**CCF – ICOMOS Sri Lanka National Conference 2025**

# Beyond Dr. Roland Silva:
# **Charting New Frontiers in Sri Lanka's Cultural Heritage**

**25th & 26th October 2025**

**Central Cultural Fund**
**ICOMOS Sri Lanka**

**CCF – ICOMOS Sri Lanka National Conference 2025**

Beyond Dr. Roland Silva:
**Charting New Frontiers in Sri Lanka's Cultural Heritage**

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*Palace complex on the Sigiriya rock summit and the panoramic view*

## Message from the Hon. Prime Minister of Sri Lanka and Chairperson, Central Cultural Fund

I extend my greetings and best wishes to all participants of the CCF – ICOMOS National Conference 2025, held to mark the 35th anniversary of Dr. Roland Silva's election as the first Asian President of ICOMOS International, the global organization dedicated to the conservation and management of cultural heritage.

Dr. Silva's contributions to Sri Lanka and the international heritage community have been significant. Through his leadership and commitment, he brought global recognition to Sri Lanka's cultural legacy and established the foundations for heritage conservation in the country. I am proud to note that the Central Cultural Fund, which I chair, is one of Dr. Silva's enduring initiatives. It provides a model for sustainable funding of heritage projects without relying solely on the national treasury.

This conference, organized jointly by the CCF and ICOMOS Sri Lanka, honours Dr. Silva's work while exploring the future of heritage management in Sri Lanka. With over 60 research papers from across the country, the event reflects a strong national commitment to preserving our shared past through inclusive and sustainable practices.

Protecting and promoting cultural heritage is essential not only for preserving monuments and traditions but also for nurturing national identity, strengthening social cohesion, and ensuring continuity across generations.

I thank the Director General and staff of the CCF, the President and members of ICOMOS Sri Lanka, and all presenters and participants. May your discussions lead to outcomes that strengthen Sri Lanka's heritage framework and inspire a new generation of cultural custodians.

**Dr. Harini Amarasuriya**
Prime Minister of the Democratic Socialist Republic of Sri Lanka
Chairperson, Central Cultural Fund
07.10.2025

## Message from the Hon. Minister of Buddhasasana, Religious and Cultural Affairs

I am pleased to extend my greetings to all participants of the CCF - ICOMOS National Conference 2025, held in honor of the late Dr. Roland Silva, whose visionary leadership transformed Sri Lanka's approach to heritage conservation and management.

Dr. Roland Silva was a towering figure in Sri Lanka's cultural heritage sector. He was a visionary whose contributions continue to shape national and international discourse on conservation and management of cultural heritage. As the founder of the Central Cultural Fund and ICOMOS Sri Lanka, who went on to become the President of the world body of ICOMOS, his leadership blended technical excellence with deep cultural insight. This conference, dedicated to his enduring legacy, invites us to reflect on the path he paved and to envision bold new directions for the future.

As the Minister in-charge of the subject of culture, I witness the profound role heritage plays in everyday life, from ancient temples and sacred sites to folk customs and oral traditions. These expressions are not remnants of the past, but living traditions that guide our moral compass and social harmony.

This conference, bringing together scholars, professionals, and communities from across Sri Lanka, presents a vital platform to reflect on how we care for this inheritance in a rapidly changing world. In order to realize the vision of the new government, I am especially encouraged by the inclusion of voices from Sri Lanka's North in this conference, highlighting a shared national responsibility to protect what unites us.

Looking forward, following the pathway paved by Dr. Roland Silva, we must embrace more inclusive and participatory approaches to heritage conservation and management, recognizing the wisdom of traditional custodians and actively engaging younger generations in preservation efforts.

I commend the CCF and ICOMOS Sri Lanka for organizing this important event. May your deliberations inspire new strategies, stronger partnerships, and a renewed national commitment to protecting our shared legacy for future generations. I wish the conference every success.

**Dr. Hiniduma Sunil Senevi**
Hon. Minister of Buddhasasana, Religious and Cultural Affairs
Democratic Socialist Republic of Sri Lanka
13.10.2025

## Message from the Director General, Central Cultural Fund and President, ICOMOS Sri Lanka

It is both an honor and a privilege to share this message as the Director General of the Central Cultural Fund (CCF) and President of ICOMOS Sri Lanka, the two institutions envisioned and established by the late Dr. Roland Silva. I am humbled to serve in the very leadership roles he once held, and to carry forward the legacy of a man who shaped the landscape of cultural heritage in Sri Lanka and beyond.

Late Dr. Roland Silva was not merely a pioneer; he was a visionary whose tireless commitment to the protection, conservation, and management of cultural heritage brought international recognition to this Island nation. His contributions need no retelling here: they are deeply etched in the monuments he preserved, the institutions he built, and the minds he mentored.

This conference, jointly organized by the Central Cultural Fund and ICOMOS Sri Lanka, aims to explore new strategies, responsibilities, and collaborative approaches to heritage conservation in a rapidly changing world. As we stand at the crossroads of technological advancement, climate challenges, community transformation, and globalization, it is imperative that heritage professionals are equipped to respond innovatively and ethically. This gathering provides a timely and vital platform to address such issues.

I wish to express my deep gratitude to the Hon. Prime Minister of Sri Lanka and Chairperson of the Central Cultural Fund, Dr. Harini Amarasuriya, and the Hon. Minister of Buddhasasana, Religious and Cultural Affairs, Dr. Hiniduma Sunil Senevi, for their leadership and unwavering commitment to heritage stewardship, and for gracing the inaugural session of this conference.

My sincere thanks also go to the dedicated staff of the CCF, the Council Members of ICOMOS Sri Lanka, and all others who have worked tirelessly to make this event a success. I am especially appreciative of the presenters whose insightful contributions, along with the rigor of our expert review panel, who have ensured the scholarly quality and relevance of this conference.

Let this be not only a tribute to a great legacy, but a turning point in how we shape the future of Sri Lanka's cultural heritage.

With gratitude,

**Dr. Nilan Cooray**
Director General, Central Cultural Fund
President, ICOMOS Sri Lanka
13.10.2025

## Message of the Conference Chair

### *Why This Conference Matters….*

It is with great pleasure and a deep sense of responsibility that I welcome you to the National Conference "Beyond Dr. Roland Silva: Charting New Frontiers in Sri Lanka's Cultural Heritage", to be held in Colombo on 25–26 October 2025.

Jointly organized by the Central Cultural Fund (CCF) and ICOMOS Sri Lanka, this event serves both as a tribute and a timely call to action. At its heart lies a dual purpose: first, to honor the enduring legacy of Dr. Roland Silva, a professional, scholar, and visionary, whose contributions have profoundly shaped the landscape of cultural heritage in Sri Lanka; and second, to build upon that legacy by envisioning the future of heritage stewardship in our country.

Dr. Silva's pioneering efforts, from founding the Central Cultural Fund to leading the UNESCO Cultural Triangle Project and becoming the first Asian President of ICOMOS International, laid a transformative foundation for how we understand, safeguard, and promote our heritage.

As we look to the future, this conference invites us to go "beyond" in the truest sense: not to move past Dr. Silva's vision, but to extend it. In an era shaped by climate change, technological disruption, shifting institutional frameworks, and evolving community expectations,

heritage professionals face both new challenges and new opportunities. How do we adapt? How do we collaborate across disciplines, languages, ethnic and religious divides, and generations to sustain and enrich Sri Lanka's cultural legacy?

This conference has therefore been envisioned as more than a commemorative event. It is a platform for critical dialogue, creative thinking, and shared responsibility. With thematic panels covering a broad spectrum, from heritage policy and climate resilience to cultural tourism and digital technologies, we hope to inspire contributions that are rigorous, inclusive, and forward-looking.

We are proud to present 66 academic papers from a diverse group of established and emerging scholars, practitioners, policymakers, and students from across the country (from the North to the South), gathering in a true spirit of collegiality and national purpose. It is a profound honor to serve as Chair of this conference, which promises to be a meaningful forum for thoughtful academic and professional exchange. The conference is structured into seven academic sessions held over two days, with two parallel sessions running in separate rooms to accommodate the large number of accepted abstracts.

Let us reflect, but also reimagine. Let us honor the past while boldly charting a course for the future of Sri Lanka's cultural heritage.

We look forward to your presence and participation.

**Dr. Sagara Jayasinghe**
Conference Chair
*'Beyond Dr. Roland Silva: Charting New Frontiers in Sri Lanka's Cultural Heritage'*
CCF – ICOMOS Sri Lanka National Conference 2025
13.10.2025

# Content

# *Roland Silva: Guardian of a Nation's Soul*

In the year 1933, in the small town of Giriulla, a boy was born; not to follow the path laid before him, but to carve his own. Educated at St. Joseph's College, Colombo, Roland Silva was expected to become an accountant, the future custodian of the family business. Yet, the young man chose instead to listen to a different calling: the poetry of form, space, and memory, setting his sights on architecture, a choice that surprised even his closest kin.

Between 1954 and 1959, at the distinguished Architectural Association (AA) School of Architecture in London, Roland mastered his craft. Yet, as if architecture alone were not enough to satisfy his boundless curiosity, he simultaneously pursued a Postgraduate Diploma in Indian Archaeology at the University of London, completing it in 1958. Even then, he was stitching together past and present, art and archaeology, intuition, and intellect.

## A Career of Purpose Over Profit…

Upon his return to Sri Lanka, he became an Associate Member of the Ceylon Institute of Architects in 1960, and joined the Royal Institute of British Architects in 1962. But while many might have turned to lucrative architectural practice, Roland Silva chose a path of purpose over profit. In 1960, he joined the Department of Archaeology as Assistant Commissioner (Architect), marking the beginning of a long and remarkable journey of safeguarding the Island's soul through its bricks, stones, and timbers.

Ever the scholar, he continued to enrich his expertise, earning a Postgraduate Diploma in the Conservation of Monuments from the University of Rome in 1968, and later, a Doctorate from the University

of Leiden in the Netherlands in 1988, a testament to his lifelong devotion to learning.

## Leadership Beyond Titles…

Over a 30-year career at the Department of Archaeology, Roland Silva held many titles, but his influence transcended them. He became both its last Commissioner of Archaeology and its first Director General, guiding the institution through a transformative era. Under his leadership, monumental tasks were undertaken: the re-erection of the towering but shattered Maligavila Buddha Image, and the majestic Dambegoda Bodhisattva Image, projects that required not just boldness and skill, but reverence.

## A Renaissance of Heritage: The Cultural Triangle Awakens…

Perhaps the most luminous chapter in his legacy is the UNESCO–Sri Lanka Cultural Triangle Project, begun in 1980. This grand vision was not just a conservation initiative, but a reawakening of a nation's heritage consciousness. To sustain it, he established the Central Cultural Fund (CCF), a pioneering mechanism that channeled gate collections from heritage sites directly into conservation efforts, ensuring both sustainability and sovereignty.

But he did more than conservation; he liberated. He broke the barriers of bureaucracy, inviting university scholars into archaeological research and allowing private sector architects to contribute to heritage conservation. He envisioned a culture of shared stewardship, where knowledge, not hierarchy, was the foundation.

Among his finest achievements under UNESCO – Sri Lanka Cultural Triangle Project was the conservation of gigantic Jetavana and Abhayagiri stupas. These were not simply conservation feats, but acts

of cultural resurrection. UNESCO would hail the Roland Silva-led Cultural Triangle Project as one of the most successful international heritage campaigns in the developing world, a model of clarity, speed, and integrity.

## Nurturing Future Guardians…

With foresight that looked generations ahead, he helped establish the Centre for Archaeological Studies (now Postgraduate Institute of Archaeology or PGIAR) at the University of Kelaniya, and a Course on Architectural Conservation of Monuments and Sites (ACOMAS) at the University of Moratuwa to train and build capacity of the young archaeologists and conservationists. Through these institutions, he also cultivated new fields: mural and artifact conservation, scientific dating, material analysis, heritage documentation etc., broadening the definition of conservation itself.

## A Global Legacy of Heritage…

Dr. Roland Silva also played a central role in gaining World Heritage recognition for all six of Sri Lanka's cultural sites (Anuradhapura, Polonnaruva, Sigiriya, Dambulla, Kandy and Galle), forever placing the Island's cultural heritage on the world heritage map.

But his vision did not stop at monuments. In 1994, he founded the Galle Heritage Foundation, Sri Lanka's first site-specific institution for the management of living heritage, involving not only experts but local residents, politicians, government officials and other stake holders. He also founded the Sri Lankan National Committee of International Council on Monuments and Sites (ICOMOS Sri Lanka) in 1981, serving as its first President until 1990, and later established The National Trust to protect heritage beyond state control.

## A Visionary on the World Stage…

On the international stage, Dr. Roland Silva shone just as brightly. With boundless energy, profound knowledge, and a gift for building consensus, he was elected the first Asian President of ICOMOS International, serving an unprecedented three consecutive terms from 1990 to 1999. During his presidency, he tirelessly promoted the formation of national ICOMOS committees across African, Asian, and Latin American continents, striving to make ICOMOS not a Eurocentric elite, but a truly global family. He advised heritage projects across every continent. Among his most prestigious contributions was his leadership in the conservation of the Italy's Leaning Tower of Pisa, a global icon entrusted to his capable hands.

## Reviving a Language of Stone and Timber Heritage…

Yet, perhaps Dr. Roland Silva's most original contribution was his deep understanding of Sri Lanka's traditional architecture. Through years of meticulous fieldwork and archival study, he decoded the language of historic Vatadages, Bodhigharas, and image houses. He brought back the lost forms of these heritage buildings back to life with scientific clarity and cultural empathy. Unlike others, he did not imitate tradition, but he revived it. His designs employed brick corbelling, radial vaults, arches, and timber kenimadala, crafting a distinctly Sri Lankan architectural language for the modern age.

His architectural design for the Polonnaruwa Site Museum stands as a quiet masterpiece, where architecture blends seamlessly with the land it interprets. The incorporation of a flowing irrigation canal as a borrowed scenery into the building's spatial and visual structure, brings both aesthetic grace and spiritual calm, refreshing the minds of visitors as they move from gallery to gallery.

## Son of the Soil, A Legacy Etched in Time…

Through it all, Dr. Roland Silva remained what he always was: a leader, a teacher, a visionary, a pathfinder. A man who stood firmly in the present while speaking gently to the future.

On the first day of year 2020, he took his final bow from this world. But his legacy lives on, in every monument restored, in every institution built, in every student mentored, and in every inch of this Island where memory and meaning still endure. He was, in every sense, a true son of Mother Lanka, a giant of our time, and a spirit far ahead of it.

**Dr. Nilan Cooray**
Director General, Central Cultural Fund
President, ICOMOS Sri Lanka

*The ancient Sri Lankan Fortress at Māntota built in the 2nd century B.C. and lasted for over 1000 years (Google Earth image)*

# Conference Programme

## Day 01: 25th October 2025 (Saturday)

| **Session I: (Main Auditorium)**<br>Inaugural Session | |
|---|---|
| 08:30 am–<br>08:45 am | Registration of Participants |
| 08:45 am | Participants and invitees take their seats |
| 08:55 am | Arrival of the Hon. Prime Minister and Hon. Minister of Buddhasasana, Religious and Cultural Affairs |
| 09:00 am-<br>10.50 am | ▪ Welcome Speech by Dr. Nilan Cooray, Director General, Central Cultural Fund and President, ICOMOS Sri Lanka<br>▪ Publication Launch: Tivanka Image House – Final (30th) volume of the '*Painting of Sri Lanka'* series, co-authored by the late Dr. Roland Silva and collaborators<br>▪ Commemorative Stamp Issue: Celebrating the 35th Anniversary of late Dr. Roland Silva's Election as President of ICOMOS International<br>▪ Keynote Address by Dr. Ranjith Jayasena, Senior Archaeologist, City of Amsterdam, the Netherlands<br>▪ Address by Hon. Minister of Buddhasasana, Religious and Cultural Affairs<br>▪ Address by Hon. Prime Minister of Sri Lanka |

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| | ▪ Vote of Thanks by Archt. H.K. Balachandra, Senior Vice President, ICOMOS Sri Lanka<br><br>▪ Closing of the session |
| 10:50 am-11.10 am | Refreshments |

| | Session II: (Room A)<br>**Theme: Layered Meanings: Interpreting Heritage Landscapes and Places**<br>Chair: Prof. Samitha Manawadu | Session II: (Room B)<br>**Theme: Reframing Heritage Governance: Policies, Institutions, and Participatory Processes**<br>Chair: Prof. P.B. Mandawala |
|---|---|---|
| 11.10 am-<br>11.15 am | Introduction of the Theme and Session Chair | Introduction of the Theme and Session Chair |
| 11.15 am-<br>11.30 am<br><br><br>11.30 am-<br>11.35 am | Prehistoric petroglyphs in two rock shelters at Dānigala in Polonnaruva District of Sri Lanka.<br>***Raj Somadeva***<br><br>*Discussion* | ශ්‍රී ලංකාවේ සංස්කෘතික උරුම ප්‍රතිපත්ති සහ ආයතනික රාමුවේ සමකාලීන ගැටළු<br>***අනුරුද්ධ රත්වත්තේ***, *නිලක්ෂන් විජේරත්න, සිලාන් ජයවර්ධන, ශ්‍යාමල් ඉරෝෂන්*<br><br>සාකච්ඡාව |
| 11.35 am-<br>11.50 am<br><br><br>11.50 am-<br>11.55 am | Pleistocene landscape of Rathnapura: evidence from vertebrate fossils, trace fossils and possible coprolite<br>***P.M.E.A. Geethanjalee Muhandiram***<br>*Discussion* | Ancient Stones, Living Laws: Sigiriya's legal future<br>***Medha de Alwis***<br><br>*Discussion* |
| 11.55 am-<br>12.10 pm<br><br>12.10 pm-<br>12.15 pm | The Rise and Disappearance of Māntoṭa:<br>Sri Lanka's Lost Maritime Gateway<br>***Prasad Fonseka***<br><br>*Discussion* | From Static Protection to Active Participation:<br>Proclaiming heritage in reforming education<br>***Harsha Munasinghe*** *and Minosha Sanjuniw,*<br><br>*Discussion* |

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| 12.15 pm-<br>12.30 pm | Transformation of heritage landscape Jaffna: Examination of sustainable transformation with reference to Nallur Kandaswamy Kovil & surroundings and Jaffna Naguleswaram Kovil surroundings.<br>***Charan Bawan*** *and Wasana De Silva* | සංස්කෘතික උරුම ආරක්ෂණය සහ කළමනාකරණය; ශ්‍රී ලාංකීය නෛතික යාන්ත්‍රණයේ සඵලතාවය<br>***එස්. ආර්. එල්. රෝසා*** |
| 12.30 pm-<br>12.35 pm | *Discussion* | සාකච්ඡාව |
| 12.35 pm-<br>12.50 pm | නාමල් උයන: ආරාමීය සැලසුම්කරණය සහ භූ-පරිසරය<br>***කුසුම්සිරි කොඩිතුවක්කු*** | අනුරාධපුර පුරාවිද්‍යා කෞතුකාගාරය ඇසුරෙන් ඓතිහාසික ගොඩනැගිලිවල කතෘත්වය ආරක්ෂා කිරීම හා භාවිත අගය තුලනය කිරීමේ අවශ්‍යතාවය<br>***ඩී.එම්. කෞශල්‍යා ගෞතමී කුමාරි දිසානායක*** |
| 12.50 am-<br>12.55 pm | *Discussion* | සාකච්ඡාව |
| 12.55 pm-<br>1.00 pm | Summing up and Closing of the Session by the Session Chair | Summing up and Closing of the Session by the Session Chair |
| 1.00 pm-<br>1.40 pm | Lunch | |

| | Session III: (Room A)<br>**Theme: Digital Heritage Frontiers: AI, 3D Modeling, and Immersive Digital Technologies**<br>Chair: Dr. Arjuna Thanthilage | Session III: (Room B)<br>**Theme: Memory and Meaning: Reimagining Heritage Landscapes and Places**<br>Chair: Prof. R.M.M. Chandrarathne |
|---|---|---|
| 1.40 pm-1.45 pm | Introduction of the Theme and Session Chair | Introduction of the Theme and Session Chair |
| 1.45 pm-2.00 pm<br><br><br><br>2.00 pm–2.05 pm | ත්‍රිකුණාමලය ආශ්‍රිත පැරණි යුධ ස්මාරක වාර්තාකරණයේදී ත්‍රිමාණ වාර්තාකරණය සඳහා ප්‍රවේශයක්<br>***ඩී.එම්. චරිත බුද්ධික,*** *ටී.ඩී.සී. පුෂ්පකුමාර, අයි.ආර්.එන්.ඩබ්. බණ්ඩාර, මන්දාරම්නුවර චන්දානන්ද හිමි සහ එච්.එම්. අමරා කුමාරි*<br><br>සාකච්ඡාව | Impacts of the Customs and Beliefs in Laying out and Development of the Regal City of Anuradhapura<br>***Samitha Manawadu***<br><br><br><br>*Discussion* |
| 2.05 pm-2.20 pm<br><br><br>2.20 pm–2.25 pm | AI-based Predictive Modeling of Visitor Flow at Sri Lankan Heritage Sites to Manage Over Tourism and Structural Stress<br>***L.N.A.B.M. Nissanka*** *and C.R. Withanaachchi*<br>*Discussion* | Stargate map of Ranmasu Uyana: Digital geomythology of heritage landscapes<br>***Rajah Sanjai Madhusanad*** *and Wasana De Silva*<br><br>*Discussion* |
| 2.25 pm-2.40 pm<br><br><br>2.40 pm-2.45pm | Charting New Frontiers in Sri Lanka's Cultural Heritage: Evidence-Based Visual Media for Living Heritage<br>***Harin Wickramasinghe***<br>*Discussion* | Yapahuwa stairway: Intersections of architecture, archaeology, and engineering in Medieval Sri Lanka<br>***Susil Lamahewa*** *and Dhananjaya Gamalath*<br><br>*Discussion* |

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| 2.45 pm-3.00 pm | Annotating 3D Models as a Critical Practice for Interactive Heritage Interpretation in Sri Lanka<br>***Dinusha Wepitiyage*** | Yapahuwa: Defense Architecture of the medieval capital and its historic hinterland<br>***Sujika Katupotha*** |
| 3.00 pm-3.05 pm | *Discussion* | *Discussion* |
| 3.05 pm-3.20 pm | The Potential Use of AI Image Generation in Responsibly Facilitating Multivocality in Cultural Heritage Interpretation<br>***I.G.R.N. Wimalasuriya**, G.J. Burgers and L. Krause* | Tracing Colonial Landscapes: Re-discovering Menikkadawara Portuguese Fort with LiDAR<br>***M.A.S. Manoj Madduma Arachchi,***<br>*Navoda Gunarathna and Chryshane Mendis* |
| 3.20 pm-3.25 pm | *Discussion* | *Discussion* |
| 3.25 pm-3.30 pm | Summing up and Closing of the Session by the Session Chair | Summing up and Closing of the Session by the Session Chair |
| 3.30 pm-3.45 pm | Refreshments | |

| | Session IV: (Room A)<br>**Theme: From Space to Site: GIS and LiDAR Technologies**<br>Chair: Prof. Mangala Katugampala | Session IV: (Room B)<br>**Theme: Unearthing the Past: Investigating Archaeological Heritage Sites**<br>Chair: Prof. Thusitha Mendis |
|---|---|---|
| 3.45 pm-3.50 pm | Introduction of the Theme and Session Chair | Introduction of the Theme and Session Chair |
| 3.50 pm-4.05 pm<br><br>4.05 pm-4.10 pm | A GIS-based analysis of architectural transformations and heritage preservation framework: a case study in Kandy<br>***R.B.S.W.M.D.B. Kelegama***<br>*Discussion* | ස්තර අධ්‍යයනයෙන් හඳුනාගත් පැරණි භූ දර්ශනයේ ස්වභාවයන් (අභයගිරි ස්තූපයෙන් නැගෙනහිර පොකුණ කැණීම ඇසුරෙන්)<br>***එච්.ඒ.එන්.යූ. ජයරත්න***<br>සාකච්ඡාව |
| 4.10 pm-4.25 pm<br><br>4.25 pm-4.30 pm | Developing a GIS-based Smart Tourism Framework for Cultural Heritage Tourism in Anuradhapura<br>***S.A.D. Senarathne***<br>*Discussion* | පොළොන්නරුවේ අංක 01 ශිව දේවාල කැණීමෙන් හඳුනාගත් ප්‍රතිසංස්කරණ හා ඉදිකිරීම් අවධි පිළිබඳ විශ්ලේෂනාත්මක අධ්‍යයනයක්<br>*ප්‍රියන්ත මාරසිංහ සහ* ***ඒ.ඒ.වයි. සම්පත්***<br>සාකච්ඡාව |
| 4.30 pm-4.45 pm<br><br>4.45 pm-4.50 pm | Unveiling Raigama through LiDAR: Remote Sensing Approach to Sri Lanka's Archaeological Landscapes<br>***Samandika Manoj Madduma Arachchi***<br>*Discussion* | සමන්ගල පැරණි බෞද්ධ සංඝාරාමය ආශ්‍රිත කැණීම්වලින් අනාවරණය වූ මෘන්මය ආදාහන ව්‍යූහය පිළිබඳව විමර්ශනයක්.<br>***ඩී.එස්.ඒ. මුණසිංහ,*** *එස්.ඒ.ප්‍රසන්න, එල්.ටී.ජී. ආනන්ද, ඩී.ටී. මෙන්ඩිස්, ආර්.බී. දිසානායක, එම්. කටුගම්පොළ*<br>සාකච්ඡාව |
| 4.50 pm-4.55 pm | Summing up and Closing of the Session by the Session Chair | Summing up and Closing of the Session by the Session Chair |
| End of the Day 1 Programme | | |

| Day 02: 26th October 2025 (Sunday) | | |
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| | Session V: (Room A)<br>**Theme: Tech-Driven Heritage Research and Documentation: 3D Modeling, AI, and Beyond**<br><br>Chair: Archt. Jayatissa Herath | Session V: (Room B)<br>**Theme: Hidden Histories, Living Legacies: Rediscovering Marginalized Heritage**<br><br>Chair: Ms. Bindu Urugodawatte |
| 09.00 am-09.05 am | Introduction of the Theme and Session Chair | Introduction of the Theme and Session Chair |
| 09.05 am-09.20 am<br><br>09.20 am-09.25 am | A Digital-Twin model for heritage conservation: High-precision photogrammetric documentation of Thuparama image-house, Polonnaruva<br>***Nelson Wijenayake***<br><br>*Discussion* | The Newly Discovered Petikade: A Time Capsule of 17th–18th Century Life<br>***Chamikara Pilapitiya***<br><br>*Discussion* |
| 09.25 am-09.40 am<br><br>09.40 am-09.45 am | Unveiling Balana Fort: Ground Penetrating Radar Survey of a Kandyan Fortification in Sri Lanka<br>*Kasun Wijethunga,* ***Dilan Ranaweera*** *and Chryshane Mendis*<br>*Discussion* | இலங்கையின் நுவரெலியா மாவட்டத்தில் இன்று மற்றும் நாளை மலையகத்தின் பாரம்பரியம<br>***சரவணன் லக்ஷரன***<br><br>*கலந்துரையாடல்* |

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| 09.45 am-<br>10.00 am | පුරාවිද්‍යාත්මක වර්තගතකරණය සහ තීරණ ගැනීම සඳහා නවීන තාක්ෂණයන්: ශ්‍රී ලංකාවේ ඇති අභියෝග සහ අවස්ථා<br>***ජයම්පත් සේනානායක,*** *අර්ජුන තන්තිලගේ, ප්‍රියාන්ත ගුණවර්ධන, මනෝජ් මිහිරංග, කීර් ස්ට්‍රික්ලන්ඩ් සහ බ්‍රැඩ්ලි යොන්* | අවිස්සාවේල්ල-යටියන්තොට පැරණි දුම්රිය මාර්ගයේ භූ දර්ශනය සහ ආශ්‍රිත පුරාවිද්‍යා උරුමය<br>***ඒ.ඩී.එච්. සමරතුංග*** |
| 10.00 am-<br>10.05 am | සාකච්ඡාව | සාකච්ඡාව |
| 10.05 am-<br>10.20 am | සේරුවිල විල්ගම්වෙහෙර කැණීම ව්‍යාපෘතිය ඇසුරෙන් පුරාවිද්‍යාත්මක කැණීම් වාර්තාකරණය සඳහා ඡායාරූපමිතිකරණ ක්‍රමවේද භාවිතය<br>***ඩී.එම්. චරිත බුද්ධික,*** *ජයම්පත් සේනානායක, ටී.ඩී.සී. පුෂ්පකුමාර, අයි.ආර්.එන්.ඩබ්. බණ්ඩාර, අයි.ඩී.ආර්.එල්. ජයන්ත* | The Forgotten Measure: The Miti Riyana as a Four-Inch Unit in Buddhist Canonical Tradition<br>***K.L Fernando*** |
| 10.20 am-<br>10.25 am | සාකච්ඡාව | Discussion |
| 10.25 am-<br>10.40 am | Technological Frontiers for Lankan Numismatics<br>***Kavan Ratnatunge*** | Reclaiming Neglected Spaces: A Democratic Reading of Galle's Urban Heritage<br>***Chameli Wijeweera*** *and J.I. Dharmasena* |
| 10.40 am-<br>10.45 am | *Discussion* | Discussion |
| 10.45 am-<br>10.50 am | Summing up and Closing of the Session by the Session Chair | Summing up and Closing of the Session by the Session Chair |
| 10.50 pm-<br>11.05 pm | Refreshments | |

| | Session VI: (Room A)<br>**Theme: Preserving the Past, Shaping the Future: Inclusive and Sustainable Heritage Conservation and Management**<br><br>Chair: Prof. Janaka Wijesundara | Session VI: (Room B)<br>**Theme: Water Wisdom of the Past: Ancient Irrigation Systems and Sustainable Futures**<br><br>Chair: Dr. Aruna Rajapaksha |
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| 11.05 am-<br>11.10 am | Introduction of the Theme and Session Chair | Introduction of the Theme and Session Chair |
| 11.10am-<br>11.25 am<br><br><br><br>11.25 am–<br>11.30 am | අනුරාධපුර පර්යන්ත ප්‍රදේශයේ පිහිටි පුරාවිද්‍යා ස්මාරක සංරක්ෂණය කර ඉදිරිපත් කිරීම හා කළමනාකරණය<br>***ශ්‍යාමලී ගුණරත්න***<br><br>සාකච්ඡාව | In-basin and Trans-basin Diversions in Ancient Irrigation Systems of Sri Lanka<br>***Ms Badra Kamaladasa**, and Ms Janaki Meegastenna*<br><br>Discussion |
| 11.30am-<br>11.45 am<br><br><br>11.45 pm–<br>11.50 pm | කටුවන්නාව ආසනඝරය ඇසුරෙන් ස්මාරක හඳුනාගැනීම හා සංරක්ෂණය පිළිබඳව නැවත කියවීමක්<br>***කේ.ඒ. සපිත් නුවන් වනසිංහ***<br><br>සාකච්ඡාව | අනුරාධපුර පැරණි යෝධ ඇළ ඇසුරින් සංස්කෘතික වාරි භූ-දර්ශන සහ ඉවුරු නිර්මාණ ශිල්පීය ක්‍රම<br>***එච්.එච්.ඒ. කරුණාරත්න***<br><br>සාකච්ඡාව |
| 11.50pm-<br>12.05 pm<br>12.05 pm-<br>12.10 pm | ගාලු වරායේ මුහුදුබත් වූ ඇවොන්ස්ටර් (Avondster) නැවෙහි හමු වූ විශාල මැටි බරණිය සංරක්ෂණය<br>***කේ.වයි. ගාමිණී සමන්***<br><br>සාකච්ඡාව | *අභයගිරි විහාර පරිශ්‍රයේ ජල කළමනාකරණය*<br>***ඒ.ඩී. රම්‍යලතා***<br><br>සාකච්ඡාව |

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| 12.10pm-12.25 pm<br><br>12.25 pm-12.30 pm | Towards Sustainable Archaeological Heritage Management in Northern Sri Lanka: The Case of Jaffna Peninsula<br>***S. Sivaruby***<br><br>Discussion | The Secrete behind the sustainability of ancient system: Technologies with reference to Hydraulic works<br>***Kapila Peiris***<br><br>*Discussion* |
| 12.30 pm-12.35 pm | Summing up and Closing of the Session by the Session Chair | Summing up and Closing of the Session by the Session Chair |
| 12.35 pm-01.10 pm | Lunch | |

| | Session VII: (Room A)<br>**Theme: Cultural Tourism and Heritage Reimagined: Interpreting Places, Identities, and Experiences**<br>Chair Dr. P. Ahilan | Session VII: (Room B)<br>**Theme: Sustainable Approaches to Cultural Heritage Conservation and Management**<br>Chair: Prof. D.P. Chandrasekera |
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| 01.10 pm-01.15 pm | Introduction of the Theme and Session Chair | Introduction of the Theme and Session Chair |
| 01.15pm-01.30 pm<br><br><br><br>01.30 pm-01.35 pm | *Damila* Stupa in Polonnaruva: A New Platform for Cultural Tourism<br>***Ven. Galwewe Wimalakhanthi*** *and Priyantha Marasinghe*<br><br>Discussion | The Role of Aesthetic Value in Cultural Heritage Conservation: A Case Study of Sigiriya, Sri Lanka<br>***K.H.E Gunasingha***<br><br><br>Discussion |

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| 01.35pm-<br>01.50 pm<br><br><br><br>01.50 pm-<br>01.55 pm | தொட்டுணரமுடியாத மரபுரிமை அம்சங்களும் கலாசார சுற்றுலாவும் - மந்துவில் பிரதேசத்தினை அடிப்படையாகக் கொண்டது<br>***தர்சிகா நடராசா***<br><br>*கலந்துரையாடல்* | බිංගිරිය දේවගිරි විහාරයේ "ටැම්පිට පටිමාඝර" වාස්තු විද්‍යාත්මක සංරක්ෂණය<br>***නාරද මාරසිංහ,*** *ඩී.තුසිත මෙන්ඩිස්, එම්.ජී.රත්නපාල සහ සුගත් වික්‍රමසිංහ*<br><br>සාකච්ඡාව |
| 01.55pm-<br>02.10 pm<br><br><br>02.10 pm-<br>02.15 pm | சமகால கலாசார சுற்றுலாவில் யாழ்ப்பாணக் கோட்டை<br>***இராமலிங்கம் ஜெனிதா***<br><br>*கலந்துரையாடல்* | අභයගිරි ස්තූප නැගෙනහිර පොකුණ කැණීම් භූමියෙන් හමුවන ශෛලමය ජල භාජනය සංරක්ෂණය කර ප්‍රදර්ශනය කිරීමේ වැදගත්කම<br>***කේ.ජී.එච්. රන්දික***<br><br>සාකච්ඡාව |
| 02.15pm-<br>02.30 pm<br><br><br><br>02.30pm-<br>02.35 pm | Reflection of Tourism Destination Image through Online Reviews: A Netnographic Approach to UNESCO World Heritage Site of Rangiri Dambulla Cave Temple, Sri Lanka<br>***Indrachapa Weerasinghe*** *and A.A.H. Pamalka,*<br><br>Discussion | පොළොන්නරුවේ අංක 01 ශිව දේවාල ඉදිකිරීම් තාක්ෂණය සහ වත්මන් සංරක්ෂණය පිළිබඳ අධ්‍යයනය<br>***කේ.ජී.ඩබ්. සරත් කුමාර***<br><br><br>සාකච්ඡාව |
| 02.35pm-<br>02.50 pm<br><br><br><br>02.50pm-<br>02.55 pm | Cultural Tourism with Special Reference to the Conservation and Adaptive Re-use of Garumuni Walawwa as a Semi-Luxury Boutique Hotel.<br>***M. Chinthana Piyadigama***<br><br>Discussion | Preserving Vanishing Memories: A Case Study on Community Narratives and the Abandoned Townscape of Dedugala, Sri Lanka<br>***Buddisha Weerasuriya****, Udara Rajapakse*<br><br>Discussion |

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| 02.55pm-<br>03.10 pm<br><br><br>03.10pm-<br>03.15 pm | යාපහුව රාජධානියේ සමයේ යාපහුව පර්වතය ආශ්‍රිත සංස්කෘතික භූ-දර්ශනය පිළිබඳව අධ්‍යයනයක්<br>**ඒ.එච්.එම්.ජේ මහේෂ්,** අයි.ආර්.එන්.ඩබ් බණ්ඩාර, බුද්ධිකා අමරසිංහ, කේ.කේ.පී.එම් ජයතිලක<br>සාකච්ඡාව | Revitalizing Living Traditions: Architectural Interventions for Sustaining Ambalangoda's Intangible Cultural Identity<br>***A.A.C. Lakshan*** *and Rizna Arooz*<br>Discussion |
| 03.15pm-<br>03.30 pm<br><br><br>03.30pm-<br>03.35 pm | From Fortress to Cultural Destination: Cultural Tourism through Multi-Layered Military Heritage<br>***Chamikara Pilapitiya***<br>Discussion | ඉන්දියන් සාගරයේ වෙලඳ සබඳතා හා ගොඩවාය යාත්‍රාවෙන් හමුවන වෙලඳ ද්‍රව්‍ය<br>***ජිනාලි ඒකනායක***, *අමල්ක විජේසූරිය, ඉන්දික හේවගේ, සහ සමීර කරුණාරත්න*<br>සාකච්ඡාව |
| 03.35 pm-<br>03.40 pm | Summing up and Closing of the Session by the Session Chair | Summing up and Closing of the Session by the Session Chair |
| 03.40 pm-<br>03.55 pm | Refreshments | |
| | Session VIII: (Room A)<br>**Theme: Climate Change and Cultural Heritage: Risks, Responses, and Resilience**<br>Chair: Dr. T.R Premathilake | Session VIII: (Room B)<br>**Theme: Present Realities, Future Visions: Navigating Heritage in a Changing Context**<br>Chair: Dr. Darshi Thoradeniya |
| 03.55pm-<br>04.00 pm | Introduction of the Theme and Session Chair | Introduction of the Theme and Session Chair |
| 04.00 pm-<br>04.15 pm<br>04.15 pm-<br>04.20 pm | The effect of climate change on the heritage tank cascade system in the dry zone of Sri Lanka.<br>***W.M.S.B. Wanninayake***<br>Discussion | Rethinking Heritage in Sri Lanka: Centre – Periphery Dynamics and Policy Change<br>***P. Ahilan*** *and M. Thiruvarangan*<br>Discussion |

| | | |
|---|---|---|
| 04.20pm-04.35 pm | Challenging Catalysts of Heritage: Impact of Disasters, Climate Change and Environment in Sri Lankan Heritage<br>***Bindu Urugodawatte*** | Intangible Heritage Features and Cultural Tourism Opportunities - A Study Based on the Valvettithurai Region<br>***M.S Duvaraga Sathasivan*** |
| 04.35pm-04.40 pm | Discussion | Discussion |
| 04.40 pm-04.55 pm | Climatic Response and Heritage Preservation of Arcades in Colombo Fort<br>***Kavindu Gayan and Wijesiri Narayana*** | Gendered Spaces, Hidden Heritage: A Feminist Reading of Urban Heritage of Colombo<br>***Chameli Wijeweera*** and W.P.S. Botejue |
| 04.55 pm-05.00 pm | Discussion | Discussion |
| 05.00 pm-05.05 pm | Summing up and Closing of the Session by the Session Chair | Summing up and Closing of the Session by the Session Chair |

| **Session IX: (Room A)**<br>Closing Session | |
|---|---|
| 05:10 pm-05.45 pm | ▪ Final Wrap-up of Conference Proceedings<br>▪ Summary of key themes, insights, and discussions<br>▪ Reflections on the future directions of research and collaboration<br>▪ Distribution of Certificates to Presenters<br>▪ Concluding Remarks and Closing of the Conference |

*Keynote Speaker:*

## Dr. Ranjith M. Jayasena

**Keynote Speaker**

## Dr. Ranjith M. Jayasena

Senior Archaeologist
Monuments and Archaeology
University of Amsterdam

**Dr. Ranjith M. Jayasena** *studied archaeology at the University of Amsterdam (UvA). After working in cities such as Amersfoort, Alkmaar, 's-Hertogenbosch, and Breda, he has been a senior archaeologist at Monuments and Archaeology of the City of Amsterdam since 2005. Additionally, he has been engaged in research on Dutch overseas heritage since 1999, focusing on excavations of VOC establishments in Sri Lanka and Mauritius, and he was involved in the archaeological research of the 17th-century English Fort of Jamestown, Virginia, USA. In 2019, he obtained his PhD from UvA with the dissertation 'Graaf- en modderwerk. Een archeologische stadsgeschiedenis van Amsterdam' (Spade and Mud Work. An Archaeological Urban History of Amsterdam) which serves as the first synthesis of 65 years of urban archaeology in Amsterdam (trade edition 2020). A key pillar of this work was a completely revised pottery chronology, which re-evaluated artefact assemblages for a reinterpretation of their contexts. This also refined the chronology of urban development. In addition to ongoing research in the context of archaeological legislation, he focuses on developing new research opportunities using innovative methods and techniques in Amsterdam archaeology, collaborating with, among others, the 4D Research Lab of UvA and the Cultural Heritage Agency of the Netherlands. As a visiting researcher at the Amsterdam Centre for Ancient Studies and Archaeology (ACASA) of UvA, he plays a coordinating role in the collaboration that began in 2024 between MenA, ACASA, and the Allard Pierson.*

**Abstract of the Keynote Speech**

## Frontier Dynamics in Early Modern Sri Lanka, new light on 'forgotten' forts

*Dr. Ranjith M. Jayasena*

One of the many lines of research Dr Roland Silva focused on was, in his words, Sri Lanka's heritage of dual parentage, in other words, the shared heritage of Sri Lanka and the Netherlands. His efforts resulted in the UNESCO World Heritage status of Galle Fort and numerous other projects. In the late 1990s I met Roland Silva when he got involved in the project, I was working on with Prof. Senake Bandaranayake and the Postgraduate Institute of Archaeology (PGIAR) of the University of Kelaniya, resulting in the first excavation at Katuwana fort. Katuwana was the most important Dutch East India Company (VOC) border fort in the south of Sri Lanka, built as part of an interlocking system of fortifications, stretching out from the coast to the foot of the Kandyan hills, c. 40km into the interior. The Kingdom of Kandy responded by constructing its own fortifications at strategic locations along this frontier.

In recent decades archaeological surveys, often combined with conservation work, have been undertaken on VOC fortifications. Fortifications on the Kelani River have been subject to architectural surveys. Archaeological research was undertaken at the forts of Jaffna, Batticaloa, Sitawaka. At Katuwana fort the 2000 excavation was followed by a 2006 excavation conducted by the Department of Archaeology of Sri Lanka. These projects, as well as studies of other fortifications in Sri Lanka, give insights into the military landscape created by the VOC.

However, no comparable work has been undertaken on the Kandyan fortifications. Most of the Kandyan forts are hidden, overgrown and unknown. The same is the case for many of the frontier posts built by the VOC. This is striking, as in recent years the historical and material contexts of colonial contact landscapes have increasingly gained

scientific interest. The Balana fort is one of only a handful of surviving defensive structures from the Kingdom of Kandy. It offers a unique opportunity to study Sri Lanka's colonial era military landscape from a new, Sri Lankan perspective. Analysis of the European material culture, specifically well-dated groups, will also provide a firm chronological frame of reference for the study of Sri Lankan material culture, highlighting the period of the 17th- and 18th century that is still underrepresented in the archaeology of Sri Lanka. From a decolonising perspective, the goal of European material culture studies goes beyond understanding the European influence in colonised territories and will also help to unravel the material world of the island and the people which the VOC brought under its control. Consequently, the 17th- and 18th-century dynamic border region, with both Kandyan and Dutch fortifications, is key to new perspectives in Sri Lankan archaeology.

