

**SRI LANKA NATIONAL INVENTORY  
OF  
INTANGIBLE CULTURAL HERITAGE ELEMENTS**

**NIICH-SL/ Index no 2020-01**

**Traditional Craftsmanship of making *Dumbara Ratā Kalāla***

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**NIICH-SL/ Index no 2020-01 Traditional Craftsmanship of Making  
*Dumbara Ratā Kalāla***

**1. Name and Identification of the element:**

Traditional Craftsmanship of making *Dumbara Ratā Kalāla*

**The element is identified as representing an important element of the corpus of Intangible Cultural Heritage of Sri Lanka as it manifests the following two domains of ICH as specified in the 2003 UNESCO Convention.**

- Oral traditions and expressions, including language as a vehicle
- Traditional craftsmanship

**1.1 Name of the element in the language and script of the community or group concerned**

සාම්ප්‍රදායික දුම්බර රටා කළාල නිර්මාණ ශිල්පය

Traditional Craftsmanship of *Dumbara Ratā* Mat Weaving

Dumbara Mats

**1.2 Short, maximally informative title (including indication of domain(s))**

Traditional knowledge and skills in making fibre mats with animal and floral motifs specific *Kinnara* community of Dumbara valley transmitted from generation to generation, using also folk songs as an instructional tool.

**1.3 Communities Concerned**

The craft of making *Dumbara-ratā kalāla*(a type of mat)is practiced in two villages named Kalāsirigamain Kandy District and Alōkagamain Matale District by a traditional weaving/weaver community called *kinnara* that traditionally supplied ornamented mats and other fibre-made items to the royal palace as part of obligatory 'Service to the Crown' (*rājakāriya*) and to ruling elites during the Kandyan period (AD 1469-1815). Following the abolishing of the *rājakāriya* system by the British colonial administration (1832), the *kinnara* community continued the craft as a vocation through

generational transmission of knowledge and skills. Community elders, tracing oral history of lineage claim that they represent the 7<sup>th</sup> generation since the time of Sinhalese kings. A craft-associated folk song called *kinnara gītaya* attributes the craft's origin to the legendary 'original-king of the human race' of an unknown date. Presently, 121 families in Kalāsirigama and 35 families in Ālōkagama practice the craft.

#### **1.4 Physical Locations of the Elements;**

The two villages Kalāsirigama and Alōkagamabelong to the administrative sub-units of Divisional Secretariats of Pāta-Dumbara and Yatawatta respectively in the District of Kandy, Central Province. Both located in the fertile valley of Dumbara at the foot of the 'Hunnasgiri Hill with abundant floral and faunal life. The element draws its identity from the Dumbara valley as its geographic home, hence the name 'Dumbara ratā kalāla' (lit. mats of Dumbara with ornamental motifs). Rich biodiversity of the valley has been the source of raw materials such as fibre and dyes tufts while certain culturally significant plants and animals providing subjects for abstract motifs (ratā).

#### **1.5 Short Description**

The element relates to the traditional craftsmanship of making a type of mat used as wall-hangings, tapestries or cushion-covers, that are ornamented with culturally defined motifs and designs, using fibre of hana (*Agave vera-cruz* Miller) plant. This fibre is a substitute for the traditionally used fibre Niyanda (*Sansevieria zeylanica* (L.) Willd) plant that became scarce in the area by early-20<sup>th</sup> century. Fibre is separated from the leaf by pressing it against a log with a sharp-edged wooden splinter to scrape away the fleshy parts. Washed, sun-dried, and combed fibres of ivory-white colour are bundled as skeins.

Warp-yarns spun using a wooden spindle. The spinner wraps a fibre bundle around the chest over left-shoulder and spins by pulling fibre strands from the bundle. Unspun fibre strands are used as weft elements. Both yarns and

unspun fibre are dyed as needed in red, yellow, and black using traditional herbal dyes made of natural materials available in the Dumbara valley.

Motifs and designs are created using a flat narrow wooden lath with an 'eye' at one end. Weaver passes the lath's eye-end through the warp-yarns from right to left selectively depending on the intended motif. Strands of fibre pulled from the heddles that suspend from a tripod placed over the warp are inserted into the lath's 'eye' that is pulled back through the yarns create the desired motif. After weaving, ends of fibre at the two narrow ends are tied together using a thread drawn through to which the fibre ends are knotted.

