

**“ADAHARAY”
SRI LANKAN TRADITIONAL FOLK ART**

ARTWORK DESCRIPTION

Submitted to fulfill one of the requirements
for Master’s Degree (MA) Program in Art Creation and Studies,
Majoring in Music Creation



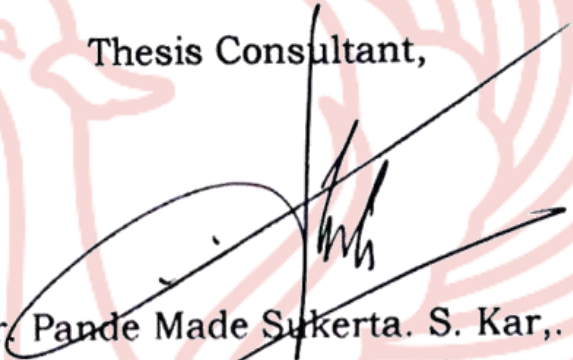
by:
Pahanthihage Dilhari Prasangika
15211335

**MASTER’S DEGREE PROGRAMS
INDONESIAN INSTITUTE OF THE ART (ISI)
SURAKARTA
2018**

APPROVAL

This thesis was approved and accepted by the thesis consultant
on January 24th, 2018

Thesis Consultant,



Prof. Dr. Pande Made Sukerta. S. Kar., M.Si
NIP 195312311976031014

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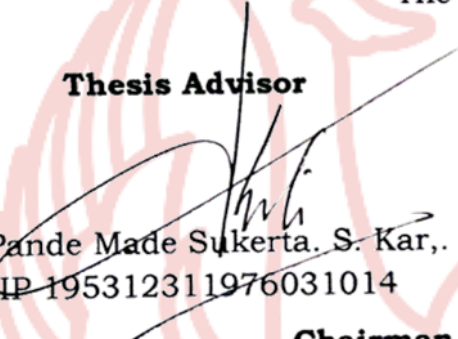
Submitted and presented by:

Pahanthihage Dilhari Prasangika
15211335

Defended before the Board of examiners
on January 24th, 2018

The Board of Examiners:

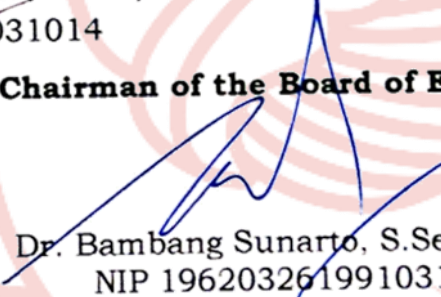
Thesis Advisor


Prof. Dr. Pande Made Sukerta. S. Kar., M.Si
NIP 195312311976031014

Main examiner


Dr. Aton Rustandi, M.Sn
NIP 197106301998021001

Chairman of the Board of Examiners

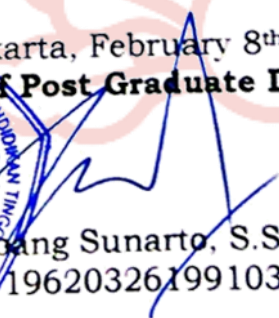

Dr. Bambang Sunarto, S.Sen., M.Sn.
NIP 196203261991031001

This Artwork Description was accepted
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Master's Degree in Art Creation and Studies
from Indonesian Institute of the Art (ISI), Surakarta

Surakarta, February 8th, 2017

Director of Post Graduate Department




Dr. Bambang Sunarto, S.Sen., M.Sn.
NIP 196203261991031001

STATEMENT OF ORIGINALITY

I, the undersigned,

Full Name : Pahanthihage Dilhari Prasangika

Place and Date of Birth : Theldeniya, July 26th 1987

Address : Kandang Sapi RT 03 RW 32, Jebres, Solo.

State that my thesis entitled “ADAHARAY”IN THE SINHALA FOLK TRADITIONS was originally and truly made by me, the researcher. It was neither plagiarized nor made by others. In accordance with this statement, I will assume responsibilities, or I will be subject to legal sanctions if any infringement of academic ethics or plagiarism is discovered later in this thesis.