In addition to research, there is an urgent heritage issue caused by the impact of climate change. For this reason, new research is being developed in a collaborative effort between the Department of Archaeology of Sri Lanka, the office for Monuments and Archaeology of the City of Amsterdam, and the 4D Research Lab of the University of Amsterdam. This collaboration aims to contribute to a new synthesis of the interactions and relationships on the island through the use of material culture studies, application of new technologies, architectural historical analysis, and a study of historical sources. This will be used in addressing questions about the 17th and 18th centuries concerning the degree of cooperation and exchange, cultural identity, and political, social, economic, and military structures. Furthermore, the project seeks to gather essential empirical data that can inform the development of a vision for the management of threatened heritage. Finally, this project is strongly rooted in the deployment of Dutch archaeological resources to facilitate knowledge exchange with Sri Lankan archaeologists – carrying on Dr. Silva's work to make our shared heritage visible to a broader audience.

# ABSTRACTS OF THE PROCEEDINGS

## CCF – ICOMOS Sri Lanka National Conference 2025

## Beyond Dr. Roland Silva:
## **Charting New Frontiers in Sri Lanka's Cultural Heritage**

25th & 26th October 2025



**Central Cultural Fund**
**ICOMOS Sri Lanka**

## Panel of Reviewers

| | |
|---|---|
| Prof. R.M.M. Chandraratne | University of Peradeniya |
| Prof. D.P. Chandrasekara | University of Moratuwa |
| Dr. Nilan Cooray | ICOMOS Sri Lanka |
| Prof. P.B. Mandawala | Nāgānanda International Institute for Buddhist Studies |
| Prof. Shehan de Silva Jayasuriya | University of Cambridge |
| Prof. Janaka Wijesundara | University of Moratuwa |
| Prof. Mangala Katugampola | University of Kelaniya |
| Prof. Thusitha Mendis | Rajarata University of Sri Lanka |
| Prof. Chandana R. Withanachchi | Rajarata University of Sri Lanka |
| Prof. Wasana de Silva | University of Moratuwa |
| Dr. T.R. Prematilake | University of Kelaniya |
| Dr. Aruna Rajapaksha | University of Peradeniya |
| Dr. Ranjith B. Dissanayake | University of Kelaniya |
| Dr. Rose Solangaarachchi | University of Kelaniya |
| Dr. Arjuna Thantilage | University of Kelaniya |
| Dr. Sagara Jayasinghe | University of Moratuwa |
| Archt. H.K. Balachandra | ICOMOS Sri Lanka |
| Mr. Athula Samarakoon | University of Peradeniya |
| Dr. (Eng.) Sameera Samarasekara | University of Sri Jayewardenepura |
| Archt. Jayatissa Herath | ICOMOS Sri Lanka |
| Rev. Radawane Sumangala | Bhiksu University of Sri Lanka |
| Dr. Tikiri Bandara Wijepala | Rajarata University of Sri Lanka |
| Dr. Inoj Kaushalya Abeynayake | University of Sri Jayewardenepura |
| Dr. Sonali Premarathne | ICOMOS Sri Lanka |
| Mr. Dilan Ranaweera | University of Sri Jayewardenepura |


*Session II (Room A):*

# LAYERED MEANINGS: INTERPRETING HERITAGE LANDSCAPES AND PLACES

**Session II (Room A)**
Theme:
## Layered Meanings: Interpreting Heritage Landscapes and Places

Chair:
**Prof. Samitha Manawadu**

**Prof. Samitha Manawadu** *is a holder of the Doctor of Engineering in Architectural Engineering, specialized in Area Planning and Conservation from the prestigious Kyoto University, Japan. He obtained a Master of Science in Architecture from the University of Moratuwa, Sri Lanka; and the Bachelor of Science in Architecture from the Katubedde Campus of University of Sri Lanka. Completed Postgraduate Studies on Architectural Conservation of Monuments and Sites at the University of Moratuwa, further, he obtained a postgraduate certificate in Japanese Language and Cultural Studies from the Osaka University of Foreign Studies. At present, he is serving as the Consultant Director Conservation of the Wayamba Cultural Quadrangle, one of the key Heritage Conservation Project launched by the Central Cultural Fund; and, as the Senior Professor of Architecture at the General Sir John Kotelawala Defense University. He is an Emeritus Professor of Architecture of the University of Moratuwa. He is a Chartered Architect, and a Fellow Member of the Sri Lanka Institute of Architects. He was a former Chairman of the Board of Architectural Education of the Sri Lanka Institute of Architects. He was the Architect of the Colombo Lotus Tower, and several other prestigious projects in Sri Lanka. Member of the College of Past Presidents of ICOMOS Sri Lanka and the former Senior Vice-president of the ICOMOS International Scientific Committee on Cultural Itineraries.*

# Prehistoric petroglyphs in two rock shelters at Dānigala in Polonnaruva District of Sri Lanka

**Raj Somadeva**
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An enclosed rock surface that bears an extensive petroglyph registration has been reported from two rock shelters situated on the top of a rock known as Danigala in the Polonnaruva District, and it was initially documented in late 2020. It was reinvestigated in early June 2023 for further observations. Three walls of two rock shelters were intricately engraved with overlapping geometric icons and lines of varying sizes. All the icon-bearing walls were copied using the conventional technique in archaeology of making estampages. The ground plans of the rock shelters were drawn on a 1:50cm scale. The field drawings have processed in Illustrator CS 6 software for visual enhancement and analysis. It has been made an attempt to look through this assemblage of petroglyphs from a holistic perspective, including the general morphological setting of the rock shelters itself and the ambiance of the surrounding of the summit of the rock. The frequent occurrence of icons depicting human reproductive organs, erotic postures and figures of a few numbers of game animals suggests that those rock shelters had been used as a location to perform a transcendental activity related to the reproductive success of the prehistoric forest dwellers of the area. The accumulation of quartz flakes on the summit of the rock suggests the mass exploitation of such rock in and around the location. The existence of cores and flakes among the discarded assemblage is one of the explicit indications of the manufacturing of implements that might have been used to engrave the icons. The high density of abandoned quartz flakes advocates that an intensive production of implements had been carried out over a prolonged period of time probably by several generations of prehistoric communities of the region. This paper presents a set of basic information about the petroglyphs. An excavation is scheduled to be initiated at the site to obtain environmental samples for scientific dating.

**Keywords:** Danigala, Erotic symbolism, Petroglyphs, Prehistoric art, Sri Lanka

# Pleistocene landscape of Rathnapura: Evidence from vertebrate fossils, trace fossils and possible coprolite

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The Pleistocene deposits of Rathnapura, Sri Lanka, commonly known as *illam*, are globally recognized for their gem-bearing gravels and hold exceptional significance as a paleontological and paleoenvironmental archive in South Asia. These deposits have produced a diverse assemblage of vertebrate fossils, plant remains, and possible coprolite, providing critical evidence for reconstructing ecological and evolutionary dynamics during the late Quaternary period. The vertebrate fauna includes elephants (Elephas maximus and other relatives) rhinoceroses, hippopotamuses, water buffalo, gaur, lions, leopards, and several other taxa, reflecting a complex mosaic of habitats comprising revering systems, open savannas, and forest margins. The co-occurrence of Asian and African elements, such as lions and hippopotamuses with Asian elephants and bovid, emphasizes the biogeographic importance of Rathnapura, supporting hypotheses of faunal dispersal between Sri Lanka and the Indian subcontinent during glacial low sea-level phases. Plant traces, including impressions of woody fragments and vegetative structure, enhance the paleoenvironmental interpretation of these deposits by providing direct evidence of riparian and forest – edge vegetation. These botanical remains, together with the vertebrate assemblage, indicate a heterogeneous landscape shaped by alternating wet and dry climatic intervals. The presence of possible coprolites further enriches this record by offering rare insights into dietary preferences, digestive processes, and ecological interactions of extinct megafauna. The Rathnapura sequence also reflects pronounced climate variability. Semi–aquatic taxa such as hippopotamuses indicate humid phases with extensive floodplains and river systems, while herbivores adapted to grazing environments suggest the expansion of savanna habitats during arid intervals. This ecological diversity sustained large megafaunal populations but also exposed them to extinction risks associated with rapid climatic oscillations at the end of the Pleistocene. Overall, the Rathnapura Pleistocene deposits provide a unique and integrative record of faunal evolution, vegetation dynamics, and climatic fluctuation in tropical South Asia. The combined evidence from vertebrate fossils, plant remains, and coprolites contributes to a holistic understanding of Quaternary paleoecology, emphasizing Rathnapura's value as a key site for studying biogeographic linkages and environmental transformation across the Indian Ocean region.

**Keywords:** Coprolite, Plant remains, Pleistocene Paleoenvironment, Quaternary Rathnapura deposits, Vertebrate fossils

# The Rise and Disappearance of Māntoṭa: Sri Lanka's Lost Maritime Gateway

**Prasad Fonseka**
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*Māntoṭa,* on Sri Lanka's north-western coast, served as the island's principal seaport from the proto-historic period until the thirteenth century. Literary traditions attest to its antiquity: a princess destined to be Queen of King Vijaya (383–345 B.C.) is said to have disembarked there after sailing from Madhura, India. The port remained active for centuries, with its last recorded use by the Southeast Asian invader *Candrabhānu* in 1247. A later text, the *Daḷadā Sirita* (c.1328), describes *Māntoṭa* as "invisible," marking its decline after more than 1,500 years of continuous operation. This paper examines the factors that made *Māntoṭa* vital for maritime exchange and the causes of its disappearance. Sri Lanka's position in the Indian Ocean, between the Roman world and China, ensured its prominence in transoceanic trade. Monsoon navigation was decisive. Ships arriving with the northeast monsoon could not depart until the southwest monsoon, requiring long stays at a secure harbour such as *Māntoṭa*. A vessel from China could depart in October, reach Sri Lanka by February or March, and return in April, completing the cycle by July, almost a year. Extending the voyage westward to the Middle East or Africa doubled the duration, as seen in Zheng He's fifteenth-century expeditions. Geography further strengthened Māntoṭa's importance. The crossing between the Bay of Bengal and the Arabian Sea was perilous. Two main routes existed: the northern route, passing Jaffna and *Māntoṭa* through the Mannar Channel, and the southern route around Sri Lanka's southern tip. The latter was hazardous due to a vast reef complex nearly 60 km long and 15–20 km wide, filled with coral shoals and rocks such as Daedalus Rock. Chinese sailors called the Great and Little Basses "Stone Wall Rocks" and "Iron Pincers Island." The safer northern passage sustained *Māntoṭa's* prominence. By the twelfth century, however, a sea-level rise of about 1.5 m and the growing use of the magnetic compass made the southern route safer, reducing *Māntoṭa's* importance. The harbour gradually silted over and vanished, leaving a legacy of Sri Lanka's central yet fragile role in Indian Ocean trade.

**Keywords:** Māntoṭa, Indian Ocean trade, Maritime archaeology, Monsoon navigation, Harbour decline

# Transformation of Heritage Landscape Jaffna: Examination of sustainable transformation with reference to Nallur Kandaswamy kovil & surroundings and Jaffna Naguleswaram Kovil & surroundings

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This research discusses the transformation of Heritage Landscapes of the Jaffna Peninsula, namely two significant cultural areas: Nallur Kandaswamy Kovil and surrounding region and *Naguleswaram Kovil (Keerimalai)* and surrounding region. These landscapes transmit decades of religious, cultural, and spatial heritage that make Jaffna unique. Conflict-induced development, modernization, and rapid urbanization have progressively compromised the integrity of these heritage areas, placing them at high risk of losing their historical and cultural identity. The research uses a mixed-method methodology involving literature review, field survey, photographic data, and questionnaires from the community to assess impacts of recent change on such landscapes. The theoretical model integrates Topophilia, the affective relationship between people and place, and Historic Landscape Theory, prioritizing historical continuity and cultural value first in constructing perceptions of heritage space. These models informed the exploration of influence factors, which were grouped into Natural, Human, and Temporal, to understand how physical changes engage with cultural memory and identity. Observations indicate that both case study locations are subject to extreme spatial and cultural transformation. Nallur Kandaswamy Kovil development has typically treated traditional aesthetics with respect, although new settlement patterns and inadequately suited building forms progressively undermine contextual integrity. *Naguleswaram Kovil*, though of historic importance, exhibits inferior conservation effort and reduced public awareness, making it susceptible to uncontrolled development and environmental decline. In both locations, public comment emphasized a shared value for the significance of heritage and an interest in sustainable practice in harmony with cultural tradition. The study argues that sustainable development of heritage landscapes requires more than superficial preservation to include contextually informed planning, public participation, and education on heritage. The blending of narrative history, symbolic culture, and sustainable design can help preserve these landscapes as living repositories of identity for future generations.

**Keywords:** Heritage Landscape, Sustainable Development, Cultural Identity, Jaffna, Topophilia, Historic Landscape Theory

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ශ්‍රී ලංකාවේ පිහිටි ස්වාභාවික, පුරාවිද්‍යාත්මක සම්මිශ්‍රිත උරුමස්ථාන අතරෙහි "නාමල් උයන" හෙවත් රණවකන්ද රක්ෂිතය හිමිකර ගනුයේ සුවිශේෂී ස්ථානයකි. තිරුවාණා වැටියක් පාදක කොටගත් මෙහි භූ පරිසරය, පාෂාණ උද්ගත සහිත කඳුවැටි හා ශේෂකඳු ඇසුරු කොටගත් ශ්‍රී ලංකාවේ පුරාණ ආරාම හා සැසඳූ කළ වෙනස් මුහුණුවරක් ගනී. මෙම වැටිය අවට ද කඳුවැටි හා ශේෂකඳු ගණනාවක්ම පවතින අතර ඒ සෑම ස්ථානයකම ආදි අනුරාධපුර අවධියට අයත් ලෙන් විහාර දැකිය හැකි ය. නාමල් උයන ආරාම සංකීර්ණයෙහි මෙම සුවිශේෂී අනන්‍යතාවය විමර්ශනය කිරීම මෙම පත්‍රිකාවේ අරමුණ වන අතර මේ සඳහා ප්‍රධාන වශයෙන් ක්ෂෙත්‍ර අධ්‍යයන පාදක කර ගන්නා ලදී. මෙහි ආරාමීය අවශේෂ ක්‍රි.ව. 5-7 සියවස්වලට පමණ දින නියම කළ හැකිවේ. මෙම වැටියෙහි ස්ථාන දෙකක ආරාමීය නටබුන් දැකගත හැකි වන අතර ඒවා එකම ආරාමයකට අයත් ඒවා නොව එකිනෙකට වෙනස් සම්ප්‍රදායයන් දෙකකට අයත් ආරාම ලෙස හඳුනාගත හැකි ය. ඒ අනුව වැටිය පාමුල බටහිර පැත්තෙහි පබ්බත විහාර සංකීර්ණයක් හඳුනාගත හැකි වන අතර එහි ප්‍රධාන සැලැස්මට ඇතුළත් ස්තූපය, බෝධිඝරය සහ පොහොයගෙය දැනට සංරක්ෂණය කොට තිබේ. ප්‍රතිමාඝරයෙහි සාධක නිශ්චිත නොවූවත් හඳුනාගත හැකි සීමිත සාධක අනුව අනුමාන වශයෙන් එහි පිහිටීම නිර්ණය කරගත හැකිවේ. මෙම සංකීර්ණයෙහි දොරටුව බටහිර දෙසින් පැවති බවට සාධක පවතින අතර මංජුශ්‍රී වාස්තුවිද්‍යාශාස්ත්‍රයට අනුව එම ගොඩනැගිලි ව්‍යුහය, හස්ත්‍යාරාම සැලැස්මට අනුකූල වන බවක් අනුමාන කොට ගත හැකි ය. ප්‍රධාන (උපපීඨ) සැලැස්මෙන් පිටත, අප්‍රධාන සැලැස්මට අයත් ගොඩනැගිලි කිහිපයකම අවශේෂ දැකගත හැකි ය. පබ්බත විහාර සංකීර්ණයක තිබිය යුතු දිය අගල මෙහි නොමැති අතර කඳුවැටියෙහි සිට ගලා බස්නා ස්වාභාවික ජල මාර්ගයක් සැලැස්මට සම්බන්ධ කොට ඇති බවක් දැකගත හැකි ය. කඳුවැටියෙහි නැගෙනහිර පැත්තෙහි (පහළ උල්පත) වනවාසී ආරාමයක නටබුන් දැකගත හැකිවේ. තිරුවාණා වැටිය පාමුල බෑවුම් සහිත බිම මේ සඳහා උපයෝගී කර ගෙන ඇති අතර ස්වාභාවික ජල මාර්ග හා දිය උල්පත් ද එම ආරාම සැලැස්මට බද්ධ වී ඇති බවක් පෙනේ. මෙලෙස එකම බිමක පබ්බත විහාරයක් හා වනවාසී ආරාමයක් දක්නට ලැබෙන එකම ස්ථානය ලෙස ද නාමල් උයන හඳුනාගත හැකි ය. මෙම වැටිය ආශ්‍රිතව කළුගල් නොමැති බැවින් ඉදිකිරීම් සඳහා අවශ්‍ය ගල්කණු, ගල් පුවරු, පියගැට හා නිර්මාණාත්මක කෘතීන් සඳහා පිටත ප්‍රදේශවලින් බව පෙනේ. ශ්‍රී ලංකාවේ පුරාණ ආරාම ඇසුරෙහි හඳුනාගත නොහැකි විරල ගණයේ පාෂාණ භාවිතයක් ද මේ ඇසුරෙහි දකගත හැකි ය. එනම්, පධානඝර සංකීර්ණයෙහි සක්මන්මළු සීමා වැටි, ගොඩනැගිලි වටා වූ මාලක සීමා සහ පබ්බත විහාරයෙහි බෝධිඝර බැමි සඳහා මෙම පරිසරයෙහි සුලභ තිරුවාණා පාෂාණය උපයෝගී කරගෙන තිබීමයි. ලෙන් විහාර සංකීර්ණයක් නොමැති වුවත්, ලෙන් විහාරයක සුලභ ලක්ෂණයක් වූ පර්වත මස්තකයෙහි කුඩා ස්තූපයක් ඉදි කිරීමේ සම්ප්‍රදාය ද මෙම ආරාම සංකීර්ණයෙහි දැකගත හැකිවීම විශේෂත්වයකි.

**මුඛ්‍ය පද:** නාමල් උයන, රෝස තිරුවාණා වැටිය, පබ්බත විහාර, වනවාසී ආරාම, භූ පරිසරයේ උපයෝගීතාවය

[English Translation]

# Namal Uyana: Monastic Planning and Geo-environment

**Kusumsiri Kodithuwakku**
ICOMOS Sri Lanka

The *Namal Uyana*, also known as the *Ranawakanda* Reserve, occupies a distinctive position among Sri Lanka's natural and archaeological heritage sites. Situated within the quartz range, its geological and cultural characteristics differ significantly from the traditional monastic sites typically associated with rocky outcrops and cave temples. Although the surrounding region features numerous ancient cave temples dating to the Anuradhapura period, *Namal Uyana*, itself is exceptional for the absence of such formations, making it a rare site in Sri Lanka's archaeological landscape. Archaeological investigations indicate that the monastic remains at *Namal Uyana* date from around the 5th to the 7th century AD. Field survey reveal the existence of two distinct monastery complexes within the range, representing two separate traditions. On the western side lies a *Pabbata Vihara* complex, with preserved structures such as a *stupa*, *bodhi tree shrine*, and chapter house. Although the presence of an image house is uncertain, its location can be inferred from limited evidence. The architectural layout suggests adherence to the Manjusri architectural style, resembling the *Hasthyarama* plan. Notably, the site lacks an artificial moat typical of *Pabbata* monasteries; instead, a natural watercourse from the mountain range is integrated into the design. On the eastern side, at the foot of the *quartz* ridge, lie the ruins of a forest monastery. The sloping terrain and natural springs were effectively used in the layout, incorporating promenades and other structures. *Namal Uyana* is the only known location in Sri Lanka where both a *Pabbatha Vihara* and a forest monastery coexist within the same geographical area. Due to the absence of granite in this area, construction materials such as pillars, slabs, and steps were transported from external sources. The site also exhibits an unusual use of stone, with unique applications in boundary features and architectural elements not observed elsewhere in Sri Lankan monastic architecture. Despite lacking cave temples, the presence of a small stupa atop a mountain echoes traditional monastic feature. Thus, *Namal Uyana* represents a singular archaeological and geological environment, embodying a distinctive synthesis of natural and monastic traditions within Sri Lanka's cultural heritage.

**Keywords:** *Namal Uyana*, Rosy quartz range, *Pabbata Vihara*, Forest monastery, Geo-environment

*Session II (Room B):*

# REFRAMING HERITAGE GOVERNANCE: POLICIES, INSTITUTIONS, AND PARTICIPATORY PROCESSES

**Session II (Room B)**
Theme:
## Reframing Heritage Governance: Policies, Institutions, and Participatory Processes

Chair:
**Prof. P.B. Mandawala**

**Prof. P.B. Mandawala** *is a Chartered Architect and Archaeologist with over four decades of distinguished service in heritage management, conservation, and academia in Sri Lanka. Beginning his career in 1981 with the Cultural Triangle Programme, he played a pivotal role in numerous heritage conservation projects through the Central Cultural Fund, serving in key positions such as Resident Architect, Project Manager, Director of Development, and Director of Conservation. He also functioned as the Acting Director General of Archaeology of Sri Lanka, contributing significantly to national heritage policy and project implementation. In academia, Professor Mandawala joined the University of Sri Jayewardenepura as a Senior Lecturer and later retired as Professor of Archaeology. He served as Head of both the Department of History and Archaeology and the Department of Engineering Technology, and was the Founding Dean of the Faculty of Technology. Presently, he is the Dean and Professor of the Faculty of Humanities and Social Sciences at the Nāgānanda International Institute for Buddhist Studies. With 44 years of professional practice and 29 years of academic experience, Professor Mandawala has also held leadership roles in several professional bodies in Sri Lanka, including serving as President and Vice President, reflecting his commitment to advancing heritage and architectural scholarship.*

# ශ්‍රී ලංකාවේ සංස්කෘතික උරුම ප්‍රතිපත්තිය සහ ආයතනික රාමුව: නූතන අභියෝග පිළිබඳ සංක්ෂිප්ත විග්‍රහය

**අනුරුද්ධ රත්වත්තේ*[1], නිලක්ෂන් විජේරත්න[1], ඩිලාන් ජයවර්ධන[1], ශ්‍යාමාල් ඉරෝෂන්[2]**

පුරාවිද්‍යා පශ්චාත් උපාධි ආයතනය, කැලණිය විශ්වවිද්‍යාලය
සමාජ විද්‍යා පීඨය, කැලණිය විශ්වවිද්‍යාලය
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ශ්‍රී ලංකාවේ උරුම සංරක්ෂණ ප්‍රතිපත්ති හා ආයතනික ව්‍යුහය නැවත කියවීම වර්තමාන උරුම කළමනාකරණ ක්‍රියාවලියේ වැදගත් ප්‍රවේශයකි. එහි දී නීතිමය හිඩස සහ ප්‍රතිපත්ති ක්‍රියාත්මකවීමේ ගැටලු පිළිබඳ අවධානය යොමු කර ඇත. රාජ්‍ය සංවර්ධන ඉලක්ක සමඟ ගැලපෙන තිරසාර උරුම සංරක්ෂණ ක්‍රමවේදයක් සඳහා ප්‍රතිසංස්කරණය වියයුතු අවකාශ හඳුනාගැනීම මෙහි ප්‍රධාන අරමුණ වේ. ගුණාත්මක පර්යේෂණ ක්‍රමය මත පදනම්ව මෙම අධ්‍යයනය සිදු කළ අතර නීතිමය සාධක, ආයතනික ලේඛන රෙගුලාසි සහ ශ්‍රී ලංකාවේ උරුම කළමනාකරණය සම්බන්ධ ශාස්ත්‍රීය ලේඛන මෙහි දී විමර්ශණය කර ඇත. මෙම අධ්‍යනය තුළ දී සංස්කෘතික ආයතන, උරුම කළමනාකරණ ආයතන හා උරුමයේ කොටස්කරුවන් සමඟ සම්මුඛ සාකච්ඡා පවත්වන ලදී. එසේ ම ජාත්‍යන්තර උරුම සංරක්ෂණ ප්‍රතිපත්ති ආදර්ශයක් ලෙස භාවිත කරමින් දේශීය අවස්ථා හා අභියෝග අවබෝධය කර ගැනේ. ශ්‍රී ලංකාවේ උරුමය ස්පර්ශිත (ඓතිහාසික හා පුරාවිද්‍යා ස්ථාන, සාම්ප්‍රදායික ගෘහනිර්මාණ) හා අස්පර්ශිත උරුමය (චාරිත්‍ර, ශිල්ප, ජනශ්‍රැති) ලෙස හඳුනාගත හැකිය. සංරක්ෂණයට වගකිවයුතු ආයතන අතර පුරාවිද්‍යා දෙපාර්තමේන්තුව, මධ්‍යම සංස්කෘතික අරමුදල සහ පළාත් ආයතන ඇතුළත් වේ. මෙහි දී පවතින උරුම කළමනාකරණ සැලසුම් අධ්‍යනය කිරීම වෙනුවට කාර්ය සාධනයේ ව්‍යුහාත්මක ගැටලු හඳුනාගැනීමත් සමඟ කාර්යභාර විෂමතා හා ආයතනික සම්බන්ධීකරණයේ ගැටලු හඳුනාගැනීම සිදුකර ඇත. විශේෂයෙන්, පුරාවස්තු ආඥා පනත දීර්ඝ කාලයකට යාවත්කාලීන වී නොමැති අතර නාගරීකරණයේ බලපෑම, යටිතල පහසුකම් සංවර්ධනය සහ සංචාරක ක්ෂේත්‍රයේ වර්ධනයට බාධා පමුණුවා ඇති බව පැහැදිලි වේ. මේ නිසා බොහෝ උරුම ස්ථාන විනාශයට, නොසලකා හැරීමකට හා අනවසර මැදිහත්වීම්වලට භාජනය වී ඇත. පුරවැසියන්ගේ හා පාර්ශවකරුවන්ගේ සහභාගීත්වය අවම වීම මෙන් ම ඉහළ සිට ක්‍රියාත්මක වන ප්‍රතිපත්ති මගින් තවදුරටත් එම පිරිස් උරුම කළමනාකරණ ක්‍රියාවලියෙන් දුරස් වී ඇත. මූල්‍ය සීමා රාජ්‍ය මූල්‍යමත රඳාපවතිය ද දීර්ඝකාලීන ක්‍රමෝපායන්ට එය බාධාවක් වේ. තාක්ෂණික දැනුම සහ පුහුණු ශ්‍රමය හිඟ වීම ද ප්‍රධාන ගැටලුවකි. අභියෝග සහිතව උරුමයේ ආරක්ෂාව ආයතනගත කිරීම සහ මහජන දැනුවත්භාවය ඉහළ නංවා ඇති නමුත් අනාගත සාර්ථකත්වය සඳහා ඒකාබද්ධ නියාමන සැලැස්මක අවශ්‍යතාව පවතී. පවතින ගැටලු සඳහා නීති වැඩි දියුණු කිරීම, ආයතනික සම්බන්ධීකරණය ශක්තිමත් කිරීම, ප්‍රජාව සවිබල ගන්වන කළමනාකරණ ආකෘති අනුගමනය කිරීම සහ අරමුදල් හා ධාරිතා වර්ධනය වැඩිදියුණු කිරීම මෙම අධ්‍යයනයෙන් නිර්දේශ කරයි. ජාතික සංස්කෘතික විවිධත්වය ආරක්ෂා කරමින්, උරුමය සමාජ-ආර්ථික ප්‍රගතියට යොදා ගැනීම සඳහා ප්‍රතිපත්ති ප්‍රතිසංස්කරණය කිරීම අත්‍යවශ්‍ය වී ඇත.

**මුඛ්‍ය පද:** උරුම සංරක්ෂණ ප්‍රතිපත්ති, ආයතනික සම්බන්ධීකරණය, නීති ප්‍රතිසංස්කරණ, සමාජ සහභාගීත්වය, තිරසාර උරුම කළමනාකරණය

[English Translation]

# Contemporary Issues in the Cultural Heritage Policy and Institutional Framework in Sri Lanka

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This study critically analyses Sri Lanka's heritage preservation policy and institutional framework, emphasizing gaps in policy implementation and legislation. Its main objective is to identify key reform areas necessary to achieve sustainable heritage conservation in alignment with national development goals. Employing a qualitative methodology, the research reviews national regulations, institutional reports, legislative documents, and academic literature, supplemented by interviews with cultural institutions, heritage management authorities, and local community representatives. Comparative analysis with global heritage management practices provides a broader perspective on Sri Lanka's local challenges. Sri Lanka's heritage encompasses tangible assets—archaeological sites, monuments, and traditional architecture—and intangible heritage, including customs, crafts, and oral traditions. Management involves several institutions, including the Department of Archaeology, the Cultural Heritage Fund, and regional and local bodies. However, overlapping responsibilities, institutional fragmentation, and weak coordination have led to inefficiency, duplicated efforts, and limited resource use. An outdated legal framework further compounds these problems. Core statutes such as the Antiquities Ordinance remain largely unrevised, failing to address pressures from urbanization, infrastructure expansion, and tourism. Consequently, many sites remain vulnerable to deterioration, neglect, and unauthorized activities. Limited community involvement and weak stakeholder participation hinder effective conservation. Top-down management structures often overlook local knowledge, reducing community ownership and awareness. Financial constraints and a lack of skilled professionals further impede heritage management. Overreliance on inconsistent public funding and insufficient technical expertise threatens continuity of projects. Despite challenges, Sri Lanka has made notable progress in institutionalizing heritage protection and increasing public recognition of its socio-economic importance. The study recommends reforms: updating heritage legislation to meet contemporary global standards, strengthening institutional coordination, empowering local communities through participatory management, and enhancing financial and human resource capacity. Restructuring Sri Lanka's heritage management framework and modernizing its policy approach are essential to preserve the nation's diverse cultural legacy while fostering long-term social, economic, and environmental sustainability.

**Keywords:** Heritage policies, Institutional coordination, Legal reforms, Community participation, Sustainable heritage management

# Ancient Stones, Living Laws: Reimagining Sigiriya's Legal Future

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This research critically examines the adequacy of Sri Lanka's current legal frameworks for managing tangible cultural heritage, using the Sigiriya World Heritage Site as a focal point. It investigates how existing laws must evolve to meet emerging challenges and fulfill international obligations under conventions such as the UNESCO World Heritage Convention. Employing a pure doctrinal legal methodology, the study limits its analysis to statutory instruments and legislative texts, excluding judicial, institutional, or stakeholder evaluations. The research analyzes key Sri Lankan legal provisions, including the Antiquities Ordinance and the Cultural Property Act, alongside associated regulations, to evaluate their capacity for sustainable heritage management. Comparative insights from international frameworks highlight that domestic heritage laws are primarily static and preservation-oriented, focusing on protecting artifacts rather than enabling adaptive management in response to new environmental, technological, and social challenges. Findings reveal that the current legal system operates through fragmented institutional structures, leading to coordination challenges that hinder effective management. While existing laws provide a solid foundation for protection, they lack mechanisms for flexibility and innovation. The study identifies significant gaps between national legislation and international standards, especially regarding climate adaptation, technological integration, and sustainable tourism practices. Enforcement mechanisms remain weak, and domestic laws have not evolved in tandem with international expectations emphasizing dynamic, forward-looking management of heritage sites. The study concludes that incremental legal reforms are insufficient to ensure the long-term sustainability of Sigiriya and similar sites. Instead, comprehensive legal transformation is required to unify fragmented authorities, clarify jurisdictional responsibilities, and embed adaptability within statutory frameworks. It calls for the creation of cohesive and responsive legal systems capable of integrating evolving global heritage standards and addressing modern preservation challenges. Ultimately, the research underscores that the future of heritage protection in Sri Lanka depends on reimagining heritage law as a dynamic and integrated framework one that bridges the gap between safeguarding ancient cultural assets and meeting contemporary and future sustainability needs.

**Keywords:** Heritage futures, Heritage law, Legal adaptation, Sigiriya, UNESCO

# From Static Protection to Active Participation: Proclaiming Heritage and Reforming Education

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Educational reforms have drawn an unprecedented attention in Sri Lanka. Some pedagogues urge following the models that have been successfully implemented in other countries as the way forward while others emphasize the need to develop an authentic model of our own. Since education is culturally grounded, we intend to argue for the latter. Cultural heritage and its proclaiming represent the current value system of the living society. By using the close relationship between heritage, and society. heritage proclaiming could be brought to the center of education policy making. However, the globalizing trends dictate future literacy, representing a transformative capability and enabling individuals and communities to use the future as a cognitive tool for understanding the present and to frame the informed decision making. In this scenario, managing the authenticity of a society becomes vital, and many scholars find that an authenticity could be protected through a systematic integration of cultural heritage proclaiming in education. This, constituting an anticipatory pedagogical framework to enable learners to engage with cultural heritage as both foundation for identity and resource for addressing future challenges, may foster cultural continuity in rapidly evolving contexts. By fusing heritage studies with education, many scholars note how anticipatory competencies can transform heritage education from static preservation to dynamic cultural engagement. The society as such could be empowered to realize their duty as a member of a global society. Using a systematic review of themes such as education, future literacy, heritage interpretation, and heritage values, we note that essential cognitive tools could be developed through developing cultural adaptive capacity, maintaining cultural coherence to respond to environmental, technological, and social changes.

**Keywords:** Cultural heritage, Future literacy, Globalization, Heritage interpretation, Socio-cultural evolution

# සංස්කෘතික උරුම ආරක්ෂණය සහ කළමනාකරණය: ශ්‍රී ලාංකේය නෛතික යාන්ත්‍රණයේ සඵලතාවය

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සංස්කෘතික උරුමයන් ආරක්ෂා කිරීම සහ කළමනාකරණය කිරීම යටතේ අතීත ශිෂ්ටාචාරවල ස්පර්ශ්‍ය සහ අස්පෘශ්‍ය වටිනාකම් අනාගත පරම්පරාවන් සඳහා සංරක්ෂණය කිරීම රාජ්‍යයන්ගේ වගකීමකි. පුරාවිද්‍යාත්මක ස්ථාන, ස්මාරක සහ සාම්ප්‍රදායික භාවිතයන්ගෙන් පොහොසත් ජාතියක් වන ශ්‍රී ලංකාවේ, සංස්කෘතික උරුමයන් ආරක්ෂා කිරීම සහ තිරසර ලෙස සංරක්ෂණය කිරීම සහතික කිරීම සඳහා නීතිමය රාමුව නිර්මාණය කර ඇත. උරුමයන් සංරක්ෂණය සඳහා වන ශ්‍රී ලංකාවේ නීතිමය වපුහය තුළ සෘජු හා වක්‍ර වශයෙන් දායක කර ගත හැකි ව්‍යවස්ථා වලින් සමන්විත වන අතර, ඒවා අතර 1940 අංක 09 දරන පුරාවස්තු ආඥා පනත, 1980 අංක 57 දරන මධ්‍යම සංස්කෘතික අරමුදල් පනත සහ 1988 අංක 73 දරන සංස්කෘතික දේපළ පනත ප්‍රමුඛ වේ. සෘජුව අදාළ වන ව්‍යවස්ථා මගින් කැණීම් පාලනය, ස්මාරක ආරක්ෂාව සහ පුරාවස්තු නියාමනය සඳහා නිශ්චිත යාන්ත්‍රණ සපයන අතර, පාරිසරික හා නාගරික සංවර්ධනයට අදාළ වක්‍ර නීති මගින් උරුම සංරක්ෂණය වක්‍රව සහාය වේ. මෙම නීති එක්ව, උරුම ආරක්ෂාව සමාජ-ආර්ථික සංවර්ධනය සමඟ සමපාත කිරීම අරමුණු කරගත් පුළුල් නමුත් සංකීර්ණ පද්ධතියක් සාදයි. මෙම පර්යේෂණයේ අරමුණ වන්නේ අපේක්ෂිත අරමුණු සාක්ෂාත් කර ගැනීම සඳහා පවතින නීතිමය රාමුවේ කාර්යක්ෂමතාව ඇගයීමයි. මෙම අධ්‍යයනයේ දී අනුගමනය කරන ලද ක්‍රමවේදය සංසන්දනාත්මක හා විශ්ලේෂණාත්මක වන අතර, ශ්‍රී ලංකාවේ ව්‍යවස්ථා, අධිකරණ තීරණ සහ අදාළ පර්යේෂණ වාර්තා අධ්‍යයනය කරනු ලබයි. තවදුරටත් ජාත්‍යන්තර ප්‍රමිතීන් සහ සම්මුතීන් සැලකිල්ලට ගනිමින් ජාතික නෛතික යාන්ත්‍රණයේ ඵලදායීතාවය ඇගයීමට ලක් කරයි. ගෝලීය වශයෙන්, 1964 වැනිසියේ ප්‍රඥප්තිය සහ 1972 යුනෙස්කෝ ලෝක උරුම සම්මුතිය උරුම සංරක්ෂණය සඳහා විශ්වීය මාර්ගෝපදේශ ස්ථාපිත කරන අතර, ජාත්‍යන්තර සහයෝගීතාව, තිරසාර සංවර්ධනය සහ ප්‍රජා සහභාගිත්වය අවධාරණය කරයි. මෙම සම්මුතීන්ට අත්සන් තැබූ රටක් ලෙස, ශ්‍රී ලංකාව ජාත්‍යන්තර සම්මතයන් සහ මූලධර්ම සමඟ එහි දේශීය නීති පද්ධතිය පෙළගැස්වීමේ වගකීම දරයි. ජෝන් ඔස්ටින්ට අනුව, මිනිසුන් දඬුවම්වලට ඇති බිය නිසා නීතියට අවනත වේ. කෙසේ වෙතත්, උරුම ආරක්ෂාව පිළිබඳ සන්දර්භය තුළ, අනුකූලතාව සහතික කිරීම සඳහා දඬුවම් වැඩි කිරීම පමණක් ප්‍රමාණවත් නොවේ. ඵලදායී උරුම සංරක්ෂණය සඳහා මහජන දැනුවත්භාවය, ප්‍රජා වගකීම සහ නීතිමය බලාත්මක කිරීම සමඟ යහපත් කළමනාකරණ භාවිතයන් පෝෂණය කිරීම අවශ්‍ය වේ. ශ්‍රී ලංකාවේ නීතිමය රාමුව සංස්කෘතික උරුමයන් ආරක්ෂා කිරීම සඳහා ශක්තිමත් පදනමක් සපයන අතර, ක්‍රියාත්මක කිරීම ශක්තිමත් කිරීම, ආයතනික සම්බන්ධීකරණය වැඩි දියුණු කිරීම සහ තිරසාර සංවර්ධන ඉලක්ක ඒකාබද්ධ කිරීම සඳහා සැලකිය යුතු ප්‍රතිසංස්කරණ අවශ්‍ය බවත් සංස්කෘතික උරුමයන් ඵලදායී හා කල් පවතින ආරක්ෂාව සඳහා නීතිමය, පරිපාලන සහ සමාජීය පියවරයන් ඒකාබද්ධ කරන සමස්ත ප්‍රවේශයක් අත්‍යවශ්‍ය වන බවත් අධ්‍යයනය මගින් නිගමනය කරයි.

**මුඛ්‍ය පද:** සංස්කෘතික උරුම, ආරක්ෂණය, කළමනාකරණය, ශ්‍රී ලාංකීය නීතිය, අන්තර්ජාතික මාර්ගෝපදේශ

[English Translation]

# Cultural Heritage Protection and Management: The Effectiveness of the Sri Lankan Legal Mechanism

**S.R.L. Rosa**

Under the protection and management of cultural heritage, it is the responsibility of States to preserve the tangible and intangible values of past civilizations for future generations. Sri Lanka, a nation rich in archaeological sites, monuments and traditional practices, has created a legal framework to ensure the protection and sustainable conservation of cultural heritage. The Sri Lankan legal framework for heritage conservation consists of laws that contribute directly and indirectly, among which the Antiquities Ordinance No. 09 of 1940, the Central Cultural Fund Act No. 57 of 1980 and the Cultural Property Act No. 73 of 1988 are prominent. The directly applicable laws provide specific mechanisms for the control of excavations, protection of monuments and regulation of antiquities, while the indirect laws related to environmental and urban development indirectly support heritage conservation. Together, these laws form a comprehensive but complex system aimed at aligning heritage protection with socio-economic development. The objective of this research is to evaluate the effectiveness of the existing legal framework in achieving the desired objectives. The methodology adopted in this study is comparative and analytical, and the Sri Lankan constitutions, court decisions and relevant research reports are studied. It further evaluates the effectiveness of the national legal mechanism by taking into account international standards and conventions. Globally, the 1964 Venice Charter and the 1972 UNESCO World Heritage Convention establish universal guidelines for heritage conservation, emphasizing international cooperation, sustainable development, and community participation. As a signatory to these conventions, Sri Lanka has a responsibility to align its domestic legal system with international norms and principles. According to John Austin, people obey the law because of the fear of punishment. However, in the context of heritage protection, increasing penalties alone is not enough to ensure compliance. Effective heritage conservation requires fostering good management practices along with public awareness, community responsibility and legal enforcement. The study concludes that while Sri Lanka's legal framework provides a solid foundation for the protection of cultural heritage, significant reforms are needed to strengthen implementation, improve institutional coordination, and integrate sustainable development goals, and that a holistic approach that integrates legal, administrative and social measures is essential for the effective and lasting protection of cultural heritage.

