

**IMPACT OF DECLARATION OF A MONUMENT AS A  
WORLD HERITAGE: A STUDY OF RITIGALA  
MONASTIC COMPLEX IN SRI LANKA**

Mandaramnuwara Chandananda

(168687E)

Dissertation submitted in partial fulfillment of the requirements for the Degree of  
Master of Science in Architectural Conservation of Monuments and Sites

Department of Architecture

University of Moratuwa

Sri Lanka

January 2021

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Ven. Mandaramnuwara Chandananda

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The above candidate (168687E) has carried out research for the MSc. Master of Science in Architectural Conservation of Monuments and Sites under my supervision.

Name of the supervisor:

Archt. D.P. Chandrasekara

...../...../2021

Signature of the supervisor:

Date:

## Abstract

Ritigala is one of the most picturesque places in Sri Lanka. This picturesque value is mainly due to its cultural and natural aspects. Ritigala mountain range is located in the Palugaswewa divisional secretariat, Kekirawa in Anuradhapura district. The most outstanding value of this Archaeological site is the Padhanaghara building tradition. Rare species of flora and fauna is found in this forest and the value of this heritage is immeasurable due to the dense forest which has been there unharmed for thousand of years.

There are more than enough reasons for Ritigala to be included in the world heritage list due to the above mentioned outstanding universal values. But it seems that no considerable attention in this regard has yet been drawn on the part of heritage conservation authorities. A long and meticulous feasibility study has to be done before Ritigala being declared a world heritage site in addition, management system which is to be submitted in this regard should be prepared in impact of declaration of monument as a world heritage: A study of Ritigala monastic complex in Sri Lanka, it is attempted to research the need for it. It is done employing the methodologies of defining what a world heritage is, how it can be applied to Ritigala and examining the advantages and disadvantages arising from that it was observed when analysing the data collected the local and foreign tourists that majority of them are of the opinion of it being declared a world heritage. A few tourists have expressed their comments against. It justifying their reasons. Both of these parties have expressed their opinions based on some facts and they can be justified depending only on the management system implemented once it had been declared a world heritage site. Some of the locals also were posed the question whether Ritigala be declared a world heritage or not. When their responses were summarized, it is clear that they have shown more inclination for it than otherwise more over attention was paid to the world heritage sites in Sri Lanka and in other countries in relation to their present condition after the inclusion of them in the world heritage category. It was revealed that there are many such sites which have been maintained minimizing the damages and conserving the heritage due to the actions taken under the world heritage concept. Thus, there is evidence that this concept has been a success. On the other hand, there are some other world heritage sites in and out of Sri Lanka, which have failed to achieve success due to the lack of a proper management system. Venice charter and Narah document provide a very wide coverage on the subject of conservation of cultural heritage. Thus, how for these charters could be utilized in relation to Ritigala has been examined here.

However, local and foreign tourists have expressed their concern over environmental issues which could be arisen due to declaring Ritigala a world heritage site. So, strict measures should be taken to protect the fauna and flora of this natural reserve. Several suggestions on how Ritigala could be carefully maintained once it is declared a world heritage site have been presented here. Deciding on the number of tourists allowed entry to the site on a day, preventing opportunities for the unnecessary tourists entering the site by increasing the value of entry tickets, closing down the site for some period of time every year for the environmental balancing are the suggestions which require attention since majority of the tourists have expressed the need for implementing rules, regulations and restrictions for conserving the site, implementation of these rules, regulations and restrictions also could lead to minimizing the damages to the site.

Keywords – The heritage of Ritigala, Ritigala monastic complex, World heritage concept, Impact of declaration of ritigala

## ACKNOWLEDGMENTS

Ritigala archaeological site is an ancient Buddhist Monastery Complex belonging to the period 03<sup>rd</sup> century BC to 09<sup>th</sup> century AD located about 43 km (27 miles) to the north-east of the Anuradhapura town where archaeological remains are present. This is the period of the Anuradhapura Kingdom. With the transition of power for the first time in Sri Lanka Polonnaruva becomes the main centre of administration and the Ritigala Monastery Complex is believed to have been destroyed by the Chola invasion in about the first half of 11<sup>th</sup> century AD. Ritigala which was swallowed up by the forest thus was concealed from the public until the middle of the 19<sup>th</sup> century.

Studies done on Ritigala are relatively limited and there are number of studies which could be done and should necessarily be done. This study is done for the degree of Master of Science in Architectural conservation of monuments and sites (ACOMAS) of the University of Moratuwa and the study is mainly based on a timely problem related to Ritigala. There is a suggestion that this particular site be declared a world heritage site and there are two parties who express their ideas for and against the suggestion taking a natural stance and entering into a more justifiable procedure. It was easier for me to do this study while studying in Ritigala for nearly four years. It paved the way for me to observe closely most of the important place in the site and study the ideas of the villagers and tourists while mingling with them. I got the rare opportunity of studying the wildlife and their behavior and visiting gorges and peaks of Ritigala which are banned to tourists. I should extend my gratitude to my beloved mentor's senior lecturer Dr. D. P. Chandrasekara and Prof. Samitha Manawadu in the department of Architecture of University of Moratuwa.

Also, I take this opportunity to thank all those who helped me to make this study a success.

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# 1. INTRODUCTION

## 1.1 Background to the study

Heritage can shortly be defined as that is inherited or owned. Moreover, the idea of unique individual ownership of a country or a nation is heritage. There are two types, Tangible and Intangible. Tangible heritage has two parts, natural and cultural. Again cultural heritage can be divided into movable and immovable types. Sri Lanka is an island that has each kind of mentioned heritages. As a part of that heritage, there are a lot of monuments and adrsaels in Ritigala. The monument is a mountain area covered by a thick forest (**Biodiversity baseline survey:Ritigala strict natural reserve**, 2008, p.3).

This heritage can be categorized according locationally and spacially. That is a family heritage, village heritage, provincial heritage, national heritage, and world heritage — the last in the list is the world heritage, and it may be universal. There are seven world heritage sites in Sri Lanka, and the other sites with similar qualities have become world heritage.

Ritigala is a site with natural and cultural heritage that can easily enter into the world heritage list, but it is still not nominated for world heritage. There are two theories. It is suitable to nominate as a world heritage list, and not suitable for world heritage list.

Ritigala is an environmentally sensitive area. It is rich in bio-diversity also. Hence it may seem hard to suggest the site to add to the world heritage list because there can be adverse effects. However, it will be economically valuable, and world attention can be taken to Ritigala through that. Therefore, it should be considered reasonable, setting necessary regulations and legal framework to protect its unique qualities.

This research aims to determine the best way to manage the Ritigala heritage analyzing the advantages and disadvantages conneced with the reconition of it as a world heritage.

## 1.2 Current knowledge and research on Ritigala

Ritigala was again exposed to the world in the 19<sup>th</sup> century AD, when James Mantell, a government surveyor, published a report on the Ritigala ruins in 1872. He has established a trigonometrical station on the summit (Alahakoon, 2002, p.4). In the year 1880, his brother and also a government surveyor D.G. Mantell has visited Ritigala with the idea of establishing a sanatorium and his report also gives a brief description of the ruins (ibid). Likewise, another government surveyor J.B.M. Ridout in a paper to the Journal of the Royal Asiatic Society in 1892, gives an account of the ruins (ibid). His report contains some information about inscriptions and some drawings. The most valuable investigation so far on Ritigala has been done by H.C.P. Bell. He has given a description of the inscriptions, excavations, plans and drawings which was published as a report in 1893. (ibid p.05). In 1887, Henry Trimen compiled a book entitled **Ceylon Handbook to the Flora of Ceylon**. It is an important study on Ritigala. He made an analytical study on the flora of Ritigala together with A.P. Green, an entomologist. J.C. Willis, a distinguished botanist, made another investigation into the flora of Ritigala. In his book **Flora of Ritigala Study in Endemism**, published in 1906, he has classified 144 species of plants. In 1922 he published another book in which he refers to *coleus elongates* that is endemic to Ritigala. Similarly, in 1984 A.H.M. Jayasuriya, in his book entitled **Flora of Ritigala Strict Natural Reserve** he has made a formal investigation into the biodiversity at Ritigala. The booklet written by Udit Prasanna Alahakoon on Ritigala is based on W.R. McAlpine's book on Ritigala. The book by Ven Ellawala Medhananda on the historical Arittha Pabbata and the research done in 1999, and the excavation of Banda Pokuna within 1999-2001 are the most conspicuous among recent research.

## 1.3 Research questions

The study would focus on two main research questions.

- What are the effects of recognition of Ritigala as a world heritage on stakeholders; pilgrims, tourists, and heritage managers?
- How does the recognition of Ritigala as world heritage impact the stakeholders; pilgrims, tourists, and heritage managers?

#### **1.4 Research objectives**

The research objective is to understand the positive and negative impacts of the declaration of Ritigala as a world heritage.

#### **1.5 Scope of the study**

There are **two parties** in the discussion to propose Ritigala as a world heritage. **1<sup>st</sup> group** is preferential, and the **other one** contradicts to propose as a world heritage. The research collects data and studies about this via critical studies. Also, there are critical three Stakeholders. They are,

- Pilgrims
- Tourists
- Heritage managers

The study also contributes to studying how this situation affects them by concerning their opinions and getting ideas from them.

#### **1.6 Methodology**

A literature survey comprised of two sections. A detail study was done in order to understand understand the significance and the heritage value of Ritigala. The second part of the literature survey focused attention on the process of declaration of a monument as world heritage, its impacts and mitigatory measures. The data was collected through a questionnaire from local visitors including pilgrims and foreign tourists to Ritigala. In addition detail interviews were carried out with experts of heritage management.

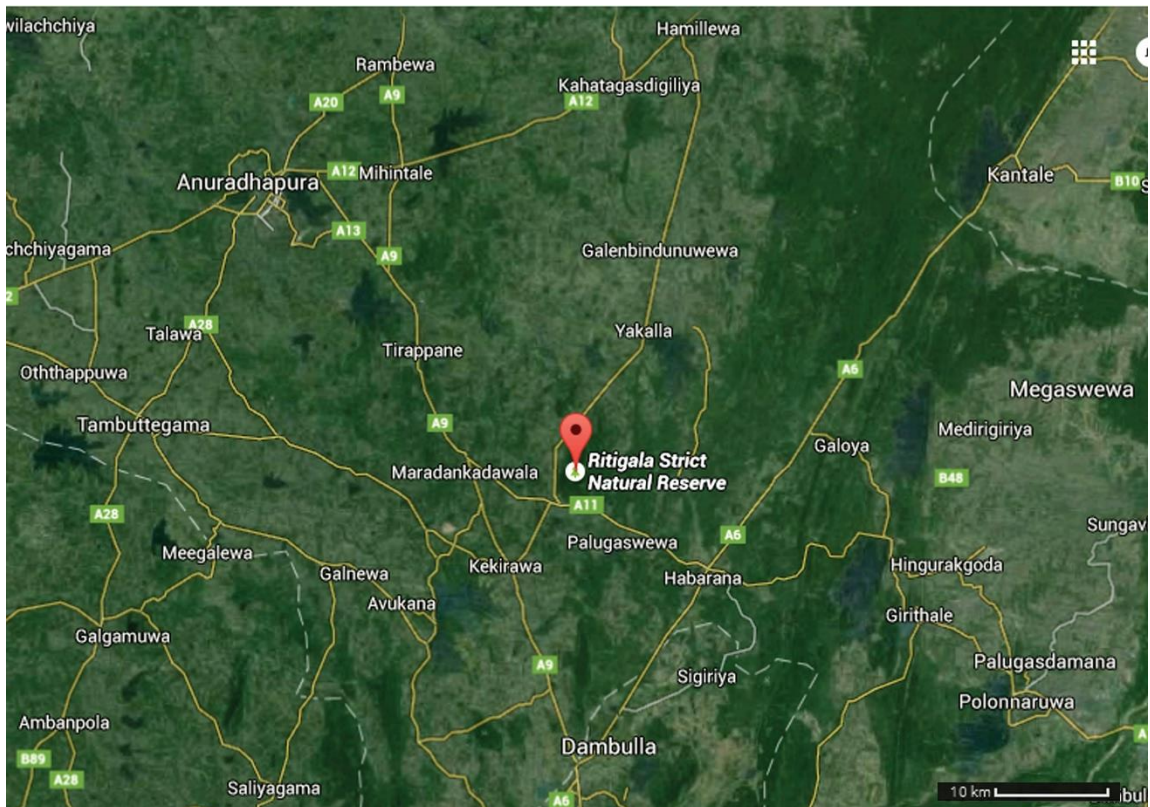
## 2. IMPORTANCE OF THE CULTURAL AND NATURAL HERITAGE AT RITIGALA

### 2.1 The monastic complex of Ritigala

**Location** - Ritigala Heritage Site is located in the Kiriyagaswewa Grama Seva Division within the Police area of Galenbindunuwewa in the Kekirawa-Palugaswewa Divisional Secretary's Division in the Anuradhapura District of the North-Central province. (Longitude & Latitude – N 08.11858° E 080.65929°).