Surakarta, January 24th, 2018
Researcher



Pahanthihage Dilhari Prasangika

FOREWORD

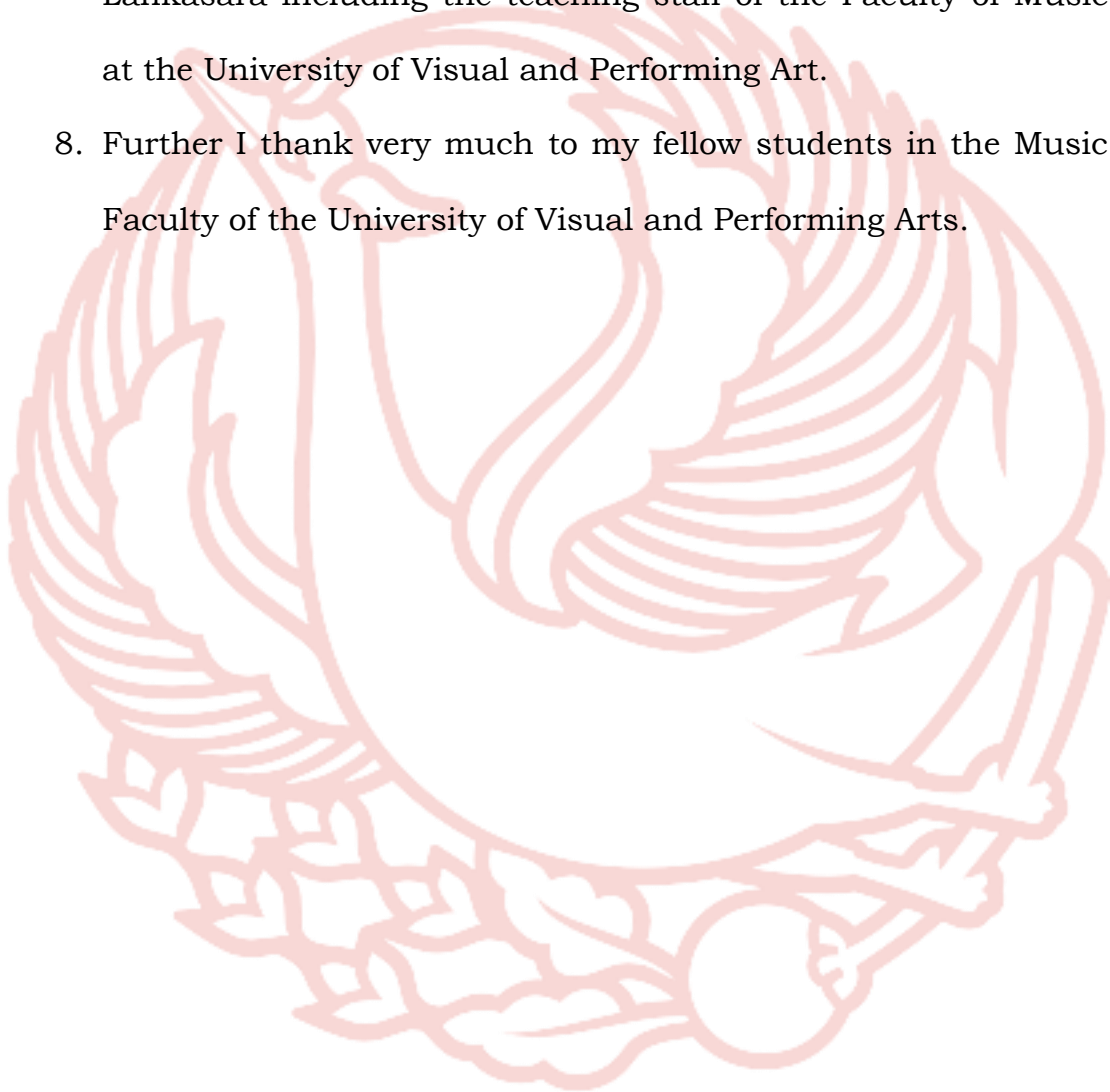
During my educational carrier one of the special comprehensible event is the studying for the Master Degree. If there were no various assistance received by me to complete the Degree successfully I would not have completed this task alone. Therefore I take this opportunity to give my heartfelt thanks to all those who helped me to complete this endeavor.

1. First of all I thank my loving parents, my beloved brothers and sisters for taking me to this position.
2. Specially I thank my Supervisor Mr.Prof. Dr. Rahayu Supanggah, S.Kar for correcting and giving me valuable guidance and advises in order to do a successful creation which now I possess.
3. Further I tender my thanks to Mr Dr. Aton Rustandi, M.Sn for giving me an opportunity to follow a Degree in this University.
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CHAPTER I

PRELIMINARY

A. Background work

Culture is a thing that hereditary to a country, to a component and to a group of people. We called as the culture our religion, habitats, customs and regulations, technology and life style. There is a main important thing in culture. It is traditional folk arts. Folk music is promenade all the cultural elements which are contained in a culture. It is different from a breed to breed, country to a country. We can measure about country about a breed by observing their folk music.

Sri Lanka is a country that has a noble culture. Sinhalese has a cogent culture among all the countries of the world. As a Sri Lankan citizen I'm really proud to be a Sinhalese. This is my mother country. So Sri Lankan traditional elements are very close to my life. I tried to do my creation with all the experiences that I got during my life time and the information about our villager's life style that I collected from my researches.

When I talking about Srilankan Sinhala people today we can see some changes are outcropped. Today society is very busy because of this tidy schedule and the modernization of the world. Today we can see educated society. There is a different between the society that I'm going to conjure from my creation and today's society. Today so many cultural elements are fading away from our lives because of this modernization and globalization. All the people are money minded. So our cultural and essential values also fading away from our lives.

In ancient times Srilankan people had a nobel folk music. Sinhalese follw customs and regulations from their birth to deth. We can see customs and regulations witch are related with folk music. Today also we can these customs a following by people, but today they don't using the folk music witch are related to this cutoms. Today Srilankan folk music has divided in to some parts by academicians. They are ;

-Mehe Gee (It is a thing that singing during they engaging to a activity)

-Samaaja Gee (These are the songs that related with day today life activities.)

-Keli Gee (These songs are singing only for appreciation.)

When we are talking about the things that under number 01 *Mehe Gee* , it has a wide range of information. Mehe gee is a thing that sung by people while they were engaging with an industry. These songs based on several desiderata. Our main economical industry was agriculture. From ancient times our Srilankan people did chena cultivation and agriculture. So there were so many folk songs which is related to cultivating paddyfields.