**Keywords:** Cultural heritage, International guidelines, Management, Protection, Sri Lankan law

# අනුරාධපුර පුරාවිද්‍යා කෞතුකාගාරය ඇසුරෙන් ඓතිහාසික ගොඩනැගිලිවල කතෘත්වය ආරක්ෂා කිරීම හා භාවිත අගය තුලනය කිරීමේ අවශ්‍යතාවය

**ඩී.එම්. කෞශල්‍යා ගෞතමී කුමාරි දිසානායක**
අනුරාධපුර ප්‍රාදේශීය කාර්යාලය, පුරාවිද්‍යා දෙපාර්තමේන්තුව
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අනුවර්තනීය නැවත භාවිතය සංකල්පය ලොව පුරා ඓතිහාසික ගොඩනැගිලිවල පැවැත්ම සුරක්ෂිත කිරීමේ ප්‍රධාන යාන්ත්‍රණයක් ලෙස හැඳින්වෙන අතර එමඟින් ඓතිහාසික ගොඩනැගිල්ලකට නව භාවිතයක් ලබා දී ඒවායේ ආයු කාලය දීර්ඝ කිරීමට ඉඩ සලසයි. නමුත් ප්‍රායෝගික මට්ටමේ දී රාජ්‍යය ආයතන සඳහා ඓතිහාසික ගොඩනැගිලි භාවිතා කිරීමේ දී ශ්‍රී ලංකාවේ ස්වභාවය එනම්, ගොඩනැගිල්ලේ මුල් ස්වභාවය පවත්වාගෙන යාම හා නව කාර්යභාරයන්ට අනුකූල කිරීම අතර සමතුලිතතාවය රැක ගනිමින් මෙම අනුවර්තනීය නැවත භාවිතය කොතරම් සාර්ථක ලෙස සිදු කරනවා ද යන්න පිළිබඳ ව ගැටලුවක් පවතියි. අනුකූල නැවත භාවිතය තුළ පරිශීලක අවශ්‍යතා සහ මුල් ගොඩනැගිල්ලේ ස්වභාවය අතර සම්පූර්ණතාව සහිත සමතුලිතතාවයක් කෙසේ රඳවාගත හැකිද? යන පර්යේෂණ ගැටලුව මත පිහිටා ගොඩනැගිල්ලේ අනුකූල භාවිතයේ සත්‍යතාවය ඇගයීම, පරිශීලක අවශ්‍යතා ප්‍රදර්ශන, සංරක්ෂණය, සහ සංචාරක සේවා කෙරෙහි ගොඩගැනිල්ලේ භාවිතය විශ්ලේෂණය කිරීම සහ නීතිමය රාමුව මෙම සමතුලිතතාවය කෙරෙහි බලපාන ආකාරය අධ්‍යයනය කිරීම මෙම පර්යේෂණයේ දී සිදු කරන ලදි. මෙම අධ්‍යයනය සඳහා ශ්‍රී ලංකාවේ පැරණි ම හා පුරාවිද්‍යා දෙපාර්තමේන්තුවේ පැරණි ම කෞතුකාගාරය වන අනුරාධපුර පුරාවිද්‍යා කෞතුකාගාරය ප්‍රධාන කර ගන්නා ලදි. එය බ්‍රිතාන්‍ය සමයේ අනුරාධපුර නගරයේ ප්‍රධාන පරිපාලන ගොඩනැගිල්ලක් වූ අතර පුරාවිද්‍යා කෞතුකාගාරයක් බවට පරිවර්තනය කිරීමේ දී කතෘත්වය පවත්වා ගැනීමට අවම වෙනස්කම් සිදුකර තිබේ. 1940 අංක පුරාවස්තු ආඥා පනත (Antiquities Ordinance) අනුව ක්‍රියාත්මක වන ශ්‍රී ලංකාවේ සංරක්ෂණ ප්‍රතිපත්තිවලට අනුකූල ව භාවිතාත්මක යාවත්කාලීන කිරීමකට වඩා එහි ද්‍රව්‍යමය ඇතුළු භෞතික කතෘත්වය ආරක්ෂා කර ගැනීම ප්‍රමුඛ අදහසින් සිදු කළ කාර්යයක් ලෙස පෙනී යයි. මෙහි දී ගොඩනැගිල්ලේ උරුම ලක්ෂණ ආරක්ෂා කරගෙන ඇතත් ප්‍රදර්ශන කුටි තුළ අවකාශය අඩුවීම, ආලෝකය හා ගබඩා පහසුකම් අඩුවීම, සංරක්ෂණ කටයුතු සඳහා අවශ්‍ය යන්ත්‍රාංග නොමැතිවීම සහ නරඹන්නන් සඳහා හිතකාමී පහසුකම් නොතිබීම වැනි ගැටලු නිසා කෞතුකාගාරයක් ලෙස නරඹන්නන්ගේ ආකර්ෂණය දිනා ගැනීමට අසමත් වී ඇත. මෙහි දී උරුම ගොඩනැගිලි අනුවර්තනීය නැවත භාවිතයේ දී වාස්තුවිද්‍යාව, පුරාවිද්‍යාව වැනි විෂය මූලික කරුණු මත පමණක්නොව නව භාවිත විෂය ක්ෂේත්‍රයට අදාළ මූලිකාංග හා එය භාවිත කරන්නන්ගේ අවශ්‍යතාවන් ද සැලකිය යුතු බව පෙන්වා දෙයි. උරුම ගොඩනැගිල්ලේ අභ්‍යන්තර වෙනස්කම්වලින් තොරව කතෘත්වය පමණක් සුරැකීමෙන් එය මහජනයාගේ අවධානයෙන් ගිලිහි යාමේ අවදානමක් ඇති අතර ශ්‍රී ලංකාවේ භාවිත වන සංරක්ෂණ ප්‍රතිපත්තිවලට කතෘත්වය ඇතුළත් කිරීමේ අවශ්‍යතාවය මින් පෙන්නුම් කෙරේ.

**මුඛ්‍යපද:** කතෘත්වය, අනුවර්තනීය නැවත භාවිතය, අනුරාධපුර පුරාවිද්‍යා කෞතුකාගාරය, වාස්තුවිද්‍යා සංරක්ෂණ ප්‍රතිපත්ති, තිරසාර සංවර්ධනය

[English Translation]

# Balancing Authenticity and Functionality in Adaptive Reuse: A Case study of the Anuradhapura Archaeological Museum

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Adaptive reuse has become a vital strategy in heritage conservation, enabling historic buildings to serve new purposes while extending their life. In Sri Lanka, however, this process raises critical concerns about authenticity, how to preserve a building's original character while meeting modern functional needs. This study examines the Anuradhapura Archaeological Museum, originally a British colonial administrative building, to assess the authenticity of its adaptive reuse as one of the country's earliest site museums. The museum's conversion represents an effort to maintain physical authenticity with minimal architectural alterations, in line with Sri Lanka's Antiquities Ordinance (1940), which prioritizes material preservation over adaptive functionality. While the colonial identity of the structure remains intact, the building has not been effectively adapted to contemporary museological requirements. Deficiencies such as inadequate gallery spaces, poor lighting, insufficient storage and conservation facilities, and the absence of visitor amenities hinder its performance as a modern museum. The study aims to (1) evaluate the authenticity of the building in its current use, (2) examine how effectively user requirements such as display, conservation, and visitor service are accommodated, and (3) analyze how existing legislative frameworks influence the balance between originality and adaptation. A qualitative case study approach is adopted, combining field observations of the building's features and functions with a design, material, workmanship, and setting. The central research question asks: How can adaptive reuse projects balance user requirements with the originality of historic buildings to ensure both sustainability and authenticity? The findings reveal that prioritizing material conservation without addressing functional needs risks making the building obsolete. International frameworks advocate a balanced approach where authenticity encompasses not only material but also use, function, spirit, and feeling. The Anuradhapura case highlights the need for a more flexible and integrated policy in Sri Lanka one that recognizes authenticity as both physical and functional. Sensitive interventions such as improved climate control, modernized exhibitions, and better visitor facilities could sustain the museum's relevance while preserving its colonial character. Ultimately, adaptive reuse must ensure that heritage buildings remain living cultural and educational spaces, not static relics of the past.

**Keywords:** Adaptive reuse, Anuradhapura Archaeological Museum, Authenticity, Heritage legislation, Sustainability

*Session III: (Room A):*

# DIGITAL HERITAGE FRONTIERS: AI, 3D MODELING, AND IMMERSIVE DIGITAL TECHNOLOGIES

**Session III (Room A)**
Theme:
## Digital Heritage Frontiers: AI, 3D Modeling, and Immersive Digital Technologies

Chair:
**Dr. Arjuna Thanthilage**

**Dr. Arjuna Thanthilage** *is a Senior Lecturer at the Postgraduate Institute of Archaeology (PGIAR). His primary focus is on the fields of archaeological science, conservation science and ancient metallurgy. His Ph.D. thesis addresses several art historical controversies, technological and resource aspects of Sri Lanka's Bronze heritage by means of scientific methodologies. As a coordinator of the Laboratory for Cultural Material Analysis he is actively engaged in introducing archaeology and conservation research to the students. Dr. Thantilage had been working in Seruwila and the suburbs for several years on his pioneering study of the ancient copper metallurgy of Sri Lanka. By the findings, he argues that Seruwila is an extremely important metallurgical center in this part of the world, which produced copper in an industrial scale and exported it to other parts of the world. The Radio-carbon dates confirm the copper production in Seruwila from 4th Century BC to the 10th Century AD. He further argues that the famous historical name for the country, "Thambapanni," is because of this copper production and its contribution to the ancient world trade. From his research on ancient metallurgy of Sri Lanka, he has shown the importance of metal as a tool to understand dynamics in historical societies.*

# ත්‍රිකුණාමලය ආශ්‍රිත පැරණි යුධ ස්මාරක වාර්තාකරණයේදී ත්‍රිමාණ වාර්තාකරණය සඳහා ප්‍රවේශයක්

**ඩී.එම්. චරිත බුද්ධික[1]*, ටී.ඩී.සී. පුෂ්පකුමාර[2], අයි.ආර්.එන්.ඩබ්. බණ්ඩාර, මන්දාරමිනුවර චන්දානන්ද හිමි[1] සහ එච්.එම්. අමරා කුමාරි**

[1]ත්‍රිකුණාමලය ව්‍යාපෘතිය, මධ්‍යම සංස්කෘතික අරමුදල

[2]සිගිරිය ව්‍යාපෘතිය, මධ්‍යම සංස්කෘතික අරමුදල

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ශ්‍රී ලංකාවේ නැගෙනහිර ප්‍රදේශයේ පිහිටි ත්‍රිකුණාමලය වරාය හා ඒ ආශ්‍රිත කලාපය ඉතිහාසය පුරාම යුධමය වශයෙන් උචිත භූගෝලීය වශයෙන් සුවිශේෂීතාවයකින් යුත් ස්ථානයක් ලෙස සැලකේ. එම භූගෝලීය පිහිටීම හේතුවෙන් පෘතුගීසි, ලන්දේසි සහ ඉංග්‍රීසි ජාතිකයන් විසින් මෙරට සිය පාලන කාලයන්වලදී විවිධ ඉදිකිරීම් සිදුකර ඇති අතර, බලකොටු සහ යුධමය අවශ්‍යතා සඳහා වූ ගොඩනැගිලි විශේෂයෙන්ම යුධ අවි ස්ථානගත කිරීම උදෙසා නිර්මාණය කරන ලද විවිධ වාස්තුවිද්‍යා ඉදිකිරීම් උදාහරණ ලෙස හඳුනාගත හැක. මෙම කලාපයේ පිහිටා ඇති බ්‍රිතාන්‍ය යුගයේ අවසන් භාගයෙන් පසු ඉදිකිරීම් හැරුණුකොට අනෙක් සියල්ල වසර සියයකට වැඩි ඉතිහාසය සහිත පුරාවිද්‍යාත්මක ස්මාරක ලෙස හඳුනාගත හැකිය. කෙසේ වෙතත්, ත්‍රිකුණාමලය ආශ්‍රිතව පසුගිය දශකවල පැවති ආරක්ෂක තත්ත්වයන් හේතුවෙන් මෙම ස්ථාන පිළිබඳ පුරාවිද්‍යාත්මක වාර්තාකරණයක් සිදු නොවීය. 2015 න් පසු මධ්‍යම සංස්කෘතික අරමුදලේ මූලිකත්වයෙන් ෆෙඩ්‍රික් කොටුව මූලික කරගත් පර්යේෂණ මෙහෙයුම් ආරම්භ විය. එහිදී ප්‍රධාන අභියෝගයක් වූයේ, ස්ථානවලට පිවිසීමේ සීමා, කාල පරාසය අවම වීම සහ සම්පූර්ණ වාර්තාකරණයට අවශ්‍ය උපකරණ භාවිතයේ අවසර සීමා වීම ය. මෙම සීමා හමුවේ සාම්ප්‍රදායික වාර්තාකරණ ක්‍රමවලට වඩා නව තාක්ෂණික ප්‍රවේශයන් භාවිතා කිරීම අත්‍යවශ්‍ය විය. ඒ සඳහා ඡායාරූපමිතිකරණය (Photogrammetry) සහ Total Station මිනුම් යන්ත්‍රය යොදාගනිමින් ත්‍රිමාණ දත්ත රැස් කිරීම සිදු කරන ලදී. එහිදී Nikon EOS D3500 කැමරාවෙන් විවිධ කෝණවලින් ලබාගත් ඡායාරූප Metashape photoscan මෘදුකාංගය හරහා ත්‍රිමාණ ගොනුවක් සකස් කරගනු ලැබීය. එය Total Station යන්ත්‍රය මගින් ලබාගත් මිනුම් දත්ත සමග සමපාත කර නිරවද්‍ය 3D ආදර්ශ ගොනුවක් සකස් කළේය. මෙය ක්ෂේත්‍රයට නොගොස් ස්මාරකය ත්‍රිමාණව අධ්‍යනය කිරීමට හා 2D සැලසුම් සකස්කරගැනීමට උපකාරී විය. මෙම කලාපයේ ඇති ආරක්ෂක සීමා හේතුවෙන් විශේෂිත ස්ථානවල වාර්තාකරණය සංකීර්ණ වුවද, ත්‍රිමාණ තාක්ෂණය මගින් අවම කාලයකින් හා අවම පිරිවැයෙන් විශාල දත්ත ප්‍රමාණයක් ගොනුකර ගරනීමටද හැකි විය. විශේෂයෙන් ත්‍රිකුණාමලය කොටුවේ De Rdout, Zeaburg, Monro, Westran Battry යන යුධ අට්ටාල වාර්තාගත කිරීමේදී මෙම ක්‍රමවේදය සාර්ථකව යොදා ගන්නට හැකිවිය. ඉදිරියට, මෙවන් ත්‍රිමාණ වාර්තාකරණය පුරාවිද්‍යාත්මක ගවේෂණය, විශ්ලේෂණය සහ නිරූපණය සඳහා විශේෂිත ප්‍රායෝගික වටිනාකමක් ගෙනෙන්නා බව මෙම පර්යේෂණය තුළින් පෙන්වා දෙයි. එමෙන්ම නව තාක්ෂණික මෙවලම් යොදාගැනීම මඟින් ඉහළ නිරවද්‍යතාවය සහ ගුණාත්මක ප්‍රතිඵල ලබාගත හැකි බව ද තහවුරු කෙරේ.

**මුඛ්‍ය පද:** පුරාවිද්‍යාව, ඡායාරූපමිතිකරණය, යුධ ස්මාරක, කාලතුවක්කු අංගන, ත්‍රිමාණ විශ්ලේෂණය

[English Translation]

# An Approach to 3D Recording in the Documentation of ancient war monuments in Trincomalee

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The Trincomalee port and its surrounding areas, located in the eastern part of Sri Lanka, have historically been regarded as geographically unique and strategically important locations. Due to this advantageous position, the Portuguese, Dutch, and British carried out various constructions during their respective periods of rule in the country. Numerous architectural structures, particularly forts and military installations designed for the placement of weapons, can still be identified as examples of these efforts. Except for the constructions built during the latter part of the British period, all other structures in this region can be recognized as archaeological monuments with a history of more than a hundred years. However, due to the security situation in the Trincomalee area over the past decades, no comprehensive archaeological documentation had been conducted at these sites. After 2015, research operations focusing on Fort Frederick began under the leadership of the Central Cultural Fund. The main challenges faced were restricted access to the sites, a limited time frame, and limited permission to use the equipment required for detailed documentation. In light of these constraints, it became essential to adopt new technological approaches rather than rely solely on traditional reporting methods. For this purpose, 3D data collection was conducted using photogrammetry and the Total Station measuring machine. The data obtained from the Canon EOS D3500 were aligned with the 3D modelling software outputs to create accurate 3D model files. This approach made it possible to study the monuments virtually in three dimensions and to generate 2D plans without physically revisiting the site. Although documentation of certain locations remains challenging due to ongoing security restrictions, the use of 3D technology has enabled the collection of large amounts of data within a short period and at minimal cost. In particular, this method proved highly effective in documenting the war related structures of Fort Frederick in Trincomalee. Moving forward, this research demonstrates that 3D reporting techniques provide significant practical value for archaeological exploration, analysis, and presentation. It also confirms that by employing new technological tools, it is possible to achieve highly accurate and high-quality results.

**Keywords:** Archaeology, Cannon Yards, Photogrammetry, War Monuments, 3D Analysis

# AI-based Predictive Modeling of Visitor Flow at Sri Lankan Heritage Sites to Manage Over Tourism and Structural Stress

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Sri Lanka's heritage sites, including UNESCO World Heritage locations such as Sigiriya, Polonnaruwa, and the Temple of the Tooth, are experiencing increasing structural stress due to over tourism. Unregulated visitor flow accelerates the deterioration of monuments and reduces the quality of visitor experience. This study explores how artificial intelligence (AI)-based predictive modelling, using classical probabilistic methods such as Markov chains, can provide interpretable and actionable insights to manage tourism sustainably. The objective is to develop a predictive model of weekly visitor flow using first-order Markov chains, analyze seasonal and event-driven visitation patterns, and propose evidence-based management strategies to reduce peak occupancy and associated structural stress. The study utilizes publicly available datasets from the Sri Lanka Tourism Development Authority (SLTDA) comprising daily tourist arrival data from 2015 to 2025, combined with Google Community Mobility Reports to capture visitation trends. Visitor counts were discretized into three occupancy states Low, Medium, and High and weekly transition probabilities were calculated for each site. Transition matrices were validated against historical occupancy data using standard accuracy metrics. The model demonstrated 92% accuracy in predicting weekly occupancy states, with a high probability of transitioning from Medium to High occupancy during peak tourist seasons and cultural festivals. Simulation of predictive crowd management strategies including staggered ticketing, off-peak visitor promotions, and temporary capacity caps suggested a potential reduction in peak visitor load by 15–20%, thereby easing structural pressure on the monuments. These findings highlight the practical applicability of classical models within an AI-driven framework for heritage site management. The approach is computationally efficient, data-driven, and scalable to other cultural heritage locations. It enables a proactive shift from reactive conservation to preventive management, supporting both tourism planning and long-term heritage preservation. This study demonstrates that AI-inspired predictive analytics using Markov chains offer a robust, low-complexity solution to address the challenges of over tourism in culturally significant environments.

**Keywords:** Artificial intelligence, Markov chain, predictive modelling, visitor flow, heritage conservation

# Charting New Frontiers in Sri Lanka's Cultural Heritage: Evidence-Based Visual Media for Living Heritage

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Sri Lanka is home to an extraordinary heritage. Evidence of ancient civilisations that were advanced, sophisticated, and deeply rooted in their environment still remains. Sites across the country have revealed artefacts, inscriptions, and architecture that speak to this complexity. Their legacy is recorded in local chronicles such as the *Mahavamsa* and *Culavamsa*, and in foreign travel accounts. Yet the human story behind these places remains largely untold. The world knows little of the people who built them, their beliefs, ways of life, and creative expression. Ancient Sri Lanka is rarely seen in global media, classrooms, or on streaming platforms. This abstract explores how evidence-based films can address that gap. By turning archaeology, texts, and expert guidance into vivid stories and visuals, heritage can be made accessible, engaging, and memorable. These productions, whether films, documentaries, museum pieces, or interactive installations, will help audiences connect emotionally while preserving historical accuracy. Seeing is believing, and visual immersion strengthens understanding, recall, and respect. A practical example is VR Archives Studio's reconstruction of the 5th-century Sigiriya fortress. Over 12 months, a team of historians, archaeologists, artists, and designers drew on on-site remains, satellite imagery, field surveys, and chronicles such as the *Culavamsa*. Cultural experts reviewed each step for accuracy and sensitivity. The completed work was later presented as a virtual reality experience and is currently available for viewing in Sigiriya. But the true value lies in the production itself: an evidence-based narrative that can live across formats beyond any single medium. Audience feedback has been powerful. Many described the experience as unforgettable, like stepping into the ancient world. Experts praised its accuracy and realism, while visitors said it greatly enhanced their understanding of the site. The project demonstrated how evidence-based storytelling can revive ruins, reveal lost stories, and inspire respect for heritage. In line with Dr. Roland Silva's view of living heritage, this abstract calls for heritage productions to stand alongside conservation. Technology will evolve, but it is the content and care behind these productions that will ensure Sri Lanka's stories remain visible, valued, and preserved.

**Keywords:** Digital reconstruction, Evidence-based storytelling, Sigiriya, Sri Lankan heritage, Cultural preservation

# Annotating 3D Models as a Critical Practice for Interactive Heritage Interpretation in Sri Lanka

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The management and interpretation of heritage have increasingly incorporated 3D modelling technologies to enhance preservation, accessibility, and public engagement. In Sri Lanka, these techniques have recently entered the heritage field; however, heritage interpretation remains a significant gap, limiting public awareness. Despite extensive research on tangible heritage, effectively communicating research findings to the public remains a significant challenge. This lack of interpretation has contributed to a disconnect between heritage and the public as well as to the development of misconceptions. While several 3D models of heritage objects, monuments & sites exist, their use for interpretive purposes remains under explored. This study aims to address these gaps by focusing on annotation as a key interpretive tool. Annotation refers to adding texts, images, videos, or audio to a 3D model to create an interactive environment. Given the current limitations and potential of 3D modelling, this study addresses the research question: How can annotation transform an existing 3D model into an interactive platform for heritage interpretation? The study was led by three main objectives: to evaluate the potential of two online platforms Thinglink and Sketchfab for annotating and hosting models, to explore the types of materials that can be integrated into a 3D model, and to identify ways of enhancing accessibility in heritage interpretation. This study positions annotation as a key method of transforming 3D models into interpretive platforms. The study employed a qualitative approach, and as part of the methodology, a self-made 3D model was uploaded to and annotated on Sketchfab to test the potential of interactive interpretation. Findings indicate that Thinglink offers greater annotation potential but limited hosting capacity, while Sketchfab provides strong hosting and sharing functionality with more limited annotation features. On Sketchfab, annotations can integrate text, online images, and URLs, enabling users to explore heritage narratives through hotspots. Such features allow for the integration of related images or historical reconstructions, facilitating storytelling. Sketchfab's free hosting and shareable links also make it a cost-effective tool for heritage professionals working with limited resources. Overall, this study demonstrates how 3D annotation can transform a static model into an interactive platform that foster public engagement and awareness. By proposing annotation as a participatory interpretive method, it contributes to bridging the gap between heritage and public understanding in Sri Lanka.

**Keywords:** 3D modelling, annotation, heritage information, interpretation, public engagement

# The Potential Use of AI Image Generation in Responsibly Facilitating Multivocality in Cultural Heritage Interpretation

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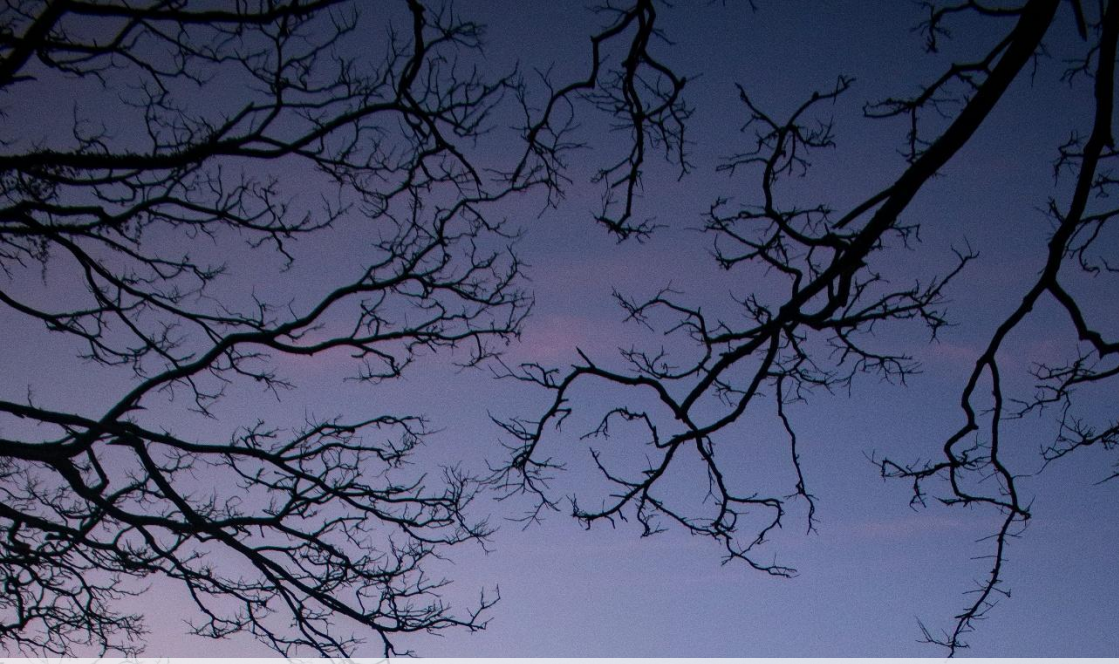
Multivocality in cultural heritage refers to the existence of multiple voices/interpretations, often shaped by nationality, ethnicity, class, gender, culture, and other identities, including the voices historically silenced or marginalized. Truthful heritage interpretation requires acknowledging these diverse, and sometimes conflicting perspectives. This study investigates the potential of Generative AI (Gen-AI) image generation as a tool to responsibly facilitate multivocality, particularly in museums and visitor centres of heritage sites. It explores how Gen-AI can enable visitors to express their perspectives on heritage presentations, while addressing the inherent challenges of accuracy, bias, and cultural sensitivity in AI-generated outputs. Three case studies were examined: Surinamese colonial plantation, religious beliefs associated with Sri Pada Mountain in Sri Lanka, and the 1640 Dutch siege of Portuguese-held Galle Fort. Using zero-shot text-to-image generation, 13 visitor perspectives (user prompts) were input into 03 leading Gen-AI models *(DALL-E, Stable Diffusion, Midjourney)*, producing 39 images. The prompts were analysed linguistically, and the image outputs were systematically evaluated by heritage experts using predefined criteria. The results revealed both strengths and limitations of current AI models in generating historically accurate and culturally contextualised image reconstructions. Key concerns included: impact of users' varying familiarity with heritage contexts, imbalanced representations of architecture and human activity, romanticisation of violence, neutralisation of contested narratives, difficulty in visualising undocumented beliefs, and distortions caused by intermediate linguistic transformations. The study assumed responsible use by participants, with no intent to distort or disrespect historical contexts. Based on the findings, this study proposes a conceptual framework and guidelines for optimising prompt inputs to produce more accurate and contextually sensitive AI image reconstructions. While multivocality is a main concept in critical heritage studies, some scholars caution that uncritical embracing of all perspectives risks naive relativism, where every claim is treated as equally valid regardless of evidence, potentially undermining objectivity. Therefore, the study emphasises the importance of cross-verifying AI outputs with credible sources and setting ethical considerations into practice. The study concludes that Gen-AI should not be treated as a definitive source of historical truth, but as a supplementary tool to facilitate multivocality and public engagement with cultural heritage. Hence, when employed meaningfully and responsibly, Gen-AI has the potential to represent the past in more inclusive, dialogic, and interactive ways.

**Keywords:** Critical Heritage Studies, Cultural Heritage Interpretation, Generative-AI, Multivocality, Prompt Engineering



*Session III: (Room B):*

# MEMORY AND MEANING:
# REIMAGINING HERITAGE LANDSCAPES AND PLACES

**Session III (Room B)**
Theme:
## Memory and Meaning: Reimagining Heritage Landscapes and Places

Chair:
**Prof. R.M.M. Chandrarathne**

**Prof. R.M.M. Chandrarathne** *is a distinguished archaeologist and currently serves as the Senior Professor in Archaeology, University of Peradeniya as well as Senior Vice-President of the Sri Lanka Council of Archaeologists. He holds a BA (Hons) degree from the University of Peradeniya, an MA from the University of Poona, and a PhD in Archaeology from Pune University. His academic journey has been supported by prestigious awards, including Ford Foundation scholarships for both his Masters and doctoral studies, as well as a South-Asia Visiting Postdoctoral Fellowship at the Institute of Archaeology, University College London. Following this, Professor Chandrarathne undertook postdoctoral research in the Department of Geology at the University of Turku, Finland, under the Erasmus Mundus Action II program. His research interests are notably multidisciplinary, encompassing archaeology, archaeobotany, and ethnoarchaeology. He currently serves as the Principal Investigator in Sri Lanka for an international collaborative project with IPHES, Spain, and MNHN, France, titled "From the Mediterranean to the Indian Ocean through ethnoarchaeology of fuel and archaeobotany", supported by the Marie Skłodowska-Curie Actions (REA-A). Throughout his career, Professor Chandrarathne has combined teaching and research, mentoring emerging scholars and contributing extensively to academic publications. His work bridges field archaeology with scientific analysis, advancing the understanding of human-environment interactions across South Asia and the broader Indian Ocean world.*

# Impacts of the Customs and Beliefs in Laying out and Development of the Regal City of Anuradhapura

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The Mahavamsa relates the founding of a hamlet by an Aryan prince Anuradha around 483 BCE on the left bank of northwardly flowing river, *Kadambanadi;* and, subsequently occupying the same by a brother of Princess Bhaddakaccānā, by the name Anuradha. This hamlet was known as *Anuradhagama.* The second Anuradha built a reservoir in 444 BCE to sustain *Anuradhagama*, and his successor, and nephew Gamini-Abhaya, built a second reservoir, *Gaminivapi*, in 410 BCE to the south. Both reservoirs were located to the north of the hamlet. It appears that the beliefs held by the Aryans influenced the site selection and the development of *Anuradhagama*. *Anuradhagama* was offered to King *Pandukabhaya*, to settle-down and establish his authority over the unified land. He converted the rudimentary hamlet into a fortified city, with extensive defense-infrastructure, to transform it into the first Regal City of Sri Lanka, known as Anuradhapura. King *Pandukabhaya* appointed a *Nagara Guttika,* an Aryan City Planner to lay out the city and its infrastructure. His planning concept were governed by customs and beliefs that predominated in Aryan communities. Notably, adherence to *Vastushastra* is significantly evident in the case of non-accommodating any facilities in the eastern direction of the citadel that enabled unobstructed sun worship by the king, a solar worshipper. The overall concept of city planning was based on directional supremacy; and the veneration of spirts associated with specific trees in the vicinity of gates facing cardinal directions. This concept was the main determining factor in city planning until the introduction of Buddhism, which defied the concept and encouraged the city planning free of such superstitious beliefs. This paper elucidates the impact of superstitious beliefs, especially that of *Vastushastra*; and other Aryan conventions in city planning, relevant to the first regal city of Sri Lanka, Anuradhapura, using Mahavamsa references and their analyses through the Vastu-Shilpa texts.

**Keywords:** City planning, Cosmic-energy, Superstitious, Topography, Vastu-mandala

# Stargate map of Ranmasu Uyana: Digital geomythology of heritage landscapes

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Sri Lanka's cultural heritage encompasses not only its monumental architecture but also the intangible myths and narrative traditions embedded in its landscapes. Addressing the need to conserve both dimensions, this study introduces Digital Geomythology (DGM) as an innovative framework that integrates empirical data with mythological imagination through deep mapping and transmedia storytelling. The research focuses on the Stargate Map (*Sakwala Chakraya*) of Ranmasu Uyana, Anuradhapura, a site where archaeological evidence, cosmological symbolism, and cultural myths converge. The study pursued three objectives: first, to examine how DGM can enrich spatial narration and heritage interpretation; second, to analyze how narrative phases evolve and can be visualized through spatial storytelling; and third, to test how digital platforms can preserve intangible heritage values, which are often marginalized in conventional conservation practices. Methodologically, the research employed a superimposition approach (through phenomenal transparency) within a deep mapping framework, integrating empirical surveys, historical archives, and geological records with fictional and factual narratives gathered through narrative interviews, observational participatory mapping, and contextual priming activities. These field work experiments included immersive exercises designed to align participants with the thematic elements of the study, followed by AI-assisted mapping and a collaborative transmedia platform, which enabled multi-perspective engagement and narrative phase analysis. The results demonstrate that DGM provides a powerful lens for interpreting complex cultural heritage landscapes. By transforming sites into "storyscapes," it enhances visitor curiosity, fosters sustainable cultural tourism, and strengthens emotional bonds between people and place. The study highlights the cultural resource value of the unknown—the sense of mystery that myths and unexplained narratives generate—and argues that this dimension is as vital as tangible evidence in shaping heritage identity. Furthermore, the integration of AI, digital mapping, and narrative layering revealed innovative strategies for democratizing heritage interpretation and expanding participatory conservation practices. In conclusion, this research positions Digital Geomythology as a technological frontier for heritage conservation in Sri Lanka, bridging tangible and intangible values while offering new approaches for heritage landscapes, conservation management, and digital interpretation. By combining scientific inquiry with cultural imagination, DGM ensures that heritage retains its interpretive richness and relevance in the digital era.

**Keywords:** AI in Heritage, Deep Mapping, Digital Geomythology, Heritage Landscapes, Intangible Heritage Conservation, Ranmasu Uyana, Stargate

# Yapahuwa Stairway: Integration of Architecture, Archaeology, and Engineering in Medieval Sri Lanka

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The study of Sri Lanka's mediaeval capitals reveals a strong integration of architecture, archaeology, and engineering within fortified landscapes. The 13th-century Yapahuwa rock fortress stairway, for example, is a stunning combination of artistry and technology, but its construction is largely unknown. This study looks into whether such monumental works were guided by a coherent engineering method, as well as how design principles interacted with defense and landscape. Precedents include Sigiriya in the 5th century, *Badalattha Nuwara* in the 11th with moats and ramparts, Dambadeniya in the 12th with stone fortifications, and Kotte in the 15th with marshes and waterways as barriers. Yapahuwa, like Dambadeniya, transformed natural rock outcrops into fortified royal complexes with steep stairways for circulation and defense. The structural logic of these stairways, which are embedded in living rock, embellished with sculptural ornament, and serve both symbolic and functional purposes, has received little research. The lack of direct evidence for bridge building, stair construction, and stone anchoring methods indicates a knowledge gap about mediaeval Sri Lankan techniques. Archaeological finds from megalithic burials near Yapahuwa, as well as chronicles such as the Mahavamsa, place the fortress within a long continuum of ritual, settlement, and defence, while figures such as General Subha and Prince *Vijayabahu IV* associate it with political and military struggles against Kalinga Magha. This study proposes to look at Yapahuwa's stairway as both an architectural and engineering phenomenon, asking what technologies were available, how they were integrated, and what lessons can be learnt from Sri Lankan architectural history. Drawing on archaeological evidence, historical texts, technology, and architectural analysis, it reframes Yapahuwa as a site of convergence for art, engineering, and political symbolism, rather than just a defensive rock citadel.

**Keywords:** Engineering and Design, Fortified landscapes, Medieval Sri Lankan architecture, Stairway construction, Yapahuwa

# Yapahuwa: Defense architecture of the medieval capital and its historic hinterland

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Defense has always been a decisive factor in the evolution of human societies, shaping urban layouts, political centers, and architectural traditions. In medieval Sri Lanka, where frequent invasions created shifting centers of power, the royal citadel of Yapahuwa (1272-1284 CE) stands as a striking example of how geography and fortification merged into a coherent defensive landscape. Established by King *Bhuvanekabahu* I following the decline of Polonnaruwa and the relocation of the Dambadeniya kingdom, Yapahuwa's brief prominence as a capital underscores the urgency of security concerns in the 13th century. Rising as an inselberg from the plains, Yapahuwa possessed inherent defensive advantages. Its steep escarpments provided natural barriers on three sides, while the more vulnerable southern approach was reinforced with moats, ramparts, and sluice systems that combined hydrological control with military strategy. The monumental stairway carved into the rock exemplified dual purposes: serving as a narrow, controllable ascent during conflict and as a symbolic expression of royal authority. Terraced levels, guardhouses, and cisterns reveal a layered defense system designed to sustain the citadel under siege. The defensive logic extended outward through a network of surrounding inselbergs *Usgala, Monarakanda, Galbokka,* and *Kaikawala* each positioned within 1-1.5 km. Their intervisibility with the central citadel created a surveillance ring, enabling early warning and coordinated signaling. Surface traces such as caves, rock platforms, and alignments suggest temporary use as watch-posts and refuges. Beyond this, a transitional meso-zone (2-3 km radius) included agricultural settlements, minor reservoirs, and natural ridges, functioning both as support communities and as a buffer against advancing forces. At the macro scale (5 km), Yapahuwa integrated into a wider hydraulic and settlement system, confirming its role as the fortified apex of a socio-political landscape rather than an isolated stronghold. Architecturally, the summit palace reflects continuity with earlier capitals such as Polonnaruwa, while adapting to the constraints of the elevated site. The presence of a rock-top tank highlights both engineering skill and defensive foresight, sustaining the citadel in times of siege. Importantly, Yapahuwa exemplifies the fusion of natural topography with constructed fortifications, transforming landscape into both a practical defense system and a statement of sovereignty. Today, modern quarrying at peripheral inselbergs threatens to erase this wider defensive network, reducing Yapahuwa to an isolated monument. Recognizing it instead as a landscape fortress integrating citadel, outcrops, and hinterland is vital for both scholarship and heritage protection.

**Keywords:** Cultural landscape, Defense architecture, Hydraulic fortification, Inselbergs, Medieval Sri Lanka, Rock fortress, Yapahuwa

# Tracing Colonial Landscapes: Re-discovering Menikkadawara Portuguese Fort with LiDAR

**Manoj Madduma Arachchi*, M.A.S. Navoda Gunarathna and H.M. Chryshane Mendis**
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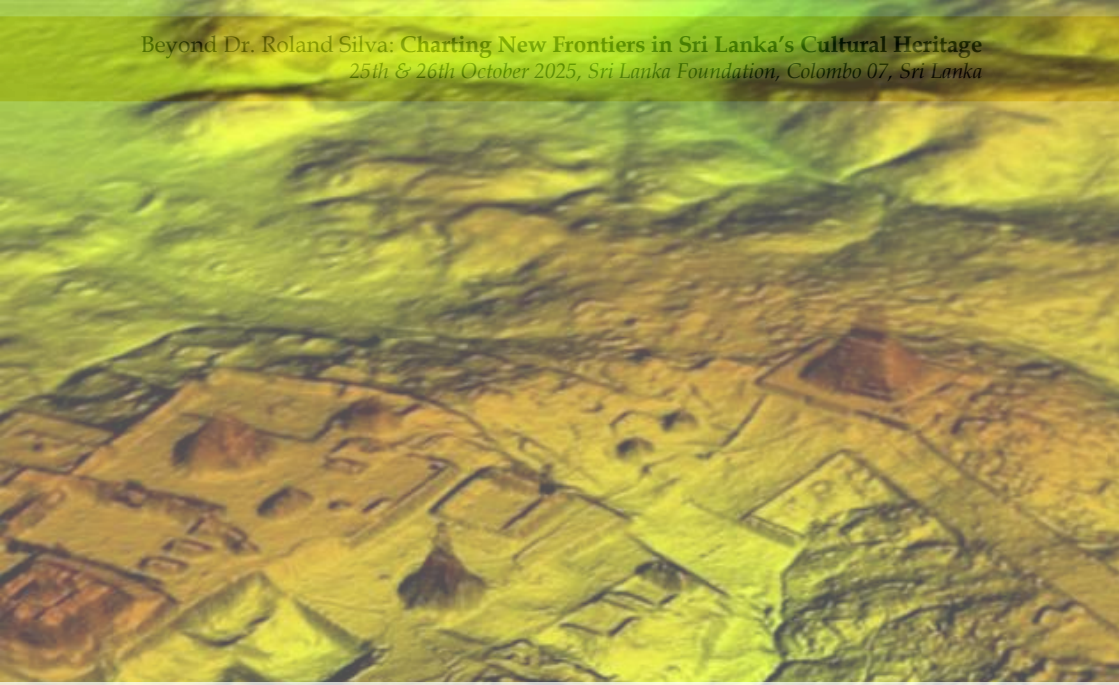
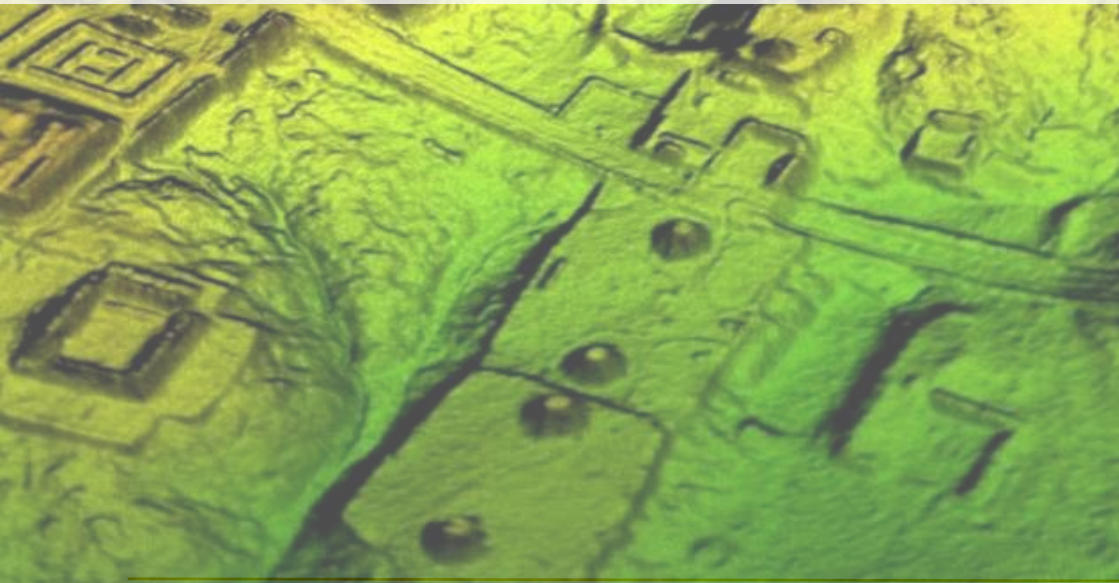
Menikkadawara, today a quiet village in Sri Lanka's Kegalle District, preserves the little-known remains of a Portuguese fort, one of the few surviving monuments of original Portuguese construction on the island. Built in 1598 to control the Four *Korales,* the fort was expanded in the 1620s into a square structure with four bastions. A surviving plan from the 1630s, preserved in the Netherlands National Archives, provides the only known contemporary depiction. Historical sources, including Captain João Ribeiro, describe Menikkadawara as the chief station of the Portuguese field army with 350 soldiers and as the residence of the *Dissawe* of the Four *Korales*. Abandoned after the Portuguese withdrawal in the 1640s, the site has since received limited archaeological attention, with excavations by H. C. P. Bell, revealing a Portuguese coat of arms slab, now in the Colombo National Museum. Although designated a protected monument, the fort is scarcely visible today. To reconstruct its archaeological landscape, LiDAR technology was employed alongside the historical plan. Point cloud data obtained from the Survey Department were processed into a Digital Elevation Model (DEM), spatially referenced to WGS 84 using Ground Control Points. A hill shade was derived from the DEM to enhance surface visibility. The 1630s plan was georeferenced by aligning the bastions identifiable in both datasets. DEM, hill shade, and the fortress plan were overlaid with contemporary Google Earth imagery for comparative analysis. Results show a close correspondence between the LiDAR-derived DEM and the historical plan, confirming the persistence of the original structural layout. While the moat is largely absent today, DEM analysis reveals traces, particularly to the north, and suggests that part of it extended into the present Menikkadawara–Thuntota road. Buffer analysis of the vectorised plan provided insights into the fort's defensive range and indicated a probable civic settlement west of the fort. This study demonstrates the enduring accuracy of early 17th-century cartography while highlighting the value of LiDAR in rediscovering and validating obscured colonial landscapes. The findings contribute to a deeper understanding of Portuguese military and administrative presence in Sri Lanka and underscore the broader potential of Remote Sensing for heritage archaeology.