**Accessible Routes** – Main Access - Turn off the Galpitigala junction between Maradankadawala and Habarana towns on the Anuradhapura Polonnaruwa Road and then along the Ritigala road from Kekirawa town to Ganewelpola and then 4 km towards Habarana and to Ritigala from the Galapitagala junction.

Turn off at the Moragoda junction on the Galenbindunuwewa-Kekirawa Road and to Ritigala along the Mahadivulwewa Road.



Area map (Map No. 1)

## **2.2 Outstanding universal values at Ritigala**

Investigating the outstanding universal values for declaring a world heritage site at Ritigala stands out in an exceptionally advantageous position among the other world heritage sites. There are ten criteria of universal values in the operational guidelines for implementing the World Heritage Convention developed by UNESCO. The ten criteria “Operational Guidelines for the Implementation of the World Heritage Convention” is added below for further discussion.

- (i) Represent a masterpiece of human creative genius;
- (ii) Exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;
- (iii) Bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;
- (iv) Be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;
- (v) Be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment, especially when it has become vulnerable under the impact of irreversible change;
- (vi) Be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria);
- (vii) Contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance;

- (viii) Be outstanding examples representing major stages of earth's history, including the record of life, significant ongoing geological processes in the development of landforms, or significant geomorphic or physiographic features;
- (ix) Be outstanding examples representing significant ongoing ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals;
- (x) Contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of Outstanding Universal Value from the point of view of science or conservation (**Operational Guidelines for the Implementation of the World Heritage Convention**, p.1).

Some of these criteria are directly applicable to Ritigala, while others could indirectly apply to the same. The first six criteria are related to cultural heritage sites, and the last ones are related to natural heritage sites.

Moreover, the fourth criterion -i.e., be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage in human history- is the main criterion for declaring Ritigala as a cultural heritage. There are specific features found in Ritigala that comes under the above criterion. Therefore the the following criteria are applicable to Ritigala .

**IV (Be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history),**

**VII (Contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance),**

**IX (Be outstanding examples representing significant ongoing ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals)**

### 2.3 Historical background of Ritigala

Information is available on Ritigala under three aspects, viz. Folklore, Literary Sources, and Physical/ Archaeological Evidence.

- **Folklore**

A great deal of information is available on Ritigala as folklore. Whatever be the scientific basis of such legends, they cannot be rejected altogether. According to the Ramayana story written between 3-4 centuries BC, in the battle between King Ravana and Rama, Rama's younger brother Lakshman was injured on the battlefield, and Hanuman returns to India to bring herbs from the Himalayas to cure him. As he could not find the specific herbs (N.M.S.A. Bandara, K.C.P. Mahathanthila, 1998, p.116), he tears up a part of the mountain with herbs and brings it to Lanka, and Ritigala is supposed to be where a part of that mountain dropped.

As the lore says, there is still a hill in the Ritigala range of mountains named 'Oushada (Herbs) Kanda' (the abundance of herbs there may be the reason for coining that name). Ramayana states that the monkey named Hanuman, having set fire to Lankapura, crossed the sea from the summit of Arittha Pabbata to convey the message to Rama that Sita is in the Ashoka forest (**Ramayana**, 1961, p. 231). Another legend is that the tribe of *yakshas* lived in the Ritigala Mountain during the reign of King Pandukabhaya (437-367 BC). This is mentioned in the primary historical source of Sri Lanka, the Mahavamsa too. There are many legends about *yakshas* in Ritigala, and there are reports of people in the surrounding villages getting sick after seeing *yakshas*. Present stories also speak about demons making hunters lose their way, and frightening those who enter the forest to cut firewood and making them lose their way. People also claim that on *kemmura* day's *devata eli* (divine lights) are seen in abundance. Another legend says that it is the place where the Minister Arittha, who went to India to bring the sapling of the Jaya Sri Maha Bodhi during the reign of King Devanampiyatissa (307-267 BC), later entered the order and lived. Hence was later known as the Arittha Pabbata or Ritigala Vihara.

However, as mentioned earlier, there had been a place called Arittha Pabbata even during the reign of Pandukabhaya; therefore, the story that the name evolved during the reign of Devanampiyatissa, who became king later, is not tenable. In addition, legend has it that this is where the fight between Gotaimbara and Jayasena, warriors in King Dutugemunu's (161-137 BC) army, took place. There is evidence that they were experts in *angam* system of fighting, the oldest defense art in Sri Lanka. This is mentioned in the **lankadippatti** story, and the Gotaimbara story in **Rasavahini** compiled during the Dambadeni period (1215-1270 AD). According to that, a *yaksha* army commander named Jayasena, who was lord of the *yakshas* during the reign of King Dutugemunu is confirmed by the Goitaimbara story in **Saddharmalankara** compiled in the Gampola period (1341-1415 AD) (**Saddharmalankara**, 1997, p. 571-583). Rasavahini mentions "Tambapanni Cemetery" as the place where this fight took place (Rasavahini, 2457 BE, p. 90). Whatever is the truth of this story, there is no doubt that the Ten Great Warriors who were in King Dutugemunu's army and other strongmen were aware of the system of *angam* fighting. In the **Tissa Dahara Samanera** story in the Pali work **Sahassavattupparakana**, there is a reference to a god called Mahasumana Devaputra, who is in Arittha Pabbata (**Sahassavattupparakana**, 1999, p. 161-163). It is believed that this story belongs to the period of Mahasilumahatis (77-63 BC).

Written and archaeological evidence are more trustworthy than information in legends. Ramayana mentions the story of Hanuman, who had set fire to Lankapura, crossed the sea from the summit of *Arishta* Mountain to let Rama know that Sita is in the Ashoka forest (Ramayana, 1961, p. 231). Likewise, the (**Vamsathappakasini Mahavamsatika**, 1994, p. 218) mentions that king Pandukabhaya (437-367 BC) used the place called *arittagiri* (Ritigala Mountain?) for conducting combats. With the propagation of Buddhism in this country by Mahinda Thera, the son of King Dharmasoka (third century BC), the number of bhikkhus increased rapidly. They selected rock caves in isolated spots as their dwellings. Even in this range of mountains, there are more than sixty caves where bhikkhus of the period dwelled. Cave inscriptions written in Brahmi characters bear testimony to this fact. **Samantakuta Vannana**, written in the Dambadeni period (1215-1270 AD), mentions

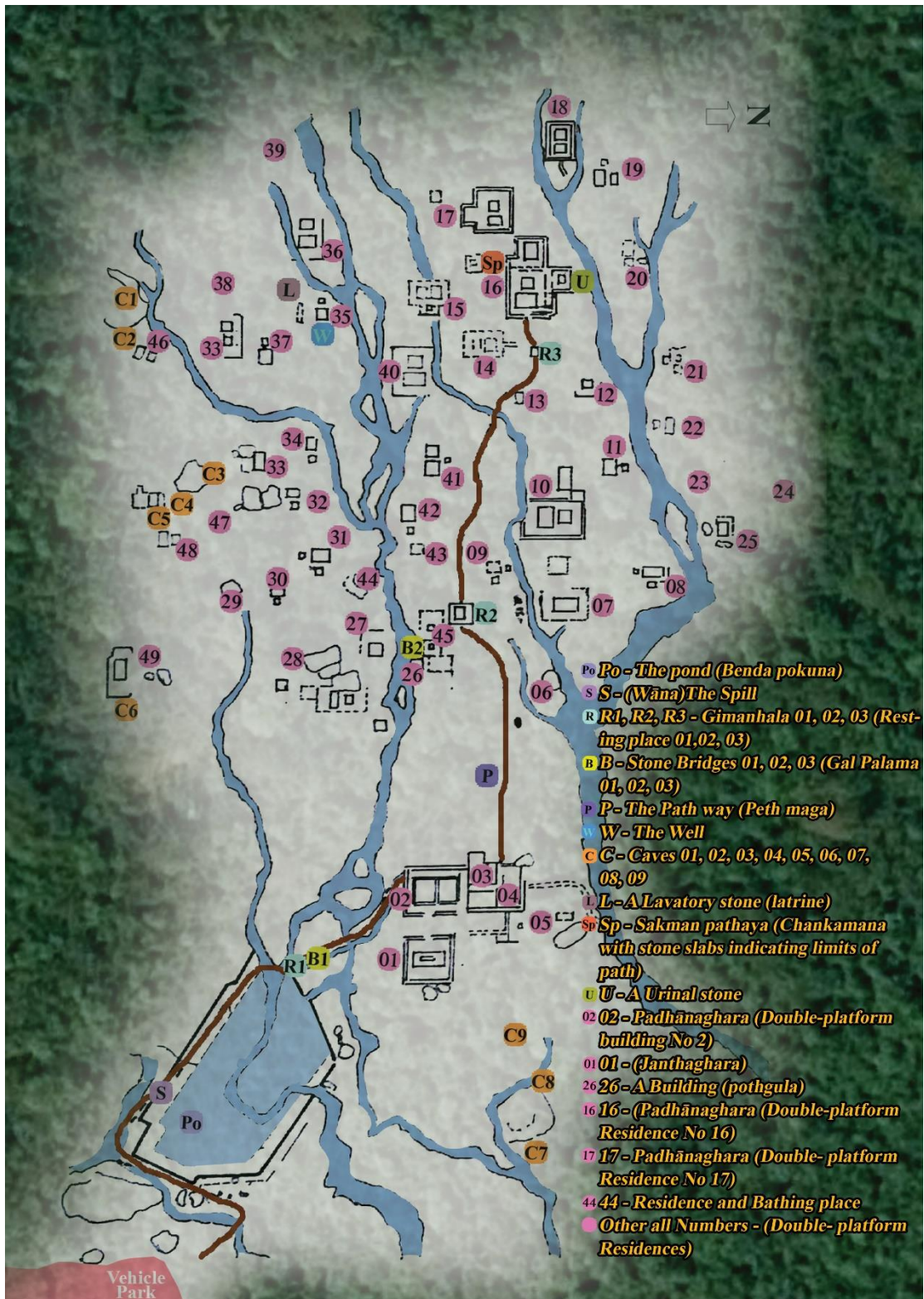


that fierce, quarrelsome *yakshas* lived in Ritigala (**Samantakuta Vannana**, 2002, p. 516-517 v. 49). There is evidence in inscriptions and chronicles about a monastery established at the Ritigala Mountain foot by King Suratissa, who reigned between 247-237 BC. (**Una Purana Sahito Mahavamso**, 1959, p. 21 Chap.111). This monastery has not so far been identified. Mahavamsa mentions that King Lajjitissa (119-109 BC), son of King Saddhatissa, built a monastery called *arittha* (**Una Purana Sahito Mahavamso**, 1959, p. 33 Chap. 176). Inscriptions confirm that this king built the Ambatala (Abadalaka) Tank and donated it to the bhikkhus who dwelled in the Ritigala monastery (Wickremasinghe, 1912, p. 148). King Jetthatissa III had mobilized forces to attack Anuradhapura in the 7<sup>th</sup> century AD. The younger son of Jetthatissa, Prince Sanghatissa, had assassinated his son to gain the throne, and it is said that he went to Ritigala and persuaded people to his side (Alahakoon, 2002, p. 17). Later, King Jetthatissa became king in Anuradhapura. In the famous Sigiri Graffiti on the mirror wall written between 06-10 centuries, a person named 'bud' who had come from Ritigala has written a verse (**Sigiri Graffiti**, 2004, p. 27), which proves that there had been settlements in Ritigala at the time. However, given the monastery's size, it could be surmised that there had been a considerable number of monks at one time, and for offering them the *pindapata* (food), there must have been human settlements even a little distance away. As described in Mahavamsa, King Sena I (833-853 AD) (Silamegha or Matvalasen are synonyms) had renovated the monastery at Ritigala, which up to then had minimum facilities as a full-fledged monastery and appointed helpers too (**Una Purana Sahito Mahavamso**, 1959, p. 48 Chap. 293). It has been archeologically confirmed that today's ruins are the ruins of monuments built during that time. With the increment of invasions during the Polonnaruva period (1017-1215 AD), the Ritigala monastery complex may have been destroyed by the invaders for many reasons. One example is the capture of Polonnaruva by Cholas.

#### **2.4 Monuments and artifacts**

Ritigala is a Buddhist Monastery Complex. In the earlier days, bhikkhus have dwelled in places such as mountains, forests, cemeteries, feet of trees, heaps of straw, and it was on a request made by the nobleman in Rajagaha that the Buddha permitted them

to dwell in monasteries (before 543 BC). In Ritigala, there are several stages of building monasteries as caves and buildings. Before constructing developed buildings, there may have been clay houses or such initial dwelling places here. The chain of caves where bhikkhus lived is still well preserved, but the buildings are in ruin. The monuments here cover an area of 24 hectares (60 acres). Over 100 archaeological monuments have been identified. A majority of them are covered with dense forest.