There is a process which is related to cultivating paddyfields. Such as ; preparing the soil, planting rice plants , weeding , reaping , and threshing the paddy field. Our peasantry did this process collectively by helping to each others. They sing folk songs while they working in the paddy field. Provisionally these folk songs has several names. As an example the folk songs which are singing during weeding, it called as “**Nelum Kavi**”. During cultivating paddy field, it called as “**Goyam Kavi**”. During farmers looking after their chena cultivation to protect it from harmful animals such as elephants...etc..in the chalet that they build up it on a top of a tree, they sung folk songs to avoid from sleeping and tiredness, We called as

“ Pel Kavi”.We called as **“Adahera”** the folk songs which are sing during threshing paddy.These songs are different from melody , rythem , length and musical interval.

And there are some folk songs which are coming under the topic of *Mehe Gee*.They are bullock cart songs, raft songs ,mine songs and *Bambara Kavi*.Our ancient people used carts for their transportation.And they used carts for transport their economical goods.It was very arduous thing.Because it's really hard to walk alone the gravel narrow roads.When they transporting through copse, they sung cart songs to avoid from tiredness and loneliness.

There is a folk songs called raft songs.In ancient times villagers doesn't have bridges to walk through rivers. Our villagers used rafts as a bearer to transport through the river.This thing also very dangerous.And also it's a grueling activity.There was persons to ride the rafts.This person sung raft songs during the transportation.We can see mining also in Sri Lanka from ancient times.Today also we can see it in Sri Lanka in a developed level.We can divided in to two parts.They are black lead and gems.We called as mine songs , *“Pathal Kavi”* ,the folk songs which are sung by villagers during they working in the mine.

We can introduce our second variety as social songs. There are some varieties under social songs.

- ❖ ***Lullabies(These songs are sing to sleep babies)***
- ❖ ***Thunsarane Kavi (These songs are related to Buddhism)***
- ❖ ***Welapum Kavi (These songs are sung during sorrowful times)***
- ❖ ***Ceremonial Dances(This thing is doing to cure diseases)***

Lullabies is a thing that universal to the whole world. Because every mother feel the same feeling about her baby. It is love and kindness. Our past people sung songs which are about their loving feelings about their babies. We called it as lullabies. We can introduce lullabies as a thing that coming from ancient times and a thing that existing today also. The next thing that I'm going to demonstrate is *Thun Sarane Kavi*. It is related to Buddhism. There are 75% Buddhist people among Srilankan people. In ancient times our Buddhist devotees walked into several sacred places to worship. During their pilgrimage they sung *thun sarane kavi*. We can learn to spend a pure lifestyle by observing these songs.

The other thing that I'm going to clarify is *Welapum Kavi*. Welapum Kavi is a thing that sung during cadaverous situations. In ancient times these songs sung in funeral houses. These songs are getting a sorrowful coquetry. These song's belles lettres is Lord Buddha's 550 egos. As examples ; *Sandakinduru Jathakaya*, *Wessanthara Jathakaya* ,and *Yashodharaawatha*. I think they tried to realize the thruth of life.

The other thing that coming under the topic of social songs ceremonial dances. From ancient times our villagers had face different types of diseases and accidents. Our villagers believed that these things are happeninig because of imperceptible forces. They believed that they can avoid from these things by having ceremonial dances. So here they held ceremonial dances for the patient. They performed dances, singings and recticals also. They held this thing to get blessing of the god too.

After social songs, I'm going to describe about *Keli Gee*. We can introduce keli gee as a elaborate thing in Srilankan culture. Because it is circumstantial event mixed with dancing, singing and rectical. Keli Gee is a thing that singing during playing games. These songs are created only for appreciation. They sung these songs during the period

of Sinhala and Hindu new year and the festival of aluthsahal mangalya. Aluth Sahal Mangalya is a festival that celebrating by villagers to celebrate the happiness of cutting harvest and offering it to Lord Buddha. They normally held this event in the paddy field, which is cut down their harvest. This festival is specially for young fellows and children. In this occasion we can see several folk dances such as ; kolam (masquerade), nadagam , and giridevi dance.

Festival. Such as *ankeliya* , *kamba adeema* , *kottapora* , *riding boats* , *olinda keliya* and *riding carts...etc..* And our Sinhala new year is celebrating by people on the month of April. They are celebrating distinctly this Bak Maha Ulela. We can see so many competitions in this.

They sing songs during this competitions. And there are so many circumstantial items also. They swing with swings, playing tambourines and singing *raban kavi* and *onchili waaram*. And we can see *lee keli dancings* , *kalagedi dancings* , *kulu dancings* and *etc..* in this festival.

When I'm talking about above mentioned singings and cultural events, they are different from circumstance of singings and applicable workings. There are some main important objectives of this singings. They are ; to avoid from tiredness and loneliness and avoid

from the arduous of working. As an example we can introduce *mehe gee*. The other thing that the objective of performing this folk songs , they want to aegis their own lives. As examples they used these songs to avoid from harmful animals who are coming to their cultivation and to be safety when they are travelling through wild jungles. They passed messages by using these pal kavi. As an example when villagers working at the cultivation in night, if they had to face to an accident, they pass the message to their wife and family members by using this kind of pal kavi. It's a good communication method. And family members make sure about their family member by hearing these songs in night. Specially about his safety.

These folk songs has a literary and musical background. When I'm talking about it these songs are created by our villagers. The things that underlying of these folk songs are the feelings of our villagers. They have created their own feelings witch are coming their day today life into folk songs. So these folk songs are created by a very simple language style. When I'm talking about these song's melody, it's created into short melodies. These folk songs has 5 words oftenly .each line. They sing each line on a same strain. But sometimes they sing it on several strains. It has created in different kind of rythems

and tempo. From ancient times people used different kind of drums and an instrument called *bummediya*.