Keywords: Georeference, Hillshade, LiDAR, Menikkadawara, Portuguese fort



*Session IV: (Room A):*

# FROM SPACE TO SITE: GIS AND LIDAR TECHNOLOGIES



**Session IV (Room A)**

Theme:

## From Space to Site: GIS and LiDAR Technologies

Chair:

**Prof. Mangala Katugampala**

**Prof. Mangala Katugampala** *is a distinguished archaeologist with over 25 years of experience in research, heritage management, and higher education. He holds a BA (Hons) degree, Postgraduate Diploma, and an MPhil from the University of Kelaniya, a PhD from Sichuan University, China. Renowned for his innovative approach, he seamlessly integrates traditional field archaeology with advanced Geographic Information Systems (GIS) and spatial analysis to explore and interpret South Asia's rich cultural past. He has spearheaded major international archaeological projects, including the excavations at Mantai and Pabalugala, contributing significantly to the understanding of Sri Lanka's maritime and inland heritage. In addition to his fieldwork, Professor Katugampala is deeply committed to mentoring emerging scholars, guiding the next generation of archaeologists and heritage professionals. He currently serves as Consultant Director at the Central Cultural Fund (CCF) and as an Advisor to Sri Lanka's National Department of Archaeology, providing strategic guidance for heritage preservation and management. Throughout his career, he has held several prominent academic and administrative positions, including Head of the Department of Archaeology, Head of the Department of Information Technology, and Director of the Centre for Heritage Studies at the University of Kelaniya. His multidisciplinary expertise, leadership, and dedication to both research and heritage conservation have made him a pivotal figure in Sri Lanka's archaeological and academic communities.*

# A GIS-based analysis of architectural transformations and heritage preservation framework: a case study in Kandy

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Kandy, the last royal capital of Sri Lanka and a UNESCO World Heritage City, exemplifies a living cultural landscape. Its urban form and architecture reflect centuries of socio-political, religious, and geographical influences, blending sacred traditions, colonial legacies, and modern change. This study employs a GIS-based analytical framework to investigate the spatial dynamics of settlement growth and architectural change in Kandy, situating these processes within the interpretative lens of Cultural Geography. The research integrates archival records, field surveys, and official heritage inventories into geospatial analysis to reveal clustering patterns, typological continuities, and spatial transformations across Kandy's urban zones. The study highlights how religious pluralism, particularly the concentration of Buddhist, Hindu, Islamic, and Christian institutions, has created a ritual and cultural mosaic centered around the Temple of the Tooth Relic and its surrounding shrines. These form a spiritual core that parallels the national park service model in United States, where landscapes operate simultaneously as sacred, social, and economic spaces. Streets like *Dalada Vidiya*, *Raja Vidiya*, and Colombo Street exemplify "architecture of dual parentage," blending European features: arcades, colonnades, classical proportions, with Kandyan roofs, vernacular materials, and interior spatial adaptations to suit local conditions. Dutch-Kandyan and British-Kandyan adaptations further demonstrate how colonial administrations strategically integrated local traditions into civic, commercial, and administrative buildings. GIS-based spatial modeling identifies zones of high cultural and architectural integrity, including the *Maligawa* precinct, the colonial grid city, and peripheral religious landscapes. Analytical techniques such as point clustering, hotspot analysis, buffer zoning, and overlay mapping demonstrate how heritage functions as ritual, social, recreational, economic, and symbolic space. These findings underscore the suitability of the Historic Urban Landscape approach for Kandy, recognizing its layered cultural values and guiding integrated conservation and planning strategies. By conceptualizing Kandy as both a historic urban landscape and a living cultural park, the study advances a framework that balances heritage preservation with contemporary urban development.

**Keywords:** Colonial architecture, Cultural Geography, Historic Urban Landscape, GIS, Kandy

# Developing a GIS-based Smart Tourism Framework for Cultural Heritage Tourism in Anuradhapura

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Anuradhapura, a UNESCO World Heritage City, is celebrated for its monumental heritage but faces critical challenges in visitor navigation, digital accessibility, and conservation management. Fragmented information systems, congested visitor flows, and limited interpretation tools reduce both the quality of tourist experiences and the sustainability of heritage preservation. This study addressed these issues by developing a GIS-based Smart Navigation and Conservation Model to enhance heritage tourism while safeguarding cultural assets. Guided by a Smart Tourism Framework for Cultural Heritage Tourism (CHT), the approach integrates smart tourism theory, heritage conservation principles, and visitor behavior analysis. It emphasizes four core dimensions: Smart Access improving spatial and digital accessibility; Smart Experience enhancing interpretation through interactive, location-aware content; Smart Conservation monitoring visitor flows and prioritizing preservation; and Smart Governance facilitating collaboration among stakeholders, including the Department of Archaeology, Sri Lanka Tourism Development Authority, and local communities. The methodology combined GPS-based field mapping, stakeholder interviews, tourist surveys, and secondary government data. A centralized spatial database integrated archaeological site maps, road networks, visitor flows, and cultural layers. GIS tools, including network analysis and spatial clustering, optimized route planning and identified congestion hotspots. A mobile-accessible application operationalized these insights, offering interactive storytelling, augmented visuals, conservation alerts, and real-time navigation. Findings revealed shortcomings in existing infrastructure, such as inadequate signage, limited digital content, and congestion at high-demand sites like Ruvanveliseya and Sri Maha Bodhi. Post-implementation surveys indicated a 42% rise in visitor satisfaction and a 35% improvement in navigation efficiency. Heritage managers reported enhanced capacity to monitor site usage and prioritize conservation actions via real-time analytics. Key recommendations include expanding GIS-linked smart signage, integrating multilingual digital interpretation, incorporating predictive visitor flow analytics, and engaging local communities in digital heritage storytelling. The study concludes that GIS-based smart navigation systems, framed within the Smart Tourism Framework for CHT, offer a sustainable model for managing cultural tourism in heritage-rich cities. By aligning visitor experience with preservation priorities, digital geo-spatial tools promote informed, engaging tourism while safeguarding Anuradhapura's invaluable cultural assets.

**Keywords:** Cultural Heritage Tourism, Smart Tourism Framework, GIS, Spatial Database, Heritage Conservation

# Unveiling Rayigama through LiDAR: Remote Sensing Approach to Sri Lanka's Archaeological Landscapes

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Historical chronicles and messenger poems identify Raigama, in the Kalutara District of Sri Lanka's Western Province, as an important urban centre from the thirteenth century AD. During the reign of *King Buvanekabahu IV* (1341–1351 AD), Minister *Alakeshvara* established Raigama as the base of the *Alakeshvara* dynasty. The *Rajavaliya* records that *King Parakramabahu VI* (1412–1467 AD) was first crowned there before moving to Kotte, while the Mayura *Sandeshaya* highlights its prosperity and fortifications. By the sixteenth century, Raigama was briefly ruled by *Raigam Bandara* before absorption into the *Sitavaka kingdom*. Today, few visible remains survive at the *Pathahawatta Sri Pushkararama* Temple, including laterite ramparts, a pond, and scattered artifacts. With limited surface evidence, this study applied Light Detection and Ranging (LiDAR), a remote sensing technique, to reassess the city's archaeological landscape. Point cloud data from the Survey Department of Sri Lanka covered roughly one square kilometers, centred on the historic core, with a point spacing of 0.58 m (over 3.2 million points). The dataset, pre-classified into 32 categories, was simplified into ground and non-ground classes. Using the ground-class points, a Digital Elevation Model (DEM) was generated. A hillshade was derived from the DEM, while the DEM was divided into 25 elevation classes, each assigned to a distinct colour, producing a colour DEM. The colour DEM and hillshade were overlaid to create a colour hillshade, offering a clear visualization of terrain features. Spatial data processing was conducted in ArcGIS 10.8 and QGIS. The analysis revealed new insights into Raigama's layout. The rampart measures c. 600 m in perimeter, enclosing 19,940 $m^2$. DEM profiles suggest traces of a northern moat, along with two parallel linear anomalies, about 140 m in length, extending from the east and west ramparts. Another feature on the north-eastern edge may indicate a secondary rampart or dam. Evidence suggests the preserved ruins represent the inner city, with the outer city still unlocated. This research demonstrates the value of LiDAR-based remote sensing for Sri Lanka's archaeology, highlighting Raigama's defensive and urban features while showcasing the wider potential of such technologies to uncover hidden cultural landscapes.

**Keywords:** DEM, Hillshade, LiDAR, Raigama, Remote Sensing

*Session IV: (Room B):*

# UNEARTHING THE PAST: INVESTIGATING ARCHAEOLOGICAL HERITAGE SITES

**Session IV (Room B)**
Theme:
## Unearthing the Past: Investigating Archaeological Heritage Sites

Chair:
**Prof. Thusitha Mendis**

**Prof. Thusitha Mendis** *is a distinguished archaeologist and academic from Sri Lanka, renowned for his contributions to heritage management and archaeological research. He received his early education at Revatha Central College, Balapitiya, and in 1992, he joined the University of Peradeniya, where he graduated with a Second-Class Upper Division Honours degree in Archaeology. In 1996, he commenced his professional career at the Central Cultural Fund as an Archaeological Research Officer. Over the next seventeen years, he advanced to become the Chief Research Officer of the Jetavana Project and Project Manager of the Kandy Project, leading significant heritage preservation initiatives. Since 2006, Professor Mendis has shared his expertise in academia, initially as a Visiting Lecturer in the Department of Archaeology and Heritage Management at the University of Rajarata. In 2013, he was appointed Senior Lecturer, and in 2015, he served as Head of the Department for six years. He was promoted to Professor of Archaeology in 2017 and later served as Dean of the Faculty of Social Sciences and Humanities from 2022 to 2024. From 2024 to 2025, he held the position of Director General of Archaeology at the Department of Archaeology, Sri Lanka. Currently, he continues his academic work as Professor of Archaeology at the University of Rajarata and is recognized as a Fellow of the Sri Lanka Council of Archaeologists, contributing extensively to the advancement of archaeological research and heritage conservation in Sri Lanka.*

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අනුරාධපුර විශ්වවිද්‍යාලය, මධ්‍යම සංස්කෘතික අරමුදල
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ලෝක උරුම අභයගිරි ස්තූපයේ පිවිසුම් දොරටු අසළ පොකුණු හතරක් ගවේෂණ මගින් අනාවරණය කරගෙන තිබුණි. උතුරු හා දකුණු දිසාවන්හි පොකුණු පාදා සංරක්ෂණය කර ඇති අතර නැගෙනහිර පොකුණ ද මධ්‍යම සංස්කෘතික අරමුදල මගින් කැණීම් කර සංරක්ෂණයට යෝජනා කරන ලදි. පාසි සහිත ජලයෙන් පිරී වනගහනව තිබූ මෙම ස්ථානයේ උතුරින් හා බටහිරින් පස් ගොඩැලි කඩාවැටීම් නිසා සැලකිය යුතු කොටසක් වැසි ගොස් තිබුණි. මෙම ගොඩැලි ස්තූප සංරක්ෂණයේ දී එම පරිශ්‍රයෙන් ඉවත් කළ පස් ගොඩගැසීමෙන් සෑදී ඇති බව හඳුනාගත හැකි විය. කැණීමෙහි අරමුණ වූයේ ඓතිහාසික භූ දර්ශනය හඳුනාගෙන සංරක්ෂණය කිරීමයි. පැරණි භූ දර්ශනයේ ස්වභාවයන් කෙසේද යන්න මෙහි පර්යේෂණ ගැටළුවයි. මෙම අධ්‍යයනය සඳහා භාවිත කරන ක්‍රමවේදය ස්තර අධ්‍යයනය යි. ක්ෂේත්‍ර අධ්‍යයන දත්ත මෙන් ම ලේඛනගත දත්ත අධ්‍යයනය සඳහා භාවිත විය. ස්තරවල වයනය සරළ මතුපිට හා සංස්කෘතික ස්තරායනයක් පෙන්නුම් නොකළ අතර කාලීනව ස්වභාවික හා මානව ක්‍රියාකාරකම් රැසක සංකීර්ණ තැන්පතු විය. බටහිර පිවිසුම් දොරටු මණ්ඩපය ගරාවැටුණු ගඩොල් උළු සහිත සංස්කෘතික ස්තරය ඉහත සඳහන් කළ පස් ගොඩැල්ලෙන් වැසී ඇති ස්වභාවයත් ස්තර අධ්‍යයනයෙන් හඳුනාගත හැකි විය. නැගෙනහිර දෙසින් පොකුණට බෑවුම් වූ ස්තර දෙකෙහි මැටිබඳුන් කොටස් බහුලව දැකගත හැකි ය. පොකුණේ දකුණු දෙසින් පෙත්මග සැකසීමට භාවිත කළ සුන්බුන් සහිත පස් සෝදාපාලුව හේතුවෙන් තැන්පත්ව ඇති ස්වභාවයක් දිස් වේ. කැණීමෙන් අනාවරණය කරගත් කානීලියන් ඛනිජ බහුල බොරලු ස්තරය සුවිශේෂ හඳුනාගැනීමක් බව පෙන්වා දිය හැකි ය. කැණීම් භූමිය බෙදාගැනීම අනුව 16වන අගලට අයත්ව හා එහි උතුරු ඉවුරේ මෙම ස්තරය හඳුනාගත හැකි ය. එහි කානීලියන් ඛනිජ පබළු, අඩක් නිමවා ඇති හා නිර්මාණවලින් කැඩීගිය කොටස් ද කානීලියන් පතුරු කැබලි ද බහුලව දැකගත හැකි ය. ඊට අමතරව ධූමල තිරුවානා හා BRW මැටි බඳුන් කැබලි ද දැකගත හැකි ය. මෙම ස්තරය පිළිබඳ වැඩිදුර පර්යේෂණ මගින් පැරණි භූ දර්ශනයේ අවධානය යොමු නොවූ ස්වභාවයන් හා භාවිතමය අගයන් අනාවරණය කරගැනීමටත්, පූර්ව අභයගිරි සමයේ ඓතිහාසික වැදගත්කම් හඳුනාගත හැකි වනු ඇති බව පෙන්වා දිය හැකි ය.

**මුඛ්‍ය පද:** ස්තර අධ්‍යයනය, අභයගිරි ස්තූපය, නැගෙනහිර පොකුණ, පුරාවිද්‍යා කැණීම, පැරණි භූ දර්ශනය, බොරලු ස්තරය

[English Translation]

# Characteristics of the Ancient Landscape identified through Stratigraphic Analysis based on the excavation of the Eastern pond at the Abhayagiri Stupa

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Explorations around Abhayagiri Stupa in the World Heritage Site of Anuradhapura identified four ponds located near its entrances. Among these, the ponds on the northern and southern sides have already been conserved, while the Central Cultural Fund has proposed the excavation and conservation of the eastern pond. This site, once overgrown and filled with algae-covered water, had significant portions buried due to soil erosion from the north and west. It was revealed that these mounds were formed from soil displaced during the conservation of the Stupa. The primary objective of the excavation was to identify and preserve elements of the historical landscape. The central research problem of this study is to understand the nature and characteristics of the ancient landscape, which is investigated through stratigraphic analysis. The research methodology involves both literature review and field data analysis. Stratigraphic analysis indicated that the western entrance pavilion of the pond and a collapsed layer containing brick tiles had been buried by the previously mentioned soil mound. On the eastern side of the pond, two sloping layers were observed, with a high concentration of pottery fragments. On the southern side, a deposited layer of mixed soil likely used in constructing a Pathway surface was recorded. The stratigraphy did not present a simple surface or a distinct cultural layer but showed complex deposits resulting from both natural and anthropogenic activities. A significant finding was the discovery of a gravel layer rich in carnelian-bearing quartz. This layer, located approximately 16 inches deep along the northern trench boundary, contained a large number of carnelian bead fragments, including unfinished beads, broken crafted items, and scattered chips. Additionally, the presence of Smoky Quartz and Sherds of Black and Red Ware (BRW) pottery was recorded in the same layer. This layer holds considerable potential for revealing previously unknown characteristics and functional aspects of the site, thereby offering new insights into the cultural and historical values of the pre-Abhayagiri period.

**Keywords:** Stratigraphic study, Eastern Pond of Abhayagiri Stupa, Archaeological excavation, Ancient landscape, Gravel layer

# පොළොන්නරුවේ අංක 01 ශිව දේවාල කැණීමෙන් හඳුනාගත් ප්‍රතිසංස්කරණ හා ඉදිකිරීම් අවධි පිළිබඳ විශ්ලේෂනාත්මක අධ්‍යයනයක්

**ප්‍රියන්ත මාරසිංහ සහ ඒ.ඒ.වයි. සම්පත්***
පොළොන්නරුව ව්‍යාපෘතිය, මධ්‍යම සංස්කෘතික අරමුදල
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ක්‍රි.ව. 993 සිට වසර 77ක පමණ වූ චෝල පාලනය සමය හා පොළොන්නරු රාජධානි සමය තුළ හින්දු දේවාල 12 ක් පමණ ඉදිකොට ඇත. ඒ අතරින් අංක 01 ශිව දේවාලය සශ්‍රීකත්වය හා සෞභාග්‍ය අපේක්ෂාවෙන් ලිංග වන්දනය සඳහා නිර්මාණය කර තිබේ. චෝල අවධියේ මූලික ඉදිකිරීම් අවස්ථාවේ සිට අවසන් ඉදිකිරීම අවධිය වන පාණ්ඩ්‍ය අවධියේ ශිලාමය දේවාල ගොඩනැගිල්ල දක්වා ක්‍රමික වර්ධනීය අවස්ථා කිහිපයක ගෘහ නිර්මාණ ශිල්පයන්හි සම්මිශ්‍රණයක් මෙම නිර්මාණය තුළින් දැකගත හැකිය. එසේ ම ඉදිකිරීම් අවධි හා ප්‍රතිසංස්කරණ අවධි හතරක සාධක හඳුනාගෙන තිබේ. පළමු ඉදිකිරීම් අවධිය ගර්භගෘහය සහ මණ්ඩපය සහිත ගන්ධකුටි හැඩයේ ගොඩනැගිල්ල කි. මෙය සැබැවින්ම ගඩොලින් ඉදිකරන ලද ගෙඩිගේ සම්ප්‍රදායට අයත් ගන්ධකුටි හැඩයේ ශිව දේවාලයකි. මෙම කොටස දොරටුව සහිතව දිගින් මීටර 8.90ක් හා පළලින් මීටර 4.45 කි. ගර්භගෘහය මීටර 2.70 ඩ 2.70ක දිග පළලින් යුක්තය. දෙවන ඉදිකිරීම් අවධියේ දී මුල් ඉදිකිරීමට ඉදිරිපසින් ගඩොලින් ඉදිකළ පළමු මණ්ඩපය හඳුනාගත හැකිය. එසේම දකුණු පසින් මණ්ඩපයට පිවිසීම සඳහා භාවිත කළ පියගැට පෙළ සහිත පිවිසුම් දොරටුවකි. පිළිස්සූ මැටි වළලූ යොදා කළ ලිඳ මණ්ඩපයේ වම් පසින් පිහිටා ඇත. සෙ.මී. 100ක් දිගින් හා සෙ.මී. 65ක් පළලින් යුතු පූජාසනය හෙවත් බලිපීඨිකාව මණ්ඩපයේ ඉදිරිපස බිත්තියේ මධ්‍යගතව ඊට පිටතින් පිහිටා ඇත. පළමු මණ්ඩපයට පිටතින් ඊට තරමක් විශාලවන පරිදි නිර්මාණය කරන ලද දෙවන මණ්ඩපය, තුන්වන ප්‍රධාන ඉදිකිරීම් අවධිය වේ. දිගින් මීටර 7.15ක් හා පළලින් මීටර 6.0ක් වූ මෙහි බිත්තිවල පළල සෙ.මී.90 කි. ප්‍රධාන පිවිසුම ගර්භගෘහයේ දකුණු දිසාවට මුහුණලා නිර්මාණය වී ඇත. දිග පළලින් සෙ.මී.85ක් වන බලිපීඨය හෙවත් පූජාසනය, මණ්ඩපයේ ඉදිරිපස මධ්‍යගතව පිහිටයි. මෙම අවධිය ට අයත් ගඩොලින් බඳින ලද ළිඳ, මණ්ඩපයේ වම් පසින් වේ. සෙ.මී 130ක පමණ දිග පළලින් යුත් මෙය ගැඹුරින් මීටර් 7.80 කි. දිගින් මීටර් 2.70 ක් වන අටපට්ටම් හැඩැති ශිලාමය ධජස්ථම්භය ද මෙම අවධියට අයත් වූවකි. ශිලාමය ශිව දේවාලය, සිව්වන ඉදිකිරීම් අවධිය යි. දේවාල ගොඩනැගිල්ල දිගින් මීටර 17ක් හා පළලින් මීටර 15ක් වේ. මුල් අවධි තුනට ම අයත් ඉදිකිරීම් ආවරණය වන පරිදි අවසන් අවධියට අයත් ශිලාමය ගොඩනැගිල්ල ඉදිකර තිබේ. මූලික ඉදිකිරීම වූ ශුද්ධස්ථාන කොටසේ ගන්ධකුටි හැඩය එලෙසින් ම පවත්වාගෙන යමින් ඊට පිටතින් එහි හැඩය ආරක්ෂාවන පරිදි සිව්වන අවධියේ ඉදිකිරීම් සිදුකර ඇත.

**මුඛ්‍ය පද:** ගන්ධකුටි, ගර්භගෘහය, පොළොන්නරු අවධිය, මණ්ඩපය, ශිව දේවාලය

[English Translation]

# An Analytical study of the Reconstruction and Construction phases revealed by the excavation of Siva Temple No. 01 in Polonnaruwa

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During the Chola rule and the subsequent Polonnaruwa Kingdom period, spanning approximately seventy-seven years from 993 CE, around twelve Hindu temples were constructed in Sri Lanka. Among them, *Siva* Temple No. 01 was dedicated to the worship of the linga, symbolizing fertility and prosperity. The temple's architectural evolution demonstrates a synthesis of stylistic elements from successive construction phases, reflecting transitions from the early *Chola* period to the final *Pandya*-style stone temple. Archaeological evidence reveals four distinct phases of construction and reconstruction. The first phase consists of a *Gandhakuti*-shaped structure comprising a sanctum (*garbhagruha*) and a *mandapa*, representing an early brick-built *Gedige* type temple. The entire unit, including the entrance, measures approximately 8.90 meters in length and 4.45 meters in width, with the sanctum measuring 2.70 by 2.70 meters. During the second phase, a brick-built front *mandapa* was added, extending the original structure. An entrance with steps was constructed on the right side, while a burnt clay ring well was located to the left. A *Balipeethika* (altar), 100 cm long and 65 cm wide, was placed centrally along the outer front wall of the *mandapa*. The third phase saw the construction of a larger pavilion (*mandapa*), measuring 7.15 by 6.00 meters with 90 cm-thick walls. The main entrance faced south of the sanctum. Another *Balipeethika*, 85 cm square, was situated in front of the pavilion. A brick-lined well, 130 cm in diameter and 7.80 meters deep, was built on the left side, while an octagonal stone flagstaff (*dhajasthambha*), 2.70 meters high, was added during this stage. The fourth and final phase represents the construction of the stone temple, measuring 17 by 15 meters. This phase enclosed the earlier brick structures, ensuring their preservation. The sanctum sanctorum from the first phase was retained in its original form, while the surrounding stone structure provided stability and protection.

**Keywords:** Mandapa, Polonnaruwa period, Sanctum, Siva temple

# සමන්ගල පැරණි බෞද්ධ සංඝාරාමය ආශ්‍රිත කැණීම්වලින් අනාවරණය වූ මෘන්මය ආදාහන ව්‍යූහය පිළිබඳව විමර්ශනයක්

**ඩී.එස්.ඒ. මුණසිංහ[1*], එස්.ඒ. ප්‍රසන්න[1], ඩී.ටී. මෙන්ඩිස්[2], ආර්.බී. දිසානායක[3], එම්. කටුගම්පොළ[4]**

[1]පුරාවිද්‍යා දෙපාර්තමේන්තුව | [2]පුරාවිද්‍යා අධ්‍යයනාංශය, රජරට විශ්වවිද්‍යාලය
[3]පුරාවිද්‍යා පශ්චාත් උපාධි ආයතනය, කැලණිය විශ්වවිද්‍යාලය
[4]පුරාවිද්‍යා අධ්‍යයනාංශය, කැලණිය විශ්වවිද්‍යාලය
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අම්පාර දිස්ත්‍රික්කයේ උහන ප්‍රාදේශීය ලේකම් කොට්ඨාශයට අයත් සමන්ගල බෞද්ධ ආරාමික නටබුන් සහිත ශේෂ කන්දකි. මෙහි පිහිටා ඇති ගොඩැල්ලක් ආශ්‍රිතව 2023 -2025 වර්ෂයන් තුළ අම්පාර මඩකලපුව ප්‍රාදේශීය පුරාවිද්‍යා කාර්යාලය මගින් කැණීම් සිදුකෙරුණු අතර එහි දී ගර්භය අභ්‍යන්තරයෙන් මෘන්මය ව්‍යූහයක සාධක අනාවරණය විය. ශ්‍රී ලාංකේය ස්තූප කැණීමක් ආශ්‍රිතව මෙවැනි ව්‍යූහයක් අනාවරණය වූ පළමු අවස්ථාව මෙය බැවින් ඒ සම්බන්ධව පුරාවිද්‍යාත්මක විමර්ශනයක් කිරීම මෙම අධ්‍යයනයේ අරමුණයි. අධ්‍යයන ක්‍රමවේදය මූලික වශයෙන්ම කැණීම් දත්ත මත පදනම් වූ අතර මෙහි දී තිරස් කැණීම් ක්‍රමවේදය භාවිතාකරන ලදි. චතුරස්‍රාකාර වේදිකාවක් මත ගඩොලින් ඉදිකළ වෘත්තාකාර ව්‍යූහයේ පාදමට යටින් මෙම මෘන්මය ව්‍යූහය සකසා ඇති අතර මෙහි දී පූර්ව ඓතිහාසික යුගයේ මැටි ඔරු සුසාන සැකසූ තාප්ප බිත්ති ක්‍රමය උපයෝගීකරගෙන ඇති බව පෙනීයයි. සාමාන්‍ය දිග හා පළල මීටර් 2.8 වන චතුරස්‍රාකාර හැඩයෙන් යුක්ත මෙහි උපරිම උස මීටර් 0.77 පමණ වේ. පාදස්ථ බොරළු තට්ටුව කපා නිර්මාණයකර ඇති මෙහි විවෘත විවරයක් සහිතය. මෙහි අභ්‍යන්තරය හොඳින් හලා පිරිසිදු කරගන්නා ලද අළු පැහැති සියුම් වැලිවලින් පුරවා ඇති ආකාරය නිරීක්ෂණය කළ හැකි අතර එහි ස්තර තැම්පත් වීම් හතරක් හඳුනා ගැනීමට හැකිය. මෙම වැලි තැම්පතු සංචේතනිකව තැම්පත්කරන ලද ව්‍යුහාත්මක නික්ෂේපයක් ලෙසින් හඳුනාගත හැකග එනම් භූමිය මතුපිට හෝ අභ්‍යන්තරයේ විධිමත් ආකාරයකට ද්‍රව්‍යමය එකලස්ගත කිරීමකි. මෙවැනි තත්වයන් ඇතිවීමට හේතුවන්නේ ද්‍රව්‍ය සම්බන්ධතාවයේ විධිමත් බව, පුනරාවර්තී සහ නිස්සසම්භාවී රටාවන්ය. මේවා විවිධ අභිචාරමය හැසිරීම්වල පමණක් නිරීක්ෂණය කළ හැකිය. මෙම වැලි නියදි විද්‍යාත්මක පර්යේෂණ සඳහා යොමුකළ අතර එහි දී නියැදියෙන් 89.2 ප්‍රමාණයක් වැලි වූ අතර ඒවා කොණාකාර හැඩයෙන් යුක්ත බව හඳුනාගන්නා ලදි. එසේම මෙම නික්ෂේපය තුළින් කාලරක්ත මැටි බඳුන්, සාමාන්‍ය රතු මැටි බඳුන්, වර්ණාලේපිත රතු මැටි බඳුන් හා සුළු වශයෙන් කළු මැටි බඳුන් අවශේෂ කැබළි හමුවිය. මීට අමතරව වීදුරු පබළු හා ලෝහ ඇණ කොටස් හා යබොර සාධක ද අනාවරණය වී ඇත. මෙම මෘන්මය ව්‍යූහයේ පතුල දැඩිව පිළිස්සුමට ලක්ව ඇති බව නිරීක්ෂණය වුන අතර ඒ ආශ්‍රිතව ලබාගත් අඟුරු නියැදි විද්‍යාත්මක කාල නිර්ණය සඳහා යොමුකළ අතර එහි දී ක්‍රිස්තු පූර්ව තුන්වන සියවසට අයත් බවට කාලනිර්ණයන් ලැබුණි. මෙම මෘන්මය ව්‍යූහය උපයෝගීකර ගනිමින් කිසියම් සුවිශේෂ පුද්ගලයෙකුගේ අදාහන කෘත්‍යයක් සිදුකර පසුව එම ස්ථානය අනුස්මරණය කරමින් ගඩොල්මය ස්මාරකයක් ගොඩනැගීම සිදුවී ඇති බව උපකල්පනය කළ හැකි ය. මෙම ස්මාරකයට නැගෙනහිර දෙසින් අනාවරණය වූ විවෘත වේදිකාවක් බදු ගොඩනැගිල්ලක් හඳුනාගත් අතර එහි උපයෝගීතාවය ද මෙම ආදාහන කෘත්‍යය හා බැඳී ඇති බවට පෙන්වාදිය හැකි ය.

**මුඛ්‍ය පද:** මෘන්මය ව්‍යූහය, මුල් ඓතිහාසික, පූර්ව ඓතිහාසික, ආදාහන, ශාවෝපචාර

[English Translation]

# An Investigation into the clay cremation structure uncovered during excavations at the Ancient Buddhist Monastery of Samangala

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Samangala, located in the Uhana Divisional Secretariat Division of the Ampara District, is a prominent rocky outcrop containing the ruins of an ancient Buddhist monastery. Between 2023 and 2025, excavations carried out by the Regional Archaeological Office (Ampara–Batticaloa) revealed a terracotta structural feature within the core of a mound at the site. This is the first time such a structure has been discovered in association with a Sri Lankan stupa excavation. The primary objective of this study is to investigate this structure archaeologically. The methodology is based mainly on excavation data, employing a horizontal excavation approach. The terracotta structure was found beneath a circular brick-built structure constructed on a square platform and appears to employ construction techniques similar to proto historic clay canoe burials. Measuring approximately 2.8 meters in length and width, and 0.77 meters in height, the structure contains a cut-out base and an open cavity filled with fine, light-coloured sand. Four stratified layers within the fill were identified, indicating intentional deposition. Scientific analysis of these layers revealed that 89.2% consisted of angular sand particles. Artifacts such as fragments of Black and red ware, red ware, painted ware, glass beads, metal nails, and charcoal were recovered. The base of the structure showed signs of intense burning, and radiocarbon dating of charcoal samples indicated a date from the 3rd century BCE. These findings suggest that the terracotta structure was used for the cremation of a significant individual, followed by the construction of a commemorative brick monument above it. A nearby open pavilion structure discovered to the east is also believed to be connected to this ritual activity.

**Keywords:** Cremation, Clay Structure, Early historic, Mortuary Practice, Proto historic

*Session V: (Room A):*

# TECH-DRIVEN HERITAGE RESEARCH AND DOCUMENTATION: 3D MODELING, AI, AND BEYOND

**Session V (Room A)**

Theme:

## Tech-Driven Heritage Research and Documentation: 3D Modeling, AI, and Beyond

Chair:

**Archt. Jayatissa Herath**

**Archt. Jayatissa Herath** *is a Chartered Architect, Conservation Specialist, and Attorney-at-Law with over three decades of professional experience in architectural practice and heritage conservation. He obtained his B.Sc. (Built Environment) and M.Sc. (Architecture) degrees from the University of Moratuwa, Sri Lanka. His distinguished career includes extensive service at the Central Cultural Fund, where he held positions as Project Manager, Assistant Director, and Director (Conservation). During his tenure, he made significant contributions to the preservation and restoration of Sri Lanka's most renowned heritage sites such as Sigiriya, Dambulla, Polonnaruwa, Jetavana, and the post-blast restoration of the Sri Dalada Maligawa and its precincts in Kandy. Since 2002, Archt. Herath has been engaged in private practice, leading numerous architectural and conservation projects that harmonize modern design with historical and cultural integrity. His approach integrates architectural, archaeological, and cultural dimensions, ensuring that each intervention respects the authenticity of heritage sites. He has also contributed to academic and professional discourse through lectures and workshops, including an invited presentation in Pakistan on Sri Lanka's conservation practices. A former President of ICOMOS Sri Lanka, he has received advanced international training from ICCROM, UNITAR, IHS–The Netherlands, and WHITRAP, enriching his global perspective on heritage conservation.*

# A Digital-Twin model for Heritage Conservation: High-precision photogrammetric documentation of Thuparama image-house, Polonnaruva

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The *Thuparama Image-house* in the ancient city of Polonnaruva, Sri Lanka, is one of the most significant architectural monuments of the Polonnaruva period (11th–13th centuries CE). It is the only surviving brick structure from this era that retains its original *Gedige* (dome-shaped brick roof), making it a rare example of medieval South Asian construction techniques. Given its architectural and historical value, precise documentation is essential for long-term conservation and to facilitate research perspectives through Cultural Heritage Information System (CHIS). This study presents a high-precision photogrammetric survey and 3D reconstruction of the *Thuparama Image-house*, conducted using a DJI Mavic 3 Enterprise drone platform. A major challenge was limited visibility caused by protective GI-pipe enclosures surrounding the structure. To address this, a multi-day data acquisition strategy was adopted, combining both outdoor and indoor imaging to achieve complete coverage. Over five consecutive days, more than 7000 high-resolution images were captured under controlled flight paths and camera parameters to minimize occlusions and maximize detail. Interior imaging played an equally crucial role, as the vaulted roof and internal brickwork contain intricate details critical to conservation planning. A unified digital model was created by integrating interior and exterior datasets through a high-accuracy photogrammetric workflow. Careful scale calibration and ground control point validation produced a 3D model with sub-centimeter accuracy. The resulting model allows the extraction of accurate ortho-photos, sectional views, and AutoCAD-based architectural drawings. Dimensional analysis recorded key structural proportions, while condition assessment layers identified zones of deterioration, material loss, and stress. The integrated 3D data-set thus serves as a reliable baseline for monitoring structural stability, guiding targeted conservation interventions, and supporting heritage research directives. Additionally, the model enables the creation of physical replicas through 3D printing and immersive visualizations for museum and tourism applications. This study demonstrates the value of drone-based photogrammetry for documenting complex and fragile heritage structures under constrained conditions. The combined interior–exterior modeling approach offers a holistic digital record of the *Thuparama Image-house* and provides a replicable methodology for documenting similar monuments across South Asia and beyond, strengthening the role of 3D technologies in heritage management.

**Keywords:** Heritage Conservation, Photogrammetry, Polonnaruva, Thuparama Image-house, Sri Lanka, 3D modeling

# Unveiling Balana Fort: Ground Penetrating Radar Survey of a Kandyan Fortification in Sri Lanka

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This study presents the first detailed Ground Penetrating Radar (GPR) survey of Balana Fort, a Kandyan-period fortification in the Alagalla Mountain Range near Kandy, Sri Lanka. The research aimed to identify and map subsurface archaeological features and produce a reliable site plan to assist future research. A Leica DS2000 GPR system with dual antennas (700 MHz and 250 MHz) was used to detect shallow and deep structures. The main survey covered a 35m×25m grid with one-meter spacing, complemented by a detailed 10m×5m grid. Elevation data were referenced to a TBM at Balana Railway Station, with the highest point at 604.10 m above mean sea level. Data processing with Geolitix software employed depth-slicing to analyze layers up to 3m deep. The results revealed a complex archaeological stratigraphy. The top 0.5m showed uniform soil layers, suggesting surface disturbances. Between 0.5m and 1.5m, an increase in anomaly density indicated emerging structural features. The most significant discoveries occurred at 2.5m–3m depth, where dense, high reflectivity anomalies formed geometric patterns typical of fort construction. These included linear perimeter features resembling defensive wall foundations and systematic internal structures reflecting organized planning. The evidence suggests rampart foundations with integrated drainage systems, adapted to the region's rocky terrain and heavy rainfall of over 1,500mm. The 2.5m–3m layer was identified as the key archaeological horizon, most likely containing the complete layout. The highlighted anomaly clusters, signifying substantial buried remains, along with adjacent patterns that may represent courtyards, pathways, or subsidiary buildings. The investigation demonstrates the effectiveness of GPR in Sri Lankan archaeological contexts, especially at sites where surface preservation is poor but subsurface integrity remains high. Beyond Balana Fort, the study offers a methodological model for examining similar fortifications across South Asia, providing new insights into indigenous defensive architecture, technological sophistication, and adaptation to local geography during the Kandyan era. The successful mapping of Balana Fort's buried structures contributes unprecedented evidence about its construction techniques, spatial organization, and strategic function controlling the Kandy passage during the Kandyan and interactions.

**Keywords:** Balana Fort, Ground Penetrating Radar, Fortification

# පුරාවිද්‍යාත්මක වාර්තාකරණය සහ තීරණ ගැනීම සඳහා නවීන තාක්ෂණික ප්‍රවේශය: ශ්‍රී ලංකාවට ඇති අභියෝග සහ අවස්ථා

**ජයම්පත් සේනානායක*, අර්ජුන තන්තිලගේ, ප්‍රියාන්ත ගුණවර්ධන, මනෝජ් මිහිරංග, කියර් ස්ට්‍රික්ලන්ඩ් සහ බ්‍රැඩ්ලි යොන්**
පුරාවිද්‍යා පශ්චාත් උපාධි ආයතනය, කැලණිය විශ්වවිද්‍යාලය
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පුරාවිද්‍යාත්මක කැණීම්, ගවේෂණය, සංරක්ෂණය හෝ උරුම කළමනාකරණ කාර්යයන් සිදු කරන විට, පුරාවිද්‍යාත්මක වාර්තාකරණය සඳහා වැඩි කාලය, පුහුණු ශ්‍රමය හා විශාල මුදලක් වියදම් කිරීමට සිදුවීම සාමාන්‍ය දෙයකි. ලෝකය පුරා, මේ සංකීර්ණතා අඩු කිරීම සඳහා ඩිජිටල් ක්‍රමවේද උදාහරණ ලෙස ඡායාරූපමාන විද්‍යාව (Photogrammetry), LiDAR ලේසර් ස්කෑන් කිරීම, භූගෝල තොරතුරු පද්ධති (GIS) සහ කෘත්‍රිම බුද්ධිය භාවිත කරයි. ශ්‍රී ලංකාවේ ද මේ තාක්ෂණික විධික්‍රම විටින් විට විවිධ පුරාවිද්‍යාත්මක ව්‍යාපෘති සඳහා දේශීය හා විදේශීය විශේෂඥයින්ගේ මැදිහත්වීමෙන් සිදු වී ඇත. මෙම තාක්ෂණික ආදේශනයන් කේවල ව්‍යාපෘති වශයෙන් භාවිතවීමක් සිදු වුවත් එමඟින් ජාතික මට්ටමේ තාක්ෂණික ප්‍රතිපත්ති රාමුවක කොටසක් ලෙස නොව, කේවල උත්සාහයන් ලෙස පමණක් ක්‍රියාත්මක වී ඇත. වර්තමානයේ ශ්‍රී ලංකා පුරාවිද්‍යා ක්ෂේත්‍රය තුළ පුරාවස්තු වාර්තාගත කිරීම, පුරාවිද්‍යාත්මක ස්ථල සිතියම්කරණය, සෙල්ලිපි ඩිජිටල් ස්පර්ශ ලාංඡන ගැනීම, බිතුසිතුවම් වාර්තාගත කිරීම, ස්මාරක හා පුරාවිද්‍යාත්මක කැණීම් ද්විමාන හා ත්‍රිමාන සැලසුම් වාර්තාකරණය යන කාර්යයන් මෙසේ නවීන ඩිජිටල් තාක්ෂණික ක්‍රම උපයෝගී කොට ගනිමින් දේශීය විශේෂඥයන් හා ජාත්‍යන්තර කණ්ඩායම් යන දෙපාර්ශවය විසින් ම සිදු කරනු ලබයි. එහෙත්, මෙම ප්‍රගතියන් පැවතිය ද, ශ්‍රී ලංකාවේ පුරාවිද්‍යා ක්ෂේත්‍රයේ ඩිජිටල් පරිවර්තනයේ කාර්යක්ෂමතාව හා ඵලදායීත්වය සීමා කරමින් පවතින ප්‍රධාන සීමා තුනක් හඳුනාගත හැකිය: දත්ත ප්‍රකාශනය හා නැවත භාවිතය සඳහා ජාතික චේදිකාවක් නොතිබීම, ප්‍රධාන උරුමය සම්බන්ධ ආයතනවල (උදාහරණ ලෙස මධ්‍යම සංස්කෘතික අරමුදල, පුරාවිද්‍යා දෙපාර්තමේන්තුව සහ ජාතික කොතුකාගාරය) පුහුණු සේවකයින් හෝ එවෙනි ආයතනික ව්‍යූහයක් නොමැතිකම, විශ්වවිද්‍යාලවල පුරාවිද්‍යා හා උරුම අධ්‍යයන පාඨමාලාවල විෂය නිර්දේශය සඳහා නව ඩිජිටල් ක්‍රමවේද ක්‍රමවත් ලෙස එකතු නොවීම. ශ්‍රී ලංකාව තුළ දැනටමත් ඇති දේශීය දැනුම හා උපකරණ මට්ටම සැලකිල්ලට ගත් විට, පුරාවිද්‍යාත්මක වාර්තාකරණ කටයුතු සඳහා ඩිජිටල් තාක්ෂණය භාවිතය සඳහා යෝග්‍ය තත්ත්වයක පවතින බව තහවුරු වී ඇත. මෙම තත්වය තුළ එය ඉදිරිපත් කරන්නේ ප්‍රායෝගික ක්‍රියාමාර්ග සඳහා විධිමත් ක්‍රමෙව්දයක්, ජාතික දත්ත ගබඩාවක් සහ ප්‍රකාශන ප්‍රමිතීන්, මානව සම්පත් ප්‍රවර්ධනය සහ විශ්වවිද්‍යාල පාඨමාලා සමග සමග ඒකාබද්ධ කිරීමට ක්‍රියාමාර්ග ගත යුතු බවයි. මෙමඟින් ශ්‍රී ලාංකික පුරාවිද්‍යා ක්ෂේත්‍රයේ පර්යේෂණ ප්‍රවේශය විහිදීම, වියදම් කාර්යක්ෂමතාවය වැඩි කිරීම, සංරක්ෂණ ප්‍රතිඵල උසස් කිරීම සහ ශ්‍රී ලංකාවේ පුරාවිද්‍යා උරුම කළමනාකරණ හැකියාව ශක්තිමත් කිරීම යන අරමුණු ඉටුකර ගත හැකිය.

