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A Review of Ancient Built Environment Property Standards of Sri Lanka

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Abstract.
Sustainability standards and certifications demonstrate their commitment to good environmental, social, ethical and food security practices. It is a voluntary guide used by manufacturers, retailers and service providers. It does not apply to not only in the food, ~~had~~ beverage and clothing but also in the field of built environment properties. The ancestral concept of property standardization has been used entirely as a property tradition based on sustainability. This study was conducted to understand and discover ancestral property standards used in Sri Lanka based on series of literature surveyors to develop a new property standardization process that is unique to Sri Lanka in the future. For the aborigines of this period, the land was not considered a commodity that could be bought or sold in neutral markets. Instead, "land" was only a lasting legacy of sacred meanings that defined their existence and identity. Considering the land, environmental resources, climate and topography. Literature shows that instead of one property tradition operating throughout Sri Lanka, there were several property traditions specific to each area. Therefore, in order to create a property standardization process unique to Sri Lanka, it is important to study past property traditions ~~than~~ to implement international property standardization

procedures. Further, based on the findings, the research paper has developed a property standardization system specific to Sri Lanka.

Keywords: Sustainability, Property, Standards, Indigenous, Property tradition.

Introduction

A standard is a document that provides a set of rules, guidelines, or features agreed upon for activities, services and their by-products(Ariyawansa and Gunawardhana, 2017).Standards establish accepted methods, technical requirements and terminology for various fields. (Underwriters Laboratories of Canada (ULC), 2016). Property is basically about owning things (Akkermans, 2014). Ownership, on the other hand, is the right to use and possess things(Render, 2017). In order to Section 2 (c) of the Benami Transactions (Prohibition) Act, 1988, Delhi High Court in India, state that "Property" means movable or immovable, tactile or intangible property of any kind and includes any ownership or interest in that property (Diamond, 2009).

Further concern about the property standardization, can be defined as a criterion used to make appropriate and formal decisions about the actions that the legal guardian of the property must take to maintain, develop and protect the property for the well-being of the property and all living / non-living environments around it (Grant, 2021).

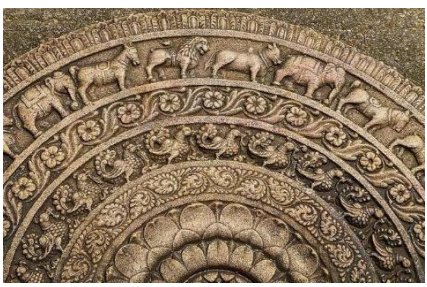
Sri Lanka has a long history of using the concept of property management in a sustainable manner. There is evidence that the concept of public and private property standardization has been established in Sri Lanka since before the third century BC in the form of real estate traditions(Zoltán Biedermann and Alan Strathern, 2017)

It can be said that tradition is the main basis for the establishment of indigenous settlements in Sri Lanka (Bandaranayake, 1974). For example, among the many settlements based on Buddhism, history shows the influence of Hinduism on later buildings as well as property

traditions(*Polonnaruwa Bronzes and Siva Worship and Symbolism*, 2004) Fig 1.

Figure 1: The Moonstone

The Moonstone is a masterpiece of Sri Lankan architecture as well as a valuable asset inherited only from Sri Lanka. The moonstone in Anuradhapura Period (image 01) are carved based on the profound doctrine of "Nirvana" in Buddhism. Its image of a cow represents the concept of "suffering." However, during the Polonnaruwa period (image 02), the image of the cow was removed from the moonstone due to Hindu religious influence. The cow was considered a deity by the Hindus and the main reason for this was the reluctance to carve the image of the cow in a place where Footsteps are located.



Source: https://www.flickr.com/photos/bestangle/528634376

When allocating managing a property or constructing a building for any purpose, highly based on the geographical location of the area (Lewis, 2008), the environmental context and on the community as well as utilizing the materials and technology available in the surrounding environment (Smyth and Dumanski, 1995), and making labour contributions within the settlements themselves (Tulistyantovo, 2010). Sri Lankan ancestors were sensible by the environmental, social and economic conditions and therefore a pattern of sustainable property standardization seems to exist. (Li *et al.*, 2018).

If it is further explained, Sri Lankan ancestors who lived prosperous lives on this sustainable island, formerly known as the people who lived in the "granary of the East", well managed their paddy fields, vegetable cultivating areas, habitats and water storages, by highly adapting to the nature, land, terrain and cyclical weather patterns in the country(Jayothi and Panabokke, 1927). That is, property standardization criteria were built based on the very existence of nature since 5th century AD.