As I mentioned before, I have created a creation with my information that I collected from my researches. As a result of that I have created a new creation with dancing items, singing items and recital.

There are few meanings to the word of “*Adaheraya*”. This word is coming from our Sinhala folk society. “*Adaheraya*” is a thing that presenting a happening chain by a song. Our ancient people called this as *Adaheraya*. And also in ancient times our villagers use *Adahera* to pass messages to villagers. And our villagers communicate with cattles while they were working at the paddyfield. It also called as *Adaheraya*. When everyone hearing this word, suddenly they remember our Srilankan culture which are related with our folk society and folk arts. So my creation also combining with so many folk arts in Sri Lanka. I used the name of *Adaheraya* for my creation.

B.Conversation Referral

I have to do researches in different areas to create this creation. I was born in the Sinhala society also. So this traditional art is not unfamiliar to me as a Srilankan. As an example the stanzas which are related to Buddhism, I usually sing these stanzas and I can hear these things also. So there are so many experiences that I have got from this society and culture.

But I should research about our traditional folk music. Because it already faded away from our lives. As a graduate I have done so many researches about our folk music industry. We collect information before we went to the research area. We are conforming to the society that we are researching and we collect the most correct information. So I also in accordance with several societies and collected most correct information.

I was really interested in folk music from my childhood. I have participated in so many cultural festivals because of my interest. Actually it is one of my hobbies. I have participated in festivals which are related to Buddhism. As an example I have participated in **perehera** and **bakmaha ulela** it is known as Sinhala and Hindu New Year. I inquire about their folk musics, folk dances while I was watching

these kind of things. Sometimes I went to their houses to meet that people and probe about their performances. I have so many information that i have collected by intrviewing the people and researching about their lives.

I went to village areas and having interviews with villagers and I collected information about their culture. **Meemure** is a village that not modified and globalised.It's a very rural village. And it's very difficult to go there. Because there are no roads to drive the vehicle. Their main occupation is agriculture.They are doing chena cultivation, paddyfield cultivation. They are doing dry farming. They are travelling by carts and they travell their harvest by cart.They haven't electricity also. They allow our village customs and traditions in today also. These people are singing while they are working at the paddyfield. I recorded these singings and I collected so many information by having interviews with this people.

I met a special person while I'm doing my research in this village. His name is **Ukkubanda**.He is a farmer since 50 years.He has so many experiences in farming.He has so many cow calls. I was able to learn about the rythem,beats and about the singing from him. I will use some cow calls that i learned from him for my creation.

And also this people sing **Pal Kavi** during the night time, while they are protecting their harvest by sitting on a truss on the top of the trees. They singing this to beware from sleep. I was able to learn some pal kavi also from this person. I have heard this pal kavi before. But I never haven't heard this type of singings.

I went to Bogala graphite mine for my researches. This is a very huge mine and it commings from our ancient times. These people's occupation is graphite industry. They doing this industry traditionally. This mine is spreaded inside in to the earth. Actually it is a risky job. These people are trying to evade their tiredness by singing folk songs. I feel that the young generation who working in this mine, they haven't appropriate knowlage about **Pathal Kavi**. But the older generation who working in this mine has a huge knowlage about pathal kavi. I collected so many information about **Pathal Kavi** (mine songs) by having interviews with them.

I went to the villege named **Udagama** wich is located in Kandy district in Sri Lanka to collect information about our Srilankan hereditary tambourine playing methods. So there were so many traditional tambourine players and tambourine makers. These people are comming from our ancient tambourine players who worked at the

royal palace. They so many raban kavi and raban pada with them. I was able to get so many information about playing tambourines and folk music by having interviews with very old ladies Dingiri Manike and Kamalawathi.

I discussed with some persons about some problems. Because I wanted a more clarification about how to this creation, how to imitate our singing parts and how to performe and socialized these original folk songs comforming to our modern society. I discussed with Mr. Saman Panapitiya who is a lecturer of the University Of Visual And Performing Arts.

And also I discussed with Mr. Mahinda Alupana, he is a researcher of folk music industry. I discussed with him about the places wich i'm going to conduct my researches. I collected information about their life style, occupations and customs and traditions from him. Because it will help me to comforming to the society that i'm going to research. So I created my creation So I created my creation Adaheraya with the help of my researches in serveral areas in Sri Lanka.

C.Target and Stability

- As Srilankan Sinhalese we have a proud ancient history because of our great people. My hope to protect our traditional art, music and tradition which are protected by our ancient ancestors from generation to a generation. Because our future generation should know about our traditional things.
- And also I hope to introduce our traditional art to the world by this creation. That is my main concept. Because there are so many hereditary things in our traditional music industry. By doing this kind of creation I can publish our traditional music in all around the world. Then all the members will pay their attention for our traditional folk musical industry.
- Today Sri Lanka also a developing country as the countries of the world. Some of our villages in Sri Lanka also has developed. So our educational status also in a high level in today. So our traditional folk music have fade away from our lives. However from our traditional evolution our traditional folk song has been fade away from our lives. It has been fade away from our day today usage. Nowadays folk music is just a subject. So this concert would

be a great place to disclose our traditional folk music to this generation.

