**Keywords:** *Covid-19, Pandemic, Job Security, Hospitality Industry, Polonnaruwa District*

# **A Comparative Study on the Implication of Traditional Masks and Muppets Industry in Sri Lankan Tourism Industry**

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## **Abstract**

The knowledge, skills and aesthetic attributes associated with the traditional mask and muppet industry of Sri Lanka denote a prolonged intangible heritage value of the authentic Sri Lankan culture. Ambalangoda is one of the leading destinations of the country to demonstrate this significant and rich cultural practice. Contemporary studies on traditional masks and muppet industry are constructed based on aesthetic, historical and traditional aspects where the potential of the respective industry as a tourism product in tourism industry has not yet been examined by the researchers considerably. This study is conducted with the primary objective of examining the current position of masks and muppet industry in Sri Lankan tourism industry. The specific objectives of the study were to examine the promotional strategies of masks and muppets in tourism industry in Sri Lanka and to determine the challenges and prospects of positioning traditional masks and muppet industry in Sri Lankan tourism acquiring the uniqueness of this intangible cultural heritage. To fulfil the above objectives, the qualitative approach was adopted in this study where field based observation and interviews were conducted while employing semi-structured interviews in order to collect primary data. Based on the purposive based (judgmental) sampling technique, 20 respondents were selected from the study area which was limited to the geographical area of Ambalangoda. The findings of the study reveal that the masks producers and exhibitors are at a critical level in their manufacturing industry where they are not at a satisfied perception regarding the promotional strategies of the masks and muppets. Further they highlighted that the income generated through the industry would not be sufficient to ensure the engagement of the community in this traditional industry. The respondents emphasized that there are certain socio-cultural and financial constraints in the business of traditional masks and muppet industry. It can be concluded that the commercialization of this traditional industry should be demarcated up to a certain extent where the traditional authenticity, and cultural uniqueness of this rich intangible heritage should be further determined by the stakeholders of the tourism industry.

**Keywords:** *Mask & muppet Industry, Ambalangoda, Intangible culture, Tourism, Promotion*

# **Appropriation of Megalithic Cemeteries by Buddhist Monasteries: Thinking further on ‘Bandaranayake’s Hypothesis’ on the Spatial Proximity of Monasteries to Cemeteries**

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## **Abstract**

Most studies on the establishment of Buddhism and the construction of monasteries in Sri Lanka in the 3<sup>rd</sup> century BCE have been done from a historical perspective. This important historical development is not sufficiently addressed archaeologically. However, Bandaranayake has attempted to construct an archaeological past on this development that introduced Buddhism to the island and the building of Buddhist monasteries. Bandaranayake proposed a hypothesis built on spatial proximity and the visual relationship between the Buddhist rock shelter monasteries built in the 3<sup>rd</sup> century BCE and the megalithic cemeteries that date back to that period. And he pointed out how two different cultural traditions become singular by absorbing each other and incorporating the megalithic cultural landscape into new social relations, both physically and ideologically. It is argued here that what Bandaranayake observed in Anuradhapura is not unique to that region or Sri Lanka alone. A closer view of the peninsular South Indian region indicates that similar changes were happening at a regional scale in the entire southernmost regions of the subcontinent as well. This article attempts to survey the possibilities of identifying traces of such dynamics in the megalithic cultural landscape of the protohistoric-early historic transition period in the Yān Oya River Basin.

**Keywords:** *Megalithic Cemeteries; Buddhist Monasteries; Appropriation; Bandaranayakes hypothesis, Spatial Proximity*

## **A Study in the Door and Doorframe art of the Gampola Period**

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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 is identified that these designs have been reborn by adapting to the Hindu culture and it is 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, Kandy*

# **A Study of Excavation and Exploration Method in Sri Lanka**

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## **Abstract**

Archaeology is the study of the underground. Excavation and exploration become the practical uses of archaeology. Early excavation was done by digging the ground in an informal and haphazard manner. The first scientific excavation was carried out in 1784 AD as a burial mound. When carrying out an excavation, the most suitable excavation method should be used for the excavation based on the research problem of the excavator and the shape of the ground. There are 5 main mining methods used in Sri Lanka. In the grid method excavation is carried out in a cell – by – cell layer configuration using a proportional cell plan. Excavating by completely removing the soil in a certain area is the open excavation method quarter method is used for earth mound excavation. Test pitting is used in emergency excavation. The trenching technique is used to uncover ground factors over a large scale. Exploration is a non – destructive field method used to uncover factors such as human works, environmental works and archeological sites that are buried on or in the land without excavation. There are three main methods of conducting a survey. That is explorations carried out by walking on the surface of the land, explorations carried out by aerial observation and explorations inside the earth. After the 1960 S, traditional archaeology took a more scientific face and new archaeology emerged. Accordingly, the intention of this research is to formally and investigative study how the archaeological excavations and exploration methods used in Sri Lanka can reach the current advancements in the international level excavation and exploration methods through new archaeological frameworks.