## **2. Characteristics of the Element**

### **2.1 Associated tangible elements**

*Niyanda pōruwa* and *gāvilla* -a piece of log and a sharp-edged wooden splinter to separate fibre from the *hana* leaf

*Niyanda Kossa* – a brush used to comb the fibre

*Nūl idda* – a wooden spindle for spinning yarn from fibre

*Nūl hädaya* – the loom

*Vema* – a narrow wooden lath with a hole (eye) at one end

*Tumpe* – a tripod-shaped wooden structure standing on the loom to hold the suspending bundles of fibre for the weaver to pull-out when needed

### **2.2 Language(s), register(s), speech level(s) involved**

Not applicable

### **2.3 Perceived origin**

A folk song named *kinnara gītaya* (tr. Song of the *Kinnaras*) associated with the craft attributes the origin to the legendary 'original king of the human race' known as '*mahasammatha-raja*', implying that the craft must be very old.

## **3. Persons and Institutions Involved with the Element**

**3.1 Practitioners(s)/performer(s): name(s), gender, and/ or professional category, etc.**

- (A) Name & Gender:  
(B) Professional Category:  
(C) Address:  
(D) Telephone:

<b>Practitioners of the Kalasirigama Craft Society (80 nos.) from 01 to 80</b>		
01	A B C D	H.G. Piyadasa, (Male) Practitioner 10, Kalasirigama, Menikhinna.
02	A B C D	H.G.S. Harispaththuwa, (Male) Practitioner 10/1, Kalasirigama, Menikhinna.
03	A B C D	H.G.D. Senarathna, (Male) Practitioner 12/A, Kalasirigama, Menikhinna.
04	A B C D	H.G. Lusiya, (Female) Practitioner 13, Kalasirigama, Menikhinna.
05	A B C D	K.G. Pradeep Kumara, (Male) Practitioner 13/B, Kalasirigama, Menikhinna.
06	A B C D	Ajith Karunathilaka, (Male) Practitioner 13/1, Kalasirigama, Menikhinna.
07	A B C D	H.G. Dayananda, (Male) Practitioner 13/2, Kalasirigama, Menikhinna. Mobile: +94 - 77- 982- 3161

08	A B C D	H.G.M. Karunathilaka, (Male) Practitioner 14, Kalasirigama, Menikhinna.
09	A B C D	B. Wimaladasa, (Male) Practitioner 14/1, Kalasirigama, Menikhinna.
10	A B C D	B. Premadasa, (Male) Practitioner 14/2, Kalasirigama, Menikhinna.
11	A B C D	Nimal Karunathilaka, (Male) Practitioner 14/3, Kalasirigama, Menikhinna.
12	A B C D	H.G.A. Karunathilaka, (Male) Practitioner 14/4, Kalasirigama, Menikhinna.
13	A B C D	P.V.G. Aberathna, (Male) Practitioner 15, Kalasirigama, Menikhinna.
14	A B C D	H.G. Dharmadasa, (Male) Practitioner 18, Kalasirigama, Menikhinna.
15	A B C D	H.G.W. Dharmadasa, (Male) Practitioner 18/1, Kalasirigama, Menikhinna.
16	A B C D	P.G. Gunapala, (Male) Practitioner 19/1, Kalasirigama, Menikhinna.
17	A B C D	P.W. Somapala, (Male) Practitioner 19/2, Kalasirigama, Menikhinna.

18	A B C D	Ashoka Wejerathna, (Male) Practitioner 19/2A, Kalasirigama, Menikhinna.
19	A B C D	G.G. Suraweera, (Male) Practitioner 19/3, Kalasirigama, Menikhinna.
20	A B C D	M.G. Rathnasiri, (Male) Practitioner 19/5, Kalasirigama, Menikhinna.
21	A B C D	H.M.Wijerathna Banda, (Male) Practitioner 20/2, Kalasirigama, Menikhinna.
22	A B C D	P.W.G. Wimalasena, (Male) Practitioner 20/3, Kalasirigama, Menikhinna.
23	A B C D	Jayantha Gunarathna, (Male) Practitioner 20/4, Kalasirigama, Menikhinna.
24	A B C D	P.W.G. Megilin, (Female) Practitioner 20/5, Kalasirigama, Menikhinna.
25	A B C D	P.W.G. Menika, (Female) Practitioner 21, Kalasirigama, Menikhinna.
26	A B C D	P.W. Neththi Kumara, (Male) Practitioner 21/1, Kalasirigama, Menikhinna.
27	A B C D	P.W.G. Meniki, (Female) Practitioner 22, Kalasirigama, Menikhinna.