- Sometimes we can see our essential values are declined in this modern society. Because in this modern busy society people have neglected their essential values and good habits. Helping to each others, respecting each others, protecting our religious values, respecting to our parents are our essential values, but today our modern and globalised people are declined these things. But our ancestors are the people who protected our values from a generation to another generation. Our customs and traditions, our essential values are contained in our traditional folk songs. So my intention is to spread our essential values and make our humanity into a noble status.
- And the children who living in our modern society haven't any idea about their essential values or our tradition. They have addicted to new generation's music. But they don't know anything about our ancient valuable traditional music. So my intention is to teach our children about our folk music, folk dancing, and our traditional customs.

- And my next intention is to do a new creation with my musical knowlage by adding several musical theories and different kind of folk musical theories.
- From my researches i have found so many rare folk music. So i can publish these things also through my creation
- Srilanka community began rarely listen to folk songs, especially through television media that have not raised the local values in its programs. The existence of this work, is expected to encourage a television station in Sri Lanka that are interested in introducing and developing a local value, particularly people in particular.
- Educational institutions in Sri Lanka has not positioned the arts area became the main subjects. It can be seen from those who only get one chance to know the local arts throughout the week. So, the main purpose of the making of this work is to spread the folk arts to the public in Sri Lanka.

CHAPTER II

EMPOWERMENT



CHAPTER III

THE PROCESS OF THE CREATING WORKS



CHAPTER IV

PERFORMANCE OF WORKS

A. Synopsis

This work, entitled "ADAHARAY" which means the delivery of messages through song. The main story is presented is about events or community activities Sinhala sequentially from birth to death based on the story of an old tradition.

Social reality can be translated from the spirit of the community with a rural background in the Sinhala community. Besides this work presents the idioms of traditional music or art that has existed in Sri Lanka. The combination of new elements with the intention of presenting the variety and novelty of the old art.

B. Arrangement of the stage

The creation that i have mentioned above is flow like a drama. But it has gaetherd to each one. Our traditional villager's life style is spresding by my creation. So i selected a place witch is just like our traditional village,but actually it is an artificial village. Ape Gama wich is located in Battharamulla premisess is the place that i'm using for this.Ape Gama created in Colombo because,people can come and visit

this and get ideas about our ancestors life style. We can see houses that build by clay, bridges, carts and so many village life style's things. So i also thought to performe my creation in the outdoor. I will use all the spaces arround this area for my creation, sutch as; Attaala ,it is a house that have build up on trees, carts and paddy fields. I hope to use the space that arrouned us as the stage for my creation. I wish to use 6 drums, 2 flutes, 2 violens, 1 chellow, 1 sitar. 1 esraj and 1 tabilow for my mucical group and i will resrve a place to sit them from the begining to last.

Singing crew also have a place to performe. But some of them are comming from differnt areas when they are performing their creation. As an example some of our members are singing on the Attala ,the houses wich are build on the top of trees, in carts and in paddy field . They act these things as their actual life. So i'm not doing heavy decorations on the stage because i think it is not compulsory for my creation, and i hope to do some small decorations. And i hope to performe this creation in the evening. So lightning is a main thing that i should pay my attention.

I hope to kindle torchs in the area. Because our ansectors didn't use the electricity, they only used the torchs and lamps. but here i

wish to use lightning system also. Because we need lightning system to acute our moments. Because it will assist to do it. And i will do the lightning without any disturbing to the village environment.

Our next important thing is as this is a musical program, we should pay much attention to our sound system. We should use crystal sound clear system. So i think Sanka Sounds can do it in a better way. Because Sanka Sound is a company that is took a major part in our Srilankan outdoor musical performances. They are using high quality microphones, mixers, monitors and speakers for their productions. They use follow implements also;

Me and sound administrator went to the place that i'm going to performe my creation and discuss about the creation and my plans.

When i'm talking about my creation; i selected all the costumes to maching to my theme. I'm using our traditional sutch as sarong, redda and hattaya, some of them are modified. Because i have selected it in several colors wich are maching to the stage. And also i hope to use lounge wair for costumes. And also i will use our Srilankan traditional wair kandiyan saree. And i will wair bangles, earrings and necklaces as accssories. I will do the dressins and

makeup to matching to our performances and stage. And the members of the dancing crew will be dressed by our traditional costumes.

In my creation I hope to do all the stage decorations, dressing and makeup, costumes and everything in a correct path.

C. Description Location

I hope to perform my creation in Sri Lanka. I have to think about a place to perform my creation when I'm thinking about the topic of my creation and the structure of my creation. My creation is a thing that spreading our traditional values. It is just like drama that about our villagers' day today life style. So I wish to perform this creation in outdoor because of this case. Because I can perform it acutely in outdoor.

So I think 'Ape Gama' which is located in the Capital city of Sri Lanka Colombo district, Battharamulla would be the best place to perform my creation. It is spreaded in 20 acres. It was created by our Ministry Of Traditional Affairs in Sri Lanka. In this place our past villager's life style has recreated. The main aim of this thing is our traditional life style has fade away from our lives today, because of this globalization. So Ape Gama is a good place to get a knowledge about

our past ancestor's day today life style and it is a good place to get the feeling of living in a village for our busy people. So i think this would be the greatest place to performe my creation. Because in this place all the things that i have intend about my creation are reflecting in this place.

In this place we can see the houses wich are used b y our ansectors, their occupational industries, their plantations, our ancient travelling methods. I hope to use a part of this Ape Gama to performe my creation.