**Key words:** *Archaeology, Excavation, Exploration, Methods*



## **A Study of Paintings in Kurunegala District**

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### **Abstract**

There are evidences that the art of painting existed more or less from the prehistoric period to the Kandy period. This research was based on three places where there are paintings from any period. There can be pointed out as Bingiriya, Bihalpola Tampita Viharas and Sangelena Cave Temple belonging to Kurunegala district. Archaeological values of the paintings of those places and the current situation was recorded. There, the use of colors, color combination, style, line and technique were recorded as archeological values. In order to collect information, library survey, field study, interview discussions, old photographs and records were studied. Here, after library study, information was gathered by field observation and taking photographs of current paintings. Then a qualitative analysis was done on the style and characteristics of the paintings in the places. The paintings on the outer walls of the Bingiri Tampita viharaya are older than the paintings inside. On the walls of Tampita viharaya, Dhatu Mandiraya and Bim viharaya of Bihalpola temple, paintings belonging to ancient period as well as paintings belonging to modern times were seen. Paintings from the old and new eras were seen in the two cave temples of the Sangelena Rajamaha Viharaya. By the year 2023. Among those paintings, some of them were found that damaged various ways. Old, new and restored paintings were seen in these places. It was clear from the characteristics that there are paintings belonging to the Kandy period and the post-Kandy period.

**Keywords:** *Kurunegala, Temples, Painting, Style, Technology*

# **A Study of Rituals and Beliefs of Gods at Vanni Hatpattu in Satkorala**

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## **Abstract**

A detailed exploration was done related to the faiths and convictions of God that were descendant through oral tradition and human behavioral patterns based on "wanni hathpaththuwa" in sathkorala according to the divisions in Kandy and Kotte eras. The prominent objective of this study was to explore the deity beliefs and convictions of sathkorala based on the Folklores and devotions of Pantheons associated with wanni hathpaththu. In the process of data collection, interviews, participant observations, ethnographic studies were utilized in addition to the literature review. Qualitative research analysis was used in the data analysis based on wanni hatapaththu. As a conclusion, it can be stated that, faiths and convictions of God were created in relation to the cultural and geographical context of the area. In the meantime, devotion of the god " Bandara" took a prominent place. Additionally, devotions related to "paththini", "ayyanayaka", "suniyam" were prevalent and as a result of the evolution of the society, the so-called faiths and devotions are outdated, especially, a low-level propensity of young generation to obey this can be found.

**Keywords:** *Sathkorala , Vanni Hatpattu , Paththini , Ayyanayake, Rituals*

# **A Study on the Preparation of a Heritage Management Proposal for the Batadombalena Prehistoric Site**

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## **Abstract**

Kuruvita in Sabaragamuwa province, Sri Lanka. Among all prehistoric sites, Batadombalena cave gains a remarkable place. It is considered to be inhabited by ancient humans 40,000 years ago. The research on this prehistoric cave have been done by Mr. P.E.P. Deraniyagala to Dr. Nimal Perera in 2005. Throughout these research, they have explored very significant archeological factors about Sri Lankan pre historic era. Though this place is important from an archaeological point of view, there is no heritage management plan here. Various types of heritage management problems can be identified in this archaeological heritage site. A heritage management plan should be prepared based on the prehistoric significance of this place and its unique location. Then this prehistoric heritage site will also be able to attract local and foreign tourists. A properly designed heritage management system will also enable the site to be preserved for future generations. Therefore, it is discussed how to prepare such a formal heritage management plan for this.

**Keywords:** *Batadombalena, Heritage Management, Prehistoric Cave, Archaeological*

# **An Archaeological and Anthropological Study of Archaeological Sites in Suriyawewa Divisional Secretariat**

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## **Abstract**

Suriyawewa area, which historically belonged to the Rohana kingdom, consists of factors belonging to several eras that reveal the human past. Padikemagala Rajamaha Viharaya, Usgala Purana Viharaya, Aliolu-ara Purana Viharaya, Mahagalwewa Megalithic Burial site etc. can be identified as important places in this area. Many antiquities and archeological sites in rural areas are being destroyed due to the ignorance of the public and the activities of looters. Since such an atmosphere has arisen in this area. The destruction of archaeological factors can be minimized by re-recording all the sites belonging to this area and informing the responsible parties. Therefore, this research is expected to identify the places of archaeological and anthropological importance related to the Suriyawewa area and discuss their importance.

**Keywords:** *Suriyawewa, Archaeological, Purana Vihara, Megalithic Burial*

## **An Inquiry into the Prehistoric Researches of Sri Lanka: from Studies in the Wet Zone**

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### **Abstract**

In terms of prehistory, Sri Lanka has an important place in South Asia. Because more research excavations are carried out 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. The investigative study is also about the factors that have been identified in the prehistoric researches that have been carried out in the wet zone. There the relevant data was identified using the two parts of field and library study as the research methodology. In this investigation, primary attention was paid to the aspects of man, his subsistence pattern, ritual methods and stone tools in the wet zone. According to the factors found under the human remains, unique information is found about the body size of both sexes is found, and when focusing on the plant and animal remains eaten under the subsistence pattern, according to the factors found, among the prehistoric sites in the wet zone, there are more animal species in the vicinity of the *Alawala Pothgul Lena*, and thus it seems that humans have prioritized in meat eating. Also, many factors are found in the wet zone when it comes to ritual methods. In terms of stone tool technology, Ceylon is the only country outside of Africa where the primitive man who hunted using bow and arrow technology lived and the old evidence of that is found in *Pahiyanagala*. The reason why those factors are not available from other places may be that the technical knowledge has not been transmitted to people in other areas. Thus, an investigative study has been conducted by classifying and comparing the factors identified by the research excavations currently being carried out in relation to the prehistoric sites of the wet zone.