Ritigala Archaeology site (Map No. 2)

### 2.4.1 Monuments

- **Caves** – There are about 78 caves with drip-ledges spread over the Ritigala Mountain with evidence that bhikkhus had dwelled in them. In a considerable number of caves, there are inscriptions in Brahmi characters.
- **Padhanaghara** - It is a kind of dwelling for bhikkhus used for meditation. These may be referred to as ‘houses used for meditation to eliminate defilements.’ They are also referred to as *tapovanarama* (ascetic grove) and double platform buildings. **Chullavaggapali** also mentions these buildings. There is also an opinion that a group of bhikkhus who broke away from Mahavihara dwelled here (Gunawardena, 2010, p. 34). The most ancient padhanaghara so far discovered in Sri Lanka is the one at Veherabendigala. It is believed to belong to the 3-6 centuries AD. The structural features are two square rooms built separately joined by a stone bridge and a moat around the building. In many places, the rear is joined to a boulder. However, in most padanagharas in Ritigala, this feature is not seen. The rear part of the monument is believed to be where the bhikkhus dwelled and the front part an open veranda. Prof. T.G. Kulatunga believes that the front part of the monument was used for many utility purposes. The primary use was assigning places or subjects for meditation (*kamatahan*) to novices by the senior bhikkhus (Kulatunga, 1993, p.27). The two flights of steps on either side of the bridge joining the two buildings may have been for the use of the bhikkhus coming from outside and those going out of the building (ibid). The monuments most seen in Ritigala are the padhanaghara. The padhanagharas at Ritigala are stone creations of delicate execution. The stone slabs used for these are extremely large. Evidence shows that these have been ripped off from the Ritigala rock itself. A few of the buildings at Ritigala with padhanagharas having a very special gutter made of stone slabs are noticeable. These are made circularly around the rock with the padhanaghara and fixed externally from the rock to drain water. Perhaps these may have been used as fountains.

- **Jantaghara** - Many opinions have been expressed about the use of jantaghara (room for a hot bath), which may have been used for the hygienic purposes of bhikkhus. **Chullavaggapali** too refers to this, and it mentions two kinds of buildings as *agni sala* and *jantaghara sala*. However, many scholars think that both have been used for similar purposes. But, *agni sala* may refer to the ‘fire-room’ (*ginihalgeya*) or the kitchen. From fire-places in this building, hot water may have been brought to the jantaghara. Jantaghara has been defined as ‘room used to warm up the body’, ‘room used to massage the body’, and ‘room for warming up the body with steam’. Hence, this may be considered as a cell used even by healthy bhikkhus to maintain physical fitness. Such actions as applying medicinal powder on the body, bathing with medicinal decoctions and ointment, hot water baths, massaging, etc., may have been done in this room. Besides, medicinal practices as applying clay and mud on the body were also done in this room (**Palimuttaka Vinayavinicchaya Sangaho**, 1931, p. 225-226). The jantaghara building at Ritigala is ruined now, seen only up to the foundation, but in the past, there may have been vents, water systems, etc. However, the drain taking impure water out is seen, and the water enclosure made of four smooth stone slabs is also preserved. Flat tiles are spread over the place, suggesting that there had been a tile-clad roof on stone pillars. Around the building is a protective wall made of granite.
- **Sanitary places including Urinals and Toilets** - In front of the jantaghara, a urinal stone had been found, which is aesthetically decorated. There are several other such urinal stones in the jungle. In most of these jungle monasteries, only the urinal has been decorated. There is evidence that a system to filter dirty water and issue pure water to the environment made by charcoal materials was there, as found at Ramba Vihara near Ambalantota (Excavations at No 03 wall, 2017). The inside of the Ritigala urinals may have been similarly designed. A few toilets, too, could be identified at Ritigala archaeological site. Some pit toilets preserved in functional level are also seen at Ritigala. They are known as *vacchakuti* in Buddhist literature (**Palimuttaka Vinaya Vinicchaya Sangaho**, 1931, p. 226-227). A toilet pit at Ritigala is generally 2 m deep, and as they are built with granite, they are well preserved.

A stone slab with a rectangular opening in the middle for defecation is placed on the pit. In specific toilets, stone slabs with drains carved on them to drain off the dirty water had been used. In addition, beautiful water gutters were there for bhikkhus to bathing. A few steps were carved on the boulder to climb onto it, and the water coming from outside is stopped with ridges. All the modern bathroom features are found here, which shows that the bhikkhus who dwelled in Ritigala were concerned with their hygiene.

- **Ponds** - There are several ponds at Ritigala, and the Banda Pokuna (made of stone) is unique among them. Ponds were made for several purposes. Prominent among them is bathing, drinking, aesthetic beauty, and cooling. The Banda Pond at Ritigala had been made for bathing. The main reason for building the stone slabs in the form of a flight of steps is to facilitate climbing down for bathing step by step as the water recedes. The Banda Pokuna covers about 08 hectares (02 acres). It holds 02 million gallons of water. The circumference of the polygonal pond is about 366 m (1200 ft). The pond is fed by the water of a stream made of water cascading from the mountain. To drain off the excess water, a small spill had been made.
- ***Petmaga*** – This closely resembles the one at Arankele. The entire length of the *petmaga* that begins near the Banda Pokuna is 639 m, and the breadth is about 1.3 m. It is paved with stone slabs, and either side is finished with a somewhat high stone slab. Some believe that this is a walkway, but it could be the main route of access to the padhanaghara. A walkway (*cankamanapatha*) is seen in the archaeological site. At three points of this *petmaga* circular constructions crossing it are seen, and their use has to be determined in a formal investigation. The circumference of the first circle is 5.10 m, and the circumference of the second is 8.70 m, and the third is 3.70 m. The general acceptance is that these may have been used to relax (*gimanhala*). Or else, they may have been used to give way when two bhikkhus cross each other.
- **Stone bridges or *edandu*** - Over the brooks crossing the *petmaga* there are several stone bridges (*edandu*). Other than these *edandu*, there are three stone bridges here. One has been conserved. At present, tourists enter the ruins on the higher plane walking across the Banda Pokuna. There are signs that there

had been a bridge here. It must have been destroyed by a rush of water or by some other reason.

- **Walkway (*Cankamanapatha*)** - A *cankamanapatha* or a walkway at Ritigala is seen beside a ruined building. **Chullavaggapali** too, mentions about a *cankamanapatha*. It is 28.8 m long and about 1 m wide, and at either end, there are two stone slabs in the shape of guard stones. These two stone slabs have been used to mark the boundaries of the *cankamanapatha*. Walking with *yonisomanasikara* (with concentrated mind), the mind can be focussed, which is also considered meditation. This too, helps maintain good health.
- **Stone building (Library)** - There is an architecturally and aesthetically perfect unique building on a boulder called a library. Most scholars interpret it as a *potgula* (library). Bhikkhus need to consult the dharma texts, including the tripitaka to improve their knowledge. Therefore, it cannot be said such facilities were not available in a gigantic monastery like this. However, it remains to be investigated whether there is sufficient evidence to identify it as a library.
- **Other monuments** - There is a large building with many stone pillars in the deep jungle within the Ritigala archaeological site known as *galkaruyaya*. This is surrounded by a stone wall. Even this too, is now in a ruined state. The wall may have been erected to evade harm by wild animals. This building is probably the *poyage* (*uposathaghara*), where the meditative bhikkhus at Ritigala practiced ordination rituals. A large monastery complex such as this where a large number of bhikkhus dwelled a *poyage* is essential, and it may be noted that the present building can accommodate hundreds of bhikkhus. Tourists are prevented from seeing this monument as it is located in an elephant-infested jungle.
- **Stupa** – There is evidence of a few stupas in the Ritigala Monastery Complex. As they are near the jungle area, they are hidden from the tourist.

#### 2.4.2 Movable artifacts

- **Stone Buddha Statues** – No evidence has been revealed about *pathimaghara* (Image Houses) in the Ritigala Monastery Complex. Therefore, enormous

stone statues found in Anuradhapura or Polonnaruwa are not seen in the Ritigala Archaeological Site. Nevertheless, H.C.P. Bell's report in 1893 on a headless statue is significant. It was not possible to trace where it is now. However, two headless statues of seated stone Buddha statues were seen near caves which have been bhikkhu dwellings.

- **Timber Statues** - The rare timber statue of the bodhisattva, now deposited in the artifacts warehouse of the Colombo National Museum, is brought from Ritigala. Its two hands are destroyed. There is a *makuta* (crown) in the head, which is known as the *kirita makuta*. According to the way the hands are formed, it may not be incorrect to treat it as a Maithri Bodhisattva Statue. There is evidence that the statue stood on a circular timber pedestal, but the pedestal is no more. Two thin lines could be seen in the waist area, and the lower body is adorned with a garment with attractive folds. In addition, there is evidence that there had been some other timber statues in Ritigala. It has been possible to find many artifacts at this site, including moonstones, decorated stone pillar parts, potsherds, etc.

### 2.4.3 Inscriptions

Inscriptions so far found in Ritigala are categorized as cave inscriptions, rock inscriptions, and pillar inscriptions.

- **Cave Inscriptions** – Cave inscriptions are seen near the drip-ledge. This group of inscriptions, which began being inscribed with the donation of caves after the arrival of Thera Mahinda, are the most ancient inscriptions in Sri Lanka. The cave inscriptions at Ritigala belong to the 3<sup>rd</sup> century BC to the 1<sup>st</sup> century AD. There are over 30 inscriptions in this category which mention the donation of prepared caves to bhikkhus (Paranavitana, 1970, p. 20-21).
- **Rock Inscriptions** - Inscriptions written on a natural rock apart from caves are known as rock inscriptions. The following inscriptions found at Ritigala belong to a period between 1<sup>st</sup> century BC and 2<sup>nd</sup> century AD.
- **Pillar Inscriptions** - This is the first time that the slab inscriptions have been reported at Ritigala. They have been written on a stony step beside a stupa at



Nābokka, and they belong to 05-07 century AD. There are two inscriptions written on two occasions are called “waharala” inscriptions.

There are several specialties in Ritigala as a natural heritage. According to the ninth criterion, ‘Be outstanding examples representing significant ongoing ecological and biological processes in the evolution and development of terrestrial, freshwater, coastal and marine ecosystems and communities of plants and animals’ in the Operational Guidelines for the Implementation of the World Heritage Convention, several Outstanding Universal Values Ritigala can be recognized.

## **2.5 The natural heritage and biodiversity of Ritigala**

Geographical background of the area and the site:

Ritigala Mountain at the highest point is about 766 m (2513 ft) above sea level. The highest point of the mountain is Kodigala Kanda. This range of mountains covers about 1528 hectares (3777 acres) (Perera, 2013, p.62). The stones in Ritigala belong to the highland grade and pre-Cambrian age, which is about 2000 million years old. Charnokits, Quartzite, and Marble, are common here (Perera, 2013, p. 65). The average rainfall here is 1400-2200 mm, and the humidity 56.5%. The year’s temperature is 27.1<sup>0</sup>C, and it rises to 32.7<sup>0</sup>C – 33.4<sup>0</sup>C in August and September. The temperature lowers up to 20.1<sup>0</sup>C between December and January. Various mountain places have distinct names such as Oshada Kanda, Palaturu Kanda, Una Kanda, Ambarawathi Kanda, Andiya Kanda, Maligatenna, Veveltenne, Kodibandagala (the highest of the mountain), and Vedibendagala. Streams originating from the Kodigalakanda feed the Naulpota Ela and mark the start of the Malvatu Oya. It was the primary motivation for the Aryans who came to Sri Lanka to form settlements. The Malvatu Oya is an excellent asset for agriculture in Anuradhapura; Ritigala fountains’ water nurtures the Mamini Oya and Kaluebe Ela fed by the Malvatu Oya. As the region is positively covered with dense forest, the climate is mild. Air is shrouded in mist, and even in a dry climate, small streams are visible in certain places of the mountain. Flora belonging to three climatic types is observable at Ritigala.

- The lower part of the mountain – Flora existing in dry zone monsoon forests (Rainfall 1200-1500 mm: temperature about 30°C)
- The middle part of the mountain – Flora existing in intermediate evergreen forests (Rainfall 1500-2500 mm: temperature about 27°C)
- The upper part of the mountain – Flora existing in wet zone wet forests in the highland (Rainfall over 2500 mm: temperature less than 15°C).

Thus, it is indisputable that Ritigala is a rare place in the world where there is such environmental diversity. This zone is nurtured by the water from the annual rainfall of about 1470-1500 milliliters, which falls North-East monsoon rains in October to January and heavy rains in April and May.

The Ritigala Mountain range's highest point is 768 m above sea level, and its extent is 1528 hectares. Environmentalists believe that the Ritigala Mountain had been created due to soil erosion for thousands of years (Manamendraarachchi, 2014, p. 181). It is placed between Highland Complex, Vijayan Complex, and Vanni Complex. The nature of forests in this environmental zone amounts to five.