28	A B C D	B. Anulawathi, (Female) Practitioner 22/2, Kalasirigama, Menikhinna.
29	A B C D	P.W.G. Wijitha Kumari, (Female) Practitioner 23, Kalasirigama, Menikhinna.
30	A B C D	Aruna Indunil Gunarathna, (Male) Practitioner 24, Kalasirigama, Menikhinna.
31	A B C D	T.G. Lusiya, (Female) Practitioner 26, Kalasirigama, Menikhinna.
32	A B C D	G.G. Gunarathna, (Male) Practitioner 26/1, Kalasirigama, Menikhinna.
33	A B C D	Priyangani Gunarathna, (Female) Practitioner 26/2, Kalasirigama, Menikhinna.
34	A B C D	Sarath Wikramarathna, (Male) Practitioner 27, Kalasirigama, Menikhinna.
35	A B C D	Chinthaka Premalal, (Male) Practitioner 29, Kalasirigama, Menikhinna.
36	A B C D	K.W. Chandrasiri, (Male) Practitioner 30, Kalasirigama, Menikhinna.
37	A B C D	K.G. Jayathilaka, (Male) Practitioner 30/1, Kalasirigama, Menikhinna.



38	A B C D	H.G. Jennona, (Female) Practitioner 30/2, Kalasirigama, Menikhinna.
39	A B C D	K.G. Jayarathna, (Male) Practitioner 30/3, Kalasirigama, Menikhinna.
40	A B C D	Upali Rupasinha, (Male) Practitioner 30/4, Kalasirigama, Menikhinna.
41	A B C D	Nihal Gunathunga, (Male) Practitioner 31, Kalasirigama, Menikhinna.
42	A B C D	K.G. Laksman Jayarathna, (Male) Practitioner 30/5, Kalasirigama, Menikhinna.
43	A B C D	Nishshanka Gunathunga, (Male) Practitioner 31/1, Kalasirigama, Menikhinna.
45	A B C D	K.W. Gunawardana, (Male) Practitioner 33/1, Kalasirigama, Menikhinna.
46	A B C D	Subodha Jayarathna, (Male) Practitioner 38, Kalasirigama, Menikhinna.
47	A B C D	Sarath Wikkramasuriya, (Male) Practitioner 37/A, Kalasirigama, Menikhinna.
48	A B C D	P.G. Yasawathi, (Female) Practitioner 37/1, Kalasirigama, Menikhinna.

49	A B C D	S.G. Siril, (Male) Practitioner 62, Nikaketiya, Menikhinna.
50	A B C D	G.W. Piyadasa, (Male) Practitioner 62/1, Nikaketiya, Menikhinna.
51	A B C D	S.G. Kusumalatha, (Female) Practitioner 63, Nikaketiya, Menikhinna.
52	A B C D	B.G. Piyadasa, (Male) Practitioner 64, Nikaketiya, Menikhinna.
53	A B C D	K.G. Senevirathna, (Male) Practitioner 65/1, Nikaketiya, Menikhinna.
54	A B C D	B. Martin, (Male) Practitioner 65/2, Nikaketiya, Menikhinna.
55	A B C D	T.G. Samaraweera, (Male) Practitioner 66, Nikaketiya, Menikhinna.
56	A B C D	H.G. Jayasinha, (Male) Practitioner 67/1, Nikaketiya, Menikhinna.
57	A B C D	W.G. Nandadasa, (Male) Practitioner 68/1, Nikaketiya, Menikhinna.
58	A B C D	G.W.G. Wimalasena, (Male) Practitioner 69/1, Nikaketiya, Menikhinna.