**Keywords:** *Sri Lanka, Wet Zone, Excavations, Prehistory, Excavated Factors*

# **An Investigative Approach to Bandaranaike's Heritage Conservation and Management Models**

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## **Abstract**

Archaeology as an institutionalized practice in Sri Lanka began in the late 19th century. The kind of archaeology practiced at that time can be described as "culture-historical archaeology". Much of that archaeology produced descriptive archaeological reports with ethnic biases and described the archaeological entities in terms of a hierarchical model that valued them with such adjectives as monumental, and royal. Archaeological entities that did not fit into these descriptors/adjectives were sidelined in the heritage discourse. Conservation and management of the archaeological heritage of Sri Lanka in the late nineteenth and twentieth centuries also operated on the same model that favored the monumental and the royal. In this model, Sinhala-Buddhist heritage was privileged against other types of heritage, and this happened within the heritage discourse promoted by colonial archaeologists. It is proposed here that Senake Bandaranayake tried to bring in a different, and somewhat challenging approach to heritage management that thought outside the Eurocentric heritage discourse as manifested in world charters like Venice Charter. This paper investigates the heritage conservation and management projects that began in Anuradhapura in the last decades of the twentieth century, using the heritage sites of Ruvanveliseya, Jethavanarama, and Abhayagiriya and the heritage problems they have engendered to demonstrate the potential fecundity of Bandaranayake's ideas had they been used in these sites.

**Keywords:** *Heritage Conservation, Heritage Management, Bandaranaike's Models, Anuradhapuraya, Conservation Process*

# **An Investigation on Places with Historical and Archaeological Value in Rideegama Grama Niladhari Division and Suburbs**

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## **Abstract**

The Rideegama Grama Niladhari division located in the Kurunegala district can be identified as a region of historical and archaeological value since ancient times. Accordingly, it can be identified that there are mainly archaeological and historical heritages such as “temples”, “ambalam”, “dewala” and “inscriptions” in this area. For example, Korossa Rajamaha Viharaya, Segelena Rajamaha Viharaya, inscription of Kottanga, Galkubura Dadimunda Dewalaya etc can be mentioned. Among them “The Rideeviharaya” can be identified as a very famous historical places in Sri Lankan society. In the historical legends a lot of stories related to this have been created and among the people, and the relevant responsible institutions have shown great concern for this temple. At present, among the historical and archaeological sites in this region, the number of unreported sites compared to those reported by the department of archaeology is high. But when focusing on other historical places located in this study area, compared to the “Rideeviharaya” it was possible to identify how the society’s knowledge and reporting about these places is at a very low level. Also, it cannot be identified that specific information about these monuments is contained in the historical legends of the local people. Therefore, the information about these places is almost not disclosed to the society. Therefore, it can be determined that the majority of the monuments in this region are still in an unknown state. Therefore, the purpose of presenting this abstract is to report about the currently recorded archaeological sites as well as the unrecorded historical and archaeological sites spread in Rideegama Grama Niladhari division and suburbs.

**Keywords:** *Rideegama Grama Niladhari Division, Archaeological Value, Historical Value, Suburbs*

# **Anthropological Study on Traditional Food Culture in Wet Zone of Sri Lanka**

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## **Abstract**

In the living area of people, they are making their food culture according to the environmental conditions, which will be converted into inheritable traditions and culture from generation to generation periodically. According to various reasons, their food culture has remained periodically, and these traditional foods have remained with all kinds of people. In Sri Lanka also, there is a traditional food culture that is remained from the ancient era to the present. Mainly, there are two climatic regions and a variety of foods. While there are many ways in the process of making, getting, and preserving them. The objective of this research is to study traditional food culture in the Sri Lankan wet zone. The targeted outcome of this research is to identify traditional foods in the wet zone, identify the ways of making them and identify the process of preserving them. In the process of data and information collection, mainly field visits, experiments, observation methods, and interviews are done. Some villages of Kalutara District, Gampaha District, and Ratnapura District in the wet zone are selected as samples in this process. Further, Mahavamsa, research reports of the prehistoric period, and registered sources have been used. There are a lot of ways of making foods, according to the environmental conditions and environment system of the wet zone, which is mainly based on rainfall patterns and temperature. The production of foods, cooking methods, preservation methods, eating methods, and other expectations are also studied in this research according to the rainfall patterns of the area and temperature-based environment conditions. As the research outcomes, many amounts of traditional characteristics were exposed in relation to the foods that were in wet zonal villagers. It can be concluded that inherited food behavior is still there in the rural public environment. They have been focused on the traditional rural characteristics in the Sri Lankan wet zone.