- **Dry Evergreen Forests** – These are forests which contain well-grown trees about 30 ft tall. About 64.9% of Ritigala forests belong to this category. There is a canopy overhead, and undergrowth is less.
- **Dry Evergreen Forests damaged by human activities** – Forests damaged by burning, felling of trees, and *chena* cultivation, etc., come under this category. There is no canopy, and there is undergrowth. About 10.4% of Ritigala forests bear these signs.
- **Forests with trees lesser in height** – They are also referred to as *kuru* (short) forests. Forests of this category are seen on the summit of the Ritigala Mountain. They are trees with an attractive pattern. The heavy winds at the summit of the mountain may be the reason for them to be short. Their maximum height is 2-3 meters. There is heavy mist here. Similar forests are seen in hill country too, and those at Ritigala are 6.3%.
- **Natural flora on rocks and boulders** – These grow with thin roots clinging to the rocks. The average of forests in this category in Ritigala is 12.6%.

- **Shrub jungle-** These jungles quite often grow because of abandoning of *chenas* and after burning. Shrub jungle, which is about 5.8% at Ritigala, is more often than not short forests with thorny bushes. Deer, elk, and elephants prefer these probably because it is easy to break away branches, and the surrounding is distinctly visible (Manamendraarachchi, 2014, p. 183). Among them, there are grasslands from place to place. During the dry season, these dry up entirely. During that period, because of merciless fires made by people who have not understood flora's value, the forest protects all beings burns down. As a result, water resources become dry also.

### 2.5.1 Flora

A brief account is given here about the flora in the Ritigala range of mountains spread over 1528 hectares. It was mentioned earlier that the Ritigala Mountain is subject to three climatic zones, and because of this very distinctiveness, a typical flora is seen in Ritigala. Ritigala is declared a strict reserve because of this unique biodiversity. Tourists must note not to enter the reserve without a valid permit from the Conservator of Forests. So far, 418 species of plants have been identified. However, this could be more. Among them are 15 *vinala* plants and 28 *meevana* plants. The only gymnosperm plant seen here is the *madu* plant (*Cycas Circinalis*). Among them, 337 are flowering plants. They belong to 81 plant families and 260 plant assemblies. Among them, 54 are endemic to Sri Lanka. Five plants so far not found anywhere in the world endemic only to Ritigala have been identified, viz. *gal kapparavalliya* (*Coleus Elongafus*), *Ritigala Van Mee* (*Madhuca Clavata*), *Thumbergia* (*Thumbergia leavis var parviflora*), *Ritigala Nelu* (*Strobilanthes willisi*), and a kind of thorny bamboo (*Dendocalemus Sintus*). However, owing to environmental changes in Ritigala, the plants here have slight changes than those in the typical environment.

### 2.5.2 Fauna

About 30 species of mammals have been identified in Ritigala. Black monkey, *rilawa* (monkey), and golden mongoose are animals' endemic to Sri Lanka. About 100 species of birds could also be seen in this environment. Eight of them are endemic to Sri Lanka, viz. *haban kukula*, *walikukula*, *alu kendetta*, *titpiya*, *tirasikaya*, *mudnkora demalicca*, *lanka selalihiniya*, *mal kottoruwa* and *hisa kalu kondaya*. Similarly, ten species of amphibians and twenty-five reptiles species have been found in Ritigala (Perera, 2013, p. 71-72). Besides, there may be other species of animals in Ritigala. As some certain animals are known by several names, an ordinary researcher other than a zoologist will find it difficult to identify them. However, the ant that could be seen in other places of Sri Lanka and other types of small insects are common to this environment. The forest is replete with cicadas' cries continuously day and night, and bees, hornets, and wasps have built their dwellings in rock burrows and hollows in trees. Ant-hills of termites are found in abundance in the forest. Besides, several species of snails too have been identified. Among them, *Acavus Phoenix Castaneus* is special. *Divaseri Hoona (Cnemaspis ritigalensis)*, *Damkola petiya (Dawkinsia Sinhala)*, *Titpethiya (Pethiya melanomaculata)*, *Rajarata panduru mediya (Pseudophilautus regius)*, and *Relidiya media (Lankanectes corrugatous)* are unique.

### 2.5.3 Reptilia

Although poisonous reptiles within the Ritigala forest are present, the number of reptiles found in the lower inclines of the Ritigala Mountain is limited. Though it may be expected that they must be present in abundance in a forest large as this. The reason for their scarcity in the lower inclines must be due to the frequenting of peacocks, pigs, and eagles, etc., in profusion. Twenty-five species of reptiles have been identified here.

As features belong to both cultural and natural aspects in Ritigala, a mixed type of Outstanding Universal Values can be recognized.

### **3. WORLD HERITAGE AND IMPACT ON A MONUMENT**

#### **3.1 Heritage and the idea of Outstanding Universal Value**

As it is previously discussed in section 1.1, heritage is twofold as ‘tangible’ and ‘intangible’. The tangible is again divided into ‘natural heritage’ and ‘cultural heritage’. As an island, Sri Lanka is comprised of both of these types of heritage. The cultural heritage is also divided into two, as ‘movable’ and ‘immovable’. The monuments and artifacts which belong and are seen at Ritigala are under immovable heritage. These could be identified as archaeological monuments and a part of the jungle-clad mountain, which can not be separated from their geological positioning and surroundings.

That is the widely acclaimed classification of heritage. However, before going further, the research has to clarify the validity of the classification. Matching with the definition of world heritage related to world heritage conventions is a must for seamless and smooth analysis. UNESCO defines these terms in Article 1 and Article 2 of The World Heritage Convention.

From the point of view of art, science, or history, Article 1 defines cultural heritage as groups of separated or connected buildings and monuments representing outstanding universal values. Sites with historical, aesthetic, ethnological, or anthropological points of view such as architectural works, build structures, sculpture, painting, inscriptions, and cave dwellings come under this section. From the point of view of natural beauty, science, or conservation, Article 2 defines natural heritage as physical and biological formations or groups of such formations consisting of natural features. This includes geological formations, physiographical formations, and precisely described natural site areas, which are the habitats of threatened animal and plant species.

Hence it is evident that the world heritages are declared under cultural or natural criteria base. Here is how it is mentioned in the criteria of the world heritage

convention. “The cultural and natural heritage is among the priceless and irreplaceable assets, not only of each nation but of humanity as a whole. The loss, through deterioration or disappearance, of any of these most prized assets, constitutes an impoverishment of the heritage of all the peoples of the world. Parts of that heritage, because of their exceptional qualities, can be considered to be of “Outstanding Universal Value” and as such worthy of special protection against the dangers which increasingly threaten them (**Operational Guidelines for the Implementation of the World Heritage Convention**, p. 1).

Moreover, the concept of “Mixed Cultural and Natural Heritage” suits well with the properties and conditions, as Ritigala satisfies parts of some sections and whole sections of the definitions of the cultural and natural heritage of the Articles 1 and 2 of the Convention. Hence, as per the definition of **Operational Guidelines for the Implementation of the World Heritage Convention** (p. 11) above, according to its location and uniqueness, the Ritigala heritage could be classified as World Heritage other than National Heritage, Provincial Heritage, Village Heritage, and a Family Heritage of the village at the same time.

According to the spread of the heritage comes under the focus of mixed cultural and natural heritage of the Ritigala area, it could also be considered a “Cultural Landscape”. A Cultural landscape is identified as a combined work of nature and man. Moreover, to be precise, as designated in the articles of the convention, a cultural landscape represents the evolution of cultural values and cultural properties of the human society over time, under the threats and opportunities of the natural environment. The influence of the physical constraints and mental struggles such as successive changes of the social order, ups and downs of the economy, and social-cultural influences such as forced invasions are also represented along with each square foot of the landscape of the ancient settlement.

As described in section 2.2, when the considered heritage is so exceptional, and the importance of the significances shows common importance to the present and future generations of humanity, heritage value could be considered over the national and regional boundaries to the universal level, and hence evaluated under the criteria of Outstanding Universal Values (OUV).

By evaluating under OUV, the importance of protecting the heritage for future generations goes to the whole international community over national and regional boundaries. The utmost importance is given to the permanent protection of the heritage. After submitting a nominative proposal by the state for inclusion on the World Heritage List, the committee, which defines cultural and natural value, evaluates the heritage under the criteria of Outstanding Universal Values. If the heritage can at least fulfill one of them, it is named as a world heritage. Then the committee adopts a statement of the heritage, which will act as a reference point for the property's highest protection.

To be contented as a heritage, nominations presented to the committee shall demonstrate the state party's full commitment in preserving the heritage concerned, by the means such as legal, policy, administrative, scientific, technical, and financial measures adopted and proposed to protect the property's OUV. If the convention is not intended to protect all the proposal's properties, a selected list of the most outstanding of these with great interest, importance, or value is selected and protected from an international viewpoint.

However, although Ritigala has all the qualifications to be named a world heritage site, archaeologists and environmentalists are in a state of indecision that it might cause a threat to its natural heritage. So this has resulted in a difference of opinion about the addition of Ritigala to the world heritage list.

### **3.2 The objectives of the Ritigala world heritage declaration**

According to the discussions with experts, the objectives of the proposal to declare Ritigala as a world heritage area are as follows. Enhancing the facilitation of infrastructure to research

- a) Raising the general public's understanding, awareness, and appreciation of the heritage with the importance of preservation of cultural and natural heritage
- b) Benefiting to the community to enhance the status of life by functioning with the heritage in a proper conservational attitude
- c) Increasing the participation of local and national populations in the protection and presentation of heritage

### **3.3 Impact on the monument of declaration as a world heritage**

The impact in both ways, as advantages and disadvantages should be considered before admitting to the process. Hence both sides are evaluated here in this section.

#### **3.3.1. Advantages of naming Ritigala as a world heritage**

(Reference the information from discussion with specialists and tourists).

- The Global Training Strategy
- National training strategies and regional co-operation
- Research
- International Assistance
- Awareness-raising and education
- Education
- International Assistance
- A policy of consolidating safety of the heritage
- Getting the attention of global communities
- Increasing the economic condition of the people in the neighborhood
- Creating self-employment opportunities for the locals
- Development of the relevant area
- Becoming a famous place in the globe
- Getting economic benefits to the government
- Ability to earn foreign exchange
- Increasing facilities for tourists



- Creating more opportunities for tourist by way of expanding visiting zones
- Ability to get the attention of the government to Ritigala
- Economic benefits
- Generating funds needed for conservations, excavation, and maintenance from the archaeological site itself
- Ability to get the consultation of professional conservators and standard institutions

### **3.3.2. Disadvantages of naming Ritigala as a world heritage**

(Reference the information from discussion with specialists and tourists).

This amount is expected to increase in 1000 after declaring a world heritage

- Inability to make decisions independently (Division of right to make decisions)

The incumbent of Rangiri Dambulla cave temple, for instance, had got the power to carry out the maintenance work as he wished before it was declared a world heritage site. After included in the world heritage list, he and his temple community have been deprived of carrying out religious activities (such as the lighting of oil lamps) as they wished.

- Over tour visitation

This situation can be observed in the Rangiri Dambulla cave temple and the ancient city of Sigiriya, named world heritage sites in Sri Lanka. Due to this, the cave of frescoes in Sigiriya has been threatened. Approximately more than 3000 foreign tourists and more than 10,000 local tourists visit Sigiriya on some days. Although this is beneficial (profitable) in terms of the economy, one can argue that it is a threat to heritage.

- Increasing the possibility of damage to the Archaeological monuments

Ablating the granite, bricks, and plaster layers (especially on the floor) due to touching and stepping on them can be observed in most of the places such as the

ancient city of Polonnaruwa, Ancient city of Sigiriya, Sacred city of Anuradhapura, Old town of Gall, Sacred city of Kandy, Rangiri Dambulla cave temple. These sites can be saved through implementing charters like the Venice charter 1964 etc. Article 2 in the Venice charter 1964 can be implemented here (**The Venice charter**, 1964).

- Excessive Accumulation of Garbage

This is one of the major problems faced by many of the Archaeological sites. The pile of plastic bottles accumulated in Sigiriya's ancient city has measured a trailerful of a land master on an average day. The situation in the ancient city of Polonnaruwa is also the same. Article 14 of the Venice charter 1964 can be implemented to control this situation (**The Venice charter**, 1964)

- Threats to the Ecosystem
- Increase of sound pollution
- Use of drugs and intoxicants

Smoking has been part and parcel of the daily routine of many a foreigner. It is done by both males and females irrespective of their gender. The number of tourists who use other types of drugs is not a negligible amount. They do it in public and stay in village houses (cottages). Little children living in villages like Kimbissa, Thalkote, Ilukwewa, Diyakepilla, Pidurangala, Kasyapagama, Inamaluwa, and Habarana close to the ancient city of Sigiriya may be tempted to misunderstand it as usual behavior.

- Threats to the highly sensitive ecosystem
- Damages to the wildlife

Wild animals in countries such as Kenya, Bostwana, and Tanzania have been subjected to severe inconvenience due to the national parks' tourist vehicles. There are also instances in which animals like baboons have been killed.