59	A B C D	W.G.Wijerathna, (Male) Practitioner 70/1, Nikaketiya, Menikhinna.
60	A B C D	H.G. Dingiriya, (Male) Practitioner 70, Kalasirigama, Menikhinna.
61	A B C D	Jayantha Wijerathna, (Female) Practitioner 70/3, Kalasirigama, Menikhinna.
62	A B C D	Kelum Wijerathna, (Male) Practitioner 70/4, Kalasirigama, Menikhinna.
63	A B C D	B. Amaradasa, (Male) Practitioner 71/1, Nikaketiya, Menikhinna.
64	A B C D	P.W.G. Siriwardana, (Male) Practitioner 95/2, Nikaketiya, Menikhinna.
65	A B C D	H.G. Jina, (Female) Practitioner 08, Kalasirigama, Menikhinna.
66	A B C D	Sarath Gunarathna, (Male) Practitioner 8/1, Kalasirigama, Menikhinna.
67	A B C D	G.G. Rupasinha, (Male) Practitioner 8/2, Kalasirigama, Menikhinna.
68	A B C D	Sriromi Kulathunga, (Female) Practitioner 27, Kalasirigama, Menikhinna.

69	A B C D	H.G. Wilsan, (Male) Practitioner 28/1, Kalasirigama, Menikhinna.
70	A B C D	Nishantha Silva, (Male) Practitioner 29, Kalasirigama, Menikhinna.
71	A B C D	H.G. Wijerathna, (Male) Practitioner 28/2, Kalasirigama, Menikhinna.
72	A B C D	H.G. Sugathapala, (Male) Practitioner 29/1, Kalasirigama, Menikhinna.
73	A B C D	P.W.G. Ranga Nalaka, (Male) Practitioner 41, Kalasirigama, Menikhinna.
74	A B C D	K.G. Jayasena, (Male) Practitioner 44/1, Kalasirigama, Menikhinna.
75	A B C D	P.G. Rupathilaka, (Male) Practitioner 44, Kalasirigama, Menikhinna.
76	A B C D	Rasanjali Chathuranga, (Female) Practitioner 45, Kalasirigama, Menikhinna.
77	A B C D	P.G. Piyadasa, (Male) Practitioner 45/1, Kalasirigama, Menikhinna.
78	A B C D	H.G. Karunarathna, (Male) Practitioner 46, Kalasirigama, Menikhinna.

79	A B C D	G.G.Wickramasinha, (Male) Practitioner 41/4, Kalasirigama, Menikhinna.
80	A B C D	G.K. Meniki, (Female) Practitioner 51/1, Kalasirigama ,Menikhinna,
<b>Practitioners of the Alokagama Craft Society (37 nos.) from 81 to 117</b>		
81	A B C D	D.G. Warnasili, (Female) Practitioner 56, Alokagama, Yatawatta.
82	A B C D	W.G. Irangani Wirasinha, (Female) Practitioner 16/3, Alokagama. Yatawatta. Mobile: +94-75-754-2669
83	A B C D	T.T.Ariyamala, (Female) Practitioner 7, Alokagama. Yatawatta. Mobile: +94-78-511-0564
84	A B C D	W.G. Priyani Ransinha, (Female) Practitioner 14, Alokagama. Yatawatta. Mobile: +94-78-511-0564
85	A B C D	W.G. Milina, (Female) Practitioner 19/3, Alokagama. Yatawatta. Mobile: +94-70-370-2425
86	A B C D	W.G. Swarnathilaka, (Female) Practitioner 11, Alokagama. Yatawatta. Mobile: +94-77-890-8822
87	A B C D	W.P.N. Ranasinha, (Male) Practitioner 28/2, Alokagama. Yatawatta.