**Keywords:** *Wet Zone, Traditional Foods, Villager, Culture, Environmental Conditions*



# **An Archaeological Investigation of the Word “Ariyavasa vata”**

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## **Abstract**

As pointed out by Senarath Paranavitana and H.C.P. Bell and many other researchers have given different interpretations of “Ariyavasavata”. Accordingly, it seems that there is no definite interpretation among scholars. “Ariyavasavata” means a religious ceremony held at that time, a practice followed by monks, a sacred process carried out with the participation of monks and laymen, or a sutra sermon preached by monks. So this research is done to identify the real meaning of the “Ariyavasavata”. Here, this is done to gather facts about what will go to this “Ariyavasavata”, which was popular in the religious society of the ancients. The research will be completed using field data and library study, and significant literary sources will be used to explain the facts. A set of inscriptions gives information about this ‘Ariyavasa’. This has been mentioned in various forms such as “Ariyavasa Wedi Kotu” in the Bowatthegala inscription, “Ariyavasavata Kotu Dini” in the Nelumpat Pokuna inscription, “Ariyavasa karanaka kotu dini” in the Rajagala inscription, Ariyavasa karana maha Bhikusagahata in the Thonigala inscription etc. The Thonigala inscription is unique among these inscriptions. As mentioned in the Thonigala inscription, it is clear that this was a work done by the monks. Moreover, it is clear from this that the laity gave a lot of donations to the Bhikkhu Sangha, who performed the Ariyavasa. However, according to the available information, Ariyavasava can be identified as an exhortation sermon or a pratipada written by the monks, a religious ceremony. Also, it is confirmed by archaeological and literary information that both the lay and priestly parties worked very faithfully for this purpose.

**Keywords:** *Ariyavasavata, Ariyavansa Sutra, Ariyavansa, Religious Festival, Inscriptions*

# Archaeological Law and Public Awareness

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## Abstract

The archaeological heritage of every country is a limited and irreplaceable system of common memory. There is a legal system as well as a legal mechanism for safeguarding the archaeological heritage in Sri Lanka. Archaeological activities in Sri Lanka, which started in the 1980s, were inspired and acted on the basis of various ordinances. The Antiquities Ordinance No. 09 of 1940 is one of the most important laws for the protection of antiquities and this has undergone various amendments. The Antiquities (Amendment) Act No. 24 of 1998 strengthened the legal framework for archaeological education. The archeology department will be primarily responsible for this. The limited human and financial resources of the Department of Archeology as well as the existing legal background cannot secure the heritage. Active public participation is required for that. Then the destruction of antiquities based on political, economic, social and cultural conditions can be reduced. Therefore, the main purpose of this research is to investigate the harmful effect of the prevailing situation on the public awareness of the archeology law in the Sri Lankan background, as well as the strengths, weaknesses and anomalies of the archeology law to maintain its safety, within the scope of the study of the destruction of antiquities.

**Keywords:** *Destruction of Antiquities, Archaeological Law, Development, Heritage Management, People's Action*

## **Archaeology of Trade in the Indian Ocean: Recent Evidence from Kayts Island in Jaffna Peninsula- Sri Lanka**

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### **Abstract**

The Silk Road is a network of trade and commercial routes that dates back to the second century BCE and links China and the Far East with the Middle East and Europe. The social, cultural, and religious interactions in the region were properly examined along this sea highway or commercial route. Sri Lanka has benefited greatly from its pivotal role in Silk Road trade and commerce with the rest of the world due to its advantageous geographic position in the center of the Indian Ocean. Due to its advantageous location along Indian Ocean trade routes, Sri Lanka enjoyed economic prosperity. The ancient port city of Manthai, which is located 26 kilometers east of the Jaffna peninsula, was already well-known for its growing South Indian commerce, evidenced by its imports of ceramics, in between second and eleventh centuries CE. The hegemony of the Indian ocean trade, linked to the east-west countries through the maritime route of the Silk Road, has been revealed by the archaeological material culture found in recent years at the Allaippitti site, Kayts, and Jaffna forts in Sri Lanka. The findings from this research show that once the major port of Manthai collapsed near the end of the Anuradhapura Period, the ports network on the island of Velani, also known as Kayts, played a significant role in the Jaffna Peninsula. The Chinese pottery discovered in these excavations will also be used to establish material culture, demonstrating close commercial ties between Polonnaruwa society and China's Song dynasty. This investigation also enhanced the operation of the Indian Ocean's striking trading ports of Kayts and Catti, which had been dominated by Silk Road contact.

**Keywords:** *Indian Ocean, Jaffna, Port, Trade, Urbanization*

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

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## **Abstract**

All living things cannot survive without food. So humans have been consuming food since a long time. Overtime, humans have created several differences in food provisioning regionally or rather on land where they lived. So, in this research I investigated Alawala pothgul cave which is located in wet zone and Sigiriya pothana cave which is located in dry zone. Alawala pothgul cave is located in Uduwaka oya upper right basin, a tributary of the Attanagalu oya in Gampaha district, Western province, which belongs to the wet zone. And Pothana cave is located in Sigiriya, Kimbissa gramaseva domain of Inamaluwa korala in Matale district which belongs to the dry zone. The purpose of this study is to investigate the facts about food consumption pattern of prehistoric man revealed by these cave contexts. Pothana cave was excavated in 1991 and Pothgul cave was excavated in 2008. These excavations have dated Pothgul cave to 14,000 – 8,000 years from today and the Pothana cave to 6,000 years from today. These cave contexts have yielded human remains, stone tools and food remains that we think consumed by prehistoric man. In this case I used library study and field study as my research methodology. Especially when it comes to field study it was possible to confirm the Archaeological facts that have been mentioned so far. Through this study, the prehistoric man who lived in two different regions can identify which foods he preferred for his food consumption. Alawala man who lived in wet zone gave priority to small mammals such as bats, primates but Pothana man who lived in dry zone was motivated to hunt large mammals such as cows, bulls, and spotted deer. Plant products like *Artocarpus nobilis* (wal del) are very rare in dry zone but common in wet zone.