### **3.4 Protection and management of Ritigala as a world heritage**

According to pages 21-23 of Operational Guidelines for the Implementation of the World Heritage Convention, protection and management of world heritage should guarantee that their OUV is sustained or upgraded over the long run, and the integrity should be kept upon from the authentication as a world heritage. All the heritage included in the list of world heritage must have sufficient, well-defined guidelines of the process documented under authoritative, administrative, institutional, and traditional levels guaranteeing the properties for the next generations. A monitoring process under an operational review guideline is done, from time to time, to ensure the quality of the preservation.

#### **3.4.1 Boundaries for effective protection**

According to pages 21-23 of **Operational Guidelines**, the depiction of boundaries is a basic necessity in the foundation of powerful assurance of named properties. All the traits that pass on the OUV should be inclusive within the boundaries to ensure the integrity and authenticity of the property. Also, the areas which got the possibilities of future researches, such as excavations, should be inclusive as guided by under criteria (I - VI). If the properties or parts of it are designated under criteria (VII - X), the boundaries should be respectful to those by defining the related phenomena such as habitats of species, etc. And as in such cases, avoiding the direct impact of human activities, boundaries should incorporate adequate regions promptly nearby the territory of OUV as a shield. (Also see section 3.4.2) If the boundaries coincide with some other existing or proposed area of protection, only the areas covered under the OUV will be guided by the World Heritage Convention.

#### **3.4.2 Buffer zones**

Buffer zones should be established wherever necessary, as shown on pages 21-23 of the Operational Guidelines. As suggested by the name, this should be immediate to the setting of the property, which is covered under OUV. Details of the size, characteristics, and authorized uses of the buffer zone, along with a map indicating the precise boundaries of the property, should be provided with a detailed explanation of the protection done by the buffer zone. Moreover, a statement should also be

provided if there is no requirement for a buffer zone. And, any modifications done within the buffer zones of the World Heritage List should be approved by the World Heritage Committee.

### **3.4.3 Management systems**

An appropriate management plan or well-documented management system specifying how the OUV of a property is to be preserved in its cultural and natural contexts should be with the proposal of the property. Different and unique management systems provided by the diverse cultural perspectives, such as traditional practices, existing urban or regional planning instruments, and other planning control mechanisms in both formal and informal instances, fit well with the objectives of OUV as it promotes sustainable approaches. However, impact assessments for proposed interventions are essential before implementation.

According to pages 21-23 of the **Operational Guideline**, common elements of an effective management system could include:

- a) a thorough shared understanding of the property by all stakeholders, including the use of participatory planning and stakeholder consultation process;
- b) a cycle of planning, implementation, monitoring, evaluation, and feedback;
- c) an assessment of the vulnerabilities of the property to social, economic, and other pressures and changes, as well as the monitoring of the impacts of trends and proposed interventions;
- d) the development of mechanisms for the involvement and coordination of the various activities between different partners and stakeholders;
- e) the allocation of necessary resources;
- f) capacity-building; and
- g) An accountable, transparent description of how the management system functions.

The management strategy should consist of short, medium, and long-haul actions in the objectives of conservation and demonstration of the property. Integrated approach in planning and management process is essential going beyond the property while including the buffer zones and broader setting such as property's topography, natural and built environment, infrastructure, land use patterns, spatial organization and etc. Social and cultural practices, economic processes, and other intangible dimensions of heritage, such as perceptions and associations, may also be included.

As the authoritative, the state parties got the responsibility for implementing effective management activities for the World Heritage property. They may work in close collaboration with various parties and stakeholders in property management. But however, the corrective measures suggested by the processes of Reactive Monitoring and the process of Periodic Reporting of the World Heritage Committee should also be worked by the State Party. If not, the property will be delisted in accordance with the procedure executed by the Committee.

#### **3.4.4 Legislative, regulatory and contractual measures for protection**

As guided by the p. 21-23 of **Operational Guidelines**, the state processes of administrative, legislative and regulatory bodies should take account the protection beneficence and well management of the site from the perspectives of socio-economic and eliminate the incidents that might impact the OUV negatively. The state parties should cooperate with all the national and international bodies by being intermediary body between all the contributing parties of national and international community.

#### **3.4.5 Sustainable use**

Sustainable use of resources is an inevitable topic related to any resource in the contemporary trends of the world in socio-political and economic perspectives. Hence, if the state and related organizations can ensure that such sustainable activity does not impact the OUV of the property in an adverse manner, those activities are allowed. Also, in some instances, if it is not appropriate, human use or intervention to the property is restricted. The protection of the affecting World Heritage should be assured by legislation under its' policies and strategies, supporting the conservation of

natural and cultural heritage. Promotion and encouragement of the active participation of the communities and stakeholders concerned with the property as necessary conditions to its sustainable protection, conservation, management, and presentation are also required (**Operational Guidelines for the Implementation of the World Heritage Convention**, p. 21-23).

By now (25/03/2020), nearly 1250 sites all over the world have been declared as world heritage sites, while nine of them are found in Sri Lanka. Thus the seven cultural heritage sites, Ancient city of Polonnaruwa, Ancient city of Sigiriya, Sacred city of Anuradhapura, Old town of Gall and its Fortifications, Sacred city of Kandy, Rangiri Dambulla cave temple and the two natural heritages Sinharaja forest reserve and Central highlands of Sri Lanka have been included in the world heritage sites list although heritage sites belonging to cultural, Natural and mixed categories have been reported from other countries in the world. No Sri Lankan heritage site of the mixed category has so far been included in the world heritage sites list. The following are the objectives of naming as world heritages.

The current Strategic Objectives (also referred to as “the 5 Cs”) are the following:

- Strengthen the **Credibility** of the World Heritage List;
- Ensure the effective **Conservation** of World Heritage Properties;
- Promote the development of effective **Capacity-building** in States Parties;
- Increase public awareness, involvement, and support for World Heritage through **Communication**.
- Enhance the role of **Communities** in the implementation of the *World Heritage Convention*. (**Operational Guidelines for the Implementation of the World Heritage Convention**, p. 5).

The convention aims at the identification, protection, conservation, presentation, and transmission to future generations of the cultural and natural heritage of OUV (**Operational Guidelines for the Implementation of the World Heritage Convention**, p. 2).

### **3.5 The monitoring agencies and applicable charters related to conservation and heritage management**

In this regard, several internationally important agencies could be pointed out. Among them, the United Nations Educational Scientific and Cultural Organization, UNESCO World Heritage Centre, located in Paris, is significant. This organization provides a considerable contribution towards the conservation of world heritages. ICOMOS (International Council on Monuments and Sites) Organization also provides a considerable contribution, and it has paid particular attention to the conservation of monuments. ICCROM (International Centre for the study of the preservation and Restoration of Cultural Property) is also notable. While these organizations are directly involved in heritage management, locally, the Department of Archaeology and Central Cultural Fund directly and several other institutes are indirectly involved.

There is a considerable number of internationally important charters. The Venice Charter 1964 (French) has provided criteria for heritage management under 16 articles. It has been analyzed under the sections Definitions, Conservation, Restoration, Historic sites, Excavations, Publications. The Burra charter 1979 (Australia) consists of 434 articles, and it focuses on the subject of heritage management, laying emphasis on conservation principles. The Nara Document on Authenticity 1994 (Japan) focuses on Cultural diversity, Heritage diversity, and Values and Authenticity. The Washington charter 1987 (France) has mentioned the Conservation of Historic towns and Urban areas. The World Heritage Convention and United Nations educational scientific and cultural organization (UNESCO) (France) play a major role. Antiquities act No. 09 of 1940 and Antiquities (Amendment) Act No. 24 of 1998, which are in operation in Sri Lanka, also provide an essential guideline.

## **4. STUDY OF THE IMPACT OF DECLARATION OF RITIGALA AS WORLD HERITAGE: DATA, ANALYSIS AND FINDINGS**

### **4.1 The probable impacts on Ritigala:**

(Reference the information from discussion with specialists and tourists).

- **Air pollution:**  
Air pollution is likely to increase due to the expected traffic congestion in the area. The environmental temperature may also go up when the tourists flock in, thereby creating negative environmental impacts.
- **Sound pollution:**  
The noise of vehicles and tourists may lead to sound pollution. This may not be reduced entirely, even if strict rules and regulations are imposed.
- **Behavioral changes in wild animals:**  
Constant visiting of tourists could affect wild animals' natural behavioral patterns, and both behavioral and physical changes may occur due to feeding them.
- **Extinction of ancient villages and village customs and traditions:**  
Villagers in Ritigala mainly depend on paddy and Chena cultivation. It is quite apparent that the tourists would tend to visit their fields and farmlands, which, in turn, would lead them to intermingle with people belonging to various cultures and nationalities. This will eventually endanger the age-old rural customs, traditions, and villages with wattle houses.
- **Changing traditional industries and lifestyles:**  
Some industries such as agriculture, freshwater fishing, and traditional methods such as hunting animals, laying traps, pottery industry, smithing industry, etc., may be contaminated. On the other hand, there is a possibility for developing these industries using modern technology when the sale of their products is increased.



## 4.2 The data

### 4.2.1 Methodology

Several methods were used to collect data. Tourists who visited Ritigala were contacted within the premises, and information was gathered. They were given a questionnaire and requested to answer, which they had done. **Thirty foreign tourists and thirty local tourists** were randomly selected, and they were given the questionnaire (The questionnaire is in the appendix). Distribution of the questionnaire was done in April, May, June, and July 2019.

This questionnaire has given them as a printed material and let them to fill. Questions were made by accepting direct responses. Some of the tourist were in lack of English knowledge, but it weren't obstacle to this procedure. Apart from questionnaire we asked some questions about their own world heritage sites and the sites which they have visited to improve our knowledge. Tourist were selected randomly: one or two by visiting groups. It was taken four months to complete this questionnaire because., generally these groups are coming from a same country or same area. So that their thinking pattern and vision may be equal with each other's. Our main purpose were preventing from receiving same data or information from them for this study. Some tourist were prevented from answering certain questions. Moreover, we have done some discussions with some of them. Then we got good understanding that Ritigala has selected by tourist which has good knowledge and understanding of natural and cultural heritage and it was easy to take information from them. There were Asians and Europeans among these tour groups. University students, some professionals, general public were among local tourist. In addition information was gathered from the following exterts .

- Archaeologists
- University lectures who directly engaged with Heritage Management
- a project manager at world heritage site
- responsible officer at Ritigala Natural reserve. Among them some of where employees at Ritigala heritage site from several years.

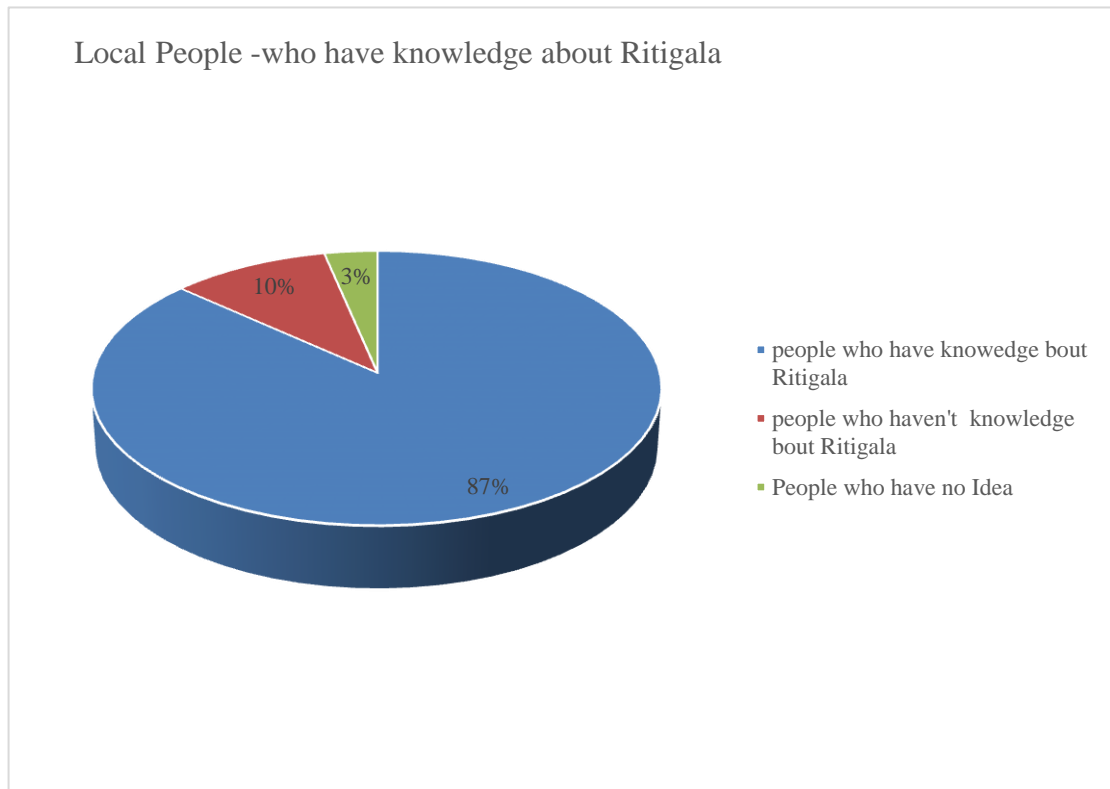
Discussions were held with,

- Project manager
- Wild life range officer (Ritigala range)
- Chartered Architects
- Heritage manager