**මුඛ්‍ය පදඃ** ඡායාරූපමාන විද්‍යාව, පුරාවිද්‍යාත්මක වාර්තාකරණය, මානව සම්පත් වර්ධනය, ඩිජිටල් තාක්ෂණය

[English Translation]

# Modern Technologies for Archaeological Recording and Decision Making: Challenges and Opportunities for Sri Lanka

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Archaeological recording, whether conducted during excavation, survey, conservation, or heritage management, frequently demands substantial time, effort, and financial resources. Worldwide, these challenges are increasingly mitigated through digital methods such as photogrammetry, LiDAR, 3D laser scanning, GIS, and artificial intelligence. In Sri Lanka, these technologies have seen growing uptake in recent years, but adoption has largely been project-based and informal, with implementations occurring as isolated initiatives rather than as part of an integrated national framework. Current practice includes documentation of artefacts, site mapping, inscription digital estampage, mural recording, 2D and 3D monument drawing, and 3D recording of archaeological excavation activities carried out by both local specialists and international teams. Despite these advances, three principal limitations constrain the effectiveness and sustainability of digital transformation in the Sri Lankan archaeological sector: (1) the absence of a national platform for data publication and reuse; (2) a shortage of trained personnel within major heritage institutions (for example, the Central Cultural Fund, Department of Archaeology, and National Museum); and (3) the lack of systematic integration of new digital applications into university curricula in archaeology and heritage studies. This paper argues that, given existing local expertise and equipment availability, Sri Lanka is well-positioned to adopt a coordinated approach to digital recording. It proposes a practical roadmap comprising a national database and publication standards, standardised field protocols, targeted capacity building, and curriculum integration that aims to enhance cost-effectiveness, improve conservation outcomes, broaden research access, and strengthen national capacity for managing and sharing archaeological heritage.

**Keywords:** Archaeological recording, Capacity building, GIS, LiDAR, Photogrammetry, Sri Lanka

# පුරාවිද්‍යාත්මක කැණීම් වාර්තාකරණය සඳහා ඡායාරූපමිතිකරණ ක්‍රමවේදය භාවිතයඃ සේරුවිල විල්ගම්වෙහෙර කැණීම් ව්‍යාපෘතිය ඇසුරෙන්

**ඩී.එම්. චරිත බුද්ධික[1]*, ජයම්පත් සේනානායක[2], ටී.ඩී.සී. පුෂ්පකුමාර[3], අයි.ආර්.එන්.ඩබ්. බණ්ඩාර, අයි.ඩී.ආර්.එල්. ජයන්ත**

[1]ත්‍රිකුණාමලය ව්‍යාපෘතිය, මධ්‍යම සංස්කෘතික අරමුදල
[2]පුරාවිද්‍යා පශ්චාත් උපාධි ආයතනය, කැලණිය විශ්වවිද්‍යාලය
[3]සීගිරිය ව්‍යාපෘතිය, මධ්‍යම සංස්කෘතික අරමුදල

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පුරාවිද්‍යාත්මක කැණීම්වල දී නවීන තාක්ෂණික ක්‍රමවේද යොදාගැනීම මගින් වර්තමානය වන විට ගවේෂණ කටයුතු නිරවද්‍ය හා කාර්යක්ෂම බවට පත්ව ඇත. එමඟින් දත්ත නිරවද්‍යතාව තහවුරු කරමින් ලබාගත් ප්‍රතිඵල සමාජයට ඉදිරිපත් කිරීමේ නව මාර්ග විවෘත වී ඇත. ඡායාරූපමිතිකරණය එම නවෝත්පාදන අතර විශේෂ ස්ථානයකි. ත්‍රිමාණ ආකෘති නිර්මාණය කිරීමේ හැකියාව මගින් වස්තු හා ස්ථාන පිළිබඳ නිරවද්‍ය වාර්තාකරණයක් සපයයි. මෙය සාම්ප්‍රදායික ක්‍රමවලට වඩා අඩු වියදමකින් හා වේගවත් ලෙස කැණීම් වාර්තා කිරීම හා විශ්ලේෂණය කිරීමට ඉඩ සලසයි. අනාගත පර්යේෂණයන්ට ද ඡායාරූපමිතිකරණ දත්ත ප්‍රයෝජනවත් වන අතර විනාශ විය හැකි සංස්කෘතික උරුම ත්‍රිමාණව සුරැකුම් කිරීමෙන් දිගුකාලීන සංරක්ෂණ සැලසුම් සකස් කළ හැකිය. මෙම පර්යේෂණය මඟින් මධ්‍යම සංස්කෘතික අරමුදලේ ත්‍රිකුණාමල ව්‍යාපෘතිය යටතේ ක්‍රියාත්මක වූ සේරුවිල විල්ගම්වෙහෙර ස්තූප මලුවේ කැණීම්වල දී ඡායාරූපමිතිකරණ ක්‍රමවේදය ප්‍රායෝගිකව භාවිත කළ අත්දැකීම් විග්‍රහ කරයි. ස්තූප මලුවේ ඉදිකිරීමේ ව්‍යූහාත්මක අංග හා සංවර්ධන අවධි හඳුනාගැනීම පර්යේෂණයේ ප්‍රධාන අරමුණ විය. එමඟින් ක්‍රියාත්මක කළ කැණීම් දෙකෙන් පළමු කාර්තුව 2m × 4m ප්‍රමාණයෙන් හා දෙවන කාර්තුව ස්තූප පාදමේ සිට මලුවේ ප්‍රාකාර බැම්මෙන් පිටත දක්වා 2m පළලකින් ක්‍රියාත්මක විය. කැණීම් ස්ථර මතුපිටින් මව්පාෂණය දක්වා පියවරෙන් පියවර ඡායාරූප ගනිමින් ත්‍රිමාණව වාර්තා කරන ලදි. මෙහි දී Agisoft Metashape මෘදුකාංගය භාවිතා කර Align photos, Bulid point cloud, Bulid model, Bulid Texture, Build Tiled Model, යන අදියර මඟින් ත්‍රිමාණ ආකෘති නිර්මාණය කෙරිණි. එමඟින් ස්තූප මලුවේ සංවර්ධන අවස්ථා නිරවද්‍යව හඳුනාගැනීමට හැකිවිය. ඒ තුළින් 2D සැලසුම් සකස් කර ගැනීම මෙන් ම හරස්කඩ සැලසුම් සකස් කර ගැනීම යන අවස්ථා අඩු කාලයකින් අඩු ශ්‍රමයකින් වඩාත් නිරවද්‍ය ලෙස නිර්මාණය කිරීමට හැකිවීම තුළ මෙම ස්ථානය හා බැඳි භෞතික හා සමාජීය අභියෝගයන් ජයගැනීමට හැකිවිය. එනම් කැණීම් භූමිය සේරුවිල ආසන්නයේ පිහිටීම හේතුවෙන් නිරන්තර ජලයට විවෘත වීම හා කැණීම් කටයුතු පවත්වාගෙන යෑමේ දී ආගමික ජන කණ්ඩායම්වල විවිධ මැදිහත්වීම් අභියෝගයක් විය. ඒ හේතුවෙන් සාම්ප්‍රදායික ලේඛනගත කිරීම අසාර්ථක වූ අවස්ථාවන්හි දී ඡායාරූපමිතිකරණය විකල්ප ක්‍රමයක් ලෙස සාර්ථක විය. එබැවින් ඡායාරූපමිතිකරණය මගින් ස්තූප මලුවේ වත්මන් තත්ත්වය නිරවද්‍යව ත්‍රිමාණව සටහන් කළ හැකිවීම අනාගත පර්යේෂකයින්ට හා සංචාරකයින්ට විද්‍යාත්මක හා දෘශ්‍යමය තොරතුරු ලබාදීමේ නව මාවතක් විවෘත කළේය.

**මුඛ්‍ය පදඃ** පුරාවිද්‍යාව, ඡායාරූපමිතිකරණය, කැණීම් වාර්තාකරණය, ත්‍රිමාණ විශ්ලේෂණය

[English Translation]

# Using Photogrammetry for Archaeological Excavation Reporting based on the Seruwila Wilgamwehera Excavation Project

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The use of modern technological methods in archaeological excavations has made exploration work more accurate and efficient. This has opened up new possibilities for ensuring data accuracy and for effectively presenting research findings to society. Among these innovations, photogrammetry holds a special place. Its ability to create three-dimensional models enables precise documentation and analysis of archaeological objects and sites. This approach allows excavations to be recorded and reported more quickly and cost-effectively than through traditional methods. Photogrammetric data are also valuable for future research and can be used in the preparation of long-term conservation plans, as they help preserve perishable cultural heritage in digital three-dimensional form. This research presents the practical experience of using photogrammetry in the excavations of the Seruwila Wilgamwehera Stupa Maluwa, conducted under the Trincomalee Project of the Central Cultural Fund. The main objective of the research was to identify the structural elements and developmental stages involved in the construction of the Stupa Maluwa. Two excavation units were carried out: the first measured 2 meters in width and 4 meters in length, while the second extended 2 meters in width from the base of the stupa to the outer wall of the Maluwa. The excavation process was meticulously recorded step by step by photographing each stratigraphic layer down to the natural (mother) layer. Using 3D modelling software, three-dimensional models were then generated for each stage of the excavation. Ultimately, the capability of this method to accurately map the current state of the stupa in three dimensions has opened up a new avenue for providing both scientific and visual information to future researchers and visitors.

**Keywords:** Archaeology, Photogrammetry, Excavation Reporting, 3D Analysis

# Technological Frontiers for Lankan Numismatics

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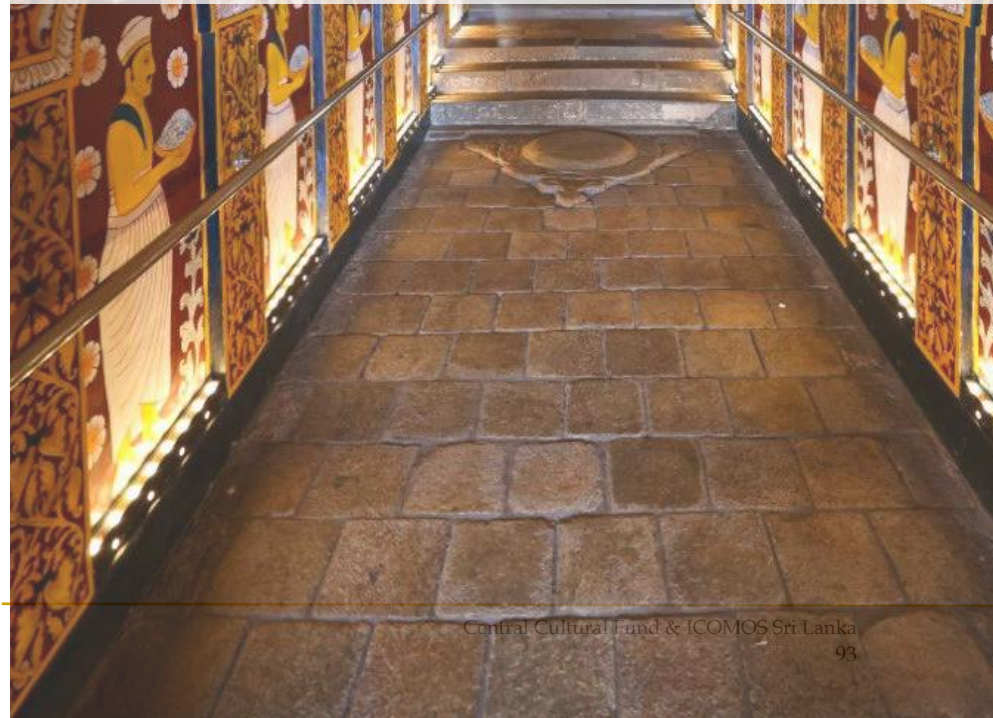
The study of ancient coins has long been central to reconstructing the economic history of early civilizations. Recent advances in non-destructive analytical technologies, particularly X-ray fluorescence (XRF) spectroscopy, have opened new frontiers for numismatic research by enabling precise metallurgical analysis of coinage without damaging these rare artifacts. This paper explores the application of XRF to ancient Lankan coinage, focusing on how elemental impurities preserved within these coins serve as metallurgical "fingerprints" of their origin, and how such data illuminates both sources of raw material and historical minting practices. Because the metal used in early coinage was largely unrefined, the impurities embedded within alloys provide a direct clue to their geological provenance. Comparable research has successfully traced copper in bronze statues to specific mines in Seruwila, raising the critical question: Did ancient Lanka possess indigenous sources of gold and silver, or were these metals imported through regional trade networks? Analyses of medieval gold kahavanu coins reveal trace levels of mercury, likely derived from amalgamation, the ancient process of dissolving gold in mercury before evaporation. This finding provides insight into the technological sophistication of Lankan metallurgists and establishes a potential marker for detecting modern forgeries, since replicas often lack such characteristic impurities. Similarly, comparative studies of punch-marked coins show an intriguing chronological pattern: earlier series contain higher levels of impurities than later issues, suggesting progressive refinement of metallurgical techniques. This offers tangible evidence of technological innovation in minting practices, complementing stylistic and typological studies. Beyond metallurgy, this research also considers how emerging technologies, particularly artificial intelligence, are reshaping numismatics. Early experiments with ChatGPT-5 have demonstrated its capacity to reconstruct and visualize worn or corroded images on ancient lead coins, enhancing the legibility of faint reliefs. In the future, AI-driven pattern recognition may assist in cataloging the multitude of small symbols on punch-marked coins. In a related initiative, ChatGPT-5 has also been tested as a tool to locate numismatic references in historical sources such as the Dutch Ceylon Plakkaart collections, pointing to its potential role in mining archival texts for overlooked data. This paper argues that the integration of XRF spectroscopy and AI-based methods represents a new technological frontier for numismatics. By combining elemental analysis with computational reconstruction and text mining, scholars can address longstanding questions on metal sourcing, minting technologies, authenticity, and symbolic complexity. Ultimately, the case of ancient Lankan coinage illustrates how scientific and computational approaches can revitalize numismatics, transforming our understanding of economies, artisanal knowledge, and cultural exchange in the ancient world.

**Keywords:** AI in Numismatics, Ancient Lankan Coinage, Metallurgical Analysis, XRF Spectroscopy

*Session V: (Room B):*

# HIDDEN HISTORIES, LIVING LEGACIES: REDISCOVERING MARGINALIZED HERITAGE



**Session V (Room B)**
Theme:
## Hidden Histories, Living Legacies: Rediscovering Marginalized Heritage

Chair:
**Ms. Bindu Urugodawatte**

**Ms. Bindu Urugodawatte** *is an archaeologist and cultural heritage specialist with extensive experience in the study and preservation of Asian heritage, particularly Buddhist traditions. She obtained her Bachelor of Arts in Archaeology from Peking University, China, a Postgraduate Diploma in Urban Revitalization and Heritage Management from the Institute of Housing and Urban Development Studies (IHS), Rotterdam, Netherlands, and a Master of Arts in Regional Studies, East Asia from Harvard University, USA. Professionally, Ms. Urugodawatte has contributed significantly to both tangible and intangible heritage conservation. Her expertise spans diverse fields including museology, archaeological and cultural impact assessments, sustainable development, and disaster management related to heritage sites. She also serves as a consultant on culture and archaeology, lecturer on Buddhist art and archaeology, and an editor, evaluator, and assessor for heritage-related initiatives. Currently, she serves as the Director of the Silk Road Institute in Sri Lanka, promoting intercultural understanding and research on Asia's shared heritage. Previously, she held key positions as Deputy Director of Research and Deputy Director of Programmes at the SAARC Cultural Centre, where she coordinated regional heritage and cultural projects, advancing the study and protection of South Asia's rich cultural legacy.*

# The Newly Discovered Petikade: A Time Capsule of 17th –18th Century Life

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The discovery of a historically significant *Petikada* at the *Hapugammana Raja Maha Pathini Devale* in Yatiyantota, Kegalle District, adds a vital chapter to Sri Lanka's heritage. The Devale, believed to be founded in 1426 C.E., is linked to *King Seethawaka Rajasinghe* (1581–1593 C.E.), who, according to oral tradition, presented the *Petikada* as a war trophy. It embodies political, military, and religious narratives while highlighting the importance of preserving neglected cultural artefacts. This *Petikada*, a cotton cloth painting, about 6 by 9 feet, survives in fair condition despite the borders being damaged. Preserved for centuries by local custodians, it reflects the role of communities in heritage care. Its imagery is layered: the outer border shows palanquins, horsemen, and soldiers; the inner strip depicts ships, fish, and swimmers, suggesting maritime trade; and the central panel portrays fortified bastions, cannons, and soldiers with scenes of cooking, feasting, and daily life. These registers collectively narrate socio-political and cultural environments in Sri Lanka, Goa, or Kerala during the 17th–18th centuries. The research objectives are to document and interpret the *Petikada* as a cultural artefact of national significance. Then situate it within broader histories of Sri Lanka, Goa, and Kerala, with focus on firearms, fortifications, and maritime culture. Finally, propose conservation strategies balancing institutional preservation and community custodianship. The research methodology includes fieldwork and qualitative approaches, including photographic documentation, descriptive analysis, oral testimonies, and comparisons with artefacts in the Sri Lanka National Museum. Consultations with experts from Sri Lanka, India, and Portugal, and discussions with the Department of National Museums informed conservation proposals. The *Petikada* is a rare visual time capsule bridging religious, military, and social histories. Community custodianship ensured its survival, but its fragile cotton base requires urgent conservation. The study recommends transferring it to the Department of National Museums with certified digital copies and acknowledging local custodianship. Its preservation will secure its role as both a historical record and cultural resource.

**Keywords:** Community custodianship, Hapugammana, Heritage conservation, King Seethawaka Rajasinghe, Military history, Petikada, Raja Maha Pathini Devale

# இலங்கையின் நுவரெலியா மாவட்டத்தில் இன்று மற்றும் நாளை மலையகத்தின் பாரம்பரியம

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இலங்கை, உலகச் சுற்றுலா நாடுகளில் முக்கிய இடத்தைப் பெறும் நிலையில், அதன் பண்பாட்டுக் கலை, மரபு அம்சங்களை முன்னிறுத்த வேண்டியது அவசியமாகிறது. இலங்கையின் இயற்கை அழகுடன் இணைந்த மக்களின் வாழ்வில் காணப்படும் நடைமுறைகள், சம்பிரதாயங்கள் உள்ளிட்ட மரபியல் வளம் தனித்துவமானது. இதில், தலைமுறை தலைமுறையாகக் கடத்தப்பட்டு வரும் மலையக மக்களின் மரபுகளும் அடங்கும். இவை சடங்குகள், நாட்டார் பாடல் வடிவங்கள், கைவினை உபகரணங்கள், சிற்பம், கட்டிடக்கலை, கிராமிய விளையாட்டுகள், நாட்டுப்புறக் கதைகள், உணவுப் பழக்கவழக்கங்கள் போன்ற சமூகப் பண்பாடுகளைக் குறிக்கின்றன. இவற்றைப் பாதுகாப்பதற்கும், எதிர்காலச் சந்ததிகளுக்குக் கடத்துவதற்கும் இன்று வரை வாய்மொழிப் பரிமாற்றமே துணையாகப் புரிந்துள்ளது.மலையக மக்கள் இருநூறு வருட கால வாழ்வியலைக் கொண்டிருந்தாலும், அவர்களின் நில உரிமை, காணி அண்டிய தொழிற்சாலை வதிவிடக் கட்டமைப்பு போன்ற பிரச்சினைகளால் மரபு வழி உரிமைகளும் பலவீனப்படுத்தப்பட்டுள்ளன. இலங்கையின் அரசாங்கக் கட்டமைப்பில் உள்ள தொல்லியல், இந்து கலாசார, பெருந்தோட்ட உட்கட்டமைப்பு மற்றும் சுற்றுலாத்துறை போன்ற திணைக்களங்கள் மலையகப் பாரம்பரிய மரபுகளை ஆவணப்படுத்தவோ, மக்கள் மையப்படுத்தவோ முயற்சிக்கவில்லை. இவ்வாறான சிக்கலைக் கருத்தில் கொண்டு, மலையக மக்களின் பாரம்பரிய மரபுரிமைகளைப் பேசுதல் மற்றும் நடைமுறைச் சிக்கல்களை அடையாளம் காண்பதை நோக்கமாகக் கொண்டே இவ்வாய்வு மேற்கொள்ளப்பட்டது. ஆய்வுக்கான தரவு சேகரிப்பு முறைகளாக நேர்காணல் மற்றும் அவதானிப்பு முறைகள் பயன்படுத்தப்பட்டுள்ளன. ஆய்வு இடமாக நுவரெலியா மாவட்டம் தேர்ந்தெடுக்கப்பட்டது. ஓர் இனத்தின் அடையாளம் சொந்த நிலம், மொழி, கலாசாரம் சார்ந்ததே முக்கியத்துவம் பெறுவதை இவ்வாய்வு அழுத்திச் சொல்கிறது. அத்துடன், மலையக மக்களின் மரபுரிமைகளைப் பாதுகாக்க அவசியமான உதவிகள் வழங்கப்பட வேண்டும் என்பதையும் இவ்வாய்வு வலியுறுத்துகிறது.

**திறவுச்சொற்கள்**: தென்மராட்சி, மரபுரிமைகள், சடங்கு சம்பிரதாயங்கள், வாழ்வியற்கோலங்கள், வழிபாடுகள

[English Translation]

# The Heritage of the Malayagam today and in the future in Nuwara-Eliya District, Sri Lanka

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In the many aspects of the motherland that have been preserved through generations, heritage has a special place. Its importance is currently being felt in all countries of the world. The heritage of culturally advanced countries like China and India greatly enriches its economy, industry and art sectors. With Sri Lanka ranked first in the list of major countries in the world's tourism industry, the need to further advance its cultural, art and traditional aspects is imperative. In that regard, tea, coconut rubber, etc., which are included in the plantation structure, are important in the industrial structure that earns foreign exchange. In Sri Lanka, the heritage that includes practices and rituals is unique in the lives of the people, combined with natural aesthetics and artistic traditions. In this, the traditions of the hill people refer to the social cultures such as cultural artefacts, folk forms, industrial equipment, sculpture, architectural art features, rural games, folk tales, food habits, etc. that have been passed down from generation to generation. Oral transmission has helped to preserve these and pass them on to future generations. They are passed down from grandmother & grandfather and from father & mother to son & daughter. Although the hill people have had a stable lifestyle for 200 years, their land tenure arrangements, land status, factory residency system (lion settlements) of the lower-class people, and their hereditary rights are being eroded. In the Sri Lankan government structure, the Department of Archaeology, the Department of Hindu Cultural Affairs, the Department of Plantation and Rural Development and the Tourism Department have not made any effort to document the hill traditions or to record and collect historical events and make them accessible to the people. Many such political, religious, and ethno-linguistic factors further strengthen the trend of disunity. During the period of foreign invasion, places that reflect aspects of their lives, conquered places, cultivated plants, and practices, etc., also gain importance. The failure to recognize these valuable traditional aspects by appropriate protection agencies, government and private institutions is a major shortcoming. Considering such a problem, this study has been conducted with the aim of preserving the traditional heritage of the hill people and identifying practical problems. Interview and observation methods have been used as data collection methods for the study. This study highlights that the identity of an ethnic group is based on its own land, language, and culture.

**Keywords:** Hill tribes, Aesthetic art, Development, Traditional heritage, Plantation Encroachment

# අවිස්සාවේල්ල-යටියන්තොට පටු දුම්රිය මාර්ගයේ භූ දර්ශනය සහ ඒ ආශ්‍රිත පුරාවිද්‍යාත්මක උරුමය පිළිබඳ අධ්‍යයනයක්

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මහනුවර ව්‍යාපෘතිය, මධ්‍යම සංස්කෘතික අරමුදල
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පුරාවිද්‍යාත්මක අධ්‍යයනයන්හි දී දුම්රිය මාර්ග ඉදිවීම හා එහි ඇති වාස්තු විද්‍යාත්මක ලක්ෂණ සම්බන්ධ අධ්‍යයනයන් භූ දර්ශන පුරාවිද්‍යාව (Landscape Archaeology) යටතේ සාකච්ඡා කරයි. එහි දී දුම්රිය මාර්ග ආශ්‍රිතව ඉදිකරන ලද දුම්රිය ස්ථාන, නිල නිවාස, බඩු ගබඩා ආදී වාස්තුවිද්‍යාත්මක අංග සාකච්ඡාවට බඳුන් කෙරේ. භූ දර්ශන පුරාවිද්‍යාත්මක හා වාස්තු විද්‍යාත්මක ලක්ෂණ අධ්‍යයනය සඳහා කැලණිවැලි දුම්රිය මාර්ගයේ එක් අදියරක් වන අවිස්සාවේල්ල - යටියන්තොට පටු දුම්රිය මාර්ගය ඇසුරු කරගත හැකි ය. ශ්‍රී ලංකාවේ පැවති අර්ථ ක්‍රමයේ පැහැදිලිම වෙනස ඇති කළ බ්‍රිතාන්‍යයෝ එතුළින් මෙරටට දියුණු ප්‍රවාහන ක්‍රමයක බීජ වැපිරීමට කටයුතු කළහ. අර්ථ ක්‍රමයට අමතරව යුධමය, ආරක්ෂක, දේශපාලනික, පරිපාලන සහ සුභසාධනය ද ප්‍රවාහන ක්‍රමයේ දියුණුවට බලපෑවේ ය. මෙම පර්යේෂණයේ ප්‍රධාන පර්යේෂණ අරමුණ අවිස්සාවේල්ල - යටියන්තොට දුම්රිය මාර්ගයේ භූ දර්ශන පුරාවිද්‍යාත්මක වටිනාකම හඳුනාගැනීමයි. දුම්රිය මාර්ගය ඉදිවීම හරහා තදාශ්‍රිත ප්‍රදේශයේ ඇති වූ ආර්ථික රටාවේ විපර්යාසයන් හඳුනාගැනීම, දුම්රිය මාර්ගය ආශ්‍රිතව චංචල හා නිශ්චල පුරාවස්තු වාර්තාකරණය සහ සංරක්ෂණ යෝජනාවලි ඉදිරිපත් කිරීම සෙසු අරමුණු වේ. ක්ෂේත්‍ර නොවන අධ්‍යයනය යටතේ ලිඛිත මූලාශ්‍රයයන් අධ්‍යයනය කිරීමට යෝජිත අතර ප්‍රාථමික මූලාශ්‍රය හා ද්විතීක මූලාශ්‍රය කෙරෙහි ද අවධානය යොමුකිරීමට අපේක්ෂිතය. ක්ෂේත්‍ර අධ්‍යයනයේ දී සම්මුඛ සාකච්ඡා ක්‍රමය භාවිතයෙන් දත්ත හා තොරතුරු ඒකාරාශී කර ගැනීමට අපේක්ෂිතය. එමෙන් ම දත්ත හා තොරතුරු අර්ථකථනය හා විශ්ලේෂණය කිරීමට ප්‍රමාණාත්මක හා ගුණාත්මක ක්‍රමවේද භාවිතයට ගැනීමත්, ඉදිරිපත් කිරීමට මේ ආශ්‍රිතව පවතින සටහන්, සිතියම්, සැලසුම්, ඡායාරූප, වගු හා ප්‍රස්තාර යොදාගනු ලැබේ. අවිස්සාවේල්ල - යටියන්තොට පටු දුම්රිය මාර්ගය ආශ්‍රිතව රේල් බෝක්කු විශාල ප්‍රමාණයක්, දුම්රිය ස්ථාන ත්‍රිත්වයක්, නිල නිවාස ද්විත්වයක්, බඩු ගබඩාවක් සහ දුම්රිය පාලම් ද්විත්වයක් වේ. රේල් බෝක්කු සකස් කරන ලද කළුගල් කුට්ටිවලින් නිමවා ඇත. තෙත් කලාපීය පරිසර පද්ධතියක් හේතුවෙන් මෙවැනි රේල් බෝක්කු විශාල ප්‍රමාණයක් යොදා ගන්නට ඇතැයි සිතිය හැකි ය. දුම්රිය මාර්ගය ආශ්‍රිතව ඉදිකොට ඇති රේල් බෝක්කු, දුම්රිය පාලම්, දුම්රිය ස්ථාන, නිල නිවාස, බඩු ගබඩා ආදිය අධ්‍යයනය කිරීමෙන් මෙය පටු දුම්රිය මාර්ගයක් ලෙස ස්ථාපනය වී ඇති බවත්, වැවිලි බෝග පහසුවෙන් ප්‍රවාහනය සඳහා ප්‍රමුඛත්වයක් ලබාදෙමින් නිමවා ඇත. බ්‍රිතාන්‍ය වාස්තුවිද්‍යාත්මක ලක්ෂණ දුම්රිය මාර්ගය, දුම්රිය ස්ථාන, නිල නිවාස, බඩු ගබඩා ආදියෙන් විද්‍යමාන වේ.

**මුඛ්‍ය පද:** වාස්තු විද්‍යාව, දුම්රිය ස්ථාන, රේල් බෝක්කු, කැලණිවැලි දුම්රිය මාර්ගය, නිල නිවාස

[English Translation]

# A Study on the landscape and associated Archaeological heritage of the Avissawella - Yatiyanthota Narrow-gauge Railway Line

**E.D.H. Samrathunga**
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The present study focuses on the field of landscape archaeology, which investigates the interaction between humans and their environment. Landscape archaeology encompasses the analysis of heritage landscapes, including the spatial organization, architectural elements, and cultural features that have developed over time. It examines both tangible remains, such as structures and settlements, and intangible cultural aspects that contribute to the historical character of landscapes. This research emphasizes the integration of multiple data sources, including archaeological evidence, historical documentation, and field surveys, to comprehensively understand the formation, use, and transformation of landscapes. Methodological approaches for documenting, conserving, and interpreting these heritage landscapes are discussed, highlighting the importance of preserving both physical and cultural values. Furthermore, the study explores theoretical frameworks in landscape archaeology, focusing on the ways in which land use patterns, settlement organization, and human activities shape cultural and natural landscapes. Through the integration of diverse analytical perspectives, this study highlights how interdisciplinary methodologies enhance the comprehension of heritage landscapes, while simultaneously supporting informed strategies for the conservation and sustainable management of archaeological sites. Ultimately, this study underscores the significance of landscape archaeology in interpreting the historical, cultural, and social dynamics of human-environment interactions, providing essential insights into heritage conservation and the understanding of past human activities.

**Keywords:** Architecture, Kelani Valley Railway, Official Residences, Rail Culverts, Railway Stations

# The Forgotten Measure: The Miti Riyana as a Four-inch Unit in Buddhist Canonical Tradition

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This study revisits a forgotten unit of measurement—the Miti Riyana ("Hand")—a four-inch standard embedded in Buddhist canonical and commentarial traditions but later obscured by scholastic reinterpretation. Post-canonical sources such as the *Abhidhanappadipika* codified twelve *angulas* (finger-widths) as one *vidatthi* (≈ 9 inches) and two *vidatthis* as one *riyana or haththa* (≈ 18 inches). This inflated "*wadu riyana*" was uncritically applied to all textual references by British colonial historians who, lacking sensitivity to Buddhist cultural contexts, imposed implausible dimensions upon Buddhist texts. As Rhys Davids observed, the units codified in the *Abhidhanappadipika* were largely imaginary and never in practical use, yet their acceptance introduced distorted dimensions into Buddhist literature, thereby obscuring the practical measurement realities reflected in the earliest Theravada traditions. By contrast, textual and contextual evidence consistently indicates the Miti Riyana—the four-inch hand span—as the authentic standard. Canonical and Sinhala sources confirm this. The *Madhuratthavilasini* records the Buddha's height as eighteen *riyanas*; interpreted with the 18- inch unit, this yields an impossible 27 feet, whereas the four-inch standard produces a credible six feet. The *Mahāvamsa* and the Sinhala *Bodhivamsa* describe the golden bowl that carried the Bodhi branch as nine *riyanas* in circumference, five in height, and three in diameter. Under the inflated scale, the vessel becomes implausibly massive; recalculated with the four-inch measure, it emerges as 36 inches around, 20 inches high, and 12 inches wide—precisely suited for ritual use. Similarly, the *Dāthāvamsa* describes a sandalwood pyre of twenty-one *riyanas;* the inflated system gives 31.5 feet, whereas the four-inch measure yields a realistic seven-foot structure. These consistent recalibrations demonstrate that the Miti Riyana was a genuine unit employed in Buddhist texts. Its recognition challenges long-standing interpretive traditions that exaggerated descriptions and highlights how later scholastic codifications obscured earlier practical realities. Restoring the Miti Riyana as a four-inch standard corrects interpretive distortions and advances methodological clarity in Buddhist studies, historical geography, and archaeology, illuminating how metrology enriches our understanding of early Buddhist cultural and ritual practice.

**Keywords:** *Abhidhanappadipika, Angula, Buddhist canonical texts, Miti Riyana, Vidatthi*

# Reclaiming Neglected Spaces: A Democratic Reading of Galle's Urban Heritage

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Galle Fort, a UNESCO World Heritage Site, is renowned for its preserved ramparts, streets, and colonial architecture. Yet, the upper parts of Galle and peripheral zones beyond the Fort remain neglected, poorly planned, and underutilized. These spatial disparities restrict inclusive participation and shape unequal urban experiences, reflecting wider socio-spatial inequalities intensified by development and gentrification. Drawing on Lefebvre's Production of Space, this study interprets Galle as a layered urban landscape where physical form, social practice, and symbolic meaning intersect, producing both visible and hidden spatial narratives. The study compares the Fort's preserved heritage with the upper residential and peripheral areas of Galle to examine how spatial hierarchies and gentrification influence everyday life and social interaction. It further proposes strategies for inclusive heritage and urban management that promote equitable engagement for women, men, and marginalized communities. Methodologically, the research integrates archival analysis of Galle's colonial and post-colonial development with photographic surveys and observational studies covering the Fort, upper quarters, back lanes, and commercial strips. This approach maps tangible features, architecture, streets, and public spaces, alongside intangible dimensions such as memory, cultural practices, and social networks embedded in overlooked areas. Findings indicate that while the Fort receives preservation funding and tourism attention, upper residential areas, alleys, and peripheral markets, many of historical and cultural value, remain neglected, resulting in under-use and social exclusion. Nonetheless, diverse users informally activate these spaces through everyday practices that sustain local culture but remain invisible in formal heritage narratives. Applying Lefebvre's triad of perceived, conceived, and lived space reveals how design, policy, and daily practice intertwine, offering opportunities to reclaim neglected areas and democratise access. The study concludes that conservation must extend beyond Galle Fort's iconic core to include its overlooked zones, recognizing hidden practices and social dimensions to foster a more democratic, inclusive, and culturally continuous urban landscape.

**Keywords:** Galle, Gentrification, Neglected spaces, Spatial democracy, Urban heritage,

*Session VI: (Room A):*

# PRESERVING THE PAST, SHAPING THE FUTURE: INCLUSIVE AND SUSTAINABLE HERITAGE CONSERVATION AND MANAGEMENT

**Session VI (Room A)**

Theme:

## Preserving the Past, Shaping the Future: Inclusive and Sustainable Heritage Conservation and Management

Chair:

**Prof. Janaka Wijesundara**

**Prof. Janaka Wijesundara** *is a distinguished academic and professional in the field of architecture and urban design, currently serving as a Professor of Architecture at the University of Moratuwa, Sri Lanka. He is the Founding Director of both the Master of Urban Design program and the UoM Urban Research Lab – Centre for Cities, initiatives that have significantly advanced urban design education and research in the country. With over 35 years of experience in academia, research, and professional practice, Prof. Wijesundara holds a PhD in Urban Renewal from RWTH Aachen University, Germany, and postgraduate qualifications in Architecture and Architectural Conservation from the University of Moratuwa. His international professional experience includes serving as an Urban Designer for the City of Toronto and as Senior Planner/Urban Designer for the Town of Clarington in Canada. A Fellow of the Sri Lanka Institute of Architects, Full Member of the Canadian Institute of Planners, and Corporate Member of the Town Planners Institute of Sri Lanka, he has received numerous national and international recognitions for his contributions. Prof. Wijesundara is also the Founding President of the Sri Lanka Institute of Urban Designers and the Chair of the International Conference on Cities, People & Places (ICCPP), which he established in 2013.*

# අනුරාධපුර පර්යන්ත ප්‍රදේශයේ පිහිටි පුරාවිද්‍යා ස්මාරක සංරක්ෂණය කර ඉදිරිපත් කිරීම හා කළමනාකරණය

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ඓතිහාසිකව සුවිශේෂී වටිනාකමක් හිමි අනුරාධපුර පර්යන්ත ප්‍රදේශයේ පිහිටා ඇති වෙස්සගිරිය, පන්කුලිය, බටහිර ආරාමය සහ ගල්පාලම යන උරුම ස්ථාන පදනම් කරගෙන සංරක්ෂණය, ඉදිරිපත් කිරීම සහ කළමනාකරණය සඳහා යෝජනාවක් සහිත උරුම කළමනාකරණ සැලැස්මක් සකස් කිරීම මෙම පර්යේෂණයේ අරමුණයි. මෙහිදී මෙම උරුම ක්ෂේත්‍රවල පුරාවිද්‍යාත්මක වටිනාකම් විශ්ලේෂණය, බලපෑම් නිරීක්ෂණය සහ SWOT විශ්ලේෂණයක් මගින් ශක්තීන්, දුර්වලතා, අවස්ථා සහ තර්ජන ද සිදුකරණ ලදී. මෙසේ හඳුනාගත් දුර්වලතා සහ තර්ජන, ප්‍රධාන කළමනාකරණ යෝජනාවේදී, ආමන්ත්‍රණය කරන ලද අතර, සැලසුම් සංවර්ධනය කිරීම සඳහා SMART විශ්ලේෂණයක් යොදන ලදී. එහිදී පවතින දුර්වලතා සහ තර්ජන සාමූහිකව පොදු ගැටළු ලෙස සලකා ගැටළු විශ්ලේෂණයක් සිදු කර ඇත. මේ සඳහා ප්‍රාථමික සහ ද්විතීයික මූලාශ්‍ර පදනම් කරගන්නා ලද අතර ක්ෂේත්‍ර පර්යේෂණ ද සිදු කරන ලදී. ඒ අනුව, උරුම කළමනාකරණ සැලැස්මක් තුළ, ප්‍රධාන අංග අතරට යම් නගරයක හෝ ස්ථානයක ස්පර්ශ්‍ය සහ අස්පෘශ්‍ය උරුමයන් නිසි ලෙස ආරක්ෂා කිරීම, ප්‍රතිසංස්කරණය කිරීම, ඉදිරිපත් කිරීම සහ නඩත්තු කිරීම සඳහා ක්‍රමානුකූල ක්‍රියාවලියක් ස්ථාපිත කිරීම ඇතුළත් වේ. කළමනාකරණ සැලැස්මේ සංකල්පීය පදනම; ක්‍රියාකාරී සැලැස්ම සහ අධීක්ෂණය, වාර්තා කිරීම සහ ඇගයීම යන අංශ කෙරෙහි පර්යේෂණය අවධානය යොමු කළේය. පූර්වයෙහි සිදුකොට ඇති පර්යේෂණ අනුව SWOT විශ්ලේෂණය හරහා, පුරාණ අනුරාධපුර නගරයේ පර්යන්ත ප්‍රදේශවල පවතින බොහෝ ශක්තීන් හඳුනාගෙන ඇති අතර, මෙම අධ්‍යයනය එම ශක්තීන් තවදුරටත් සංවර්ධනය කිරීමට යෝජනා කරයි. පර්යන්ත ප්‍රදේශයේ ප්‍රධාන ගැටළු දහතුනක් හඳුනාගෙන ඇති අතර, මෙම ගැටළු විසඳීමට සහ අපේක්ෂිත අරමුණු සාක්ෂාත් කර ගැනීමට යෝජනා. කෙටිකාලීන අවශ්‍යතා හා අරමුණු සහ දිගුකාලීන අරමුණු. යනුවෙන් යෝජිත කළමනාකරණ සැලැස්මේ අරමුණු ප්‍රධාන වශයෙන් සංරචක දෙකක් යටතේ ඉදිරිපත් කෙරේ. තෝරාගත් ස්ථාන හතර සඳහා සංරක්ෂණ සැලැස්ම, ඉදිරිපත් කිරීමේ සැලැස්ම, සංචාරක ප්‍රවර්ධන සැලැස්ම, නඩත්තු සැලැස්ම සහ මානව සම්පත් කළමනාකරණ සැලැස්ම යනුවෙන් යෝජිත සැලසුම් මෙම අධ්‍යයනය මගින් හඳුනාගෙන සකස් කොට ඇත. මෙම සැලසුම් අතුරින් සුවිශේෂී යෝජනා අතර ස්මාරක සංරක්ෂණය සඳහා තවදුරටත් පුරාවිද්‍යාත්මක පර්යේෂණ සිදු කළ යුතු ස්ථාන හඳුනා ගැනීම, පුරාවිද්‍යාත්මක ස්ථාන ඉදිරිපත් කිරීම, ස්මාරක ස්ථාන ආලෝකකරණය, සංචාරක මාර්ගෝපදේශනය හා සංචාරක සේවා සැපයීම සහ පුරාණ ජල විද්‍යාත්මක උරුම කෞතුකාගාරයක් පිහිටුවීම සඳහා යෝජනා ඉදිරිපත් කරන ලදී.

**මුඛ්‍ය පද:** අනුරාධපුර පර්යන්ත ප්‍රදේශය, උරුම කළමනාකරණ සැලැස්ම, SWOT විශ්ලේෂණය

[English Translation]

# Conservation, Preservation, and Management of Archaeological Monuments located in Anuradhapura City Peripheral Area

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This research was based on four sites in the Anuradhapura periphery area: *Vessagiriya, Pankuliya*, Western Monastery and *Galpalama,* which hold significant heritage value and are approaching a state of deterioration, despite their attractiveness. This research aims to prepare a heritage management plan with a proposal for the conservation, presentation, and management of the selected archaeological sites. It analyzes the various archaeological values associated with the selected sites, observes the threats affecting them, and identifies both strengths and opportunities within the peripheral area using a SWOT analysis. Furthermore, the weaknesses and threats present at the site have been collectively considered as general issues, and a problem analysis has been conducted. Thereafter, in the main management proposal, these problematic conditions were addressed, and a SMART analysis was applied to develop plans. Both primary and secondary sources were used, and field research was also conducted. The values of the selected archaeological sites were identified, as well as the factors causing damage to the monuments and land. Subsequently, a priority list was created and through several processes, a management plan necessary for the conservation and presentation of these sites was developed. Accordingly, within a heritage management plan, the key aspects involve establishing a systematic process for the proper protection, restoration, presentation, and maintenance of both tangible and intangible heritage in a particular city or location. The research focused on the conceptual foundation of the Management Plan; The Action Plan, and Monitoring, reporting and evaluation aspects. At the same time, studying and gaining a proper understanding of how heritage management processes were carried out in the past was also important. Through the SWOT analysis, many existing strengths in the peripheral areas of the ancient city of Anuradhapura were identified, and this study proposes further developing those strengths. Thirteen major issues in the peripheral area were identified, and proposals to resolve these issues and achieve the desired objectives. The proposed management plan's objectives are mainly presented under two key components: short-term needs & objectives and long-term objectives. The SMART analysis method was also used. The application of that theory to the research activities was carried out as follows. The proposed plans are presented for the four selected sites as: Proposed conservation plan, Proposed presentation plan, Proposed tourism promotion plan, Proposed Maintenance plan and Proposed Human Resource management plan. It proposed a prioritized list of monuments proposed for conservation, identification of locations where further archaeological research should be conducted, proposals for the presentation of archaeological sites, monuments site illumination, provision of guided tour services for visitors, and the establishment of an ancient hydraulic heritage museum.