**Keywords:** *Prehistoric, Wet Zone, Dry Zone, Consumption, Mammals*

## **Dry Zone Prehistory in Sri Lanka: Aspects of the Prehistory of the Sigiriya-Dambulla Region**

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### **Abstract**

This paper presents the story of Sri Lanka's stone age man based on archaeological investigations and excavations carried out in the dry zone of Sri Lanka, within an area of about 500sqkm associated with the Sigiriya archaeological site. The field explorations and excavations obtained a rich archaeological record containing skeletal remains, bone tools, stone tools, and plant remains. Radioactive dating has given the skeletal remains an age of 10,000 years and the animal and plant remains provide us with a picture of the food items the prehistoric man of the area consumed. However further investigations on phytoliths and diatoms found in the grinding stones and stone tools can provide us with a more complete archaeological picture of the prehistoric man that inhabited the Sigiriya region, who lived by hunting and gathering. We still have to find archaeological information on the shelters that they might have made for themselves and the organizational specificities of this prehistoric community of Sigiriya.

**Keywords:** *Dry Zone, Prehistory, Sigiriya-Dambulla Region, Stone-age Man*

# **Beyond What We Seeing: An Inter and Intra Site Spatial Pattern of Megalithic Burial Complexes in Yan Oya Middle Basin (YOMB), Sri Lanka**

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## **Abstract**

Though the classical archeological approach based on interpretation of archeological data such as structures, artifacts, and features has a long history, it is regarded as a singular approach for research. Amidst this context, this study tries to extend the methodological approach based on the Post-processual archeology which tries to understand the collective behavior of all above facts which gives an overall picture of the scenario. A burial considered as a land mark of an individual or of a society, exposes the historical information in its material sense while it could also be explained in its visual meaning. The burial complexes spread all over the Yan Oya basin become significant subjects to study the social contexts they were belonging to in the above sense. The objective of present study is to relate spatial distribution patterns of burials with their materials and architectural features, instead studying mire structures. Accordingly, the study strives to explain the depositional behavior of a burial through the principles of spatial archeology which enable to expose the socio-environmental contexts of the based communities.

The cultural landscape which is of two folds namely, artifacts and perceived space, is defined as an empirical entity. To elucidate the relationship with surrounding of the ancient people who used Yan Oya basin, this analysis was used which has revealed a clear picture of cultural landscape of the area. Both field observations as well as archeological excavations were employed in this study. The horizontal distribution of the entire zone was studied through field observations and post analysis. The vertical distribution of the area was studied through the excavations of selected places. Though similar horizontal and vertical studies have earlier been conducted in Sri Lanka, a vacuum could be observed in the study of spatial distributions.

Most of the artifactual data proves that ancient places mentioned above represent the proto historic period. Additionally, selected burials from Galandakatuwa and Tammannagodalla complexes were further excavated to uncover their deposits. The conclusion in terms of questions established under this study, megalithic burial complexes can be used as a specimen with the help of spatial and predictive model to explain the social formation of megalithic burial tradition of Sri Lanka and this confirms both horizontal and vertical analytical approaches. It was evident that the different sites have different distribution patterns of burials based on their size and the distance. Further, the burial architecture within the burial complex was of diverse in keeping with the size and distance of the cists. Some clues of the social hierarchy of the settlers are evident from the observed depositional pattern of burial goods.

The overlaying of observations (the spatial analysis) on the data obtained through excavations carried out at both intra site and inter site level elucidates clear information on the settlements

under the study. Moreover, spatial analysis confirmed that the burials have been positioned based on their size. The excavation evidences explicate diversity of the artifacts recorded from the burials of different sizes. The spatial analysis employed mainly confirms a cross section of the proto historic society which was active during 400 B.C. in Sri Lanka. On the whole, megalithic burial complexes studied with the help of spatial archeological approach have unearthed significant clues on the socio-environmental relationships of the ancient settlements.

**Keywords:** *Megalithic Burials, Spatial Analysis, Cultural Landscape, Deathscape, Yan Oya Middle Basin, Sri Lanka*

# **History of Irrigation Research Sri Lanka: based on Preliminary Research Conducted in Northwest Province**

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## **Abstract**

Ancient irrigation technology is important among Sri Lanka's ancient archeological heritage. When the past Sri Lankan society established permanent settlements from the nomadic era, the need to store and consume water may have arisen. There, the water in the natural water reservoirs was gradually rebuilt and consumed in some form. According to the current archaeological studies, it is possible to uncover the information that a village tank system was created in Sri Lanka only from 600 BC. It has been confirmed by the current archaeological studies that a number of very unique irrigation structures have been created based on this. It can be stated as the purpose of the study. To achieve that objective, the library study method was carried out and among the identified factors, lakes, canals, dams, etc. can be presented numerically and classified.