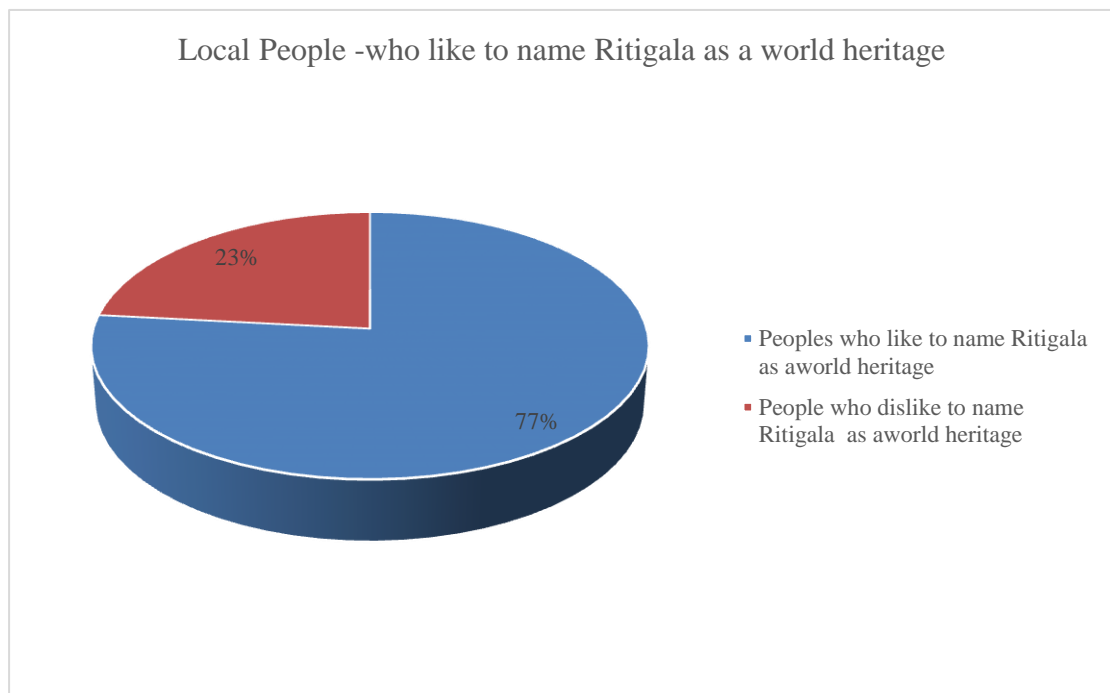
And discussed over the telephone with Archaeologist (former director general - department of Archaeology) and professor at university of Kelaniya during the prevailing condition (COVID-19 pandemic). We forward same question to all of them, the effect of after making Ritigala as a world heritage site. Some were answered giving their favor to this decision and gave the reason also. As well as the remain were giving the dislike for this decision **and the reason for that too**. Those information has been analysis here. Relevant fact has been presented as percentage through this analysis. It helps to take a decision about more favorable idea: like or dislike. The purpose was this procedure is to take a final review base on these data. At this review we are presenting this idea by considering all these details and experience we got through this study.

This is the data collected from local tourists. Knowledge and understanding of local tourists on world heritages was analyzed, and the percentage is as follows:

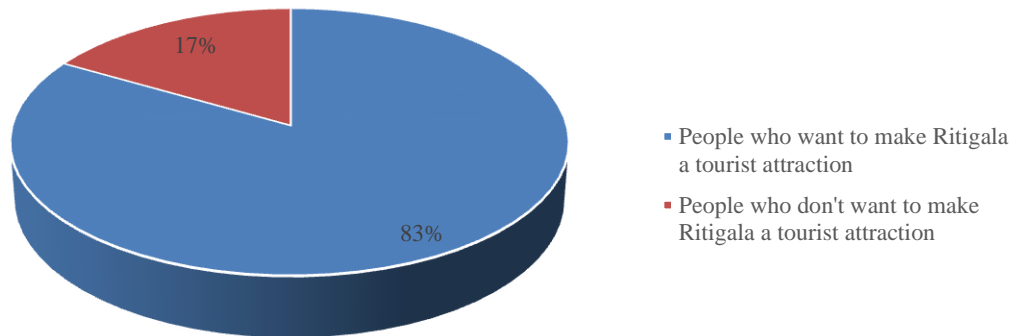
## The data



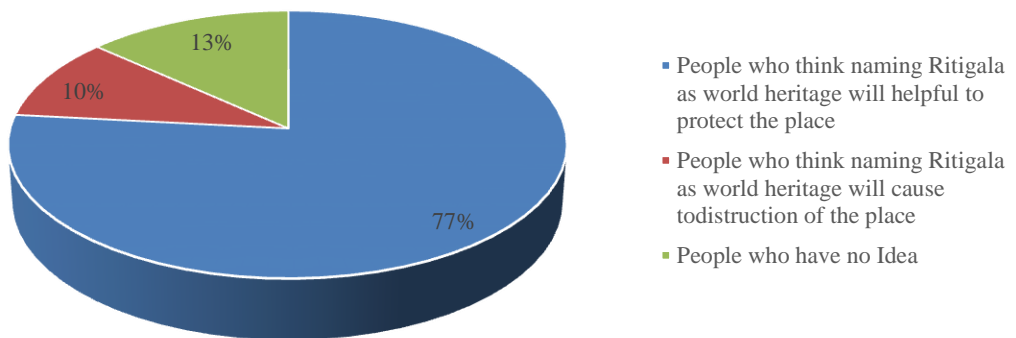
The below chart shows the responses regarding the declaration of Ritigala as a world heritage site. The chart is according to the distributed questionnaire among the local tourists.



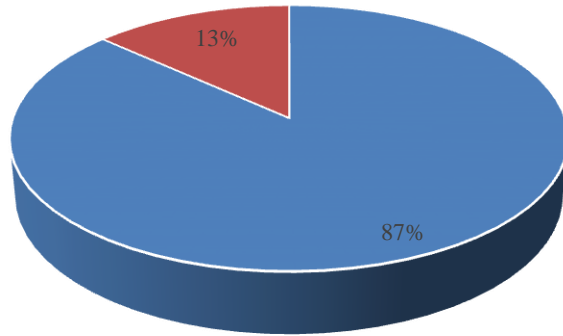
Local People- who want to make Ritigala a tourist attraction



Local People- who think naming Ritigala as world heritage will helpful to protect the place



Local People- who wish to abide by the rules, Regulations and restrictions for visitors

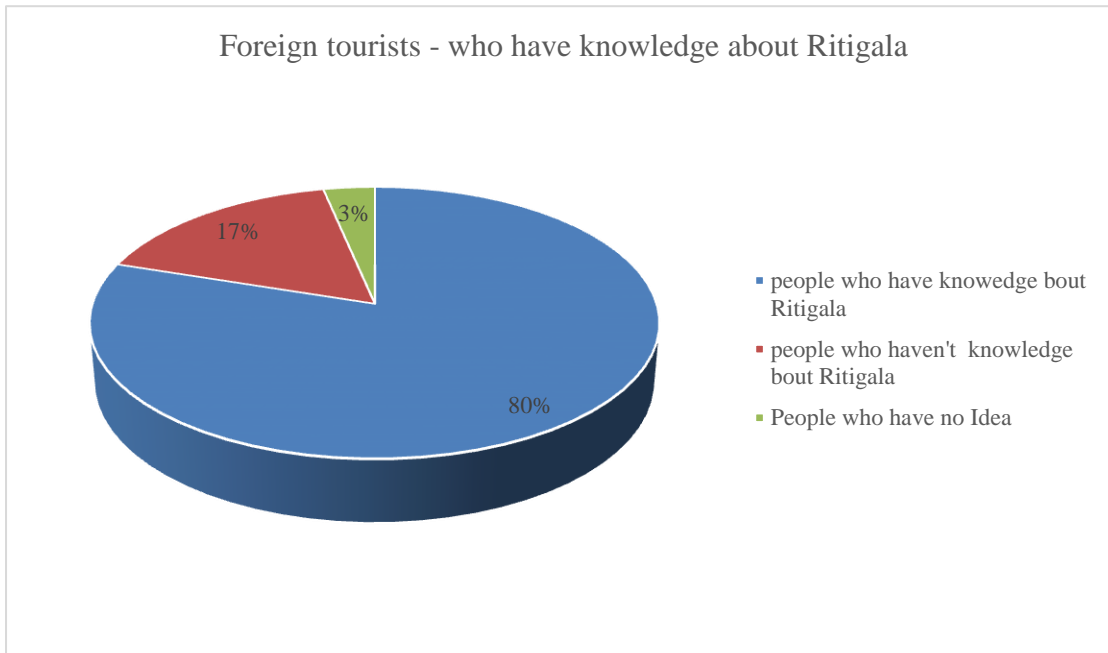


- People who wish to abide by the rules, Regulations and restrictions for visitors
- People who are unwilling to abide by the rules, Regulations and restrictions for visitors

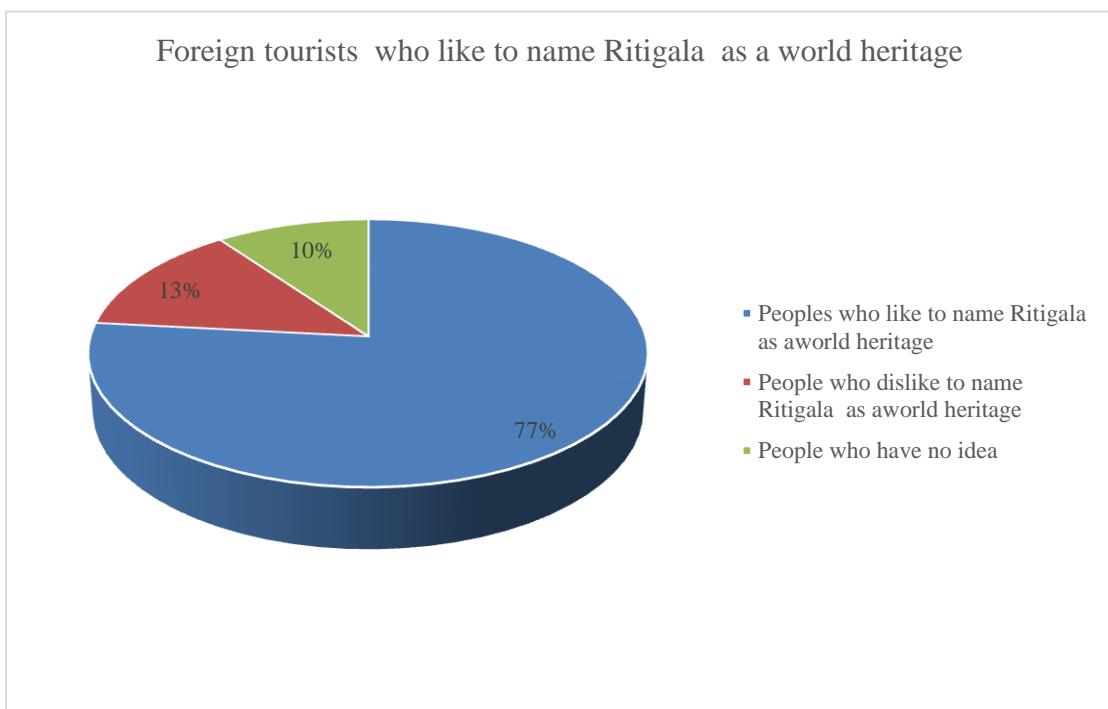
Five heritage managers were interviewed and responses are as follows

	<b>Designations</b>	<b>Like to name Ritigala as a world heritage</b>	<b>Dislike to name Ritigala as a world heritage</b>	<b>Wish to abide by the rules, Regulations and restrictions for visitors</b>	<b>Naming Ritigala as world heritage will helpful to protect the place</b>
01	Chartered Architect/ Heritage Manager	√	-	√	√
02	Chartered Architect	√	-	√	-
03	Archaeologist (Former Director General - Department of Archaeology)	√	-	√	-
04	Professor (U.of Kelaniya)	-	√	√	-
05	Archaeologist, Project Manager, Sigiriya (CCF)	√	-	√	√
06	Wildlife Range Officer (Ritigala Range) Department of Wildlife Conservation	√	-	√	√

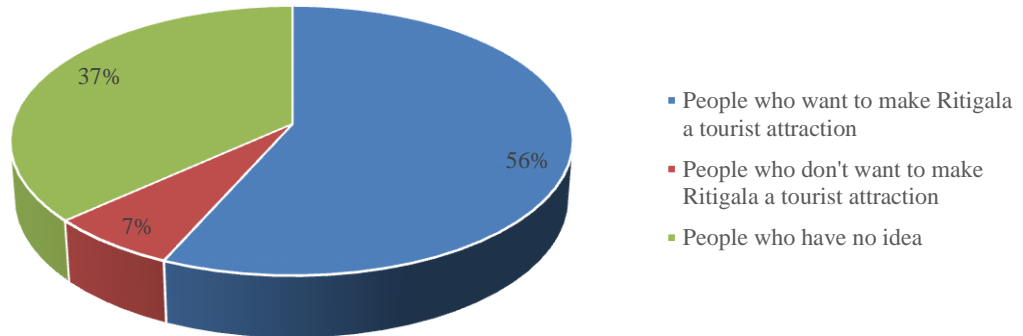
Foreign tourists' knowledge and understanding of world heritages as a percentage are as follows:



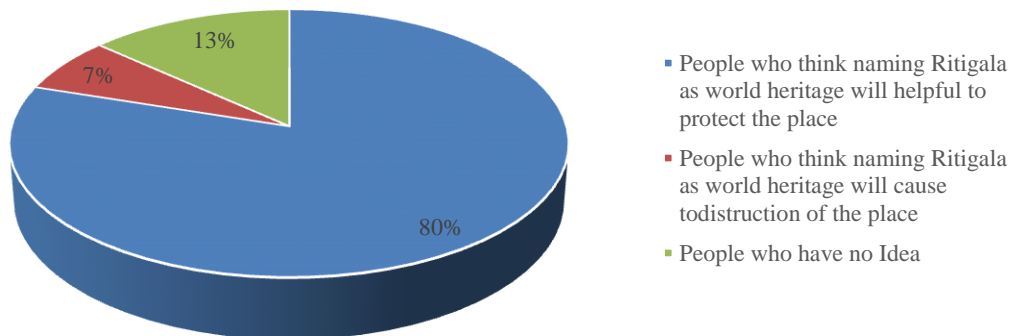
Foreign tourists visiting Ritigala were questioned for their views on declaring Ritigala as a world heritage, and the following are the responses collected through the distribution of the questionnaire.