**Keywords:** Analysis, Field Research, Management, Objective, Proposals

# කටුවන්නාව ආසනඝරය ඇසුරෙන් ස්මාරක හඳුනාගැනීම හා සංරක්ෂණය පිළිබඳව නැවත කියවීමක්

**කේ.ඒ. සජිත් නුවන් වනසිංහ**
වයඹ ව්‍යාපෘතිය, මධ්‍යම සංස්කෘතික අරමුදල
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කුරුණෑගල දිස්ත්‍රික්කයේ දඳුරු ඔය ආශ්‍රිතව පවතින කටුවන්නාව ආසනඝරය නමින් හඳුනාගන්නා පැරණි ස්මාරකයේ සන්දර්භය පිළිබඳව ක්ෂේත්‍රයේ විද්වත් මතවාද කිහිපයකි. 2025 වර්ෂයේ මධ්‍යම සංස්කෘතික අරමුදල මෙම ස්මාරකයේ පර්යේෂණ කැණීම් ක්‍රියාත්මක කරනුයේ එහි අතීත ව්‍යුහය හා භාවිතය පිළිබඳ නිවැරදි අදහසක් ලබා ගැනීමේ අරමුණ මූලික කරගෙනය. මෙම ස්මාරකය 1962 වර්ෂයේ පුරාවිද්‍යාත්මක පර්යේෂණයන්ට යොමු කර ඇති අතර එහි දී එය ආසනඝරයක් ලෙස හඳුනාගෙන ඇතත් මෙරට විවිධ පුරාවිද්‍යා පරිශ්‍රයන්වල සිදුකර ඇති පර්යේෂණවල දී මෙවැනි වාස්තුවිද්‍යාත්මක ලක්ෂණ සහිත බෝධිඝරයන් හමුවී ඇති බැවින් ස්මාරකයේ නිවැරදි සන්දර්භය හඳුනාගැනීම හා ඊට අදාළ සංරක්ෂණ ක්‍රියාවලිය අවබෝධ කරගැනීම මෙම පර්යේෂණ පත්‍රිකාවේ ප්‍රධාන අරමුණ වේ. පර්යේෂණ ක්‍රමවේදයේ දී ආසනඝරය ආශ්‍රිතව අගල් කැණීමක් (Trench) හා පරීක්ෂණ කැණීමක් (Test pit) සිදු කළ අතර එම තොරතුරු සහ පූර්ව පර්යේෂණ විශ්ලේෂණය කරමින් ප්‍රතිඵල අපේක්ෂා කරන ලදී. 1962 වර්ෂයේ චාල්ස් ගොඩකුඹුර විසින් මෙම ආසනඝරය සඳහා මැදිහත් වීමෙන් අනතුරුව මෑත කාලීනව නිධන් හොරුන් විසින් මෙම පරිශ්‍රය හැරීමකට ලක් කර ඇත. එසේම සංරක්ෂණ මැදිහත්වීම්වල අවස්ථා කිහිපයක සාධක ද අනාවරණය කර ගැණින. ආසනඝරයේ ආසනය පිහිටි ස්ථානය අභ්‍යන්තරය නැවත කැණීමට භාජනය කිරීමේ දී මැටි කොත්, උළු කැබලි, පබළු හා තිරිවාන ගල් කැබලි ආදී සංස්කෘතික සාධක හමුවිය. චාර්ල්ස් ගොඩකුඹුරගේ කැණීම් මගින් ද මැටිකොත්, මංජුසා, පබළු හා තඹ කාසි ආදිය වාර්තා වී ඇත. ඒ අනුව මෙය තවදුරටත් වාස්තුවිද්‍යාත්මක ඉදිකිරීමක් මෙන් ම ආගමික චාරිත්‍ර සිදුකළ පරිශ්‍රයක් බව තහවුරු කෙරිණ. දෙවන සංස්කෘතික ස්ථරයේ හඳුනාගත් ආයත චතුරස්‍රාකාර ව්‍යුහය හා එහි අභ්‍යන්තරයේ හමුවූ මැටි බඳුන් කැබලි මගින් මෙම ආසනඝරය බෝධිඝරයක් ලෙස භාවිතයේ පැවති බව අනුමාන කෙරේ. මධ්‍යයේ වූ බෝධිය තැන්පත් කිරීමට භාවිත ආයතාකාර ව්‍යුහය (බෝ කොටුව) බෝධිඝරයක ප්‍රධානම ලක්ෂණය වේ. එම ව්‍යුහය ගඩොලින් නිර්මාණය කර ඇති බවත් එහි අභ්‍යන්තරය මිශ්‍ර පස් තට්ටුවලින් සමන්විත වූ බවත් තෙවන සංස්කෘතික ස්ථරයෙන් අනාවරණය වූ බැවින් බෝධිය රෝපිත ස්ථානයක් බව නිගමනය සඳහා ප්‍රවේශවීම සාධාරණීකරණය කළ හැකිය. තවදුරටත් කැණීම් මගින් අනාවරණය වූ හතරවන සංස්කෘතික ස්ථරයේ මැටිබඳුන් සාධකවලින් පර්යේෂණ අවකාශය තහවුරු විය. මෙම පසුබිම මත ස්මාරකය සංරක්ෂණයේ දී විවිධ කාලවකවානුවල භාවිතයන් පිළිබඳ දැනුවත්භාවය හා එකී සාධකයන්ගේ අගයන් තහවුරුවන සේ ඉදිරිපත් කළ යුතු බව අවධාරණය කෙරේ. ශ්‍රී ලංකාවේ ස්මාරක සංරක්ෂණය පිළිබඳව නිදර්ශන ගණනාවකි. පුරාවිද්‍යා ක්ෂේත්‍ර කටයුතුවල ආරම්භක අවධියේ සිට වර්තමානය දක්වා කියවීමේ දී ඒ ඒ කාල වකවානුවල පැවති දැනුම හා තාක්ෂණය මෙන්ම මූල්‍යමය ශක්තිය මත පදනම්ව එම කටයුතු සිදු කර ඇති බව පැහැදිලි කරුණකි. කටුවන්නාව ආසනඝරය පිළිබඳව නැවත කියවීම හරහා තාර්කික හා විද්‍යාත්මක පදනමක සිට නිවැරදිව ස්මාරකය හඳුනාගැනීම හා සංරක්ෂණය කිරීම කළ යුතුබව යෝජනා කෙරේ.

**මුඛ්‍ය පද:** ස්මාරක සංරක්ෂණය, පර්යේෂණ කැණීම, ආසනඝරය, බෝධිඝරය, විද්වත් සංවාද

[English Translation]

# Re-reading on the Identification and Conservation of Monuments based on the Katuwannawa Asanaghara

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There are several scholarly opinions in the field regarding the context of the ancient monument known as "*Asanaghara"* in Katuwannawa, which is located near Deduru Oya in Kurunegala district. In year 2025, the Central Cultural Fund was carried out a research excavation in this monument with the aim of getting an accurate idea of its past structure and use. This monument has been referred to archaeological research in the year 1962 and it has been identified as a *Asanaghara*, but in the research carried out in various archaeological sites in this country, *Bodhigharas* with such architectural features have been found. Therefore, identifying the correct context of the monument and understanding the related conservation process is the main purpose of this research. In the research methodology, a trench excavation and a test pit were conducted based on *Asanaghara* and the results were expected by analyzing the information and previous research. In 1962, Charles Godakumbura interceded for this *Asanaghara*, but recently the premises have been excavated by treasure thieves. Also, the factors of several cases of conservation interventions are also revealed. During the re-excavation of the interior of site, cultural debris such as clay pots and fragments, fragments of tiles, beads and pieces of quartz fragments were found. Excavations by Charles Godakumbura have also reported clay spires and cascedes, beads and copper coins. Accordingly, it was further confirmed that this was an architectural construction as well as a premises where religious rituals were performed. It is inferred that this *Asanaghara* was used as a *Bodhighara* by the rectangular square structure identified in the second cultural layer and the fragments of pottery found inside it. The main feature of a *Bodhighara* is the structure used to house for the Bodhi three in the center. The third cultural layer revealed that the structure was made of bricks and its interior consisted of layers of mixed soil, so the conclusion that the Bodhi was a planted place can be justified. According to that, the various in the preservation of the monument, it is emphasized that the awareness of the usages of periods and the values of those factors should be presented in such a way as to be confirmed. There are many illustrations about the conservation of monuments in Sri Lanka. It is a clear fact that in reading the archaeology field activities from the initial stage to the present, the activities have been carried out based on the knowledge and technology as well as the financial strength of the respective periods. Katuwannawa on a logical and scientific basis through a re-reading of the *Asanaghara*. It is suggested that the monument should be properly identified and preserved.

**Keywords:** Monument conservation, *Asanaghara, Bodhighara*, expert discussion, Research excavation

# ගාලු වරායේ මුහුදුබත් වූ ඇවොන්ස්ටර් (Avondster) නැවෙහි හමුවූ විශාල මැටි බරණිය සංරක්ෂණය

**කේ.වයි. ගාමිණී සමන්**
ගාල්ල ව්‍යාපෘතිය, මධ්‍යම සංස්කෘතික අරමුදල
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1992-1993 වර්ෂවල දී ගාලු වරාය ආශ්‍රිතව සිදුකරන ලද දිය යට පුරාවිද්‍යාත්මක ගවේෂණවල ප්‍රතිඵල ලෙස ලන්දේසි ඇවොන්ස්ටර් නෞකාව ඊට අයත් සුන්බුන් ස්ථාන 26ක් සමග අනාවරණය කරන ලදී. 1659 ජූලි 2 වන දින මුහුදුබත් වූ මෙම නෞකාවේ මුල් අයිතිකරුවන් වන බ්‍රිතාන්‍ය ජාතිකයන් එය **'*ආශිර්වාද*'** ලෙස නම් කරන ලද අතර පසුව ලන්දේසීන් විසින් එය යටත් කොට **'*සැඳෑ නරුව*'** ලෙස නම් කර ඇත. 1998 සිට 2004 වර්ෂය දක්වා සිදුකරන ලද පුරාවිද්‍යාත්මක ගවේෂණවල දී නෞකාවේ සුන්බුන් අතර විශාල මාර්ටබන් වර්ගයේ (98-GHL-11) භාජනයේ කොටස් 37ක් අනාවරණය කරගන්නා ලදී. මෙම මාර්ටබන් භාජනය එක්ලස් කොට පුරාවිද්‍යාත්මක වශයෙන් සංරක්ෂණය කිරීමේ විද්‍යාත්මක පියවර පෙන්වාදීම මෙම පත්‍රිකාවේ අරමුණ වේ. භාජනයේ සංරක්ෂණ ක්‍රියාවලිය 2008 වර්ෂයේ දී ආරම්භ වූ අතර ඒ දක්වා ගොඩ ගෙන තිබූ සියලු මැටි භාජන පිළිබඳ පරීක්ෂණවලින් පසු මෙම භාජනයට අයත් කොටස් 63 ක් පමණ අනාවරණය කරගෙන සංරක්ෂණ ක්‍රියාවලිය ආරම්භ කෙරිණි. දීර්ඝ කාලයක් මුහුදු අභ්‍යන්තයේ පැවතීම නිසා පළමුව ලවණ ඉවත් කර, අනතුරුව භාජනයේ මතුපිට පැවති තද යකඩ පැල්ලම් සඳහා ප්‍රතිකාර වශයෙන්, ලවණ රහිත ජලයේ එතිලීන්ඩයමීනෙට්‍රොඇසිටික් අම්ලය 5%ක් (ethylenediaminetetraacetic acid), ට්‍රයි-ඇමෝනියම් සිට්‍රේට් 5%ක් (tri-ammonium citrate) සහ එතනෝල් යන ද්‍රාවණ තුනක් පරීක්ෂා කිරීමෙන් පසු එතිලීන්ඩයමීනෙට්‍රොඇසිටික් අම්ලය සහ එතනෝල් සමඟ ලබාගත් සංයෝගය නිවැරදි ප්‍රතිකාරය වශයෙන් හඳුනාගන්නා ලදී. මෙම භාජනයේ ඇතැම් කොටස් අස්ථානගතවීම නිසා එකලස් කිරීම සංකීර්ණ ක්‍රියාවලියක් විය. භාජනය ඇලවීම සඳහා මින් පෙර විද්‍යාත්මක දත්ත පදනම් කරගනිමින් හඳුනාගත් පැරලොයිඩ් B-72 මැලියම් වර්ගය භාවිත කෙරිණි. භාජනයේ කැබලි ඇලවීමේ දී ස්ථායීකරණය සඳහා වැලි පෙට්ටි භාවිත කිරීම, මැලියම් යෙදීම සහ මතුපිට හානි වළක්වා ගැනීම සඳහා ආරක්ෂිත ස්ථර ඇතුළත් කිරීම සිදු කර ඇත. අනාවරණය නොවූ භාජනයේ ඉහළ කොටස් මල නොබැඳෙන වානේ කම්බි, ප්ලාස්ටර් පැරිස් සහ ඇලුමිනියම් ආධාරක භාවිතයෙන් ප්‍රතිනිර්මාණය කරන ලදී. සුනාමි තත්ත්වය හේතුවෙන් නැවත මුහුදු බත් වූ 98-GHL-11 ලෙස නම් කරන ලද කොටසෙහි කඹ සවි කිරීම සඳහා ඇති කොකු ද සහිතව නැවත ප්‍රතිනිර්මාණය කරන ලද අතර, භාජනයේ වෙනත් කොටසක තිබූ තවත් කොකු කොටසක ආකෘතිය ආදේශ කිරීම සිදුකෙරිණි. තෝරාගත් විශාල කැබලි කොටස් ඇලවීමෙන් පසු එපිපික්ස් මැලියම් භාවිතයෙන් ව්‍යුහය ශක්තිමත් කිරීම සහ ටයිල්/ගඩොල් කුඩු සහ මැලියම් මිශ්‍රණයකින් කුඩා හිඩැස් පිරවීම සිදුකර නැවත පුරවන ලද හිඩැස් ප්‍රදේශ සඳහා ඊට ගැලපෙන තෙල් සහිත රෙදි තීන්ත භාවිතයෙන් මතුපිට සුමට කර එකී ප්‍රදේශ වර්ණ ගන්වා ප්‍රතිසංස්කරණය කරන ලදී. එලෙස ප්‍රතිනිර්මාණය කරන ලද මෙම භාජනය මීටර 1ක උසකින් සහ මීටර් 3.1ක වට ප්‍රමාණයකින් යුක්ත විය. වර්තමානයේ ගාල්ල සමුද්‍ර පුරාවිද්‍යා කෞතුකාගාරයේ ප්‍රදර්ශනයට තබා ඇති මෙම මාර්ටබන් බරණිය සමුද්‍රීය පුරාකෘති උරුම සංරක්ෂණය කිරීමේ දී යොදා ගන්නා පුරාවිද්‍යාත්මක ක්‍රමවේද, සංරක්ෂණ විද්‍යාව සහ ප්‍රායෝගික ශිල්පීය හැකියාවන් සමග ඒකාබද්ධ කිරීම සනාථ කරනු ඇත.

**මුඛ්‍ය පද:** ඇවොන්ස්ටර්, මාර්ටබන්, සංරක්ෂණය, දියයට උරුමය, මුහුදු පුරාවිද්‍යාව

[English Translation]

# Conservation and Reconstruction of a Martaban jar recovered from the Avondster Shipwreck in Galle Harbour, Sri Lanka

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The Dutch ship Avondster, which sank in Galle Harbour on 2 July 1659, was discovered along with 26 wreck sites as a result of underwater archaeological explorations carried out in 1992-1993. The original owners of this ship, the British, named it 'Blessing' and later renamed it "Avondster" by the Dutch. Therefore, this ship can be identified as a site with the potential to reveal sufficient information regarding the historical East-West trade. During archaeological excavations conducted from 1998 to 2004, 37 fragments of a large Martaban vessel (98-GHL-11) were discovered among the wreckage of the ship. The aim of this paper is to present the scientific steps for the archaeological preservation of this vessel. The main steps followed for this research were identification, recording, cleaning, desalination and assembly of the artifacts. The conservation process of the vessel commenced in 2008. After examining all the fragments of the clay vessel recovered up to that time, approximately 63 pieces identified as belonging to this vessel were discovered, initiating the conservation work. Since the vessel had been in the ocean for a long time, it was first desalted and then had heavy iron stains on its surface. After testing three solutions of ethylenediaminetetraacetic acid (EDTA) in salt-free water, 5% tri-ammonium citrate, and ethanol, the compound obtained with ethylenediaminetetraacetic acid (EDTA) and ethanol was identified as the correct treatment. Due to the missing parts of this vessel, the assembly process was complicated. The Paraloid E-72 adhesive, which was previously identified based on scientific data, was used to glue the vessel. Sandboxes were used to stabilize the pieces of the vessel, glue was applied, and protective layers were included to prevent surface damage. The upper parts of the uncovered vessel were reconstructed using stainless steel wire, plaster of Paris and aluminum supports. The part designated as 98-GHL-11, which had been refloated due to the tsunami, was reconstructed with the hooks for attaching ropes, and another hook section in another part of the vessel was replaced. After gluing selected large pieces, the structure was reinforced using Epipix adhesive and small gaps were filled with a mixture of tile, brick dust and adhesive. The filled gaps were smoothed using a suitable oil fabric paint and the areas were painted and restored. The vessel, which was reconstructed in 2008, was 1 meter high and 3.1 meters in circumference. Currently on display at the Galle Maritime Archaeological Museum, the Martaban vessel will demonstrate the integration of archaeological methods, conservation science and practical craftsmanship in the conservation of maritime artifacts.

**Keywords:** Avondster, Martaban jar, conservation, desalination, maritime archaeology, underwater heritage, Sri Lanka

# Towards Sustainable Archaeological Heritage Management in Northern Sri Lanka: The Case of Jaffna Peninsula

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The Jaffna Peninsula, including the wider Northern Sri Lanka, possesses an ancient and continuous history dating back nearly 2800 years, as revealed by recent archaeological studies, archaeological heritage, and historical literature. Prehistoric and early historic settlements, religious heritage sites, royal monuments, cultural heritage related to everyday life, colonial remains, and ancient ports collectively demonstrate the richness of this region's archaeological legacy. However, the prolonged civil war, lack of proper post-war conservation, rapid urbanization and development projects, land encroachment, scarcity of resources, inadequate documentation and monitoring of archaeological sites, lack of community participation, and absence of sustainable tourism initiatives pose significant challenges to the sustainability of this heritage. Although Sri Lanka has legal and administrative frameworks to safeguard archaeological heritage, sustainable heritage management practices have not yet been effectively implemented in Northern Sri Lanka. Hence, this study is guided by the central research question: How can sustainable archaeological heritage management be developed and implemented in Northern Sri Lanka, with a focus on the Jaffna Peninsula? The primary objective of the study is to examine the current state of archaeological heritage management in the Jaffna Peninsula and propose sustainable strategies for its future conservation and management. The subsidiary objectives include analyzing the challenges of policies and institutions that govern archaeological heritage management, assessing the role of community participation, and evaluating the contribution of cultural tourism. In order to achieve these objectives, the research adopts a mixed-method approach. This includes identifying and mapping the major archaeological sites of Jaffna through field surveys and GIS, assessing and documenting their present condition with photographic records, conducting interviews and discussions with archaeologists, heritage managers, and local heritage enthusiasts, reviewing national legislation and UNESCO documents, as well as analyzing Department of Archaeology reports, excavation records, and government documents. International heritage management models are also examined to derive context-specific strategies. The study aims to create a comprehensive archaeological database, identify institutional and social challenges, evaluate community and tourism involvement, and recommend sustainable management models. Its findings will guide post-war heritage policy, promote community participation and cultural identity, support sustainable tourism, and enhance livelihoods, ensuring that the archaeological heritage of the Jaffna Peninsula contributes to both cultural preservation and regional development.

**Keywords:** Archaeological Sites, Jaffna Peninsula, Heritage, Heritage Management Northern Sri Lanka

***Session VI: (Room B):***

# WATER WISDOM OF THE PAST: ANCIENT IRRIGATION SYSTEMS AND SUSTAINABLE FUTURES

**Session VI (Room B)**
Theme:
## Water Wisdom of the Past: Ancient Irrigation Systems and Sustainable Futures

Chair:
**Dr. Aruna Rajapaksha**

**Dr. Aruna Rajapaksha** *is a distinguished Senior Lecturer in Archaeology with an extensive academic and professional background in heritage and archaeological studies. He obtained his Bachelor of Arts degree in Archaeology from the University of Peradeniya and later pursued a Postgraduate Diploma in Urban Revitalization and Heritage Management in the Netherlands. He furthered his academic journey by completing a Masters degree in Archaeology and Heritage Management in India and subsequently earned his Doctor of Philosophy (Ph.D.) from the University of Peradeniya. Dr. Rajapaksha is a Fellow of the Sri Lanka Council of Archaeologists and serves as a member of the Archaeological Advisory Committee of the State Department of Archaeology. He has also been appointed as the Consultant Director of Archaeology for the Kandy and Ratnapura projects under the Central Cultural Fund. In addition, he currently serves as the Editor-in-Chief of Ancient Ceylon, the scholarly journal of the State Department of Archaeology. Having participated in numerous international training programmes and conferences in the United Kingdom, France, the Netherlands, Japan, and India, Dr. Rajapaksha continues to contribute to the global discourse on archaeology. His primary research interests include heritage management, built environments, heritage tourism, landscape archaeology, and field archaeology.*

# In-basin and Trans-basin Diversions in Ancient Irrigation Systems of Sri Lanka

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Between the 5th century BC and the 13th century AD, Sri Lanka developed one of the most sophisticated irrigation civilizations in the ancient world. A network of reservoirs, barrages, canals, and diversions transformed the dry zone into a highly productive agricultural landscape. Among these achievements, in-basin diversions and trans-basin diversions stand out as remarkable innovations, reflecting the advanced hydraulic knowledge and planning capabilities of ancient irrigation engineers. This study aims to examine the design principles and technological sophistication of in-basin and trans-basin diversions, highlighting the archaeological and engineering significance of these systems as part of Sri Lanka's hydraulic heritage. The study is based on the review of historical records, and engineering documentation from colonial-era surveys and restoration works. Selected case studies of in-basin and trans-basin diversions are analyzed to illustrate design strategies, hydraulic functions, and their role in sustaining water resources development. In-basin diversions were used to augment reservoirs constructed across tributaries by channeling water from main river courses through feeder canals, thereby enhancing water supply reliability and providing a safer means of flood management. Examples include Yoda Ela conveying water from Mee Oya to Tabbowa reservoir, the Deduru Oya diversion to Magalla reservoir, and the Akasa Ganga diversion to Parakrama Samudraya. Trans-basin diversions represented an even higher level of engineering sophistication, transferring water from surplus basins to water-scarce regions through gravity flow. Notable examples include the Elahera canal linking Minneriya, Kaudulla, and Kantale reservoirs; the diversion from Kalawewa to Nuwara Wewa; and the Tekkam Anicut diversion to Giant's Tank. These systems reveal an advanced understanding of hydrology across multiple basins, precise topographical planning, and an integrated vision of regional water management. The study highlights that both in-basin and trans-basin diversions required accurate hydrological data, and careful evaluation of alternative alignments. These hydraulic innovations demonstrate a profound balance between engineering ingenuity, environmental adaptation, and agricultural sustainability. Both these applications are vital for water management during droughts and floods, which are the most challenging events for system operators.

**Keywords:** Ancient irrigation, Hydraulic heritage, In-basin diversion, Sri Lanka, Trans-basin diversion, Water management

# අනුරාධපුර පැරණි යෝධ ඇළ ඇසුරින් සංස්කෘතික වාරි භූ දර්ශන සහ ඉවුරු නිර්මාණ ශිල්පීය ක්‍රම පිළිබඳ අධ්‍යයනයක්

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ජල කළමනාකරණය යන පුළුල් සන්දර්භය තුළ වාරි කර්මාන්තය යනු එහි උප සන්දර්භයකි. වැව යනු ස්වභාවික ජලය කළමනාකරණය කිරීමේ නිර්මිතයක් වන අතර පසුකාලීනව අමුණු හා වැව් හරහා රැස් කරන ජලය ජනාවාස සඳහා බෙදා හැරීමත් වැව් ජාලගත කිරීමත් යන අරමුණු ඇතිව ඇළ මාර්ග නිර්මාණ තාක්ෂණය ඇතිවිය. ගම්වැව්වලින් ආරම්භ වූ ඇළ මාර්ග නිර්මාණ තාක්ෂණයේ සංකීර්ණ අවධිය මධ්‍ය හා විශාල වැව් නිර්මාණයත් සමග ආරම්භ වී ඇත. අධ්‍යයන ප්‍රදේශය ලෙස කලාවැවේ සිට තිසාවැව දක්වා අනුරාධපුර පැරණි යෝධ ඇළ ගලායන සැතපුම් 54ක අක්වක් රේඛීය දුර යොදා ගැනුණි. කලාඔය උඩාවත කලාපයට හා මල්වතු ඔය උඩාවත කලාපයට අයත් විෂම භූමි භාගයක් හරහා නිර්මිත යෝධ ඇළෙහි ජලය කළමනාකරණයට හා බෙදා හැරීමට ඉවුරුවල සියුම් ඉංජිනේරු තාක්ෂණික ශිල්පක්‍රමවල උපයෝගීතාව අධ්‍යයනය අරමුණයි. ඇළ මාර්ගයේ ඉවුරුවල ව්‍යුහාත්මක ස්වරූපය තීරණය වීම සඳහා පූර්ව සංස්කෘතික පරිසරය බලපෑවේ ද? යන්න පර්යේෂණ ගැටලුව විය. න්‍යායාත්මක ප්‍රවේශය ලෙස සංස්කෘතික පරිසරවිද්‍යා න්‍යාය යොදා ගැනුණි. ප්‍රාථමික දත්ත රැස් කිරීම සඳහා ගවේෂණ, නිරීක්ෂණ, සම්මුඛ සාකච්ඡා ද ද්විතීක දත්ත රැස්කිරීම සඳහා පූර්ව පර්යේෂණ ආශ්‍රිත ලේඛන ද භාවිත කරන ලදී. දත්ත විශ්ලේෂණය සඳහා භූගෝලීය තොරතුරු පද්ධතිය, තේමා විශ්ලේෂණ ක්‍රම භාවිතයට ගැණින. නියැදි ගහණය ලෙස කලා වැවේ සිට තිසා වැව දක්වා සමස්ථ යෝධ ඇළ සැලකිල්ලටගත් අතර අධ්‍යයන නියැදි ක්‍රමය ලෙස යෝධ ඇළ ශ්‍රේෂව ඇති ඉවුරු කොටස් සසම්භාවී නොවන ක්‍රමවේදයට අයත් විනිශ්චය නියැදි ක්‍රමවේදය භාවිත කරන ලදී. අධ්‍යයනය මගින් අර්ධ වෘත්තාකාර, ඕවලාකාර, රේඛීය, වළයාකාර, ත්‍රිකෝණාකාර ආදී විවිධ ව්‍යුහාත්මක ස්වරූපයන්වලට අයත් ඉවුරු හඳුනාගත හැකිවිය. ඉවුරුවල නිර්මාණ තාක්ෂණ සමග බද්ධ වූ ජල කළමනාකරණ ශිල්ප ක්‍රම ලෙස, විෂම උන්නතාංශයක් හරහා ඇළෙහි ජලය ඉදිරියට ගලායාමට අවශ්‍ය පීඩනය ලබාදීම, ජලය ගබඩා කිරීම, මෙන්ම භූමියේ බෑවුම් ස්වභාවය අනුව මුල් සැතපුම් 17 තුළ දකුණු ඉවුරු මගින් වම් කලාපය හා එහි අන්තර් කලාපයේ වැව් පෝෂණය කරන අතර නඹඩෑව පාලමේ සිට තිසා වැව දක්වා කලාපය වම් ඉවුර මගින් දකුණු කලාපය හා එහි අන්තර් වැව් පෝෂණය කිරීම, භූගත ජලය පාලන තාක්ෂණික ශිල්පීය ක්‍රම හඳුනාගත හැකිවිය. යෝධ ඇළෙහි අක්වක් රේඛීය ගමන් ස්වරූපය තීරණය වීම සඳහා මෙම කලාපයේ පූර්වයේ පැවති එල්ලංගා පද්ධතිය හා ජනාවාස ව්‍යාප්ති රටාවල විතැන් වීමත් දේශගණික රටාවන්හි විචලනත් ද බලපා ඇති බව අනාවරණය විය.

**මුඛ්‍ය පද:** ජල උරුමය, ඉවුරු නිර්මාණය, සංස්කෘතික පරිසර විද්‍යාව, ජල කළමනාකරණය

[English Translation]

# A Study on the Cultural Irrigation landscape and Bank design techniques based on the Ancient Yodha Ela Canal in Anuradhapura

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Within the broader framework of water management, irrigation constitutes a critical subsystem reflecting both cultural adaptation and technological advancement. Early canal traditions in Sri Lanka evolved from village tank systems that served as natural water management structures. Over time, this system expanded through canal engineering technologies designed to distribute water accumulated in *amunu* (anicut) and *wewa* (tanks) to wider settlement networks. The ancient Yodha Ela Canal of Anuradhapura, extending approximately fifty-four acres linearly from Kala Wewa to Tissa Wewa, represents one of the most sophisticated examples of such engineering ingenuity. The study examines the applicability of advanced bank design techniques employed in Yodha Ela to regulate and distribute water across the heterogeneous topography of the Kala Oya and Malwathu Oya upper land regions. The research investigates whether cultural and environmental conditions influenced the canal banks' structural configuration. Employing Cultural Ecology Theory as the conceptual framework, the study integrates field surveys, observations, and interviews as primary data, while secondary data were drawn from documentary and archival sources. Data were analyzed using Geographic Information System (GIS) applications and thematic analysis. The entire canal stretch between Kala Wewa and Tissa Wewa was considered the study population, and a judgment sampling method was applied. The findings reveal diverse canal bank forms semicircular, oval, linear, annular, and triangular each fulfilling distinct hydrological functions, including the regulation of hydraulic pressure, water storage and distribution by land gradients, and management of sub-surface water levels. Specifically, the left bank facilitated irrigation of left-zone tanks during the first seventeen miles, while the right bank directed water to southern and inter-zone tanks from Nabadewa Bridge to Tissa Wewa. The research identifies the displacement of earlier cascade systems and the reconfiguration of settlement patterns as factors shaping the linear flow design of Yodha Ela. This study highlights the integration of cultural, ecological, and engineering knowledge in the ancient Sri Lankan hydraulic landscape, emphasizing Yodha Ela as a model of sustainable irrigation planning and environmental harmony.

**Keywords:** Bank Techniques, Cascade System, Cultural Ecology, Heritage of Water, Water Management

# අභයගිරි විහාර පරිශ්‍රයේ ජල කළමනාකරණය

**ඒ.ඩී. රම්‍යලතා**
වයඹ ව්‍යාපෘතිය, මධ්‍යම සංස්කෘතික අරමුදල
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ඉපැරණි මානව ශිෂ්ටාචාර බිහිවීම ගංගා නිම්න ආශ්‍රිතව සිදු වී ඇති බව සමකාලීන මූලාශ්‍රය අධ්‍යයනයේ දී පැහැදිලි වන අතර එකී ශිෂ්ටාචාරවල වර්ධනයේ හැරවුම් ලක්ෂය ජලය හා ජල සම්පාදිත ක්‍රම බව පෙන්වා දිය හැකිය. මල්වතු ඔය කේන්ද්‍ර කරගනිමින් මෙරට පළමු අගනගරය වන අනුරාධපුරය බිහිවීම ජලය පිළිබඳ සාධකයට ප්‍රබල උදාහරණයකි. අනුරාධපුර නගරය තුළ ආරම්භ වූ බෞද්ධ ආරාම සංකීර්ණය අතර අභයගිරි විහාරයට හිමිවන්නේ වැදගත් ස්ථානයකි. ක්‍රි.පූ. පළමුවන සියවසේ අභයගිරි විහාරය බෞද්ධ ආරාමයක් ලෙස ආරම්භ වීමට පෙර සිටම විවිධ පූජකයන්ගේ වාස භූමියක් ලෙස පැවති බව වංශකථා අධ්‍යයනයේ දී පැහැදිලි වේ. ඒ අනුව ඔවුන්ගේ ජල අවශ්‍යතා සපුරා ගැනීමට ස්වභාවික ජල මූලාශ්‍ර භාවිතයට ගෙන ඇති බව බුලංකුලම, ගාමිණීවාපී ආදී ජල සම්පාදන අධ්‍යයනයේ දී පැහැදිලි වේ. හෙක්ටයාර 200 ක් පමණ වූ අභයගිරි ආරාම සංකීර්ණයේ වපසරිය හා ඊට බද්ධ වූ ආරාමික ගොඩනැගිලි මෙන් ම භික්ෂු අවශ්‍යතා උදෙසා ජලසම්පත මනා කළමනාකරණයක් යටතේ භාවිත කිරීමට එනම් ජලය රැස්කිරීම, හැසිරවීම සඳහා විවිධාකාර වූ ක්‍රමෝපායන් සඳහා ආරාම කළමනාකාරිත්වය කටයුතු කර ඇත. එම පසුබිම මත අභයගිරි විහාර පරිශ්‍රයේ ජලය රැස්කිරීම හා හැසිරවීම පිළිබඳ අධ්‍යයනය කිරීම මෙම පත්‍රිකාවේ අරමුණු වේ. පර්යේෂණය මෙහෙයවීමේ දී ප්‍රාථමික හා ද්විතීක මූලාශ්‍ර පිළිබඳ අවධානය යොමු කරමින් ගවේෂණය, පැරණි සිතියම් අධ්‍යයනය, කැණීම් වාර්තා, ඡායාරූප හා පුස්තකාල පරිශීලනය මෙන් ම ද්‍රව්‍යාත්මක සාධක අධ්‍යයනය කර විශ්ලේෂණය කර ප්‍රතිඵල අපේක්ෂා කෙරිණි. ඒ අනුව අභයගිරි පරිශ්‍රයේ ප්‍රාග් බෞද්ධ යුගයේ සිටම ජල කළමනාකරණ ක්‍රියාවලියක සාධක පැවති බවත් ආරාමයේ සංවර්ධනාත්මක යුගයේ දී වැව්, පොකුණු හා බද්ධ වූ ජල සම්පාදනයක් පැවති බවත් තහවුරු විය. තවදුරටත් අභයගිරි විහාරය රජය හා සමීපව කටයුතු කළ ආයතනයක් බව අභයගිරි විහාරයේ පිහිටුවා ඇති සෙල්ලිපිවල වලින් තහවුරු වන බැවින් රාජ්‍ය මැදිහත්වීම උපරිම අයුරින් පැවති බව පැහැදිලි විය. ජල කළමනාකරණය යනු දේශපාලන ව්‍යුහය විසින් ගනු ලබන තීරණ මත පදනම් වූ මානව ක්‍රියාකාරිත්වයක් ලෙස පීටර් මොලින්ගා පෙන්වා දී ඇත. මෙම අදහස සාක්ෂාත් කරමින් අභයගිරි පරිශ්‍රයේ ජලය කළමනාකරණය උදෙසා භාවිත කර ඇති තාක්ෂණික ක්‍රමවේදයන් දෙස බැලීමේ දී අතීතයේ දී මෙරට පාලකයන් ඔවුන්ගේ ඔවුන්ගේ සෘජු අධීක්ෂණය යටතේ තාක්ෂණ ශිල්පීන්ගේ මැදිහත් වීමෙන් අභයගිරි විහාර පරිශ්‍රයේ ජල කළමනාකරණය හසුරුවා ඇති බව පැහැදිලි වේ.

**මුඛ්‍ය පද:** අභයගිරි විහාරය, ජල සම්පත, ජල කළමනාකරණය, පුරාණ තාක්ෂණය, පොකුණ

[English Translation]

# Water Management in the Abhayagiri Monastery Complex

**E.D. Ramyalatha**
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The study of ancient civilizations reveals that their emergence and growth were closely linked to river valleys, with water and water management systems serving as key turning points in their development. The ancient city of Anuradhapura, the first capital of Sri Lanka, which evolved around the Malwathu Oya, exemplifies this fundamental relationship between water and urban formation. Among its many monastic establishments, the Abhayagiri Vihara holds a significant place due to its scale, complexity, and sophisticated hydraulic systems. Historical sources indicate that the area of Abhayagiri was inhabited by ascetics even before it was established as a Buddhist monastery in the first century BCE. Archaeological and hydrological evidence from sites such as *Bulankulama* and *Gaminiwapi* suggests that natural water sources were initially utilized to fulfill domestic and ritual needs. As the monastic complex expanded, covering nearly 200 hectares, the monastic administration developed an organized system for collecting, storing, and distributing water to meet the requirements of its large resident community. This research examines the water management practices of the Abhayagiri Monastery complex through the analysis of primary and secondary sources, including archaeological excavations, old maps, inscriptions, and related literature. Field investigations, documentation, and the study of material evidence further support the analysis. The findings confirm that a structured water management system existed in the area even before the Buddhist monastic phase, and that during the monastery's developmental period, a network of tanks, ponds, and canals ensured a continuous and efficient water supply. Inscriptions discovered within the Abhayagiri premises also indicate that the monastery maintained strong connections with the state, highlighting government involvement in water management and maintenance. Reflecting Peter Molenaar's view that water management is a politically influenced human activity, the study shows that ancient rulers and their technical experts played an active role in designing and overseeing hydraulic systems at Abhayagiri. Thus, the water management strategies of Abhayagiri Vihara demonstrate the integration of religious, technological, and administrative elements in sustaining monastic life, offering valuable insight into the broader technological achievements of ancient Sri Lankan civilization.

**Keywords:** Abhayagiri Vihara, Water management, Ancient technology, Hydraulic systems, Anuradhapura

# The Secrets behind the Sustainability of Ancient System: Technologies with reference to hydraulic works

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The growing global concern for sustainability has led to a renewed interest in ancient systems, technologies, sciences, and lifestyles. In this context, a critical question arises: how do we differentiate ancient technologies and sciences from modern ones? Is the distinction based on age, geography, or the influence of modern Western science? Ancient technologies, particularly those in Sri Lanka and South Asia, were inherently sustainable, and could be understood by modern knowledge, developed through empirical observation using the five senses and mental constructs. These systems maintained the cyclical flow of materials within the immediate environment, soil, water, and atmosphere, ensuring balance at both microscopic and macroscopic levels. Microscopic cyclicity relates to the principles of thermodynamics, particularly the ordering and disordering of matter, while macroscopic cyclicity is linked to biological processes that promote life and regeneration. Ancient people appeared to possess an intrinsic, spiritually informed understanding of these biological phenomena, knowledge that extended beyond sensory perception. This spiritual awareness underpinned sustainable practices in agriculture, medicine, astrology, irrigation, and architecture, all of which were designed to harmonize with biological systems. Ancient constructions were guided by three foundational principles: Arya Irdhi, Deva Irdhi, and Raja Irdhi, of which the first two were rooted in insights beyond the five senses. Their technological evolution occurred gradually over centuries, reaching equilibrium with nature unlike the rapid, unsustainable pace of modern technological advancement. Although modern science, grounded in sensory observation, can recognize the sustainability of ancient systems, it cannot recreate them without understanding their deeper biological and spiritual foundations. Achieving such understanding requires developing cognitive and spiritual faculties capable of perceiving nature's true biological phenomena. Without this spiritual dimension, modern attempts to interpret ancient systems risk being superficial comparable to blind people trying to comprehend what sighted individuals see. The presentation ultimately argues that ancient hydraulic systems were not merely engineering achievements, but holistic frameworks designed to sustain biological life, operating in harmony with thermodynamic laws that extend beyond Newtonian principles. Understanding this integration of science, spirituality, and sustainability is essential for reimagining sustainable technologies in the modern era.

**Keywords:** Ancient technology, Biological systems, Spiritual knowledge, Sustainability, Thermodynamics

*Session VII: (Room A):*

# CULTURAL TOURISM AND HERITAGE REIMAGINED: INTERPRETING PLACES, IDENTITIES, AND EXPERIENCES

**Session VII (Room A)**
Theme:
## Cultural Tourism and Heritage Reimagined: Interpreting Places, Identities, and Experiences

Chair:
**Dr. Packiyanathan Ahilan**

**Dr. Packiyanathan Ahilan,** *a distinguished art historian and cultural scholar from Jaffna, has dedicated his academic and creative pursuits to the study and preservation of Sri Lanka's diverse heritage. Currently serving as Senior Lecturer in Art History and Head of the Department of Fine Arts at the University of Jaffna, he has made significant contributions to understanding the island's visual, architectural, and performative traditions. He obtained his PhD in Art and Aesthetics from Jawaharlal Nehru University, India, and his Master's in Art Criticism from the Maharaja Sayajirao University of Baroda. His research delves deeply into visual arts, Buddhist iconography, architectural heritage, and the socio-political dimensions of cultural production. Dr. Ahilan's scholarship also explores heritage practices, representational politics, and the dynamics of dark heritage, museums, and memory. An active writer, curator, and performer, he engages critically with the intersections of heritage, identity, and artistic expression. His notable works, Prayer Hall: Architectural Heritage of Jaffna Hindu College and Edge of Time: The Problem of Preservation of Heritage in Jaffna, reflect his commitment to safeguarding the region's cultural legacy. Through his writings, exhibitions, and poetry, Dr. Ahilan continues to bridge art, heritage, and community memory, inspiring a deeper appreciation of Sri Lanka's historical and cultural landscapes.*

# Damila Stupa in Polonnaruva: A New Platform for Cultural Tourism

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The Damila Stupa (*Demala Mahaseya*) in Polonnaruva represents a distinctive example of ancient stupa construction in Sri Lanka. Built during the reign of King Parakramabahu the Great (1153–1186 AD) to symbolize his immense power, historical records indicate that prisoners captured during his Pandya campaign were employed as laborers for its construction. Despite its vast scale with a platform diameter of 1950 feet and a height of 82.9 feet the stupa was never completed in the conventional form; instead, a smaller stupa was constructed at its center. Research on the Damila Stupa relied on qualitative analysis of excavation and exploration reports. Findings indicate that the stupa was not intended as a religious relic shrine but as a monument commemorating the king's military victory. Its construction technique is unique compared to other stupas of the Anuradhapura and Polonnaruwa periods, involving five concentric brick walls of progressively decreasing radii. The outermost wall partially encased a natural quartz hill, which was filled with compacted earth to form a platform. The smaller central stupa utilized the same dome construction method as the main structure. No relic caskets were discovered, confirming its secular, commemorative purpose. This non-religious character opens opportunities for developing the site into a significant tourist attraction. Proposed initiatives include light hiking, sightseeing, and cultural events such as Buddhist wedding photography sessions on the upper platform. Visitor facilities could include semi-open cottages, benches, and shaded resting areas to enhance comfort while preserving the historical ambiance. At ground level, landscaped pathways with resting points, cottages, and small restaurants designed according to Sri Lankan Buddhist traditions could provide a serene experience for tourists. Both stupas can still accommodate Buddhist circumambulation rituals, integrating religious activity with tourism. The ongoing renovation project is critical for stabilizing the original form of the stupa, ensuring its preservation for future generations. Highlighting its historical importance alongside its scenic appeal, the Damila Stupa has the potential to function as a versatile heritage site, drawing both local and international visitors while preserving its cultural and architectural integrity. Ultimately, the monument offers immense potential for heritage managers to create a dynamic, engaging tourist destination in Polonnaruva.