**Keyword:** *Sri Lanka, Irrigation, Western Province, Tank, Deduru oya*



# **Interpreting Historical Architecture and Architectural art in Sri Lanka and Overview of the Contribution from Professor Senake Bandaranayake**

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## **Abstract**

Professor Senake Bandaranayake convincingly proposed a new periodization for architecture and art of the Anuradhapura period. He identified two phases as formative and mature and then inserted several subdivisions in between the two considering a range of factors from building layout and spatial patterning of the individual as well as complex units to their uses. Bandaranayake's typology of buildings in the Buddhist monasteries of Anuradhapura is based on a careful analysis of empirical data that he gathered from years of fieldwork. He identified two *pirivena* types as *Panchayatana* and *Semi-panchayatana*, then he identified a category of buildings called *Prasada*, to mention a few. His approach is highly archaeological since he relied more on archeological information than on ancient chronicles to propose his typology and the consequent explanations. However, we notice a marked indifference among historical archaeologists to critically engage with Bandaranayake's research which we see as capable of providing us with methodological insights to study the traditional architecture of the island. With this comment in mind, in this paper, we intend to analyze a set of selected architectural data using comparative and qualitative methods.

**Keywords:** *Arama, Panchayathana, Prasada, Shrines*

# Investigating the Archaeological Studies in Past Hospitals in Sri Lanka

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## **Abstract**

Health and hygiene is an element that ensures the existence of a society. When a person's physical and mental condition deteriorates, his health deteriorates. From time immemorial, various medical systems and hospitals have been created to protect the health of individuals. Sri Lanka has had a developed hospital system since the historical period. Evidenced by archaeological remains, this provides an opportunity for the study of past hospitals. It is mentioned in the chronicles that Sivikasothtisala existed in Ceylon by 4 BC. And thus it is believed that the hospital system was introduced to the world by the ancient Sri Lankan Sinhalese. At present, the remains of hospitals have also been identified among the ruins in Mihintalea, Anuradhapura, Polonnaruwa, Medirigiriya in Sri Lanka, and Mihintalea is the oldest hospital building. Apart from building remains, archaeological inscriptions such as Madrigiri, Vessagiriya, Dorambawila, Kiribat Vehera also provide evidence of ancient hospitals. This summary describes the architectural plan of ancient hospitals, diseases treated, and methods of treatment, medical equipment and about the patients. The development of the past Sri Lankan medical system is described focusing on the factors that affected mental health in the hospital environment. Also, a comprehensive investigation of the past hospitals will be carried out using the studies done on the past hospitals in Sri Lanka.

**Keywords:** *Hospitals, Sri Lanka, Treatment, Anuradhapura, Mihintalea*

## **Modernist Art History in Sri Lanka: Art History Approach of Senake Bandaranayake**

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### **Abstract**

The aim of this paper is to show how Sri Lankan art history has changed over the course of the 20<sup>th</sup> century. Sri Lankan art historical writings are distinct for establishing chronologies and regional stylistic variations, rather than historicizing the available art historical data. It is customary for Sri Lankan art historians to produce distinct art traditions from historical periods such as Anuradhapura, Polonnaruwa, Kandyan, and Southern. However, Senake Bandaranayake in his classic volume titled, "The Rock and Wall Paintings of Sri Lanka," narrates Lanka's ancient art as a continuous stylistic tradition from the 5<sup>th</sup> century to the early 19<sup>th</sup> century. He does not subscribe to the popular notion that Lankan art experienced a hiatus after the Polonnaruwa period. He illustrated the trajectory of Lankan art as a story of stylistic continuity that preserved a few salient artistic features and idioms throughout. He employed the style-analysis approach as his major methodological tool in writing this history. Bandaranayake's methodological approach has some traits of the approach sometimes referred to as "social Darwinist." This approach to social analysis maintains the theory that every aspect of human society is constantly changing in the direction of an as-yet-unknown but undoubtedly higher and more advanced form. While this method has produced noteworthy art historical studies, it is somewhat problematic. The problem with this method is that it carries the shadows of Vasarian art history wherein the history of art is constructed akin to the life cycle of a biological being that goes through phases of beginning, development, decline, and demise. Bandaranayake's art history did not adhere to this model but showed a linear view of art history. His art historical thoughts are informed and defined by two different epistemological perspectives: empiricism and idealism, and as a result, I would propose, his art history does present metaphysical speculations. Herein lies another central aspect of his art historical thought, and that is the Hegelian unconscious. Bandaranayake's art historical writings can be seen as a new subject-making exercise in the service of the nation-building project of modern Sri Lanka in the late 20<sup>th</sup> century.

**Keywords:** *Modernism, Idealism, Empiricism, Biological Cycle, Hegelian Philosophy, Individuality, Subjectivity*

# **Museum in Tourism: A Study on the Effective Use of Museums for the Tourism Industry in Sri Lanka**

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## **Abstract**

Tourism is a significant income-generating industry in Sri Lanka, as such it is argued here that museums can play a direct role in attracting visitors to the country's tourism sector. Museums offer educational, entertaining, and experiential opportunities to their visitors, and as such they have the potential to be appealing alternatives to traditional sightseeing. This year's World Museums Day theme highlights the potential for museums to effectively contribute to society's sustainable development and overall welfare. However, museums in Sri Lanka remain entrenched in traditional and conservative practices, it becomes crucial to explore how they can be effectively utilized for tourism purposes and to what extent this potential can be realized. This paper aims to initiate a discussion on enhancing museums for tourism and maximizing their potential in the country's tourism industry.