Picture no:06 The place of “ape gama”

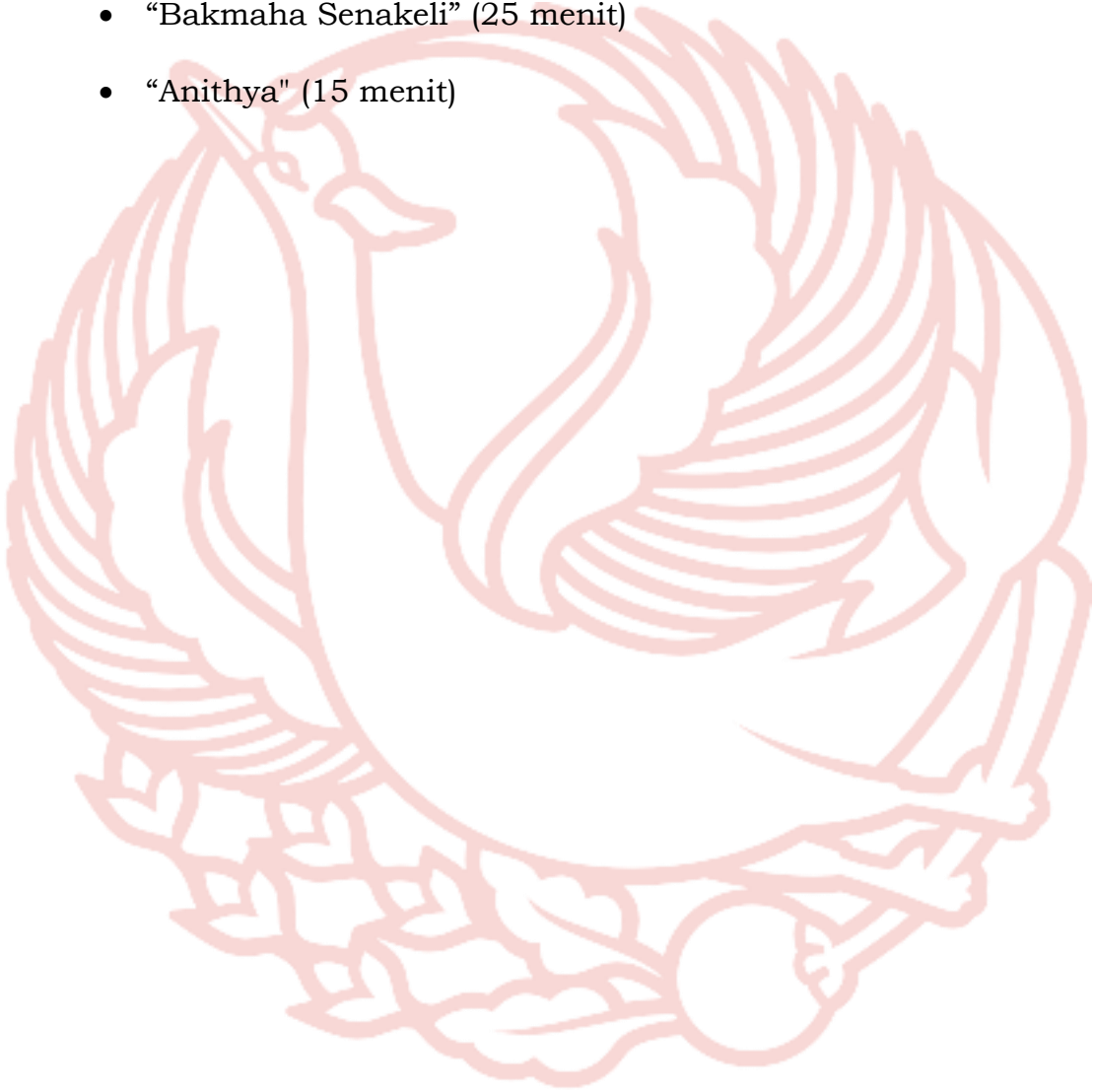


Picture no:07The place of ape gama

D. Duration Work

My full creation will one half hours. My new creation just like a drama. There are dancing items, singing items are contained in this drama. And i have contained some dialogs in this play. And sometimes time duration will be change. Our Sinhala trditional folk music ,folk art repulsioning with in one and half hours is actually not sufficient. But i have created it to cover all the things. My creation is a only story from the begining to the end. But i have devided it to six parts. Because it is the easiest way to peforme and explain about our folk music. Every part has a precise time duration. I have created these six parts with our viilager's day today works.

- “Kubura ha Jeewithaya” (25menit)
- “Gamay Pansalay” (15 menit)
- “Dukka” (15 menit)
- “Bakmaha Senakeli” (25 menit)
- “Anithya” (15 menit)



A. Supporting works

The list of orchestra of University of Visual and Performing Art :

Keyboard - Rangana Senadeera

Serpina - Nishsanka Madhura

Violin - Samidu Thennakon

Viola - Saumya Ekanayaka

Flute - Upul Soysa

Flute - Nishadi Dilmika

Drum - Mayuta Prasanna

Drum - Niroshan Bandaranayaka

Drum - Mayura Nishan

Drum - Sagara Dinesh

Thabla - Namdana Sumudu

Esrak - Kusum Kanthi

Sithar - Taniya De Silva

Panther - Nalinda Ekanayaka

Glock - Kumudu Kalhari

Guitar - Nalaka Pieris

Guitar - Nalina Kasmira

The list of the dancers

Nishadi Ekanayaka

Kamani Lanka

Nilushi Sangeethika

Lalani Ekanayaka

Jayamini Kariyawasam

Bhagya Piumali

Surani Inoka

Thusitha Chandani

Chamila Ilangarathna

Hashini Poornima

Pasidu Chamara

Sugath Yasidu

Namal Akila

Isuru Nalaka

Saliya Sampath

Ranga Jayasinghe

Umesh Nishara

Sampat Ekanayaka

The list of the singing group

Anushka Madhushani

Piumi Nanayakkara

Srimali Kawindi

Pujani Wimansa

Wasana Nishadi

Chathurika Kamkanamge

Anusha Chandimali

Viraj Bhathiya

Pamuditha Heart

Yohan Bihendra

Sashika Makala

Narmada Priyadarshani

The list of production management and artistic helper

Manajer produksi - Sriyani Kariyawasam

Tim produksi - Chanaka Malitha

Tim produksi - Palith Sunil

Tim artistic - Lalith Ekanayaka

Tim artistic - Malinga Karunarathna

Sound system - Sanka Sound and Creation Company.