**Keywords:** Attraction, Damila Stupa, Income, Religion, Tourists

# தொட்டுணரமுடியாத மரபுரிமை அம்சங்களும் கலாசார சுற்றுலாவும் - மந்துவில் பிரதேசத்தினை அடிப்படையாகக் கொண்டது

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ஒரு குழு அல்லது சமூகத்தினால் கடந்த காலத்தில் பின்பற்றப்பட்டதும் நிகழ்காலத்தில் தொடர்ந்து பராமரிக்கப்படுவதுவும் எதிர்காலத்தில் அடுத்த சந்ததியினரிற்கென பாதுகாத்து கொடுக்கப்படவேண்டியதுமான விலைமதிப்பற்ற சொத்துக்களே மரபுரிமைகள் ஆகும். இத்தகைய மரபுரிமைகள் அதனுடைய தன்மைகளிற்கேற்ப இயற்கையானது, கலாசாரமானது என இரு வகைப்படுத்தப்படுகின்றது. கலாசாரம் சார்ந்த மரபுரிமைகள் தொட்டுணரக்கூடியது, தொட்டுணர முடியாதது என மீண்டும் வகைப்படுகின்றது. தொட்டுணர முடியாதவை செய்முறைக்கலை, வரிவடிவம், பிரயோகக்கலை என மூன்றாக வகைப்படுகின்றது. இலங்கையில் காலத்திற்கு காலம் பல அரசியல் மற்றும் கலாசார பண்பாட்டு மாற்றங்கள் ஏற்பட்டுக்கொண்ட போதிலும் தென்மராட்சி பிரதேசமானது தனக்கெனத் தனியானதோர் பண்பாட்டுக்கோலத்தினை கொண்டமைந்து காணப்படுகின்றது. குறிப்பாக கால ஓட்டத்தில் பொருளாதார வளர்ச்சியின் காரணமாகவும், மதமாற்றத்தின் காரணமாகவும் அண்ணமார் சிவனாகவும், காளி அம்பாளாகவும் மாறிக்கொண்ட போதிலும், இப்பகுதியில் அவ்வளவாக மாற்றங்கள் ஏற்படாமல் தனக்கென உரிய பண்பாட்டோடு மிளிர்கின்றது. இவ்விதம் தென்மராட்சியின் வரலாற்றினைத் தனித்து பார்ப்பதற்கு இப்பிரதேச மக்களிடையே காணப்படுகின்ற இறுக்கமான சமயப்பற்று ஒரு முக்கிய காரணமாகும். அந்தவகையில் பல பண்பாட்டு தனித்துவத்தை உள்ளடக்கிய 90 சதுர மைல் பரப்பளவுள்ள வட்டாரமே தென்மராட்சிப் பிராந்தியம் ஆகும். தென்மராட்சியில் மந்துவில் எனும் ஊர் பல வரலாற்று தடயங்களினை தன்னகத்தே கொண்டமைந்துள்ளது. இப்பிரதேசத்திற்கு 2000 ஆண்டு காலத்திற்கு குறையாத பண்பாட்டு வரலாறு காணப்படுகின்றது. இப்பிரதேசத்திலே காணப்படுகின்ற மக்களது வாழ்வியற் கோலங்களினைப் பிரதிபலித்துக்காட்டுகின்றதான தொட்டுணர முடியாத அம்சங்களினை தொகுத்து நோக்குகின்ற ஓர் முயற்சியாக இவ்வாய்வு மேற்கொள்ளப்படுகின்றது. யாழ் மாவட்ட தென்மராட்சி பிரதேசத்தின் மந்துவில் கிராமத்தில் இலைமறைகாயாய் இன்றும் கைக்கொள்கின்ற பாரம்பரியங்களான தொட்டுணரமுடியாத அம்சங்களினையும், பழங்காலந் தொட்டு மரபுவழியாகக் கடத்தப்படுகின்ற விடயங்களினடிப்படையில் பேணிப்பாதுகாக்கப்படுகின்ற தொட்டுணர முடியாத மரபுரிமை அம்சங்களினையும் வெளியுலகிற்கு பரப்புரை செய்தல், மரபுரிமை தொடர்பான விழிப்புணர்வுகளை மக்கள் மத்தியில் ஏற்படுத்துதல், தொட்டுணர முடியாத மரபுரிமைசார் தனித்துவமான அம்சங்களினை ஆவணப்படுத்துதல் மற்றும் தற்கால சந்ததியினரிடத்தில் கேள்விஞானமாகவும், அதன் தற்காலப்போக்குகள் காலத்திற்கு ஏற்றாற்போல் மாற்றமடைந்து வருவதினாலும் அவற்றின் ஆழத்திலுள்ள பழமையினை அழிவடையாது காத்து அவற்றினூடாக கலாசார சுற்றுலாவினை எவ்விதம் மேம்படுத்தலாம் எனும் பரிந்துரைகளினை வெளிப்படுத்துதல் என்பன இவ்வாய்வின் நோக்கங்களாக அமைகின்றன. இவ்வாய்வில் தொட்டுணரக்கூடிய மரபுரிமைகள் மருவிப்போகின்ற காரணத்தினால் குறித்த தகவல்களினை முழுமையாக திரட்டுவது கடினமாக இருந்தது. அதுமட்டுமன்றி மக்களிடத்தில் போதிய விழிப்புணர்வின்மையும், புதிய தலைமுறையினரிடத்தே இவ்வம்சங்கள் முறையாகக் கடத்தப்படாமையும் தடைகளாக அமைந்தன. இக்கிராமம் குறித்து குறிப்பிட்டுச்சொல்லக்கூடிய அளவிற்கு நூல்களோ அவற்றில் தொட்டுணரமுடியாத விடயங்கள் குறித்த தெளிவான விளக்கங்களோ இல்லாமலும் இருந்தது. தொட்டுணரமுடியாத வளங்களின் ஒரு பகுதி, வாய்வழி மற்றும் செவிவழியூடாக கடத்தப்படுபவையாக இருப்பதனால் வேறுபட்ட முரண்பாடான கருத்துக்கள் தரவுகளாக பெறப்பட்டன. ஒவ்வொருவரும் ஒவ்வொரு விதமான விடயங்களினை குறிப்பிட்டிருந்தார்கள். இது தனிப்பட்ட செயற்பாடுகளிற்கான குறுக்கீடாகவும் அமைந்து காணப்பட்டது. இருந்த போதிலும் பண்பாடு சார்ந்த முறையியலினைப் பின்பற்றி சில வயதான அனுபவம் மிகுந்தவர்களின் கருத்துக்களினூடாகவும் பல மூலங்களினூடாக தகவல் திரட்டப்பட்டு அவை சேகரிக்கப்பட்டு, வகைப்படுத்தப்பட்டு அவை ஒன்றோடு ஒன்று ஒப்பவைத்து நோக்கப்பட்டு அதில் பலராலும் ஏற்றுக்கொள்ளப்பட்டவற்றை இவ்வாய்வின் முடிவாகக் கொண்டுள்ளேன். இந்த ஆய்வுக்குரிய தரவுகள் மரபுரிமை பற்றி விளக்குகின்ற இரண்டாம் தர நூல்களிலிருந்தும் முதல்நிலை தரவுகளான நேர்காணல் மற்றும் உற்று நோக்கல்கள், கள ஆய்வுகள், கலந்துரையாடல்கள், வரைபடங்கள், பிரதேசசெயலாளர் அறிக்கைகள் என்பவற்றினை பயன்படுத்தியும் மேற்கொள்ளப்படவுள்ளது.

**திறவுச்சொற்கள்**: தென்மராட்சி, மரபுரிமைகள், சடங்கு சம்பிரதாயங்கள், வாழ்வியற்கோலங்கள், வழிபாடுகள

[English Translation]

# Intangible heritage features and Cultural tourism: Based on the Manduvil Area

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The present study examines heritage as the invaluable assets that have been practiced by a group or society in the past, are being maintained in the present and need to be preserved and preserved for future generations. Cultural heritage is divided into two categories: Tangible and Intangible. Due to economic development and religious conversion, the goddess Annamar has changed to Shiva and Kali Ambal in this region, but it has not changed much and shines with its own culture. In this way, the tight religious affiliation seen among the people of this region is an important reason for looking at the history of the Thenmaradchi separately. Thus, the Thenmaradchi region is an area of 90 square miles that includes some villages. The village of Manthuvil in thenmatadsi has a cultural history of no less than 2000 years. The objectives of this study are to disseminate to the outside world the intangible heritage elements that are still practiced today, to create awareness among the people regarding heritage, and to present recommendations on how to preserve their deep-rooted antiquity and improve cultural tourism through them. In that regard, the research problem was a bit difficult and time-consuming in obtaining information. It was difficult to gather comprehensive information about the village tradaditions. The fact that the elders who knew complete information had died within a year was also a major obstacle. Furthermore, there were no books or clear explanations about the intangible things in them to the extent that it could be mentioned about this village. In addition, while collecting data, everyone expressed different and contradictory opinions. That is, since a part of the intangible resources is transmitted orally and aurally. However, following the cultural methodology, through the opinions of some experienced people and through many sources, information has been collected, classified, compared and considered, and accepted by many of them as the conclusion of this study. The data for this study will be from secondary books explaining heritage and primary data such as interviews and observations, field studies, discussions, maps, and reports of regional secretaries.

**Keywords:** Thenmaradchi, heritage, rituals, lifestyles, worship

# சமகால கலாசார சுற்றுலாவில் யாழ்ப்பாணக் கோட்டை

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வடஇலங்கையில் ஐரோப்பிய மேலாதிக்கத்தை இன்றும் நினைவுக்கூறும் வகையில் பல்வேறு வகையான கலாசார மரபுரிமை அம்சங்கள் காணப்படுகின்றன. அவற்றுள் கோட்டைகள், வெளிச்ச வீடுகள், தேவாலயங்கள், பாடசாலைகள் என்பன குறிப்பிடத்தக்கவை. இவற்றுள் யாழ்கோட்டையானது இலங்கையில் காணப்படும் மிகப்பெரிய கோட்டைகளில் இரண்டாவது கோட்டையாகவும் யாழ்ப்பாண நகருக்கு அண்மையில் அமைந்துள்ளதும் யாழ்ப்பாணத்தின் கலாசார வரலாற்றுக்கான அடையாள சின்னமாகவும் காணப்படுகின்றது. யாழ்ப்பாணக் கோட்டை அதன் வரலாற்றுப் பெருமை, தனித்துவமான கட்டிடக்கலை மற்றும் கலாச்சார பன்முகத்தன்மை வாய்ந்த இடமாக விளங்குவதோடு யாழ்ப்பாணத்தின் கலாச்சார சுற்றுலா வரைபடத்தில் முக்கியமான இடத்தைப் பெற்றுள்ளது. வடஇலங்கையில் கிட்டத்தட்ட 400 வருடகாலமாக நிலவிய காலனித்துவ மேலாதிக்கத்தின் அடையாள சின்னமாகவும் கலாசார சுற்றுலா பயணிகளின் வருகையை ஈர்க்கும் முக்கிய மரபுரிமை சின்னமாகவும் இக்கோட்டை காணப்படுகின்றது. யாழ்க்கோட்டையானது போர்த்துகேயரின் ஆட்சிக்காலத்தில் சதுர வடிவில் அமைக்கப்பட்டு பின்னர் ஒல்லாந்தர் ஆட்சிக்காலத்தில் ஐங்கோண வடிவில் அமைக்கப்பட்ட நட்சத்திர வடிவில் அமைந்த கோட்டையாகும். தற்போது இந்த கோட்டையானது தொல்லியல் திணைக்களத்தின் கீழ் பாதுகாக்கப்பட்டு வருவதோடு இதனுடைய நிதி நிர்வாக செயற்பாடுகள் மற்றும் சுற்றுலா சார் நடவடிக்கைகள் அனைத்தும் மத்திய கலாசார நிதியத்தினால் மேற்கொள்ளப்படுகின்றது. காலனித்துவக்கால மரபுரிமை என்பதால் இதனை பார்வையிட வரும் வெளிநாட்டு சுற்றுலா பயணிகளின் எண்ணிக்கை அதிகமாக உள்ளது. சுனாமி, உள்நாட்டு யுத்தம் என்பன இக்கோட்டையின் கலாசார சுற்றுலாத்துறையினை மிக மோசமாக பாதித்திருந்தது. எனினும் 2009 ஆம் ஆண்டிற்கு பிறகு நிலவிய சமாதான சூழல் மீண்டும் சுற்றுலாத்துறையினை வளர்ச்சி பாதையில் இட்டுச்சென்றுள்ளது. 2010 - 2014 ஆம் ஆண்டு வரையான காலப்பகுதிகளில் யாழ்கோட்டையில் இடம்பெற்ற தொல்லியல் ஆய்வுகள் மூலம் வடஇலங்கை ஏனைய நாடுகளுடன் கொண்டிருந்த அரசியல் வர்த்தக தொடர்புகள் வெளிக்கொண்டு வரப்பட்டதோடு அத்தொல்பொருள் எச்சங்கள் அங்குள்ள அருங்காட்சியகத்தில் காட்சிப்படுத்தப்பட்டுள்ளன. யாழ்கோட்டையானது சமகாலத்தில் கலாசார சுற்றுலாவை வளர்ச்சிப்பெற செய்வதில் பல்வேறு சவால்களை எதிர்நோக்கி வருகின்றது. குறிப்பாக மரபுரிமை சின்னங்கள் பற்றிய விழிப்புணர்வின்மை காரணமாக சில சுற்றுலாப் பயணிகள் நினைவுச் சின்னங்களை சேதப்படுத்துவது, அதன் மேல் ஏறி நடப்பது மற்றும் அமர்வது போன்ற செயற்பாடுகளை செய்து வருகின்றனர். கடல் காற்றின் மூலம் கட்டடங்களின் சேதம், தெருவோரத்தில் காணப்படும் சிற்றுண்டி கடைகளின் நெரிசல், பொதுமக்கள் குப்பை போடுதல், போதைப்பொருள் பாவனை மரபுரிமைகளை திருடவும் சேதப்படுத்தவும் அதிகமான வாய்ப்பு காணப்படுகின்றமை போன்ற பிரச்சினைகள் காணப்படுகின்றன. இதன் பின்னணியில் இவ்வாய்வானது யாழ்கோட்டையில் கலாசார சுற்றுலாவுக்கான வளங்கள் மற்றும் வாய்ப்புக்களை மதிப்பீடு செய்து அதன் தனித்துவமான கலாசார அடையாளங்களை வெளிக்கொண்டுவந்து நிலைப்பேண் சுற்றுலா வளர்ச்சியை உறுதி செய்வதற்கான வழிமுறைகளை கண்டறிதலை பிரதான நோக்கமாக கொண்டுள்ளது. நேர்காணல்கள், களஆய்வு, வினாக்கொத்து முறைகள் மூலம் கிடைத்த முதன்மை தரவுகளையும் இலக்கியங்கள், ஆய்வு கட்டுரைகள் மாகாண மற்றும் மாவட்ட புள்ளி விபரக்கையேடு போன்ற இரண்டாம் நிலைத் தரவுகளையும் ஒப்பிட்டு ஆராய்வதன் ஊடாக இவ்வாய்வு கலப்பு முறையில் மேற்கொள்ளப்படவுள்ளது. இங்கு காணப்படும் நினைவுச்சின்னங்கள், அருங்காட்சியகங்கள் இக்கோட்டையின் கலாசாரப் பன்முகத்தன்மையை பறைசாற்றுகின்றன. எனவே யாழ்கோட்டையில் சுற்றுலாத்துறை அபிவிருத்தி தொடர்பான முயற்சிகளை மேற்கொள்வதானது எதிர்காலத்தில் அநேகமான சுற்றுலாப் பயணிகளை ஈர்ப்பதற்கு வழிவகுக்கும். மேலும் யாழ்கோட்டையில் கலாசார சுற்றுலாவினை அபிவிருத்தி செய்வதில் காணப்படும் சவால்களை கண்டறிந்து அதனை சிறப்பான முறையில் கையாள்வதன் மூலம் இம்மையத்தை நவீனமயப்படுத்தப்பட்ட கலாசார சுற்றுலா பிரதேசமாக மாற்ற முடிவதுடன் அதிக அந்நிய செலாவணியையும் பெற்றுக்கொள்ள வாய்ப்பாக அமையும்..

**திறவுச் சொற்கள்**: யாழ்ப்பாணக்கோட்டை, கலாசார சுற்றுலா, அபிவிருத்தி, வட இலங்கை, மரபுரிமை

[English Translation]

# Contemporary Cultural Tourism in Jaffna Fort

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Sri Lanka's strategic location and status as an island have historically attracted numerous invaders and colonizers, making it a focal point of cultural interactions for centuries. Northern Sri Lanka, encompassing the districts of Jaffna, Vavuniya, Mullaitivu, Kilinochchi, and Mannar, has a continuous history spanning over 2,600 years. The arrival of South Indians and European powers, Portuguese, Dutch, and British, significantly transformed the region's Tamil culture, leaving behind a wealth of tangible and intangible heritage that continues to reflect colonial influence. These include forts, lighthouses, churches, and schools, many of which now serve as cultural tourism sites. A prominent example is Jaffna Fort, the second-largest fort in Sri Lanka, situated near Jaffna city. It stands as a symbol of the region's cultural history, colonial rule, architectural uniqueness, and cultural diversity. Originally constructed by the Portuguese as a square fort, it was later modified into a star-shaped, pentagonal design during Dutch rule. Today, it is protected as an archaeological monument under the Department of Archaeology, with management and tourism operations overseen by the Central Cultural Fund. Its colonial heritage continues to attract significant numbers of foreign tourists. However, the fort's cultural tourism has faced challenges, particularly due to the 2004 tsunami and the civil war from 1983 to 2009, which severely impacted the tourism industry. The post-2009 peaceful environment has facilitated a revival in tourism, supported by archaeological surveys and excavations that have uncovered artefacts displayed in the Jaffna Fort Museum. Despite this, ongoing challenges include damage to monuments from uninformed tourists, environmental wear from sea air, public misuse, street vendors, littering, theft, and inadequate security. This study aims to evaluate Jaffna Fort's cultural tourism resources and opportunities, highlighting its unique heritage while identifying strategies for sustainable development. A mixed-method research approach, including interviews, field research, questionnaires, and secondary literature and statistical data, will be employed. By addressing the challenges and leveraging the fort's Portuguese and Dutch-era monuments and museums, the study seeks to modernize Jaffna Fort as a cultural tourism center, enhance its global appeal, and increase potential foreign exchange earnings, ensuring its long-term preservation and significance.

**Keywords:** Jaffna fort, Cultural Tourism, Development, Northern Sri Lanka, Heritage

# Reflection of Tourism Destination Image through Online Reviews: A Netnographic Approach to UNESCO World Heritage Site of Rangiri Dambulla Cave Temple, Sri Lanka

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Tourism Destination Image (TDI) is conceptualised through three components: cognitive, affective, and conative. Tourists' impressions play a vital role in shaping destination image within the tourism sector. In today's digital era, user-generated content (UGC) provides deeper insights into visitor perceptions, as travellers widely share experiences through online platforms and social media. TripAdvisor, one of the most popular and globally recognised travel websites, offers authentic reviews reflecting visitor experiences. This study aims to examine how the image of the UNESCO World Heritage Site, Rangiri Dambulla Cave Temple in Sri Lanka, is reflected through online reviews. The study was guided by two objectives: (i) to determine tourists' perspectives of visit experiences at Dambulla Cave Temple under the three TDI components, and (ii) to identify negatively addressed elements in each component. A qualitative Netnography approach was used, with individual online reviews as the unit of analysis. Out of 6,902 reviews recorded under the filtering terms, 'Dambulla Cave Temple' and 'Golden Temple of Dambulla' by August 2025, 150 detailed English-language reviews (January 2024-August 2025) were selected through convenience sampling until thematic saturation. Data was coded and analysed using the open-source software "Taguette", based on the deductive approach in thematic analysis. The results of the study reveal that the Rangiri Dambulla Cave Temple has received both positive and negative online reviews on three TDI components. The visitors have been immensely impressed by the cognitive components of the site, including its cultural and historical attributes (heritage aspects, carvings, paintings, and statues) and natural attributes (scenic beauty and caves). TDI has been negatively affected by the cognitive elements of physical attributes (heritage and visitor management approaches, visitor facilities). The reflection of positive thoughts and emotions, reinforced by the religious atmosphere and the historical prestige of the site, reveals that visitors' affective level is at a considerably satisfactory level. Due to the complications in site management, the visitors' overall conative image of revisit intention was very poor, while recommendations were at a neutral level. The study provides novel insights for authorities in heritage site management to prioritise enhancing the quality of the visit experience, thereby ensuring the prestigious reputation of this UNESCO World Heritage Site.

**Keywords:** Destination image, Netnographic approach, Online reviews, Rangiri Dambulla Cave Temple, Tourists

# Cultural Tourism with Special Reference to the Conservation and Adaptive Re-use of Garumuni Walawwa as a Semi-Luxury Boutique Hotel

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Heritage management and cultural tourism provide valuable opportunities to conserve historic properties while fostering sustainable socio-economic development. This paper proposes the conservation and adaptive reuse of the *Garumuni Walawwa*, a heritage bungalow of architectural and historical significance in Balapitiya, Southern Sri Lanka, as the focal point of a cultural tourism initiative. This walawwa embodies the architectural identity and socio-cultural heritage of Southern Sri Lanka. As with many walawwas, it reflects the prominence of elite families within the colonial and early post-colonial eras, encapsulating both tangible and intangible heritage values. However, without purposeful conservation and adaptive reuse, such structures are at risk of neglect and eventual deterioration. The project envisions the *Garumuni Walawwa* as both a preserved cultural landmark and a functioning semi-luxury boutique hotel. The conservation plan emphasizes the objectives: ensure long-term financial sustainability and heritage stewardship; to conserve and restore the architectural and historical value of the heritage bungalow; to repurpose the bungalow as a semi-luxury boutique hotel with necessary value additions; to create employment and entrepreneurial opportunities for the local community; and to contribute to cultural preservation and responsible rural tourism. The Method of Conservation of the Main Building includes: retention of the original architectural features, spatial organization, and material integrity by implementing minimum intervention; display of preserved period furniture, rare photographs, and artefacts associated with the life and legacy of its original owners; and use of interpretive storytelling techniques to immerse visitors in the socio-historical context of the bungalow. It emphasises the Adaptive Reuse for Cultural Tourism through Sensitive conservation with minimum intervention in guest rooms and supporting infrastructure in a manner that respects the architectural vocabulary of the heritage property. Design interventions that harmonize with the site's historic character, ensuring that modern comforts do not compromise heritage values but enhance the quality and correct ambience. Development of curated cultural experiences, including guided tours, traditional cuisine, and community-based craft demonstrations. This project seeks to establish itself as a living heritage destination, where cultural preservation and hospitality coexist. It concludes the conservation and adaptive reuse of *Garumuni Walawwa* represents more than a preservation effort, it embodies a vision for cultural tourism that balances heritage conservation with modern utility. As a semi-luxury boutique hotel, the walawwa will not only retain its historic identity but also create meaningful cultural and economic value for future generations.

**Keywords:** Adaptie Reuse, Cultural tourism, Heritage Conservation, *Garumuni Walawwa*

# යාපහුව රාජධානියේ සමයේ යාපහුව පර්වතය ආශ්‍රිත සංස්කෘතික භූ-දර්ශනය පිළිබඳව අධ්‍යයනයක්

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[1]පුරාවිද්‍යා පශ්චාත් උපාධි ආයතනය, කැලණිය විශ්වවිද්‍යාලය,
[2]මධ්‍යම සංස්කෘතික අරමුදල, යාපහුව ව්‍යාපෘතිය

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ශ්‍රී ලංකාවේ මධ්‍යකාලීන රාජධානියක් වන යාපහුව රාජධානිය පිහිටා තිබෙන්නේ කුරුණෑගල දිස්ත්‍රික්කයේ මහව ප්‍රාදේශිය ලේකම් කොට්ඨාසයේය. යාපහුව පර්වතය ආශ්‍රිතව දැනට සිදු කර ඇති පුරාවිද්‍යා පර්යේෂණවලින් හඳුනාගෙන ඇති සාධකවලට අනුව යාපහුවේ ඉතිහාසය ප්‍රාග් ඓතිහාසික අවධිය දක්වා දිවයන බවට හඳුනාගෙන ඇත. දැනට හඳුනාගෙන ඇති පුරාවිද්‍යා සාධක ඇසුරෙන් වර්තමාන භූ දර්ශනයෙන් යාපහුව රාජධානි සමයේ භූ දර්ශනය වෙනස් වන්නේ කෙසේද යන්න අධ්‍යයනය කිරීම මෙම පර්යේෂණයේ ප්‍රධාන අරමුණ වේ. යාපහු රාජධානි සමයේ දී යාපහුව පර්වතය හා ඒ ආශ්‍රිත භූ දර්ශනය පැවතියේ කෙලෙසක ද යන්න මෙහි පර්යේෂණ ගැටළුව වේ. පර්යේෂණ ක්‍රමවේදය ලෙස අදාල දත්ත රැස් කිරීම සඳහා ක්ෂේත්‍ර ගවේෂණය සහ පුස්තකාල ගවේෂණය සිදු කරන ලදී. එහිදී ක්ෂේත්‍ර ගවේෂණය මගින් භූ දර්ශණය ආශ්‍රිත දත්ත හඳුනාගැනුණු අතර පුස්තකාල ගවේෂණය මගින් ඓතිහාසික පසුබිමත්, පුරාවිද්‍යා පර්යේෂණ වාර්තා මගින් පුරාවිද්‍යා පර්යේෂණ තොරතුරුත් ගවේෂණය කරන ලදී. එහිදී ලබාගත් දත්ත භූ ගෝලීය තොරතුරු පද්ධතිය හරහා අර්ථ නිරූපණය කරන ලදී. යාපහුව පර්වතයේ බටහිර බැවුමේ රාජධානි සමයට අයත් පුරාවිද්‍යා සාධක දැකගත හැක. එහි ඇතුළු නගරය සහ පිට නගරය වශයෙන් ප්‍රධාන කොටස් දෙකකි. පර්වතයට යාවෙන සේ අශ්ව ලාඩමක හැඩයට පිට දිය අගලත්, පිට පවුරත් ඇතුලත් භූමිය පිට නගරය ලෙස හැඳින්විය හැක. මෙම කොටස ඇතුළු නගරයට වඩා විශාල වුවද ද්වාර මණ්ඩප තුන හැර වෙනත් පුරාවිද්‍යාත්මක ස්මාරක හඳුනාගත නොහැක. යාපහුව රාජධානියේ දැකගත හැකි කුඩා ගොඩනැගිලි කිහිපයක නටබුන් දැකගත හැකිවන්නේ මෙම ඇතුළු නගරයේය. ඇතුලු නගරයට පිවිසෙන්නට ඇත්තේ ද්වාර දෙකක් පමණි. යාපහුව රාජධානියේ පිටත නගරයේ දකුණු දොරටුවට යාබදව යාපහුව රාජධානි සමයට අයත් වැවක නටබුන් දැකගත හැක. දැනට නටබුන්ව ඇති මෙම වැව් බැම්ම මැදින් යාපහුව-ගල්ටැංවැව මාර්ගය දිව යයි. මොනර කන්දේ සිට යාපහුව පර්වතය දක්වා 700m පමණ දිග වැව් බැම්මත්, පිටවානත්, රළපනාවත් දැකගත හැක. ඒ අනුව මෙම වැව් බැම්මේ උස 7m වේ. වැවේ අභ්‍යන්තර ප්‍රදේශය හා එහි සීමාව භෞතිකව හඳුනාගත නොහැකි වන්නේ එහි පැරණි භූ දර්ශනය, නව භූ දර්ශනයක් බවට පෙරලී ඇති නිසාය. වගා බිම් හා කුඩා වැව් ලෙස මෙම භූ දර්ශනය වෙනස්ව ඇත. මෙම සාධකයන් අධ්‍යයනය කිරීමෙන් වර්තමාන භූමි දර්ශනය තුළින් අතීත යාපහුව රාජධානි සමයේ යාපහුව පර්වතය ආශ්‍රිත සංස්කෘතික භූ දර්ශනය හඳුනාගැනීමට හැකි වේ.

**මූඛ්‍ය පද:** යාපහුව රාජධානිය, පැරණි භූ දර්ශනය, භූගෝලීය තොරතුරු පද්ධතිය

[English Translation]

# A Study of the Cultural landscape around Yapahuwa rock during the Yapahuwa Kingdom

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Yapahuwa, a medieval kingdom in Sri Lanka, is located in the Mahawa Divisional Secretariat Division of the Kurunegala District. Based on the evidence identified from the archaeological research conducted so far around Yapahuwa rock, the history of Yapahuwa has been identified to date back to prehistoric times. The main objective of this research is to study how the landscape during the Yapahuwa Kingdom period differs from the current landscape using the currently identified archaeological evidence. The research question here is how the Yapahuwa rock and its associated landscape existed during the Yapahuwa Kingdom period. Field research and library research were conducted as the research methodology to collect relevant data. In this, data related to the landscape were identified through field research, while the historical background was explored through library research, and archaeological research information was explored through archaeological research reports. The data obtained there was interpreted through the Geographic Information System. Archaeological evidence belonging to the Kingdom period can be seen on the western slope of Yapahuwa rock. It has two main parts, the inner city and the outer city. The area that includes the outer moat and outer wall in the shape of a horseshoe, leading to the rock, can be called the outer city. Although this part is larger than the inner city, no other archaeological monuments can be identified except for the three gate pavilions. This inner city contains the ruins of several small buildings that were once part of the Yapahuwa Kingdom. There are only two gates to enter the inner city. The ruins of a tank belonging to the Yapahuwa Kingdom period can be seen next to the southern gate of the outer city of the Yapahuwa Kingdom. The Yapahuwa-Galtamweva road runs through the middle of this tank wall, which is currently in ruins. The tank wall, minor spill (pitawana) and rip-rap (ralapana), which is about 700 feet long, can be seen from Monarakanda to Yapahuwa Rock. Accordingly, the height of this tank wall is 7 feet. The inner area of the lake and its boundary cannot be physically identified because its old landscape has been transformed into a new landscape, which has become cultivated fields and small lakes. By studying these factors, it is possible to identify the cultural landscape associated with the Yapahuwa Parvata during the past Yapahuwa Kingdom through the present landscape.

**Keywords:** Yapahuwa Kingdom, ancient landscape, Geographic Information System

# From Fortress to Cultural Destination: Cultural Tourism through Multi-layered Military Heritage

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Sri Lanka's World Heritage Site of Galle Fort is one of South Asia's foremost cultural tourism destinations, reflecting centuries of colonial history and maritime significance. In 2021, the Strategic Cities Development Project (SCDP), implemented on behalf of the Department of Archaeology and the Galle Heritage Foundation with World Bank support (Credit No. Cr. 5428 LK), undertook rehabilitation, conservation, landscaping, and interpretive development. This program safeguarded military and architectural structures while enhancing visitor engagement through lighting, interpretive displays, and the systematic presentation of underground gunpowder magazines and bunkers transforming Galle Fort from a preserved fortress into a cultural destination. Galle's strategic location on Indian Ocean trade routes made it a stronghold for Portuguese, Dutch, and British powers. Fortifications evolved into complex defenses integrating military architecture and artillery. The SCDP project, directed by Dr. Nilan Cooray, uncovered Portuguese casemates, a Dutch flagstaff base, the first British lighthouse foundation, and World War II defenses. Evidence of a pre-colonial redout expanded the narrative beyond colonial occupation. These discoveries deepen understanding of Galle's multi-layered heritage while enriching its tourism value. Research Objectives: [1] Analyze the evolution of military history, artillery, and fortifications across successive regimes [2] Recreate underground magazines with replicas of figures, armaments, and weaponry for visitor trails [3] Publish research to support cultural tourism [4] Explore the balance between preservation and tourism in sustaining World Heritage status. Archival research, conservation, and archaeological surveys were combined with field documentation. Structural findings were integrated into interpretive programs supported by maps, drawings, and photographs. The project identified: A possible pre-colonial redoubt, Portuguese casemates, Dutch defensive expansions, British ammunition bunkers & World War II defenses and A continuous military narrative from the pre-colonial era to 1943. The discoveries reveal Galle Fort's layered military heritage, now transformed into immersive interpretive environments. By linking preservation with tourism, the Fort emerges as a dynamic cultural destination where conservation, storytelling, and sustainable tourism converge.

**Keywords:** Galle Fort, Cultural Tourism, Sustainable Tourism Development, Military Heritage, Heritage Conservation

*Session VII: (Room B):*

# SUSTAINABLE APPROACHES TO CULTURAL HERITAGE CONSERVATION AND MANAGEMENT

**Session VII (Room B)**
Theme:
## Sustainable Approaches to Cultural Heritage Conservation and Management

Chair:
**Prof. D.P. Chandrasekera**

**Prof. D.P. Chandrasekera** *is a distinguished academic affiliated with the University of Moratuwa and a Chartered Architect with extensive experience in architectural education and heritage conservation. Over the years, he has held several key academic and administrative positions, including Director of the Postgraduate Programme in Architectural Conservation, Head of the Department of Architecture, and Dean of the Faculty of Architecture. He currently serves as the Deputy Vice-Chancellor of the University of Moratuwa. Prof. Chandrasekara has made significant scholarly contributions through numerous publications in peer-reviewed journals, focusing on heritage management, settlement development, and the social dimensions of architecture. His research reflects a deep commitment to understanding and preserving Sri Lanka's architectural and cultural heritage. He is also the author and co-author of several important books, such as Heritage Buildings of Sri Lanka, Fortifications along the Kelani River, The Tampita Viharas of Sri Lanka: Elevated Image-Houses in Buddhist Architecture, and Architectural Remains at Polonnaruwa Inner City. Beyond academia, Prof. Chandrasekara plays a vital role in heritage preservation at the national level as a Trustee and the current Vice President of the National Trust-Sri Lanka, contributing actively to safeguarding the country's cultural and architectural legacy.*

# The Role of Aesthetic value in Cultural Heritage Conservation: A Case Study of Sigiriya, Sri Lanka

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Sigiriya, the 5th-century UNESCO World Heritage Site built by King Kashyapa, stands as one of the most remarkable expressions of artistic, architectural, and environmental integration in Sri Lanka. Renowned for its visual grandeur and harmonious design, Sigiriya reflects an advanced understanding of landscape aesthetics and cultural symbolism. Despite its prominence in archaeological and historical research, the site's aesthetic significance remains underexplored in heritage conservation discourse. This study addresses that gap by examining how aesthetic value contributes to the preservation, interpretation, and sustainable management of Sigiriya as a living cultural landscape. Employing a qualitative, interdisciplinary approach, the research integrates field observations, photographic documentation, and visitor perception surveys with secondary sources such as art-historical studies, conservation reports, and ancient chronicles. Through this synthesis, the study analyzes Sigiriya's visual harmony, spatial order, and artistic expression, highlighting their role in shaping visitor experience and collective cultural identity. Comparative evaluation with global heritage sites, including Machu Picchu, Angkor Wat, and the Ajanta Caves, positions Sigiriya within an emerging framework of aesthetic-centered heritage conservation, which values emotional and symbolic resonance alongside material authenticity. The findings demonstrate that Sigiriya's beauty lies not only in its physical form but also in its capacity to evoke profound emotional responses. Its symmetrical water gardens, organically arranged boulder gardens, celestial frescoes of Apsaras, and panoramic summit views together create a sensory and spiritual journey that deepens cultural appreciation and pride. Recognizing these experiential qualities as central to its heritage value broadens the scope of conservation practice from mere structural preservation to a more holistic approach. The study concludes that integrating aesthetic and experiential dimensions into conservation strategies is vital for sustaining the cultural vitality and interpretive richness of heritage sites like Sigiriya, encouraging inclusive public engagement, supporting sustainable tourism, and ensuring that Sri Lanka's artistic legacy continues to inspire and connect future generations.

Keywords: Aesthetic Value, Cultural Heritage, Experiential Integrity, Heritage Conservation, Sigiriya, Visual Experience

# බිංගිරිය දේවගිරි විහාරයේ 'ටැම්පිට පටිමාඝර' වාස්තු විද්‍යාත්මක සංරක්ෂණය

**නාරද මාරසිංහ*[1], ඩී. තුසිත මෙන්ඩිස්[2], එම්.ජී. රත්නපාල[1] සහ සුගත් වික්‍රමසිංහ[1]**
[1]පුරාවිද්‍යා දෙපාර්තමේන්තුව, [2]ශ්‍රී ලංකා රජරට විශ්වවිද්‍යාලය
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කුරුණෑගල දිස්ත්‍රික්කයේ බිංගිරිය ප්‍රාදේශීය ලේකම් කොට්ඨාසයට අයත් දේවගිරි විහාරයේ ටැම්පිට ප්‍රතිමාඝරය මෙරට විශාලතම ටැම්පිට ප්‍රතිමාඝරය ලෙස හඳුනාගැනේ. මහනුවර යුගයේ කීර්ති ශ්‍රී රාජසිංහ රජු සමයට අයත් මෙම ටැම්පිට ස්මාරකය අඩි 7 ක් පමණ උස ගල් කුළුණු 24 කින් ආධාරක කර ඇති අඟල් 11 X 9 ක් පමණ උස ලී බාල්ක හරස් රටා ලී රාමුවක් මත පිළිවෙළින් දිගින් හා පළලින් අඩි 41 X 28 ක් සහ උස අඩි 32කින් යුතු ප්‍රතිමා ගෘහයකින් සමන්විත වේ. ප්‍රතිමා ගෘහයේ බිත්ති මැටි බදාමයෙන් වරිච්චි ක්‍රමයට ඉදිකර හුණු බදාමවලින් කපරාරු කර ඇත. කාලයත් සමග ව්‍යුහයේ පැවති දුර්වලතා මත ඊට අයත් ගැටලු හඳුනාගෙන ගොඩනැගිල්ලේ සංරක්ෂණය සහතික කිරීම සඳහා පළමුව අගයන් හඳුනාගන්නා ලදී. මෙම ප්‍රතිමාඝරයේ භාවාත්මක, සංස්කෘතිකමය හා භාවිතාමය අගයන් හඳුනාගෙන ඊට අනුව සංරක්ෂණයේ ඉදිරි පියවර යෝජනා විය. මූලික වශයෙන් පාරිසරික හා දේශගුණික තත්ත්වයන් මෙන්ම භෞතික, ජීව විද්‍යාත්මක සහ රසායනික සාධකවල බලපෑම ප්‍රතිමාඝරයේ විනාශයට හේතු වී ඇත. වසර 295ක පැරණි ව්‍යුහය ඉදිකිරීමේ දී භාවිත දැව තෙතමනය හා ආර්ද්‍රතාවය නිසා දැඩි බලපෑමට ලක්ව ඇත. එහි ප්‍රතිඵලයක් ලෙස පරාල, බාල්ක සහ ලී කුළුණුවලට සැලකිය යුතු හානියක් සිදුවී ඇති අතර ප්‍රධාන වශයෙන් දැව දුර්වර්ණ වීම මෙන් ම දැව මත දිලීර තැන්පතු වර්ධනය වී තිබේ. ජීව විද්‍යාත්මක ලෙස වේයන්ගේ ක්‍රියාකාරිත්වය බාල්ක සහ වරිච්චි බිත්තිවලට දැඩි ලෙස බලපා ඇත. මෙම ප්‍රතිමාඝරය සඳහා සංරක්ෂණ මැදිහත්වීම් මට්ටම් කිහිපයක් හඳුනාගෙන ඇත. තවදුරටත් දිරාපත්වීම වැළැක්වීම, ශක්තිමත් කිරීම, ආරක්ෂා කිරීම, ප්‍රතිසංස්කරණය, මාදිලි සකස්කිරීම සහ පුනරුත්ථාපනය කිරීම ඒ අතර ප්‍රධාන වේ. දැව නිර්මාණ විනාශවීමට දායක වන ප්‍රධාන පාරිසරික සාධක වන වැසි සහ පිනිවලින් සිදුවන හානිය අවම කිරීම සඳහා ස්ථීර වහල ආවරණයක් ස්ථාපනය කිරීමට නියමිතය. ඊට අමතරව ඓතිහාසික බිතුසිතුවම්, දැව බාල්ක සහ අනෙකුත් දැව නිර්මිත ආරක්ෂා කිරීම සඳහා රසායනික ප්‍රතිකාර යෝජනා කෙරේ. ශක්තිමත් කිරීමේ දී වේයන් සහ අනෙකුත් කෘමීන් නිසා ඇති වන ලී බාල්ක සහ ගෙබිම විනාශවීම පාලනය කිරීම සඳහා කෘමිනාශක යෙදීම් සිදු කරනු ලැබේ. තවදුරටත් ජීව විද්‍යාත්මක හානිවලට එරෙහිව දැව ශක්තිමත් කිරීම සඳහා ආරක්ෂිත ආලේපන ද යොදනු ලැබේ. පුළුල් සංරක්ෂණ උපාය මාර්ගය තුළ මුල් ද්‍රව්‍යවල සත්‍යතාව රඳවා ගැනීම සඳහා ලී බාල්ක, රාමු සහ කුළුණු අවම මැදිහත්වීමකින් සංරක්ෂණය කළ යුතුය. තව ද කැඩුණු ගල් කණු මල නොබැඳෙන වානේවලින් සහ අරල්ඩයිට් මැලියමින් ශක්තිමත් කර ස්ථාවර කරනු ලැබේ. ඒ අනුව මෙම සියලු මැදිහත්වීම් ස්මාරකයේ ව්‍යුහාත්මක සහ කලාත්මක අඛණ්ඩතාව ආරක්ෂා කිරීම අරමුණු කර ගෙන සිදු කරනු ඇත

**මුඛ්‍ය පද:** අභයගිරිය, ගොඩනැගිලි දොරටු, ජල භාජනය, නැගෙනහිර පොකුණ

[English Translation]

# Architectural Conservation of Tampita Patimaghara in Devagiri Vihara, Bingiriya

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The largest *Tampita Patimaghara* in Sri Lanka is situated at *Devagiri Viharaya*, in Bingiriya Divisional Secretariat of Kurunegala District. This monument, constructed during the reign of *King Kirthi Sri Rajasinghe* in the Kandyan period, measures 41 feet in length, 28 feet in width, and 32 feet in height. It is supported by 24 stone pillars. The structure is subjected to deterioration due to various time-related factors. Consequently, these issues have been identified, and conservation measures have been undertaken to ensure the preservation of the temple. In assessing the values associated with the Bingiriya *Patimaghara,* a range of categories can be identified. Within emotional values, the monument embodies spiritual, perpetuate, and continuity significance. Under cultural values, it demonstrates documentary, archaeological, architectural, aesthetic, scientific, and technological importance. In terms of applied values, the site reflects both social and sacred dimensions. It has been observed that a combination of environmental and climatic conditions, as well as physical, biological, and chemical factors, has contributed to the deterioration of the *Patimaghara.* The timber used in the construction of this 295-year-old structure has been particularly vulnerable to moisture and humidity resulting from rainfall. The conservation interventions planned for the Bingiriya *Patimaghara* encompass several levels: Prevention of deterioration, Consolidation, Restoration, Preservation, Reproduction, Anastylosis and Rehabilitation to prevent further decay and deformation. As part of consolidation efforts, insecticidal applications will be carried out to control the deterioration of wooden beams and floors caused by termites and other insects. Protective coatings will also be applied to strengthen the timber against further biological damage. Within the broader conservation strategy, the wooden beams, frames, and pillars are to be preserved with minimum intervention so as to retain the authenticity of the original fabric. Furthermore, fractured stone pillars are being stabilized by binding them with stainless steel and reinforcing them with Araldite resins. Collectively, these interventions are aimed at safeguarding the structural and artistic integrity of the monument.