**Keywords:** *Museums, Tourism Industry, Multiple Experiences, Best Destination, Income Generate*

## Pachchanoor Cave Inscription

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### **Abstract**

A cave inscription was discovered on a rocky hillock called Pachchanoor in the Muthur Divisional Secretariat of the Trincomalee District, about ten kilometers from Seruwila junction. At this place, there is a range of hillocks with granite rock outcrops lying towards Sampoor seashore. It is on one of these rock outcrops that the cave inscription dealt in this paper was found. Five drip ledge caves with two inscriptions, in addition to the one discussed here, have been identified so far in this place. All three inscriptions present a brief record on the dedication of caves to the Sangha. This was a common ritualistic practice that prevailed among early Buddhists on the island. The inscription on the drip ledge of the cave near the Galkanda Dagoba has one line and it could be read as '*(Na) kadaya uda thisha lene*' which means the cave of *uda thisha of (na) kada*. The letters of this inscription are badly damaged due to exfoliation of the rock surface. Letters 1 and 7 are partially lost, letter 9 is missing altogether, and letters 5 and 6 are difficult to identify.

**Keywords:** *cave inscription, early brahmi*

# **Periodization, Stylistic Change, and Archaeo-metallurgical Variation in Sri Lankan Bronze Sculpture**

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## **Abstract**

Over one hundred Buddhist and Hindu bronzes were subjected to compositional, trace elemental, and stable lead isotope ratio studies. The results indicate identifiable unique metallurgical characteristics representing different historical time periods of the country and they also showed the use of metals from diverse sources. Results indicate the use of copper from Seruwila copper source for the production of the majority of icons until the end of the Polonnaruwa period from the beginning and thereafter its presence was no longer seen. Lead isotope ratio results indicate that Sri Lanka would have imported lead which is not known to be available here from the lead mines in the Mediterranean region such as Sardinia. Results also shed light on understanding the art historical questions such as chronology, provenance, and schools of art or ateliers of historical periods. Such issues are discussed by taking Buddha icons of Anuradhapura and Badulla, and the idea of the possibility of a tradition called, “Sri Lankan school of Hindu sculptures.”

**Keywords:** *Sruwila, Archaeo-metallurgical Variation, Periodization, Stylistic Change*

## Research on Archaeological Heritages in Divisional Secretariat Sevanagala

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### **Abstract**

Sevanagala can be considered a divisional secretariat in Monaragala district in Uva province. This area can be considered an area with an archaeological value like other areas as well. Because this area is rich with a number of sites with archaeological and historical value. Although there are many places with archaeological and historical value in Sevanagala and its suburb, only a few are reported. They are: Punchi Wewa Rajamaha Viharaya, Sri Kawanthissa Rajamaha Viharaya, Main Sluice of Urusita Wewa (Seven hooded Cobra Image), Mahanaga temple, Pamburugala Hermitage. Though these heritages were reported their archaeological findings have been done on a very small scale. Therefore, this abstract expects to discuss about the sites available in the divisional secretariat Sevanagala and the suburbs which are already reported but not archaeologically and historically discussed yet.

**Keywords:** *Archaeological Heritages, Sevanagala, Historical Value, Rajamaha Vihara, Uva Province*

## **Research on the Ancient Temple Sagama Rajamaha Viharaya**

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### **Abstract**

Sagama Puran Vihara located in Talathuoya – Godamunna village of Patha Hewahata regional division of Kandy district in the Central Province is a temple with archeological factors belonging to the Gampola and Kandy eras. It can be seen that the history of this place dates back to the reign of Bhuvanekabahu IV of the Gampola period. This temple was built on the patronage of the king. Studying the historical background of Sagama Puran Vihara, exploring the archaeological background of the temple, doing an exploratory study on the paintings, sculptures, carvings and architectural features and elements of the Gampola and Kandy eras in this temple. Also, it was aimed to conduct an exploratory study on the rural cultural heritage associated with the temple as well as uncover investigative information about the Sagama Purana Rajamaha Vihara belonging to the historical village of Godamunna and to study the rural cultural heritage associated with that temple. There, information was obtained through library study as well as consensus discussions. Internet was also used. The most important archeological factor here is the inscription made by King Bhuvanekabahu V about the patronage received during the Gampola state 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.