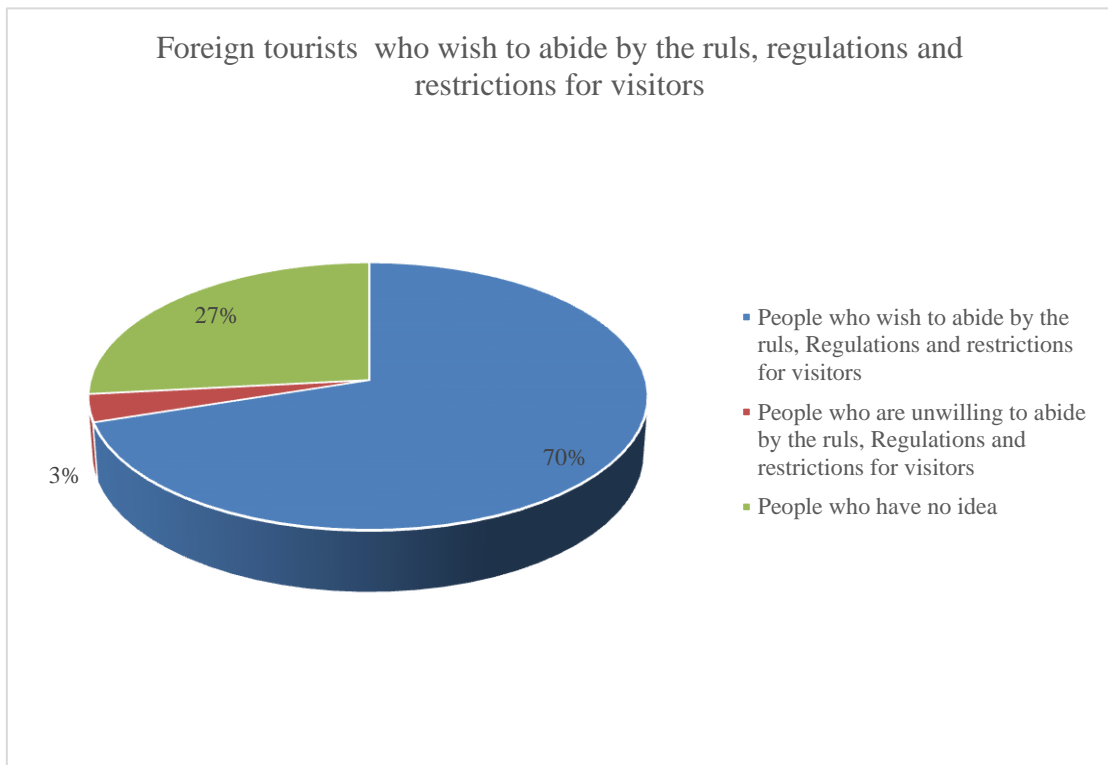


Foreign tourists who want to make Ritigala a tourist attraction



Foreign tourists who think naming Ritigala as world heritage will helpful to protect the place





#### 4.3 Analysis:

When the above data is analyzed, it was clear that the majority of the local tourists, foreign tourists, and heritage managers are partial to Ritigala being declared a world heritage. Moreover, it is obvious that the world heritage sites in Sri Lanka and worldwide have been well maintained with a proper management system since the introduction of world heritage concepts. It seems that heritages without proper management have been endangered or threatened. The world heritage concept can be employed as a key strategy for conserving heritage. However, it is unpredictable how far it (the world heritage concept) can be utilized to conserve and maintain Ritigala carefully.

##### 4.3.1 Possible advantages of declaring Ritigala a world heritage

- Creating a state sector, private sector, and self-employment opportunities for the residents of the area



There are several institutions related to this. Institutions such as the Department of Wildlife Conservation, Department of Forest, Department of Archaeology, Central Cultural Fund are directly connected with this task.

- Growth of the economic condition of the residents of the area  
E.g., Increase of the sales/ By supplying lodging facilities/ Sales of local products such as souvenirs
- Creating self-employment opportunities for the residents  
E.g., With the facilitations provided by the roads/ water supply/ electricity/ telecommunication/ transport...
- Developing public transport service
- Adding new value to Ritigala and the same becoming a famous place in the world
- Getting economic profit to the state
- Being able to earn foreign exchange
- Increasing tourists by way of extending visiting areas (Zones)
- Being able to get funds from UNESCO to conserve Ritigala
- Getting the state attention to Ritigala
- Economic advantages
- Raising funds needed for conservation, excavation, and maintenance from the Archaeological site itself
- Ability to get consultation for conservation from professional conservators and standard institutions

#### **4.3.2 Possible disadvantages of declaring Ritigala a world heritage**

- There is a risk of negatively affecting the ecosystem's balance due to the excessive flocking of tourists to the site exceeding its capacity. The number of tourists visiting Ritigala per day has been calculated for three years. It is as follows:

Arrival visitation reports at Ritigala site (2017/2018/2019)

Year	Month	Foreign		Local		Total arrivals
		Full	Half	Full	Half	
2017	January	931	48	2183	99	<b>3261</b>
	February	1145	46	2966	1803	<b>5960</b>
	March	1072	11	1660	2999	<b>5142</b>
	April	846	31	2982	1388	<b>5247</b>
	May	571	18	3740	298	<b>4627</b>
	June	298	12	3383	698	<b>4391</b>
	July	1279	92	2662	386	<b>4419</b>
	August	1344	100	4912	768	<b>7124</b>
	September	669	16	3904	246	<b>4835</b>
	October	681	26	2234	461	<b>3402</b>
	November	694	08	1470	164	<b>2336</b>
	December	793	61	4304	537	<b>5695</b>
<b>Total</b>		<b>10293</b>	<b>469</b>	<b>36400</b>	<b>9847</b>	<b>56439</b>

Year	Month	Foreign		Local		Total arrivals
		Full	Half	Full	Half	
2018	January	1350	24	2400	392	<b>4166</b>
	February	1310	25	2311	1342	<b>4988</b>
	March	1266	19	2419	1479	<b>5183</b>
	April	515	13	4860	1491	<b>6879</b>
	May	355	14	2858	674	<b>3901</b>
	June	303	59	3340	1605	<b>5307</b>
	July	1047	110	2591	1335	<b>5083</b>
	August	1729	202	5591	934	<b>8456</b>
	September	740	9	3413	406	<b>4568</b>
	October	707	22	1579	259	<b>2567</b>
	November	889	11	1566	147	<b>2613</b>
	December	958	49	734	5949	<b>7690</b>
<b>Total</b>		<b>11169</b>	<b>557</b>	<b>33662</b>	<b>16013</b>	<b>61401</b>

Year	Month	Foreign		Local		Total arrivals
		Full	Half	Full	Half	
2019	January	1394	30	2367	115	<b>3906</b>
	February	1588	55	3347	2515	<b>7505</b>
	March	1716	34	3549	3093	<b>8392</b>
	April	708	66	981	4700	<b>6455</b>

	May	66	6	1537	78	<b>1687</b>
	June	119	3	3145	245	<b>3512</b>
	July	549	52	2361	217	<b>3179</b>
	August	819	77	2930	6802	<b>10628</b>
	September	338	11	3876	1158	<b>5383</b>
	October	455	37	1813	431	<b>2736</b>
	November	403	5	1615	132	<b>2155</b>
	December	637	39	4243	1548	<b>6467</b>
<b>Total</b>		<b>8792</b>	<b>415</b>	<b>31764</b>	<b>21034</b>	<b>62005</b>

This amount is likely to be increased by about 1000% once it is declared a world heritage. Hence,

- Increment of the number of tourists
- Increment of the damage caused to the archaeological monuments
- Accumulating excessive garbage
- Disturbance to the wild animals
- Threats to the flora
- Extinction of flora endemic to Ritigala
- Causing damage to the ecosystem due to sound pollution
- Endangering highly sensitive ecosystems
- Drying up natural water springs
- Inability to take decisions independently (Distribution of the right to make decisions)

#### **4.4 Findings**

##### **Suggestions to minimize possible damages causing to Ritigala once it has been declared a world heritage**

- Increasing the price of entry tickets

An entry ticket for a foreign full at US\$ 02 (LKR 354) and a foreign half at US\$ 01 (LKR 177) is issued respectively, while the same is issued for a local full at LKR 20.00 and for a local half at LKR 10.00, respectively by the Central Cultural Fund. This is relatively a trivial amount compared with other archaeological sites' ticket

prices in Sri Lanka. So, increasing the price of entry tickets is another alternative. Then, only interested people will choose to visit Ritigala. How the way has been paved to attract tourists to Ritigala could be understood by comparing entry ticket prices of other sites maintained by the Central Cultural Fund and Department of Wildlife Conservation.

Since April 01<sup>st</sup> 2019, Cultural sites (Central Cultural Fund)

Se. No	Site	Full Tickets		Half Tickets	
		US \$	Value Rs	US \$	Value Rs
01	Sigiriya	30.00	5310.00	15.00	2655.00
02	Polonnaruwa	25.00	4425.00	12.5	2212.50
03	Anuradhapura	25.00	4425.00	12.5	2212.50
04	Galle	05.00	885.00	02.5	442.50
05	Kataragama (museum)	05.00	885.00	02.5	442.50
06	Sigiriya (museum)	05.00	885.00	-	-
07	Dambulla (museum)	02.00	354.00	01.00	177.00
08	'Ape gama' (Battaramulla)	04.00	708.00	02.00	354.00
<b>09</b>	<b>Ritigala</b>	<b>02.00</b>	<b>354.00</b>	<b>01.00</b>	<b>177.00</b>
10	Ramba Vihara	02.00	354.00	01.00	177.00
11	Yapahuwa	04.00	708.00	02.00	354.00
12	Buduruwagala	02.00	354.00	01.00	177.00
13	Ibbankatuwa	02.00	354.00	01.00	177.00
14	Kandy	01.00	177.00	-	-
15	Jathika Namal uyana	05.00	885.00	02.00	354.00
16	Jaffna fort	04.00	708.00	02.00	354.00

Since April 01<sup>st</sup> 2019, Wildlife parks (Department of Wildlife Conservation)

Se. No	Site	Foreign		Local		Foreign/Local Vehicle Fee (Rs)
		Day Visit		Day Visit		
		Full (US \$)	Half (US \$)	Full (Rs)	Half (Rs)	
01	Ruhunu (Yala)	60.00	08.00	60.00	30.00	250.00
02	Udawalawa	60.00	08.00	60.00	30.00	250.00
03	Horton Plains	60.00	08.00	60.00	30.00	250.00
04	Vilpattu	60.00	08.00	60.00	30.00	250.00
05	Minneriya	60.00	08.00	60.00	30.00	250.00
06	Kaudulla	60.00	08.00	60.00	30.00	250.00
07	Other National Parks (All)	10.00	05.00	40.00	20.00	250.00

According to the above charts, it is clear that entry tickets to Ritigala are sold at a very low price. There is no issue in increasing the price of entry tickets to the maximum possible considering the significance of the site. Curbing of unnecessary tourists entering the site could be expected by employing this strategy. A fine example of this is that foreign tourists climbing up the Pidurangala rock to view Sigiriya from there as an alternative since the price of an entry ticket to Sigiriya is US \$ 30.