88	A B C D	K.G. Piyadasa, (Male) Practitioner 13, Alokagama. Yatawatta. Mobile: +94-77-306-6749
89	A B C D	W.G. Iresha Priyadarsani, (Female) Practitioner 11, Alokagama. Yatawatta. Mobile: +94-77-671-09
90	A B C D	D.B. Sarasi Chapa Kumari, (Female) Practitioner 10/4, Alokagama. Yatawatta. Mobile: +94-71-711-8701
91	A B C D	D.G. Nimal Wickramarachchi, (Male) Practitioner 11, Alokagama. Yatawatta. Mobile: +94-76-568-2627
92	A B C D	D.G. Nandani Srimali, (Female) Practitioner 3/14, Alokagama. Yatawatta. Mobile: +94-77-007-8340
93	A B C D	G.G. Doli Rupasinha, (Female) Practitioner 2/28, Alokagama. Yatawatta. Mobile: +94-71-740-5156
94	A B C D	B.G. Pramawathi, (Female) Practitioner 40, Alokagama. Yatawatta.
95	A B C D	R.M. Eranga Damayanthi, (Female) Practitioner 30/1, Alokagama. Yatawatta. Mobile: +94-77-883-8928
96	A B C D	P.D.S. Dilruksi Sugatha Menike, (Female) Practitioner 10/4, Alokagama. Yatawatta. Mobile: +94-76-322-3121
97	A B C D	Nihal ....., (Male) Practitioner 11, Alokagama. Yatawatta. Mobile: +94-77-208-9687

98	A B C D	S.W.G. Wilanthani Dipika, (Female) Practitioner 22/2, Alokagama. Yatawatta. Mobile: +94-77-427-7109
99	A B C D	W.G. Lalani Ranaweera, (Female) Practitioner 2A/28, Alokagama. Yatawatta. Mobile: +94-77-530-9895
100	A B C D	I.G. Chandralatha, (Female) Practitioner 55, Alokagama. Yatawatta. Mobile: +94-66-571-6993
101	A B C D	P.G.Ramyalatha, (Female) Practitioner 19/1, Alokagama. Yatawatta. Mobile: +94-72-401-5994
102	A B C D	D.G.Leelawatha, (Female) Practitioner 12/2, Alokagama. Yatawatta.
103	A B C D	D.G. Silawathi, (Female) Practitioner 29/3, Alokagama. Yatawatta. Mobile: +94-72-401-5994
104	A B C D	W.G.Wageesha Lakni Wejesiri, (Female) Practitioner 42, Alokagama. Yatawatta. Mobile: +94-71-370-5053
105	A B C D	S.W.G.A.P. Jayasinha, (Male) Practitioner 5/1A, Alokagama. Yatawatta. Mobile: +94-77-522-7274
106	A B C D	W.G.Kusumawathi, (Female) Practitioner 15/1, Alokagama. Yatawatta.
107	A B C D	D.G. Dayawathi Damunugoda, (Female) Practitioner 511, Alokagama. Yatawatta. Mobile: +94-76-932-2433

108	A B C D	K.G.Wimalawathi, (Female) Practitioner 39, Alokagama. Yatawatta. Mobile: +94-76-413-1478
109	A B C D	W.G. Swarnalatha, (Female) Practitioner 2/13, Alokagama. Yatawatta.
110	A B C D	P.G.Priyani Ranathunga, (Female) Practitioner 19/1, Alokagama. Yatawatta. Mobile: +94-86-637-6098
111	A B C D	B.G.Pramawathi, (Female) Practitioner 54, Alokagama. Yatawatta.
112	A B C D	B.G.Lusiya, (Female) Practitioner 40/2, Alokagama. Yatawatta.
113	A B C D	P.G.Somawathi, (Female) Practitioner 26, Alokagama. Yatawatta. Mobile: +94-76-270-6937
114	A B C D	S.G.Iresha Hemamaali, (Female) Practitioner 28/B, Alokagama. Yatawatta. Mobile: +94-77-943-6695
115	A B C D	W.G.Jayanthi, (Female) Practitioner 57, Alokagama. Yatawatta. Mobile: +94-78-511-0312
116	A B C D	W.G.Sawsiri, (Male) Practitioner 2/8, Alokagama. Yatawatta. Mobile: +94-76-543-5658
117	A B C D	D.G.P. Anushani, (Female) Practitioner 4/28, Alokagama. Yatawatta. Mobile: +94-66-222-1204



### **3.2 Other participants (e.g., holders/custodians)**

Mostly, the 'unit of the craft-practice' is the family or the extended family with no hired labour. Both men and women partake in the process, though gender preferences for certain functions depending on labour intensiveness required are seen. Harvesting and transportation of *hana* leaves are always men's jobs, while both men and women do the separation of fibre from the leaves. Washing, sun-drying, combing, and dyeing of fibre are frequently done by women while being assisted by men as necessary.