**Keywords:** *Sagama Rajamaha Viharaya, Cultural Heritage, Architectural Design, Inscription*



# **Study of the Relationship between Sigiriya's Natural Landscape and Architectural Designs**

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## **Abstract**

When examining the historical built heritage of Sri Lanka, special attention is paid to 'Sigiriya' because it is a place of research in various fields, especially the precious royal and urban planning combined with the natural landscape. Regarding Sigiriya, a royal complex belonging to the fifth century, a lot of information has been revealed by field-based research over the years. Accordingly, the current study focuses on one of the main aspects of Sigiriya. That is, studying the relationship between Sigiriya's natural landscape and architectural designs. A special feature that stands out in the Sigiriya planning model is the geometric priority given to nature in the urban planning. It is clearly visible by the specific ruins scattered throughout the western precinct. Accordingly, in the present study, special attention is paid to the interrelationship between the architectural structures built in Sigiriya west precinct and natural landscape. Also, a comparative study is done on the correlation of the Sigiriya garden plan with the features of several places belonging to the 'royal garden planning concept' in the world.

**Keywords:** *Sigiriya, Natural Landscape, Architecture, Gardens*

# **The Anthropological Study of Rathugala Vedda People**

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## **Abstract**

This study delves into the cultural and physical anthropology of the Rathugala Vedda people, who have migrated from their original homeland in Danigala. The objective is to identify and compare the ancient and contemporary aspects of their cultural and physical characteristics. Data was gathered through library survey, field observations, interviews and analysis of old photographs. Physical anthropology focused on body and hair features, revealing significant variations amongst the present-day Veddas. The study also explored their cultural anthropology, including food, clothing, religion, aesthetics, medicine, houses, and livelihoods. Results showed that while the culture of the past remains present, new elements have been incorporated. Linguistics anthropology revealed that while some still speak the traditional vedda language, Sinhala is more commonly used. Overall, this research highlights the evolving physical and cultural characteristics of the Rathugala Vedda people, offering insight into their current way of life.

**Keywords:** *Rathugala, Vedda, Anthropology, Culture, Language*

# The Geo-archaeology of Shell Midden and Cheniers : Studies of Coastal Evolution using Sediment from Southern Sri Lanka

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## Abstract

The Southern Coastal Zone is a highly dynamic and evolving coastal system over the Holocene. Major phases of geomorphic change occurring along the south coast of Sri Lanka during the terminal Pleistocene Holocene epochs. Along the southern littoral of Sri Lanka can be seen submerged shell bed appear to be remnants of chenier ridges and plains from Rekawa to Kirinda. Shell middens represent a unique archaeological phenomenon and a complex remnant of the prehistoric human-modified landscape. The shell bearing site at Kalametiya- Kiwla which appeared in many micro-layers can be identified based on the soil and particles analysis. The detailed analysis of the formation history of the shell bed and topography of the area corresponding with major depositional episode. Episode one comprised of well-sorted fine sand and silt sparsely interspersed with dark sand specks, which seemed to be makers of decayed plant matter. The deposition seemed to have initially formed beneath a body of water, possibly in a near-shore bay environment. Second episode comprised a shell deposit mixed with black sandy clay and over 55% unbroken shell material (*Meretrix*, *Cerithidea* and *Anadara spp.*). This layer comprised of a natural shell bed deposited over sand layer. Depositional sequences indicate that the shell valves accumulated in situ as a consequence of the lowering of sea-level between the third and second millennium BC when the sea was at or slightly below its present level. Episode three which contained cultural material, sets directly over shell layer. The average thickness of the deposit is about 58cm. It contained very hard soil comprising of sand and gravel. It contained late first millennium BC ceramics, which include BRW potsherds.

**Keywords:** *South, Shell, Midden, Chenier, Holocene*

# **The Importance of 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 attraction has 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 majority of tourists used online platforms to travel each and everywhere. Such as Booking.com, Agoda, Expedia, Trip adviser, Goibibo are main online platforms which are used by tourists. Online platforms such as a website 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, Travel*

## **Tourist Experience Enhancement in a Museum through Visitor Services and Facilities (A Case of Colombo National Museum, Sri Lanka)**

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### **Abstract**

The Colombo National Museum is one of the most prominent cultural institutions in Sri Lanka, attracting a vast number of tourists every year. Visitor facilities and services play a critical role in enhancing tourist experience and promoting the museum among both domestic and foreign visitors. This study was aimed to analyze the visitor facilities and services provided by the Colombo National Museum and their impact on tourist experience. The qualitative approach is adopted in this research while the primary data collected through a questionnaire. The sample consisted all together fifty participants, twenty five domestic visitors and twenty five foreign visitors, based on convenience based sampling techniques. The secondary data were collected through a review of literature, including published academic journal articles, books, and official reports. Content analysis method was used to analyze the data gathered for the study. The study examined the visitor facilities and services available at the museum, under three main categories, general facilities, Visitor education and entertainment aspects provided by the museums. The study provides insights into the expectations and satisfaction levels of visitors regarding the facilities available at the museum. Further, this study was examined the factors that influence the visitors' decision to revisit the museum and recommend it to others. The findings of the study contribute to the understanding of the importance of visitor facilities in promoting tourist experience and the museum's reputation. The study offer recommendations for improving the visitor facilities, enhancing the visitor experience, and promoting the museum as a premier cultural attraction in Sri Lanka. In conclusion, the study will provide valuable insights into the visitor facilities available at the Colombo National Museum and their impact on the tourist experience. The findings of the study contributes to the museum's efforts to enhance its facilities and provide a memorable experience for its visitors.

**Keywords:** *Visitor Facilities and Services, Tourist Experience, Colombo National Museum, Visitor Satisfaction*

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