- Restricting the number of visitors allowed per day

According to the current schedule, all the visitors who reach Ritigala between 8.00 A.M and 4.00 P.M can enter the site. So, the damage done to the environment and the site is relatively high. Allowing only an estimated number of local and foreign tourists to the site per day is another alternative. There are such instances from around the world in which this type of restriction has been employed for better results.

- Limiting visiting hours

Daily visiting hours of Ritigala are between 8.00 A.M and 4.00 P.M at present, and it should be continued further.

In addition, closing down the site for several months annually could help maintain the environmental balance.

E.g., the safety of the Altamira cave in Spain has been established by allowing tourists to visit it only for six months every year.

- Permitting to visit wildlife zone only for study purposes

Department of wildlife conservation has declared Ritigala as a strict nature reserve and prohibited entering the restricted zone. Unfortunately, this restriction is often violated by some tourists who secretly enter into the forest reserve and climb up the mountain, which is an obstacle to maintain the balance of the water resources of Malwathu-Oya, the main water source of Anuradhapura, which begins from this mountain range. So, trespassing by tourists is a threat to the safeguarding of all these things. Thus, it is suitable to permit entering the forest reserve only for research purposes, limiting it to selected persons.

- Introducing a set of special rules and regulations and instructions to the visitors

As Ritigala is a highly sensitive ecosystem, it is compulsory to introduce special rules and regulations to the visitors. Loud speaking, shouting etc. are harmful and disturbing to the wildlife in the forest nature reserve. It is a cause for their extinction and fleeing away from their natural habitat. So, special rules and regulations should be introduced to curb this.

- Prohibiting bringing polythene and plastic to Ritigala
- Collecting plastic water bottles etc. properly

A short term solution to this problem is introducing a particular paper or cloth bag for carrying food etc. A joint mechanism of both state institutions and the private sector should be implemented to maintain these conditions in Ritigala.

Otherwise, it will not be possible to maintain these conditions. Accordingly, the Department of Archaeology, Central Cultural Fund, Department of Wildlife Conservation, Department of Forest, Tourist Board, Agent of Government office, Divisional Secretariat, Provincial Council, Pradeshiya Sabhawa, Urban council, Road Development Authority should implement a suitable joint mechanism for it. The G.S office, hotel owners, tourist guides, and other organizations should also join hands for this task.

After declaring it as a world heritage, failure to maintain the expected standards is a reason for being removed from the world heritage list. ‘When a property inscribed on the World Heritage List is threatened by serious and specific dangers, the Committee considers placing it on the List of World Heritage in Danger. When the Outstanding Universal Value of the property which justified its inscription on the World Heritage List is destroyed, the Committee considers deleting the property from the World Heritage List’ (**Operational Guidelines for the Implementation of the World Heritage Convention**, p. 2). So special safety measures should be taken to maintain the required conditions.

## 5. CONCLUSION

This study, namely “Impact of declaration of a monument as a world heritage: A Study of Ritigala monastic complex in Sri Lanka” has been done under four chapters. The first chapter deals with the introduction to the study, which is discussed under six sub-topics. The background of the study deals with explaining the nature of the background of the study. Since there are all the requirements for Ritigala to be declared as a world heritage, how it will be affected once it is inscribed in the world heritage list is explained in this chapter. The research objective was to understand the positive and negative impacts of the declaration of Ritigala as a world heritage. The following two research questions were mainly used for the study.

What are the effects of recognition of Ritigala as a world heritage on stakeholders; pilgrims, tourists, and heritage managers?

And,

How does the recognition of Ritigala as world heritage impact the stakeholders; pilgrims, tourists, and heritage managers?

These questions have been answered by the end of the study. This study has been carried out utilizing the methodologies collecting information from visitors and tourists to Ritigala through questioning and gathering information from the subject’s experts. It is included in the next sub-topic, the ‘Methodology’ of this chapter. The study’s scope has been limited to how the natural and cultural heritage of Ritigala should be managed and the measures to be taken for declaring as a world heritage. Early research works and studies on Ritigala and their nature have been examined under current research knowledge on Ritigala.

The second chapter deals with the topic ‘Importance of the cultural and natural heritage at Ritigala’. Outstanding universal values at Ritigala have been dealt with in detail in this chapter. They have been discussed lengthily since an idea could be elicited as to what the qualifications of Ritigala for being declared as a world heritage is based on these values.

In addition, outstanding universal values have been included here as they are the basis of this concept. Moreover, information on the natural heritage and biodiversity of Ritigala has been included. The historical background of Ritigala and its identity has also been explained. Thus, Ritigala stands in a unique position as a monastic meditation site and mountain range with high biodiversity, among other places in Sri Lanka. According to this study, one can easily suggest Ritigala as the most suitable site in Sri Lanka to be included under the mixed category of the world heritage site list since no heritage site of this category in Sri Lanka has so far been included in the world heritage list. There are only a few such sites in the world.

In the third chapter, 'World heritage and impact on a monument', both ideas of heritage and a world heritage were discussed in relation to the Operational Guidelines for the Implementation of the World Heritage Convention. Advantages of declaring heritage sites as world heritages can be pointed out from the list of world heritages itself, which has been published up to date. World heritage concept has directly contributed to the development of them. If they had not been discovered to the world, they might not have been saved up to this much. While the number of people living on them has been increased, employment opportunities and economic benefits have also been gained. The main reason for being so is that there has been a proper management system in such places. Possible disadvantages that may occur due to declaring a world heritage have also been studied in this chapter.

It was found out that the main reasons for the endangerment of the heritages once they are included in the world heritage list is not a fault of the world heritage concept but not implementing a proper management system in such places.

Collected data analysis, conclusion, and suggestions are included in the fourth chapter. It is based on the topic 'Study of the impact of declaration of Ritigala as a world heritage'. Thus this chapter covers data analysis, findings, and the probable impacts on Ritigala information collected from the tourists, both local and foreign, summarized here.



<b>No</b>	<b>Description</b>	<b>Percentage</b>
01	People who know about Ritigala	83%
02	People who like to name Ritigala as a world heritage	77%
03	People who think naming Ritigala as world heritage will help to protect the place	78%
04	People who want to make Ritigala a tourist attraction	77%
05	People who wish to abide by the rules, regulations, and restrictions for visitors	72%

In addition, heritage managers who bear the responsibility of the Ritigala heritage were interviewed for their opinions, and they have been summarized as follows:

<b>No</b>	<b>Description</b>	<b>Percentage</b>
01	Heritage managers who think naming Ritigala as world heritage will help to protect the place	83%

Both possible advantages and disadvantages of declaring Ritigala as a world heritage were studied and included in this chapter. It was observed that there are both advantages and disadvantages to Ritigala. Though there are economic benefits for both the government and the residents of the area, it is advised to pay attention to the conservation of the heritage in the first place.

There are several suggestions here to minimize the negative impacts of declaring Ritigala as a world heritage. An alternative is to limit tourist access to Ritigala. Department of Wildlife conservation has suggested implementing rules and regulations to allow only 400 safari jeeps a day. Jeep owners could know the number

of jeeps allowed at a given time via the internet. Thus they can be updated on whether they could access the park or not while in the comfort of their own houses. This method can be applied to Ritigala, and it will pave the way for the tourists to access the site without putting anyone into trouble. Implementing rules and regulations for not allowing access to more than 500 tourists (both local and foreign) per day could help properly manage traffic and manage the site without any hindrance to anyone. It is observed that there is a congestion of both traffic and the tourists whenever the site exceeds 750. Though the widening of roads is an alternative to overcome this problem, it is difficult to carry it out without destroying nature. Constructing new paths and roads within the archaeological site can be harmful to the monuments and the site. Moreover, the path presently being used via the 'Banda Pokuna' could be used only to allow tourists in, and the exit way could be paved via the collapsed or ruins part after it is restored (conserved). There is an opportunity on both sides of this pond as the steps have been built on either side when one descends through the pathway from the archaeological monuments zone.

In conclusion, it is clear that Ritigala possesses all the qualifications to be nominated as a world heritage site. Both the tourists and the heritage managers believe that it is maintained utilizing proper conservation methodologies and a regular management system. It is the view that could be accepted, and it is the most suitable suggestion of all.

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### **Discussions**

The discussion with Dr. **Gamini Wijesuriya** on 2020/03/09 at 239/2, D.B. Jayathilaka Mawatha, Wimbledon court, Dehiwala.

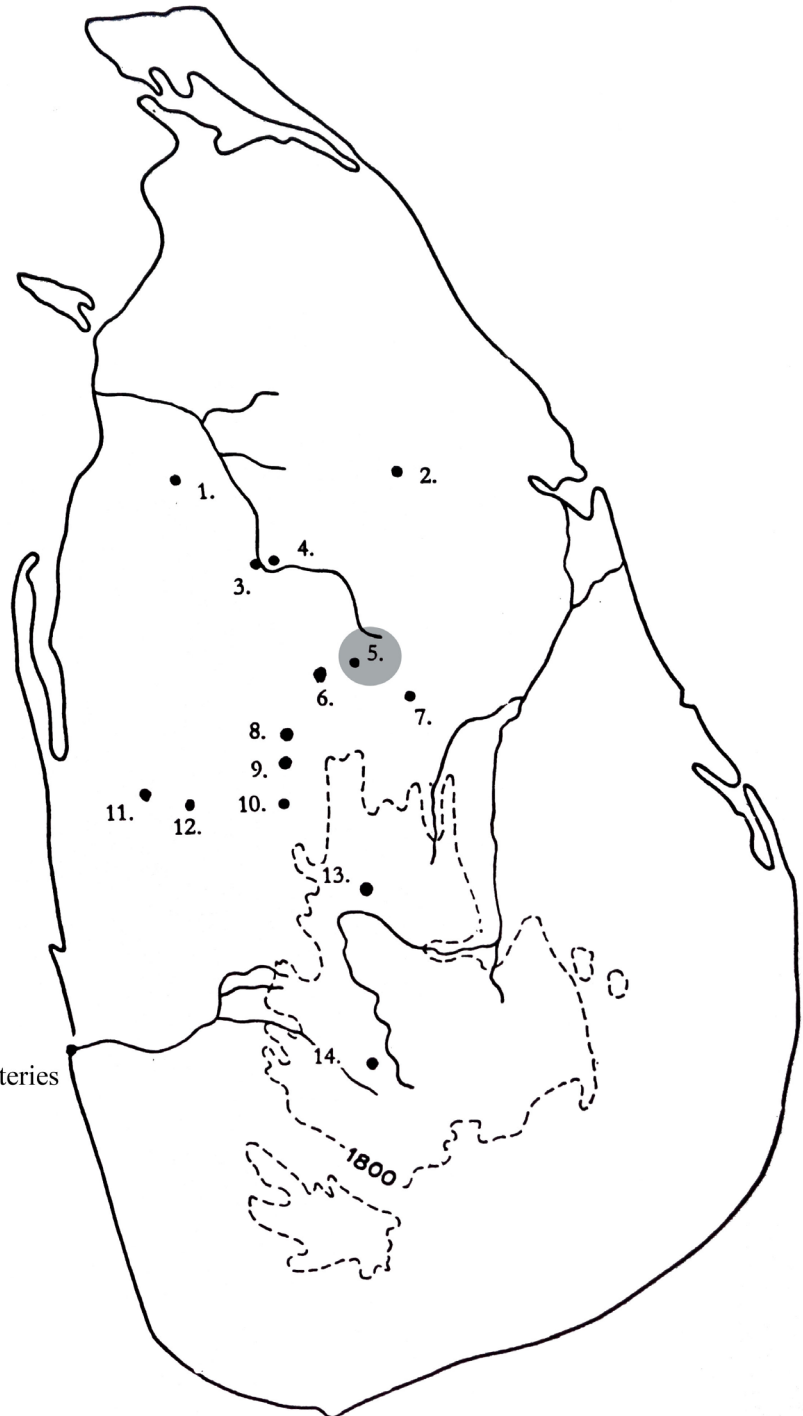
The discussion with Architect **Ashley de Vos** on 2020/03/10 in the University of Moratuwa, Sri Lanka.



The discussion with professor **B.D. Nandadewa** on 2020/12/07 at 09.45 AM  
(Telephone conversation)

# Annexures

## Map of Sri Lanka



### Meditation Monastic Sites

- 01-Tantirimale
- 02-Veherabendigala
- 03-Anuradhapura western Monasteries
- 04-Mihinthale Kaludiyapokuna
- 05-Ritigala**
- 06-Menikdena
- 07-Nuwaragalakanda
- 08-Nagolla
- 09-Maligatenna
- 10-Arankele
- 11-Amunukole
- 12-Galendahena
- 13-Sitakotuwa
- 14-Budugala



DRAMA BY	JINANDRA WELURUNDURA
RESEARCH BY	NANDANA SANKRAMEERA
CHIEF SUPERVISOR	J.A.D.S. JAYAPERA
DIRECTOR ARCHAEOLOGICAL	
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Ritigala Site map