Lighting system - Sagara Lightning.

Tim pengambilan video:

Seluruh video yang mendukung pertunjukkan disutradarai,
diliput, disunting, dan diproduksi oleh Tharidu Video Crea

List of references

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2. List of sources

Name : Podi Appuhami

Age : 61 Years Old

Profession : Farmer

Address : No.31/2,Kahathuuwa Para,Horana

b. Name : S. M somawathi

Age : 52 yers

Profession : House wife

Address : No 06,Hatale Weda Medura,Panwila,Kandy

c. Nama : Kusumawati

Age : 64 yers

Profession :House wife

Alamat : Panni Pitiya,Mela Wtta,Hokandara

d. Name : Saman Panapitiya

Age : 55 Years Old

Profession : Lecture of the Univesitas Visual And Perporming Art

Address : No:35, Kahatuduwa ,Horana

e. Name : Mangalia rajapaksha

Age : 56 Years Old

Profession : Lecture of the Universitas Visual And Performing Art

Address: Gostel Abuldeniya, Nugegoda.

f. Name: Ranjith pranandu

Age : 62 Year

Profession : Professor Universitas Visual And Performing Art

Address : No 60/3, Galkissa Road, Dehiwala

g. Name: Nilmini Tennakon

Age : 42 Years Old

Profession : School teacher

Address : no 31, Meda Widiya, Aniwatta, Mahanuwara

h. Name : I.P. Iansakara

Age : 51 Years Old

Profession: Seaneer lecture of the university of visual and performing art

Address : No 178/4, Hin Landa Para, Penideniya

Glossary

A

Andaheraya : The folk songs which are sing during threshing paddy

Ape gama : which is located in the Capital city of Sri Lanka Colombo District the place of had my performance

Attala : It is a house that have build up on trees, carts and paddy fields. I hope to use the space that surrounded us as the stage for my creation. I wish to

B

Bummediya : It is instrument making by mad, and play in the paddy field when there working with paddy field

D

Darunelawili : These songs are sing to sleep babies

Geta beraya Dawla : Dawla is a musical instrument that is how it is played using sticks and hands

G

Geta beraya : Is a musical instrument that resembles a drum (ketipung) but has a longer form.

H

Horanewa : Typical Sri Lankan ethnic instruments that have characteristics Such as oboe

M

Mehe gee : It is a thing that singing during they engaging to a activity.

N

Nelum kawi : It is are songs wich singing During cultivating paddy field.

P

Pathal kawi : The folk songs witch are sung by villagers during they working in the mine.

T

Thammettama : Thammettama is a musical instrument played with two sticks. This device consists of two parts, each of which has a character of low noise and high.

Thunsarane kawi : Thase songs are related to Buddhism.

U

Udekkiya : It is sri lankan traditional small drum.spacial thing is that drum tiuning and playing same time.

W

Welapum kawi : These songs are sing during sorrowful time.

Y

Yak beraya : The instrument yak beraya Yak beraya is the core instrument normally used to accompany dance in Sri Lanka

ATTACHMENT

Pictures of “andaheraya” performance



Picture no:08 Work of paddy field and singing



Picture no:09 Work of paddy field and singing



Picture no:10 Budhisom

culcur



Picture no:11 The singing group



Picture no:12The sri lankan traditional dance of “wadiga patuna”



Picture no:13The taditiona “raban” dance with rotating raban



Picture no:14 Sri lankan funeral moment



Picture no:15 Sri lankan traditional drums creation



Picture no:16 The sri lankan traditional dance of “Gini sisila”



Picture no:17 Sri lankan traditional dance of “Thelme”



Picture no:18 Sri lankan traditional dance of “Naga raksha”



Picture no:19 Lighting oil lamp



Picture no:19 Institut of seni indonisia surakarthha gave to a aplaque to university of the visual and performing art.



Picture no:20 The poster of “Anda heraya”

● මොකද්ද මේ ගිලි කරන්න යන වැඩකටයන්න?

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හර්ට්ස් වර් අඩු කිරීම සඳහා මිනත් ජීවිතයෙන් දුර්වලව සිටුවන සිනා, මිනත් වර් අඩු කිරීම අත්හැර දමා අත්දැක දැක් වේ සඳහා හොඳම විසඳුම ස්ලිමිනෝ සේරා වේ. ස්ලිමිනෝ සේරා යනු හෝස්ටා කම්පන්ග් ආයතන ආරක්ෂකයන් වන අතර විනා උදාහරණ හා රාත්‍රී ආහාරය වේලාවට සාමාන්‍ය කිරීමෙන් මිනිසුන් වර්ගයට 4kg දක්වා අඩු කරන ලදී. විනාත් සාර්වත්‍ය ප්‍රතිරෝධී සඳහා විනාත් 30ත් විනාත්වින විලි ස්පර්ශනීය අවශ්‍යය වේ. මේ සමඟ ප්‍රධාන ආහාර වේල අතරතුර හෝස්ටා සේරා ආහාර වේල විලිත් කම්පනීයයෙන් විලිගත් සිටිනා යුතු වේ.