Spinning the warp-yarn is mostly men's speciality while some women also do it when necessary. Both men and women work together to pull the warp-yarns on the loom. Elderly men in the family or extended family typically weave the mat, though in some family units, this is done equally well by experienced elderly women.

The bearers and practitioners are the descendants of the *Kinnara* community who remained confined to themselves. However, due to the acceptance of inter-caste marriages, the community has now expanded by integrating non-*Kinnara* people who were 'naturalized into' the *Kinnara* community that are engaged in the making of *Dumbararatākalālamats* nowadays.

### **3.3 Customary practices governing access to the element or to aspects of it**

#### **3.4 Modes of Transmission**

Traditionally, the knowledge and skills of the craft of *Dumbara ratā kalāla* weaving is transmitted experientially from parents to children within the family. Children learn the skills through observation and helping parents. A folk song named *Kinnara Gītaya* with 15 stanzas composed in an unknown date containing instructions on the preparation of fibres including dyeing, spinning of yarns, and weaving with different motifs is a good example of instructional methods used for transmission of knowledge and skills of the craft.

The National Crafts Council (NCC) and the National Design Centre (NDC) initiated a program in Year with Government funding to teach *Dumbara ratā kalāla* mat weaving skills to unemployed youth that the NCC's Regional Craft Training Centres. The program employed master mat weavers as instructors who consented to teach young people outside of non-*Kinnara* community.

Presently, only a small number of young people from within and outside of the Kinnara community are learning the craft from the master craftsmen.

### **3.5 Concerned organizations (NGOs and others)**

Kandy Art Association (helps the Community in marketing)

## **4. State of the element: viability**

### **4.1. Threats to the enactment**

### **4.2 Threats to the transmission**

Lack of interest of some of the young members of the community to learn the skills of the craft and make it their livelihood as a result of being attracted to more lucrative vocations elsewhere.

### **4.3 Availability of associated tangible elements and resources**

*Niyanda pōruwa* and *gävilla* -a piece of log and a sharp-edged wooden splinter to separate fibre from the *hana* leaf

*Niyanda Kossa* – a brush used to comb the fibre

*Nūl idda* – a wooden spindle for spinning yarn from fibre

*Nūl hädaya* – the loom

*Vema* – a narrow wooden lath with a hole (eye) at one end

*Tumpe* – a tripod-shaped wooden structure standing on the loom to hold the suspending bundles of fibre for the weaver to pull-out when needed

### **4.4 Safeguarding measures in place**

The Intangible Cultural Heritage Safeguarding Unit (ICHSU) that will be established soon within the line-ministry for Cultural Affairs in accordance with the Cabinet Decision of 04 March 2020 will be the State's apex body for safeguarding the

country's intangible cultural heritage in compliance with the UNESCO Convention. In collaboration with the following entities, the ICHSU will develop and implement measures to safeguard the element.

At State Level;

- Department of Cultural Affairs (DoCA); the State advisory body on culture and art related matters,
- National Library and Documentation Services Board (NLDSB) that maintains the National ICH inventory,
- National Crafts Council (NCC), mandated to promote the crafts-economy,
- National Design Centre (NDC), mandated for research and development in the crafts sector,
- Sri Lanka Handicrafts Board (SLHB or Laksala), mandated for handicraft marketing,
- National Intellectual Property Office (NIPO) that oversees issues of rights protection of traditional knowledge and traditional cultural expressions,
- National Institute of Education (NIE), the State authority on curricula design and text-book preparation for school children, and
- Sri Lanka Tourism Development Authority (SLTDA) and Sri Lanka Tourism Promotion Bureau (SLTPB) mandated to regulate and promote tourism-related activities.

At Provincial and Local Government Levels;

- The two Divisional Secretariats and the two local governmental authorities to which the two villages belong,
- The Provincial Ministry of Industries, Central Provincial Council.

From the NGO Sector;

- Kandyan Art Association

Representing the Community;

- The two 'Crafts Societies' (Shilpa Samithi) of the two villages.

- Those State and Provincial agencies have statutory powers and resources needed to implement the following safeguarding measures.

**Adoption of a National ICH Policy:** The ICHSU will collaborate with NLDSB to speed-up the work on developing a General Policy on ICH that began in 2017. This policy will provide necessary legal and policy framework to develop and implement the ICH National Plan that includes safeguarding measures for the element.