**Keywords:** *Tampita Patimaghara*, Architectural Conservation, Kandyan Period Murals, Timber Deterioration, Heritage Preservation

# අභයගිරි ස්තූපයේ නැගෙනහිර පොකුණ කැණීමෙන් හමුවූ ශෛලමය ජල භාජනය සංරක්ෂණය කර ප්‍රදර්ශනය කිරීමේ වැදගත්කම

**කේ.ජී.එච්. රන්දික**
අනුරාධපුර විශ්වවිද්‍යාලය, මධ්‍යම සංස්කෘතික අරමුදල
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කැණීම් කර හඳුනාගන්නා සාධක සංස්කෘතික උරුමයන් වශයෙන් සංරක්ෂණය කර අතීතයේ පැවති භාවිත තත්ත්වයෙන් පවත්වාගෙන යාමට හැකිනම් එය උරුමය ජීවමාන කිරීමකි. චංචල පුරාවස්තුවක් සංරක්ෂණය සඳහා මැදිහත් වීමේ දී, එහි උපයෝගීතාව අනුව ක්‍රියාකාරී ආකාරයෙන් ක්ෂේත්‍රයේ ඵලදායීම ස්ථානයක ප්‍රදර්ශනය කිරීම වඩා වැදගත් වේ. මධ්‍යම සංස්කෘතික අරමුදලේ අනුරාධපුර අභයගිරි වැඩබිමෙහි 2025 වසරේ සිදුකළ නැගෙනහිර පොකුණ කැණීම සිදුකිරීමේ දී කැණීම් භූමියේ නිරිතදිගට වන්නට මෑතකාලීන සුන්බුන් සහිත මතුපිට ස්ථරයේ දී හමුවූ ශෛලමය ජල බඳුනේ සාධක ක්ෂේත්‍රයේ ම සංරක්ෂණය කිරීමට හා ප්‍රදර්ශනය කිරීමට තීරණය කරන ලදී. මෙම පුරාකෘතියේ මෑතකාලයේ විතැන් වීමක් පැහැදිලිව හඳුනාගත හැකි බැවින් එය නිශ්චිත ලෙස ස්ථානගත කිරීම ගැටලුකාරී විය. එබැවින් තදාශ්‍රිතයේ හමුවන මෙවැනි ශෛලමය ජල බඳුන් හා සැසඳීමේ දී මෙම පුරාවස්තුවේ උපයෝගීතාව ජීවමාන අගයක් සහිතව ප්‍රදර්ශනයට යොමු කිරීමේ පියවර පිළිබඳව තුලනාත්මකව උරුම කළමනාකරුවකුගේ දෘෂ්ටිකෝණයෙන් විමසීම මෙම පර්යේෂණය අරමුණු වේ. අනුරාධපුරය ආශ්‍රිතව හමුවන ශෛලමය ජල භාජන පිළිබඳ ක්ෂේත්‍ර ගවේෂණයක් සිදුකර ඊට අදාළ ප්‍රාථමික හා ද්විතීක මූලාශ්‍රය පරිශීලනය කරන ලදී. තදාසන්නව පැවති ශෛලමය ජල බඳුන් එකිනෙකට වෙනස් වූ විවිධ පාෂාණ වර්ග, හැඩ, ප්‍රමාණයන් මෙන්ම ශිල්පීය ක්‍රමයන් ද සහිතව හඳුනාගත හැකිවිය. එම ශෛලමය ජල භාජනවල පුරාවිද්‍යාත්මක අගය පෙන්වාදීම සෑම ක්ෂේත්‍රයකම සිදුකර තිබුණ ද, එය ස්ථානගත කිරීම හෝ ප්‍රදර්ශනය කිරීම පිළිබඳ එතරම් අවධානයක් යොමුවූ බව හඳුනාගත නොහැක. ඒ නිසාම එය දෙස් විදෙස් සංචාරකයාගේ අවධානය දිනාගැනීමට සමත් වූ බවක් නොපෙනේ. ශෛලමය ජල භාජන අතීතයේ ගොඩනැගිලි පිවිසුම් දොරටු අසල, ස්තූප වැලි මළුව හා සලපතළ මළුව තුළ සුලභව පැවති අතරම විහාරභූමියට පිවිසෙන පුද්ගලයෙකුගේ පාද දෝවනය සඳහා භාවිත කළ සනීපාරක්ෂණ උපාංගයක් ලෙස පැවති බව අවබෝධ වේ. පොකුණක් අසල මෙවැනි ජල භාජනයක් හමුවීම ඉහත උපයෝගීතා අනුව ගැළපීම අපහසු වේ. මෙම ජල භාජනය අභයගිරි ස්තූපයේ නැගෙනහිර දොරටුව දෙසට වන්නට හමුවීමත්, පොකුණට බටහිරින් හමුවන මණ්ඩප සාධක හා ගල් බැමි සාධකත් අනුව එය මණ්ඩපය හා දොරටුව සමඟ බැඳී ඇති බවට අනුමාන කළ හැකිය. ස්ථාවර කළ පමණින් මෙම පුරාකෘතිය උරුම කළමනාකරණය ක්‍රියාවලිය තුළ අන්තර්ගත නොවේ. මෙහි උපයෝගීතාව නොපෙන්වීමෙහි ප්‍රතිඵලය වන්නෙ ඒවා කසළ බැහැරකරන ස්ථානවීමනේ අවසානයේ ඓන්ද්‍රීය ද්‍රව්‍ය පිරීමෙන් පස්වලින් යටවී යාමකි. එබැවින් මෙය පඩිපෙළ, සඳකඩපහණ, කොරවක්ගල මෙන් ම භාවිත තත්වයේ පවත්වාගත හැකි නම් එහි සැබෑ වටිනාකම ප්‍රදර්ශනය කළ හැකි වේ. එබැවින් එහි ජලය පුරවා තිබීමෙන් යන සංචාරකයාට එහි උපයෝගීතාවය වටහාගැනීමට ඉඩ සැලසිය යුතු ය.

**මුඛ්‍ය පදඃ** අභයගිරිය, ගොඩනැගිලි දොරටු, ජල භාජනය, නැගෙනහිර පොකුණ

[English Translation]

# The Importance of Preserving and Displaying the Stone Water Vessel found at the Excavation site of the Eastern Pond of Abhayagiri Stupa

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The preservation of cultural heritage is most meaningful when artifacts are maintained in their original functional context, a concept known as the revitalization of living heritage. This approach emphasizes the presentation of archaeological objects within their historical setting rather than as isolated exhibits. During the 2025 excavation of the Eastern Pond at the Abhayagiriya site, part of the Anuradhapura Project of the Central Cultural Fund, a rock-cut water vessel (RWV) was uncovered in an upper stratigraphic layer composed of relatively recent debris. While the vessel's archaeological significance was clear, its displacement in later periods posed challenges in determining an appropriate placement for meaningful conservation and presentation. This study examined the functional role of the RWV and explored its association with similar features in the region. Field investigations and analysis of primary and secondary sources revealed notable variations in the lithic material, form, dimensions, and craftsmanship of RWVs in Anuradhapura. Despite recognition of their archaeological importance, little attention has been given to their spatial arrangement or interpretive display, limiting their appeal to visitors. Historically, RWVs were commonly positioned near entrances to monastic buildings, on sand terraces or stone platforms of stupas, and at gateways within sacred precincts, primarily serving as facilities for washing feet before entering religious structures. The RWV discovered near the Eastern Pond does not directly correspond with these traditional functions. However, its proximity to the eastern stupa entrance and nearby remains of a hall and stone platform suggests a functional relationship with these architectural features. Simply placing the artifact at the site without contextual interpretation fails to convey its historical value, often resulting in neglect or misuse. Effective heritage management requires preserving artifacts in ways that reflect their original function, making their scientific and cultural significance evident. For RWVs, this could involve maintaining them filled with water, thereby enabling visitors to comprehend their historical utility and appreciate their role within the monastic landscape. When artifacts are presented within their original archaeological and functional context, they transcend mere exhibition, becoming living heritage that actively connects audiences to the cultural and historical experiences of the past.

**Keywords:** Abhayagiriya, Eastern Pond, Rock-cut, Water Vessel

# පොළොන්නරුවේ අංක 01 ශිව දේවාල ඉදිකිරීම් තාක්ෂණය සහ වත්මන් සංරක්ෂණය පිළිබඳ අධ්‍යයනය

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මධ්‍යම සංස්කෘතික අරමුදල
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පොළොන්නරු පැරණි නගරය තුළ සුවිශේෂ වූ චෝළ හා පල්ලව වාස්තු විද්‍යාත්මක පසුබිම විදහා දක්වන ස්මාරකයක් වශයෙන් අංක 01 ශිව දේවාලය හඳුනාගත හැකි ය. අන්තරාලය, ගර්භගෘහය, මණ්ඩපය යන ප්‍රධාන කොටස් තුනකින් සමන්විත මෙහි අලංකාර කැටයම් මෝස්තර දැකගත හැකි ය. සමස්ත නිර්මාණයෙහි ඔපදමන ලද ශිලා කුට්ටි භාවිත කර ඇත. පොළොන්නරු යුගයේ දී ඇති වූ දකුණු ඉන්දීය බලපෑමත් සමඟ එම කලා ශිල්පයන්ගේ ආභාසය මෙම නිර්මාණයන් තුළින් විද්‍යාමාන වේ. අත්තිවාරම ගිලාබැස බිත්ති ඇලවී ශිලා කුට්ටි අතර විශාල අවකාශ නිර්මාණය වී ගොඩනැගිල්ලේ සෞන්දර්යාත්මක අගය හීන වෙමින් පැවතුණි. ඇතම් ශිලා කුට්ටි පෙරළී තිබුණි. එනිසා මෙම ගොඩනැගිල්ල සංරක්ෂණය කිරීම අවශ්‍ය විය. අසමාන ලෙස ගිලාබැසීම හේතුවෙන් ගොඩනැගිල්ලේ උපරි ව්‍යුහය අස්ථාවර තත්ත්වයකට පත්ව ඇත. අතීතයේ දී කිසිදු බන්ධන මාධ්‍යක් භාවිතා නොකර විශාල ගල් කුට්ටිවල බර විසින් ගොඩනැගෙන ස්වයං ගුරුත්ව බලයේ ආධාරයෙන් ගොඩනැගිල්ලේ ස්ථායිතාව රඳාපැවති බැවින් බිත්ති වරි වශයෙන් තිරස් මට්ටම් ගැනීමක් හෝ වරියෙන් සිරස් සෘජුකරණයක් සියුම් ලෙස සිදුකර නොමැති නිසාත් ස්වභාවික ජීර්ණ ක්‍රියාවලිය නිසා මතුපිට පෘෂ්ඨයේ ඇතිවී ඇති අක්‍රමවත් භාවය නිසාත් පාෂාණ කුට්ටි නැවත සවිකිරීමේ දී නිවැරදිතාව තහවුරු කරගැනීම සඳහ සියුම් ලඹකිරීමක් හෝ තිරස් මට්ටම් ගැනීම වරි වශයෙන් සිදුකිරීම අපහසුවිය. සම්පූර්ණ ගොඩනැගිල්ල විද්‍යාත්මක වාර්තාකරණය කිරීම, පැරණි අත්තිවාරම ගිලාබැසීමට හේතුව හඳුනාගැනීම හා එහි පැරණි ඉදිකිරීම් තාක්ෂණය එලෙසම පවත්වා ගනිමින් ඔවුන් විසින් භාවිත කරන ලද ඉංජිනේරුමය ද්‍රව්‍ය සංවර්ධනාත්මක ලෙස නූතන ඉංජිනේරු විද්‍යාව සමඟ භාවිත කිරීමෙන් අත්තිවාරම ශක්තිමත් කිරීම බිත්තිවල ශිලා කුට්ටි නැවත ස්ථානගත කිරීමේ දී තැත්වරද ක්‍රමය ඇසුරින් එහි නිවරදි ස්ථාන ගතකිරීම හඳුනාගැනීම ය. මෙම ගොඩනැගිල්ල සංරක්ෂණ කටයුතු සඳහා ගල් ඉවත් කිරීමෙන් අනතුරුව ආරම්භක අවධියේ දී ගඩොලින් නිමකල ශිවදේවලය අවස්ථා 4ක දී වෙනස්කම් කරමින් සංවර්ධනය කර ඇත. සම්පූර්ණයෙන්ම කලුගලින් නිමවා ඇති අවසන් නිර්මාණය අප විසින් සංරක්ෂණය කරනු ලබයි. එම අවසන් අවධියට අයත් ගොඩනැගිල්ලේ අත්තිවාරම යටින් ගලා යන භූගත ජල ප්‍රවාහ සමඟ අත්තිවාරමේ පාංශු කොටස් ඇදීයාමෙන් ඇතිවන හිස් අවකාශ, අත්තිවාරම ගිලාබැසීමේ ප්‍රධානම සාධකය බව හඳුනාගන්නා ලදි. එම ගැටලුව නිරාකරණය සඳහා ඌදඵැංඵසකැ එකක් අත්තිවාරමේ පරිධිය වටා එලීමෙන් අත්තිවාරමේ පස් අංශු ජලප්‍රවාහ නිසා චලනය වීම අවහිර කර ඇත. මෙම ව්‍යාපෘතිය තුළින් අංක 1 ශිව දේවාලයේ ව්‍යුහාත්මක ස්ථායිතාවය තහවුරු විය. එනයින් ස්මාරකයේ ආයුකාලය හා සෞන්දර්යාත්මක අගය වැඩිවීමෙන් අනාගත පරපුරේ භාවිතය සඳහ ස්මාරකයේ සුරක්ෂිතභාවය තහවුරුකරන ලදි.

**මුඛ්‍ය පද:** පොළොන්නරුව, ශිව දේවාල, දකුණු ඉන්දියාව, සංරක්ෂණය

[English Translation]

# A Study on the Construction Technology and Current Conservation of Siva Devala No. 01 in Polonnaruwa

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Siva Devala No. 01 is recognised as a distinctive monument within the ancient city of Polonnaruwa, showcasing a unique Chola and Pallava architectural background. Composed of three main sections the Antarala (vestibule), the *Garbhagruha* (sanctum), and the Mandapa (hall) the temple features elaborate carving patterns. The entire structure consists of polished stone blocks. The South Indian influence that emerged during the Polonnaruwa era is clearly visible in the art and craftsmanship of this monument. The conservation of this building became essential because the foundation had settled, causing the walls to lean and creating large gaps between the stone blocks, thus diminishing the aesthetic value of the building. Some stone blocks had also toppled over. The building's superstructure had become unstable due to unequal settlement of the foundation. In the past, the stability of the building relied solely on the self-gravity load of the massive stone blocks, as no bonding material was used. Due to this and the irregularity (Deformation) on the surface caused by natural decay, it was difficult to ensure accuracy when repositioning the stone blocks. Fine-tuning the structure—such as achieving precise vertical alignment (plumbing) or horizontal levelling of the courses—was challenging. Scientific documentation of the entire building. Identifying the cause of the old foundation's settlement (course of settlement). Strengthening the foundation using modern engineering science through Adaptive Alteration, while maintaining the technological authentication and material authentication of the original construction techniques and materials they used. Identifying the correct position for the stone blocks during the re-erection of the walls by using the trial-and-error method. After removing the stones for conservation, it was discovered that the Shiva Devalaya, which was originally constructed with bricks, had undergone development and modifications in four distinct stages. The final structure, which we are currently conserving, is built entirely of black granite. The primary factor causing the foundation settlement in this final-stage building was identified: sub-surface water flow beneath the foundation was carrying away soil particles, resulting in voids and the subsequent settlement of the foundation. To resolve this issue, a Geotextile was laid around the periphery of the foundation to prevent the movement of soil particles caused by water flow. This project successfully re-established the structural stability of Shiva Devalaya No. 01. Consequently, the monument's lifespan and aesthetic value have increased, ensuring its preservation for the use of future generations.

**Keywords:** Chola-Pallava influence, Polonnaruva architecture, Siva devala No.1, Stone Conservation, Structural stabilization

# Preserving Vanishing Memories: A Case Study on Community Narratives and the Abandoned Townscape of Dedugala, Sri Lanka

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Human settlement patterns have historically been shaped by subsistence needs. From early hominids onward, people have migrated in search of survival, leaving behind familiar landscapes but carrying memories that define their sense of place. When urban settlements are abandoned, they do not disappear silently; instead, they acquire new layers of memory, remembered through nostalgia, attachment, or loss. This study examines such an abandoned urban settlement, Dedugala, located in the montane region of Sri Lanka's Kegalle District in the Sabaragamuwa Province. Until the 1970s, Dedugala thrived as a prominent urban center and economic hub, situated near the plantation sector where Sinhala farmers, Tamil plantation workers, and Muslim traders coexisted, creating a culturally plural landscape. Daily life in Dedugala revolved around agriculture, animal husbandry, and plantation-related trade, reflecting the enduring legacy of British Colonial plantation economies. However, from the 1970s onward, economic transformations, geographical constraints, and population movements led to its gradual decline. Many communities relocated to emerging valley towns, while some remained, preserving vivid memories of Dedugala's vibrant past. Methodologically, this research adopts a qualitative approach, integrating oral histories, ethnographic fieldwork, and participatory observations. The lived experiences of remaining residents are documented and analyzed alongside archival sources such as census records, economic data, and administrative reports, to uncover the broader structural and political contexts of decline. The study reveals how socio-political forces, particularly post-independence Sinhalization policies, influenced displacement and reshaped local identities. By exploring Dedugala as both a physical townscape and a remembered space, the research argues that abandoned towns are not merely ruins but living repositories of intangible heritage. Preserving the memories of Dedugala's inhabitants is essential to understanding cultural coexistence, social transformation, and political intervention in Sri Lanka's montane regions and to safeguarding community memory from historical erasure.

**Keywords:** Abandoned townscapes, Cultural memory, Dedugala, Oral histories

# Revitalizing Living Traditions: Architectural Interventions for Sustaining Ambalangoda's Intangible Cultural Identity

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Ambalangoda, a coastal town in Sri Lanka's Southern Province, is historically recognized for its rich intangible cultural heritage (ICH), mask-making, *kolam* dancing, puppetry (*rookada*), *thovil* rituals, and low-country dance. These traditions have shaped the town's identity and attracted cultural tourism for generations. However, rapid modernization, cultural homogenization, and declining interest among younger generations threaten their continuity. This research investigates how architecture can contribute to preserving and revitalizing Ambalangoda's ICH, addressing two critical challenges: the weakening of living traditions and the absence of infrastructure tailored to their spatial and social needs. The research aimed to develop a framework that sustains Ambalangoda's cultural identity while promoting community-driven tourism. Four objectives guide the research: 1) to identify architectural strategies used globally and locally to preserve intangible heritage, 2) to assess community perceptions and participation in cultural preservation, 3) to analyze the architectural elements that support mask- related living traditions, and 4) to propose a sustainable framework integrating tangible and intangible heritage. A mixed-method approach was adopted, including literature review, field observations, and two rounds of questionnaires targeting primary stakeholders (artisans and families in the mask and puppetry industry) and secondary stakeholders (cultural tourism personnel), followed by professional recommendations. Key findings reveal that two families dominate mask-making, where one prioritizing business expansion and profit, while the other advocates for preserving the artistic value of the craft, creating economic disparities, and discouraging youth participation in the industry. Small- scale artisans lack proper platforms and spaces to highlight their craft, advocating for dedicated cultural spaces and seasonal events embedded into urban planning. Professionals emphasizes that traditions must adapt to contemporary contexts to remain relevant and economically viable, while tourists increasingly seek authentic experiences rather than staged performances. Consequently, the proposed holistic design framework incorporates cultural identity, transmission methods, and community engagement, economic and ecological sustainability, and actionable implementation strategies. The research underscores architects' pivotal role in sustaining living traditions through adaptive, inclusive, and context-sensitive interventions. By integrating tangible and intangible heritage, fostering community participation, and aligning development with local cultural rhythms, the framework offers a strategic roadmap for revitalizing Ambalangoda's traditions and enhancing cultural tourism.

**Keywords:** Ambalangoda, Intangible Cultural Heritage (ICH), Living Traditions, Mask & Puppetry Industry, UNESCO

# ඉන්දියන් සාගරයේ වෙළඳ සබඳතා සහ ගොඩවාය යාත්‍රාවෙන් හමුවන වෙළඳ ද්‍රව්‍ය

**ජනාලි ඒකනායක[1], අමල්ක විජේසූරිය[2], ඉන්දික හේවගේ[1], සහ සමීර කරුණාරත්න[1]**
[1]මුහුදු පුරාවිද්‍යා ඒකකය, මධ්‍යම සංස්කෘතික අරමුදල
[2]ඉතිහාසය හා පුරාවිද්‍යා අධ්‍යයනාංශය, රුහුණ විශ්වවිද්‍යාලය
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ශ්‍රී ලංකාව මුහුදු සේද මාවතේ ප්‍රධාන නැවතුම්පොළක් ලෙස අතීතයේ දී ක්‍රියාත්මක වූ බවට ඓතිහාසික මූලාශ්‍රය සාක්ෂි දරයි. 2008 වසරේ දී සමුද්‍ර පුරාවිද්‍යා පර්යේෂණ මගින් හඳුනාගන්න ලද ගොඩවාය පැරණි යාත්‍රාව මෙරට ඓතිහාසික සම්බන්ධතාවල වැදගත්කම තහවුරු කරන ප්‍රධානතම පුරාවිද්‍යා සාධකයක් වේ. ක්‍රි.පූ. දෙවන සියවසට අයත් මෙම පැරණි වෙළඳ යාත්‍රාව ආසියානු ශාන්තිකර කලාපයේ මෙතෙක් හමුව ඇති පැරණිතම මුහුදු යාත්‍රාව බවට හඳුනාගෙන ඇත. මීටර 32ක් ගැඹුරේ පිහිටා ඇති මෙම පුරාවිද්‍යා ක්ෂේත්‍රයේ කැණීම් මගින් සොයාගනු ලැබූ එම යාත්‍රාවේ රැගෙන ගිය වෙළඳ ද්‍රව්‍ය පිළිබඳ ඓතිහාසික සහ සංස්කෘතික සන්දර්භය පිළිබඳව අධ්‍යයනය කිරීම මෙම පර්යේෂණයේ අරමුණ වේ. යාත්‍රාව ආශ්‍රිත කැණීම සහ පර්යේෂණ මගින් මතුකරගත් පුරාකෘති සහ එකී අවස්ථාවන්හී දී ලබාගත් නියැදි අධ්‍යයනය මෙන් ම පුරාවිද්‍යාත්මක වාර්තා, ඓතිහාසික ග්‍රන්ථ මෙන් ම ගොඩවාය යාත්‍රාව පිළිබඳ ප්‍රකාශිත පර්යේෂණ පත්‍රිකා ඇතුළු ප්‍රාථමික හා ද්විතීයික මූලාශ්‍රය අධ්‍යයනය හා විශ්ලේෂණය මගින් ප්‍රතිඵල ඉදිරිපත් කෙරේ. ජලාශ්‍රිත පුරාවිද්‍යා පර්යේෂණ මගින් 2008 වර්ෂයේ සිට මේ දක්වා තඹ, යකඩ සහ වීදුරු කුට්ටි වෙළඳ ද්‍රව්‍ය ලෙස මෙම යාත්‍රාවේ ප්‍රවාහනය කර ඇති බව හඳුනාගන්නා ලදි. විශාල මැටි බරණි, විවිධ ප්‍රමාණයේ මැටිබඳුන්, භාවිත නොකරන ලද ඇඹරුම්ගල් සහ අත්ගල් රාශියක් ද පබළු ඇතුළු විවිධ ලෝහ පුරාකෘති අවශේෂයන් ද සොයාගෙන ඇත. මෙම ඇඹරුම් ගල් මත නන්දිපාද, ශ්‍රී වත්සය්‍ය, මත්ස්‍ය, ස්වස්තික ආදී හින්දු සහ බෞද්ධ සම්භවයක් සහිත සංකේත යොදා තිබීම තවත් සුවිශේෂත්වයකි. ඒ අනුව ගොඩවාය යාත්‍රාවෙන් සොයාගත් මෙම පුරාවිද්‍යාත්මක වටිනාකමකින් යුත් වෙළඳ ද්‍රව්‍ය ශ්‍රී ලංකාව සහ දකුණු ආසියාව අතීතයේ දී ඉන්දියන් සාගරයේ ජාත්‍යන්තර වෙළඳාමේ කේන්ද්‍රස්ථානයක් වූ බවට සනාථ කරන ප්‍රබල සාක්ෂි සපයයි. මෙම වෙළඳ භාණ්ඩවල විවිධත්වය මගින් ශ්‍රී ලංකාව ජාත්‍යන්තර වෙළඳාමේ කේන්ද්‍රීය ස්ථානයක් ලෙස ක්‍රි.පූ. දෙවන සියවසේ සිට විදේශයන් සමඟ සමීප වාණිජ, නාවුක හා සංස්කෘතික සබඳතා පවත්වා ඇති බව තවදුරටත් තහවුරු කෙරේ. ගොඩවාය යාත්‍රාවේ තවමත් 10ක පමණ ප්‍රමාණයක් කැණීම් කටයුතු කර ඇති හෙයින් ඉදිරියේ දී හමුවන පුරාවිද්‍යා සාධක අනාගතයේ දී ඓතිහාසික කරුණු තහවුරු කිරීමේ දී විශාල වැදගත්කමක් හිමිකරගනු ඇත. මෙම පර්යේෂණ කටයුතු වර්තමාන උරුම කළමනාකරණය දුරදර්ශීව සිදු කළ යුතු ආකාරය, සංවේදී පුරාවිද්‍යා පරිශ්‍රයක පර්යේෂණ, සංරක්ෂණය සහ ජනතාව දැනුවත් කිරීමේ අවශ්‍යතාවය පිළිබඳ සජීවී සංවාදයක් ඇති කරනු ලබයි..

**මුඛ්‍ය පද:** ගොඩවාය යාත්‍රාව, මුහුදු පුරාවිද්‍යාව, සමුද්‍ර වෙළඳාම, වෙළඳ ද්‍රව්‍ය, ඇඹරුම්ගල්

[English Translation]

# Cargo of Connections: Safeguarding the Maritime Heritage of the Godawaya Shipwreck Site

**Jinali Ekanayeka[1], Amalka Wijesooriya[2], Indika Hewage[1], and Sameera Karunaratne[1]**
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The Godawaya shipwreck, located near the ancient port of Godapavata on Sri Lanka's southern coast, represents the oldest known wooden shipwreck in the Asia-Pacific region, dating back over 2,100 years. Systematic investigations since 2008 have revealed its immense archaeological value in understanding early Indian Ocean trade, seafaring, and cultural interaction. The aim of this research is to study the historical and cultural facts revealed by the excavations of this archaeological site, located at a depth of 32 meters, especially the research conducted on the trade goods carried on the ship. The research aimed to reconstruct the ship's economic and cultural roles through cargo analysis and to assess how the findings contribute to the development of future conservation strategies. Advanced methodologies, including underwater excavation, 3D photogrammetry, metallurgical and petrographic analyses, and artifact conservation, were applied to systematically document and preserve the materials. Findings reveal that the ship carried a diverse cargo, including copper and iron ingots, glass ingots, large storage jars, various pottery forms, and over 22 stone querns or grinding stones, which have been identified as trade goods on this vessel since 2008. This assemblage demonstrates a well-organized exchange of raw materials and everyday utilitarian goods across the Indian Ocean. Particularly noteworthy are the grinding stones inscribed with symbols, believed to indicate trade authentication systems or cultural expressions. Provenance analyses suggest these stones originated in South Asia, emphasizing Sri Lanka's function as a key redistribution hub in early maritime trade networks during the 1st–2nd century BCE. Despite extensive efforts, less than 10% of the site has been excavated, implying that significant portions of the ship and its cargo remain unexplored. Continued investigation promises deeper insights into shipboard organization, technological expertise, and regional economic systems. The Godawaya shipwreck is not only a window into ancient maritime history but also a crucial reminder of the importance of sustainable heritage management. Protecting this fragile underwater site requires balancing scientific research with conservation and public awareness. As both a cultural treasure and a source of scholarly knowledge, the Godawaya shipwreck underscores Sri Lanka's vital role in ancient global trade and its responsibility to preserve this legacy for future generations.

**Keywords:** Godawaya Shipwreck, Maritime Archaeology, Cargo Assemblages, Grinding Stones, Heritage Preservation

***Session VIII: (Room A):***

# CLIMATE CHANGE AND CULTURAL HERITAGE: RISKS, RESPONSES, AND RESILIENCE

**Session VIII (Room A)**

Theme:

## Climate Change and Cultural Heritage: Risks, Responses, and Resilience

Chair:

**Dr. T.R. Premathilake**

**Dr. T. Rathnasiri Premathilake** *is a Senior Scholar at the Postgraduate Institute of Archaeology, University of Kelaniya, Sri Lanka. His research focuses primarily on understanding long-term natural and human-induced climate and environmental changes in South Asia. In particular, Dr. Premathilake's work is of great importance in bringing to fruition the new archaeological thoughts put forward by leading figures in the field of archaeology, the late Dr Roland Silva and Professor Bandaranaike, and in pointing out the multiple lines of evidence that reveal the antiquity of the concept of civilization with the emergence of early agriculture in Sri Lanka. Dr. Premathilake is committed to developing innovative methodologies and generating new knowledge to understand the South Asian paleo-ecological context through research networking. He is recognized in the global scientific community for his impressive academic record, which has been published in a series of Science Citation Index (SCI) journals, international conferences/workshops, and scholarly book chapters. Dr. Premathilake plays an influential role in international research governance. He currently serves as the elected Vice-Chair of the International Quaternary Research Human Biosphere Commission (INQUA/HABCOM), where he fosters interdisciplinary collaborations on global climate and human-environment studies. His commitment to scientific excellence and leadership has made him a leading figure in Quaternary Science and Environmental Archaeology in South Asia.*

# The Effect of Climate change on the Heritage tank cascade system in the dry zone of Sri Lanka

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Climate change refers to long-term shifts in global or regional climate patterns, caused typically by human activities such as fossil fuel burning and deforestation. It is one of the most pressing global issues today, disrupting the natural balance and posing serious risks to life on Earth. The Tank Cascade System (TCS) of Sri Lanka is a traditional irrigation and water management system developed over 2,000 years ago in the Dry Zone. Consisting of a series of interconnected small and medium tanks arranged along natural drainage paths, each tank captures and stores rainwater and runoff from the one above, ensuring water availability for agriculture, domestic use, and livestock throughout the year. However, climate change now severely affects the TCS, creating environmental and socio-economic challenges. This study aims to find the impacts of climate change on the ancient heritage tank cascade system in Sri Lanka. The research was based on a review of existing literature, including journal articles, books, and relevant reports on TCS and climate change. Research highlights that TCS enhances rural livelihoods by ensuring food and water security in the Dry Zone. Thousands of interconnected tanks capture monsoonal runoff to sustain agriculture, livestock, and domestic use during dry seasons, while also recharging groundwater, regulating micro-catchments, and maintaining biodiversity and ecosystem services. Recognized as a cultural heritage, the TCS faces severe challenges from climate change. Irregular rainfall patterns/monsoons and prolonged droughts increase crop failure risks. Intense rainfall and extreme events have caused tank bund breaches, canal erosion, and sediment accumulation, reducing storage capacity. Rising temperatures and evapotranspiration further decrease water retention, affecting irrigation and livelihood sustainability. Adopting climate change adaptation and management measures for the TCS is vital. Maintenance activities such as de-silting and bund strengthening at village-level tanks are essential. With farmers reporting yield declines, seasonal shifts, and rising input costs, government intervention and policy support are necessary to safeguard the TCS and ensure resilience against climate change.

**Keywords:** Climate change, Tank cascade system, Dry zone of Sri Lanka, Ecosystem, Agriculture

# Challenging Catalysts of Heritage: Impact of Disasters, Climate Change and Environment in Sri Lankan Heritage

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The rapidly changing modern world governed by information and technology is creating hitherto unknown challenges and catalysts in heritage management. Among these challenges, impact of disasters, climate change and environment have been ignored in Sri Lanka, but slowly and steadily these impacts are increasing. The impact of disasters, both human and natural on Tangible Heritage of Sri Lanka is gradually increasing as no precautions at Tangible Heritage sites are taken at these emergencies. This is further aggravated by the fact that Tangible Heritage sites such as Temples, *Kovils* and Churches are the first place for gatherings and relief services during disasters. Intangible Heritage is affected through the deaths, lack of raw material and resources, etc., caused due to disasters. While Climate Change is creating short- and long-term impacts on Tangible Heritage, many of these impacts are yet to be identified in Sri Lanka. The environments of the Tangible Heritage Sites need to be understood in order to protect the Sri Lankan Heritage. Disasters, Climate Change and Environment are entities which are bound together in being the catalyst for both protection and destruction. The research methodology was multidisciplinary including archaeological field work, social, cultural, climate, geographical, environmental, economic, etc. This research is based on over 30 years of archaeological field work and documentation of sites I have carried out. These include notes and photographic documentation. A literary survey was carried out to understand the condition of the tangible and intangible heritage in a multidisciplinary approach. The data collected was analysed with weather information, location, geographical location (wet zone, dry zone, plains, mountains, rural, urban etc.), etc. The changes created by disasters and climate change in some cases can be reversed. However, there is insufficient data to address this issue, especially with intangible heritage. In urban areas and cities air pollution also contributes towards the damage of tangible and intangible heritage. In some cases, the damages could have been prevented through regular maintenance work which were neglected due to lack of financial and human resources. Low-cost traditional and indigenous knowledge methods were ignored due to lack of understanding and awareness. The heritage reports of Sri Lanka lacks information regarding the environmental background of the sites including the flora and fauna of the area, and this lack created a big gap in knowledge and the ability to identify the environmental damages. In order to address the short- and long-term issues of the impact of disasters and climate change on heritage, human resources should be improved. A policy should be developed based on the characteristics of each area. Tangible Heritage sites should specially include information regarding the environment of the sites.

**Keywords:** Climate Change, Disasters, Environment, Intangible Heritage, Tangible Heritage

# Climatic Response and Heritage Preservation of Arcades in Colombo Fort

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Arcades are one of the most significant architectural features within the urban fabric of Colombo Fort, serving both climatic and cultural purposes. These shaded walkways have shaped the pedestrian experience of the city by moderating micro climatic conditions. This paper investigates the climatic response and heritage value of arcades, focusing on two key case studies: the Gaffoor Building and the Grand Oriental Hotel. By highlighting their passive climatic role and cultural significance, this study argues for the preservation of arcades as critical elements of Sri Lanka's architectural heritage. The research objectives are threefold: first, to examine how arcades contribute to micro climatic comfort through shading, ventilation, and mitigation of the urban heat island effect; second, to document the architectural features and materiality that support passive climatic responses; and third, to assess the importance of preserving arcades as historical landmarks that embody cultural continuity while addressing contemporary climate challenges. Methodologically, the research combines field observations, climatic data analysis, and digital simulations to evaluate thermal comfort levels around selected arcades. ENVI-met software was employed to model environmental conditions, supported by photographic documentation and measured data. The Gaffoor Building and Grand Oriental Hotel were chosen as case studies. Key findings highlight that the arcades of both buildings significantly reduce thermal stress at pedestrian level. The Gaffoor Building, with its east-west orientation and robust masonry, demonstrates how colonial architects adapted construction methods to tropical conditions. Its arcades effectively moderate temperature fluctuations, provide airflow, and enhance pedestrian usability throughout the day. The Grand Oriental Hotel, despite facing challenges of eastward orientation and heavy solar exposure, benefits from its arcades that maintain shaded walkways and promote social interaction. The study concludes that preserving arcades ensures continuity of heritage while promoting sustainable urban development. Revaluing historical arcades provides lessons for future architectural practices, particularly in reducing reliance on energy-intensive cooling systems. Furthermore, adaptive reuse of these structures, such as the refurbishment of the Gaffoor Building, demonstrates how heritage preservation and contemporary urban needs can be harmonized.

**Keywords:** Arcades, Climatic Response, Colombo Fort, Heritage Preservation, Passive Cooling


***Session VIII: (Room B):***

# PRESENT REALITIES, FUTURE VISIONS: NAVIGATING HERITAGE IN A CHANGING CONTEXT

**Session VIII (Room B)**
Theme:
## Present Realities, Future Visions: Navigating Heritage in a Changing Context

Chair:
**Dr. Darshi Thoradeniya**

**Dr. Darshi Thoradeniya** *is a senior lecturer at the Department of History, University of Colombo, Sri Lanka. Currently she heads the Department of History. She did her bachelor's degree in History at Colombo University, and Masters in Women's Studies at the Faculty of Graduate Studies at Colombo University. She pursued her PhD in History at the Centre for History of Medicine at University of Warwick, UK in May 2014 through a Wellcome Trust Strategic Award. Her monograph titled 'A Critical History of Women's Health in Modern Sri Lanka' is published through the Orient Blackswan in Delhi. She has published several research articles in Index journals such as Social History of Medicine, The Oral History Review, East Asian Science, Technology and Society and Jindal Law Review. She won a Joint Runner up award of the William Bynum Prize in 2013. It was coordinated by the Medical History Journal with the support of the Cambridge University Press. She teaches an undergraduate course on Culture and Heritage from 2019 and is collaborating with the Faculty of Law, University of Colombo on a research project titled 'Whose Law?', looking at ways to advance provenance research methodology. She is a member of the Royal Historical Society and the British Association for South Asian Studies.*

# Rethinking Heritage in Sri Lanka: Centre – Periphery Dynamics and Policy Change

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A majoritarian thrust both explicit and implicit is observed in cultural discourses as well as in material and institutional practices surrounding heritage and heritage preservation in Sri Lanka. Heritage sites associated with minority communities, or located in regions predominantly inhabited by them, are frequently destroyed, neglected, or appropriated, often with the support of the military apparatuses of the state, to advance majoritarian nation-building projects. Sites closely tied to the wartime memories of minority communities are dismantled or reconstructed under the guise of development, without consultation with those communities and often in ways that inflict emotional and symbolic violence. The Antiquities Ordinance of 1940, along with subsequent amendments such as the 1998 revision, has failed to address this entrenched cultural majoritarianism. Similarly, Article 9 of Sri Lanka's Constitution, which institutionalizes a religious hierarchy with Buddhism at the apex, has acted as a catalyst for chauvinistic heritage practices. This paper highlights specific heritage preservation initiatives that marginalize minority communities and calls for inclusive legislative and constitutional reforms alongside transformative heritage policies and practices. Critiquing anachronistic nation-building projects that frame heritage sites as having a singular, linear past, the paper emphasizes the need to narrate these sites in ways that acknowledge their historical specificities, multiple pasts, and the cultural and political meanings they have acquired over time. Instead of centralized, top-down initiatives, the paper advocates for approaches that recognize and prioritize the sentiments, role and agency of local communities in preserving the sites they inhabit, use, and remain deeply attached to in the present.

**Keywords:** Antiquities ordinance, Constitutional reforms, Cultural discourses, Majoritarianism, Minorities

# Intangible Heritage Features and Cultural Tourism Opportunities: A Study Based on the Valvettithurai Region

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Customs, beliefs, rituals, traditional stories, lifestyles, food habits, festivals, and arts that have been followed by a group or community for generations are called intangible cultural heritage. This intangible heritage is a key component of the tourism industry, which aims to earn foreign currency without exports, accelerate regional development, and increase the scale of income-generating activities. Northern Sri Lanka possesses a unique Tamil heritage of intangible cultural features. Specifically, the Valvettithurai region is home to distinct intangible heritage elements that define Tamil tradition. The goal of this study is to identify the challenges that hinder the development of intangible heritage tourism in the Valvettithurai region, which, despite having invaluable intangible heritage resources, lags in this sector. The study also aims to create opportunities for intangible heritage tourism to promote cultural tourism. This research is based on both primary and secondary data. This study was conducted using a mixed-methods approach, analyzing primary data obtained through interviews and field surveys, and secondary data from books, articles, and magazines. Through this research, the intangible heritage features of the Valvettithurai region were identified. The research identified the following intangible heritage features of the Valvettithurai region: Traditional Festivals: *Indira Vizha*, *Pattaththiruvizha* (Kite Festival), and *Velvi.* Traditional Foods: *Odiyalkool* (a spicy seafood soup made with palm flour), *Porivilangai, Panangai Pittu, Panattu, Ellu Paagu* (a sesame sweet), *Vadagam* (sun-dried crisps made with neem flower), Point Pedro vadai, and Panangai Paniyaram (a type of palm fruit fritter). Traditional Occupations: Farming, tobacco cultivation, fishing, and sesame oil production. Traditional Rites and Rituals: *Naat Charakku, Maruthuvachi Alaippu, Maruthuvachi Paadal, Thudakku Kazhiththal, Pal Kolukattai, Sammandakalappu, and Anthiratti*. The main conclusion of this study is that while the Valvettithurai region possesses invaluable intangible heritage resources, it lags in tourism related to intangible heritage. The study identifies the challenges hindering its development and aims to create new tourism opportunities to foster cultural tourism in the area.

**Keywords:** Intangible Heritage, Tourism, Traditional, Valvettithurai

# Gendered Spaces, Hidden Heritage: A Feminist Reading of Urban Heritage of Colombo

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Galle Fort, a UNESCO World Heritage Site, is renowned for its preserved ramparts, streets, and colonial architecture. Yet, the upper parts of Galle and peripheral zones beyond the Fort remain neglected, poorly planned, and underutilized. These spatial disparities restrict inclusive participation and shape unequal urban experiences, reflecting wider socio-spatial inequalities intensified by development and gentrification. Drawing on Lefebvre's *Production of Space*, this study interprets Galle as a layered urban landscape where physical form, social practice, and symbolic meaning intersect, producing both visible and hidden spatial narratives. The study compares the Fort's preserved heritage with the upper residential and peripheral areas of Galle to examine how spatial hierarchies and gentrification influence everyday life and social interaction. It further proposes strategies for inclusive heritage and urban management that promote equitable engagement for women, men, and marginalized communities. Methodologically, the research integrates archival analysis of Galle's colonial and postcolonial development with photographic surveys and observational studies covering the Fort, upper quarters, back lanes, and commercial strips. This approach maps tangible features architecture, streets, and public spaces alongside intangible dimensions such as memory, cultural practices, and social networks embedded in overlooked areas. Findings indicate that while the Fort receives preservation funding and tourism attention, upper residential areas, alleys, and peripheral markets—many of historical and cultural value remain neglected, resulting in underuse and social exclusion. Nonetheless, diverse users informally activate these spaces through everyday practices that sustain local culture but remain invisible in formal heritage narratives. Applying Lefebvre's triad of perceived, conceived, and lived space reveals how design, policy, and daily practice intertwine, offering opportunities to reclaim neglected areas and democratize access. The study concludes that conservation must extend beyond Galle Fort's iconic core to include its overlooked zones, recognizing hidden practices and social dimensions to foster a more democratic, inclusive, and culturally continuous urban landscape.

**Keywords:** Galle, Gentrification, Neglected spaces, Spatial democracy, Urban heritage

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