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"පැහැපත් බව නැතිවන විවිධ අවස්ථාවන්ට
 බැගෝවා අන්තර්ගතය විවිධාකාරයෙන් උපකාර
 වේ. උදාහරණ ලෙස,

විටමින් හා ප්‍රෝටී ලප කැලැල් ඉවත්
 හිරෝගිමත්, පැහැපත් සමක් ලබා දෙයි.


මිහින් පැහැපත් පෙනුමක් දෙයි. ස්වාභාවික රෝපිතොයිඩ් මිශ්‍රණය හිරුගේ බලපෑමට වඩා හානිය අවම කරයි.

මිදි ඇට සාරය අඳුරු තැන් පැහැපත් කරයි.
පයින් ගසේ පොත්තේ සාරය සමඟ කළු පැහැයක් ඇති කරයි.

ග්ලූටමික් ඇසිඩ් හා ස්වභාවික කැරෝටීනෝ

පිළිගැනීම පෝෂණ කොටස, රන්වන් පැහැයෙන් දිවුලක සමක් ලෙස දිවුලට උදව් වේ.

සඳහා බොහෝවිට ඇත්තේ විවිමන් C සහ මිදු ඇටි සාරය පමණි.

දිනෙන් විජේතුංග 

විමර්ශන, නිව් පාඨනා පාර්ශ්වයේ විශ්ලේෂණ කොමිෂන්
පාඨ, නිව් පාඨනා පාර්ශ්වයේ විශ්ලේෂණ කොමිෂන්

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වැඩි තරම් බැරින් අදාළ බැරවාට්ටා විගුණිත වන්න.

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CURICULAME VITAIE

P.T.DILHARI PRASANGIKA

Hatale Estate, Panwila

Tele : 077-5473383

E-mail : dilkipahan@gmail.com

PERSONAL DETAILS

Name In Full Prasangika	-	Pahan Thihage Dilhari
Name With Initials	-	P.T.D.Prasangika
Nearest Police Station	-	Panwila
Date of Birth	-	26th July 1987
Gender	-	Female
Civil Status	-	Single
Religion	-	Buddhist
Nationality	-	Sri Lankan
National Identity Number	-	877061362v
School Attendant	-	Girls High School, Kandy
Passport Details Ex: 2023.03.20	-	N3440487 - Issued -2013.03.20

EDUCATIONAL QUALIFICATION

- ❖ Have passed the following examinations of Sri Lanka
 - ✓ General Certificate of Education Ordinary Level (O/L) Examination
 - ✓ General Certificate of Education Advance Level (A/L) Examination

- ❖ Higher Education Qualifications
Have achieved Bachelor of Performing Arts (Special) Degree /
Including Music Second Class (Upper Division) Honors of
University of the Visual & performing Arts in Sri Lanka
- ❖ Have Successfully Completed Indonesian Traditional (Gamelan)
Music Course Conducted by Indonesian Embassy in Sri Lanka.

OTHER ACCADEMIC QUALIFICATIONS

- ❖ Have Successfully Completed a Computer Course, Basic & MS
Office and English Language Course.

SPECIAL ACHEIVEMENTS

- ✓ Vocalist
- ✓ Familiar with Musical Instruments (Piano, Thabla, Guitar)
- ✓ Narrator
- ✓ Drama Player

DAHAM SCHOOL EDUCATION

- ❖ Have studied up to the final examination at Sasanawadadena
Pirivena, Mirigama.

SOCIAL ACTIVITIES

- ❖ Have held several leading positions in several associations.
- ❖ Treasurer of Ethno Musicology Foundation of the university.
- ❖ Special skills organizing.
- ❖ Ability of joint effort in musical entertainments and any type of
social activities.

Experiencing in Music

1. Participating at the International Folk Music festival held in Sri Lanka in the year 2010.
2. Participating in the all island Makuloluwa Competition and successfully won it.
3. Engaged as a member in the vocalist group of the Drama 'NariBena' in 2011.
4. Successful in the vocalist Section of the 'Lionel Edirisingha Competition' organized by the Aesthetic University in the year 2011.
5. Successful in the folk vocalist section of the All Island Arts Institute Competition in the year 2011.
6. Participated in the 'Mathra' Concert organized by the Ministry of Cultural Affairs in the year 2012.
7. Awarded merits for new creations connected with best folk songs at the 'Youth Merit Festival in the year 2012.
8. Received merits at the 'Kavitha' Competition held on behalf of the students in Universities for recomposing in folk songs section in the year 2013.
9. Participated at the 'Miyasiya' International Arts Festival in the year 2014.
10. Participated in the 'Gatam' festival organized by the High Commission of India in the year 2014.
11. Worked as the Music Director of the stage drama 'Sammatha-Asammatha' in the year 2015.
12. Received merits for the compiling the best tune connected with folk songs in the GemiLee' competition organized by the Ministry of Cultural Affairs in the year 2015
13. Participated with the 'Sri Mara' International Music Group 'Sumbawa' at the first 'Geethampuni' Music festival held in Sumatra Islands.
14. Participated with the 'Sri Mara' International Music Group 'Sri Mara' at the musical fiesta held in 'Sumbawa' in the year 2016.