**Documentation and Research:** The NLDSB, in collaboration with the two communities, will expand and update the documentation that it has prepared. The ICHSU will collaborate with local universities to carry-out further research on the element.

**Expand NCC Support:** NCC will continue to expand its Hana cultivation program further to ensure the future supply of fibre. It will also provide 'work-tents' to needy craftspeople. Also, NCC will assist craftspeople obtain official permission to harvest Hana leaves from Government-owned forest reserves and transport.

**Welfare and Wellbeing of the Community:** NCC is considering increasing the amounts currently paid to craftspeople as health and disability benefits and as social security.

**Product Marketing:** Laksala will improve the present product purchasing system to ease the community's marketing problems.

**Involving Young Community Members:** ICHSU will facilitate young members of the community to acquire knowledge and skills in on-line direct marketing techniques to sell the community's kalāla and other fibre-based products to local and foreign buyers to protect the community from exploitation by middlemen.

**Reviving and Empowering Craft Societies:** The NCC and the Divisional Secretariat will facilitate the community to improve the functionality of the two existing Craft Societies to enable the practitioners resolve their common problems through organized and collective efforts and dialogue.

**Education and Awareness Raising among School Children and Youth:** The NIE will include in school textbooks more detailed information on Dumbara ratā kalāla, and will produce illustrated flyers, brochures, and booklets with the objective of inculcating respect for the element and the community as a means of safeguarding it. The NIE will work with a small team of community members in content development and illustration designing.

**Rights Protection:** The ICHSU will work closely with NIPO to prepare a suitable legal framework to protect the traditional ownership rights of the element or its parts, and the issues of TK and TCE associated with the element. Both institutions will work in close collaboration with the Community to obtain their views about what they wish to protect.

**Over-all Monitoring Mechanism:** To prevent any unintended negative results from safeguarding measures that might jeopardize the viability of the element, the ICHSU in association with the community will develop a mechanism to monitor all aspects of the implementation of the safeguarding plan. The ICHSU will educate the Community elders on all aspects of the monitoring mechanism who will serve as the primary informants about incidents of commercialization, decontextualization or 'freezing-in-time' of the element.

## **5. Data gathering and inventorying**

**5.1 Consent from and involvement of the community/group in data gathering and inventorying; Yes**

**5.2. Restrictions, if any, on use of inventoried data;**

No restrictions

**5.3. Resource persons(s): name and status or affiliation;**

**5.4. Data and place of data gathering;** Central province Sri Lanka

a). Kalasirigama, Craft Society; Date 20-30 March 2019

b). Alokagama, Craft Training Centre; Date 12-20 March 2019

**5. Date of entering data into an inventory;** 12.01.2020

**5.6. The inventory entry compiled by** Udaya Cabral

**5.7 Reference to literature, discography, audiovisual materials and archives**

### **Books, Articles, Essays**

1. Coomaraswamy, A.K. 1908. *Medieval Sinhalese Art*. Broad Campdon: Essex House Press.
2. Raghavan, M.D. 1951. The Kinnarayas – the Tribe of Mat weavers, under the serial publication *Ethnological Survey of Ceylon*, no. 2. *Spolia Zeylanica*, Vol. 26, Part II.
3. Tilakasiri, J. 1994. *Handicrafts of Sri Lanka*. Moratuwa: Srimati Tilakasiri

### **Newspaper and web-based articles**

1. Anonymous n.d. 'Mat Weaving and other Rush-ware, Fibre-ware and Leaf Crafts of Sri Lanka' in *Encyclopedia of Intangible Cultural Heritage*. <https://asiainch.org/craft/mat-weaving-other-rush-ware-fibre-ware-leaf-crafts/> (date accessed 05. 03. 2020)

2. Hussein, Asiff. 2003. The mat-weavers of Henavala : Heirs to an ancient heritage. In Sunday Observer of 27th Apr. 2003. and in <http://www.worldgenweb.org/lkawgw/mat.html> (date accessed 05. 03. 2020)
3. Samara, Daleema. 2016. Weaving a Tradition in <http://exploresrilanka.lk/2016/06/weaving-a-tradition/> (date accessed 08. 03. 2020)