Tulistyantovo (2010) reiterated that traditional vernacular settlements are humane and came into being through wisdom accumulated over centuries and have exhibited worldviews, foresight, and methods that are unavailable to the educated modern man (Lorenz, 2008). But when it comes to contemporary sustainable settlement planning, it is clear that indigenous knowledge of natural resource management, cultural compatibility, environmental planning, energy efficiency, raw materials and technology has not been applied (Dayaratne, 2018) .

Therefore, this article has provided a way to study vernacular built environment property standards used centuries ago in Sri Lanka.

Objective

The objective of this research is to understand how Sri Lanka ancestors maintained and manage properties.

Methodology

This literature synthesis focused on the study of the ancient built environment property tradition and the residential property tradition in Sri Lanka. This review has been conducted mainly through books, journals, conference procedures, and other web-related information regarding the history of the built environment in Sri Lanka.

Literature Review

Town Planning and Property Culture in the History of Sri Lanka

Evidence of the prehistoric community living in this country abandoning their nomadic hunting life and adopting a life of farming instead can be found as far back as 2400 BC (Sumanarathna, 2016). One of the major changes in the society of that time due to the practice of farming was the establishment of “Sedentism”. Sedentism means living in one place for a long time and this was the main reason for the formation of the oldest villages in this country (Savard, Nesbitt and Jones, 2006). The person who had a surplus of production on the ability to manage the farm was an economically prosperous person according to the society of that

time(Bebbington, 2016). This division of society into rich and poor based on economic capabilities was called the formation of social stratification and could be termed as one of the major processes influencing the formation of cities(WOOST, 1993).

Thus the first urbanization of Sri Lanka is reflected in the city of Anuradhapura which belongs to the North Central Arid Zone (Bandaranayake, 1996). The city is made up of living conditions as well as various properties such as panels, moats, streets and buildings. It can be pointed out how these property standards have been managed in Sri Lanka since almost from the fourth century.

The steps taken by King Pandukabhaya (4th century BC) for the realization of property from the pre-urban period of the Anuradhapura period are remarkable (Geiger, 1943). He identified the area under his control and marked the boundaries around it and established the city of Anuradhapura within the old 'Anuradhagrama' itself. This is the first city in Sri Lanka to be designed and built by a ruler. The city, which was demarcated only by borders over time, was developed to include a moat around with four checkpoints that provided access to all four directions to protect it from hostile invasions as state power increased (Mavatha *et al.*, 2006). This was done to prevent hostile attacks on the state and city dwellers from the outside territory. That is, the marked property which standardized for the protection of the state and its inhabitants. Later, ~~to further develop the city,~~ an extensive road network was established connecting the four-way gates and the rest of the city. The city was equipped with hospitals, urinals, and toilets which are essential for a healthy lifestyle, an essential element for sustainable social survival. It shows that the property has been standardized not only for the safety of the city but also for health and sanitation. The city has taken steps to deploy 500 workers to clear the garbage. Twenty people have been appointed to clean the toilets and 150 workers to transport the bodies (Mavatha *et al.*, 2006). This is the best example of a public property standardization procedure maintained in a systematic maintenance.

Later kings also contributed immensely to the preservation of the planning of the city of Anuradhapura built by king Pandukabhaya. King Kutakanna Tissa (44-22 BC) built a fort around the city 7 feet high and maintained a moat (M.V. xxxiv: 32. 33). Later, during the reign of King Vasabha (67-111 AD), rebuilt the moat to eighteen cubits and even the gates were maintained and repaired (M.V. xxxv: 96. 98). State property is standardized here for the protection of the state and its citizens through development, maintenance and renovations (Nissan, 1989).

In the city of Anuradhapura where featured city-based circular service points, it appears that property placement has been done according to a certain standard in town planning (Rajapakse, 2019). The main basis here is the security of the state. At the northern and eastern gates of the city were trading villages outside the city walls. Only the 'Raja Veediya', connecting the north and south gates, was used for religious and other ceremonies (Geiger, 1943). Other monuments including the 'Maha Vihara' were located on the south side(Mavatha *et al.*, 2006).

The city had grown to perfection not only in terms of design but also in terms of functionality. The city is not simply an artificial re-creation of an existing environment somewhere in Sri Lanka. A built environment created by studying the natural environment around the state through an in-depth study of the physical environment and a deep understanding of how it can be used as a security device for state security (the state property standardization process). What makes it special is that it is a fully sustainable city under a city plan that combines the natural environment with the built environment (Rajapakse, 2019).

There is evidence that the city of Anuradhapura was overpopulated (Rajapakse, 2019). Accordingly, it can be inferred that the amount of residential property there may have been large. It's amazing how such sustainable urban planning has been carried out ~~done~~ under those extreme temperatures. To control the temperature, the ruling kings built lakes and ponds in and around the city (Martini and Chesworth, 2011). It is clear from the figure 2 that the map of Anuradhapura city with a large number of tanks

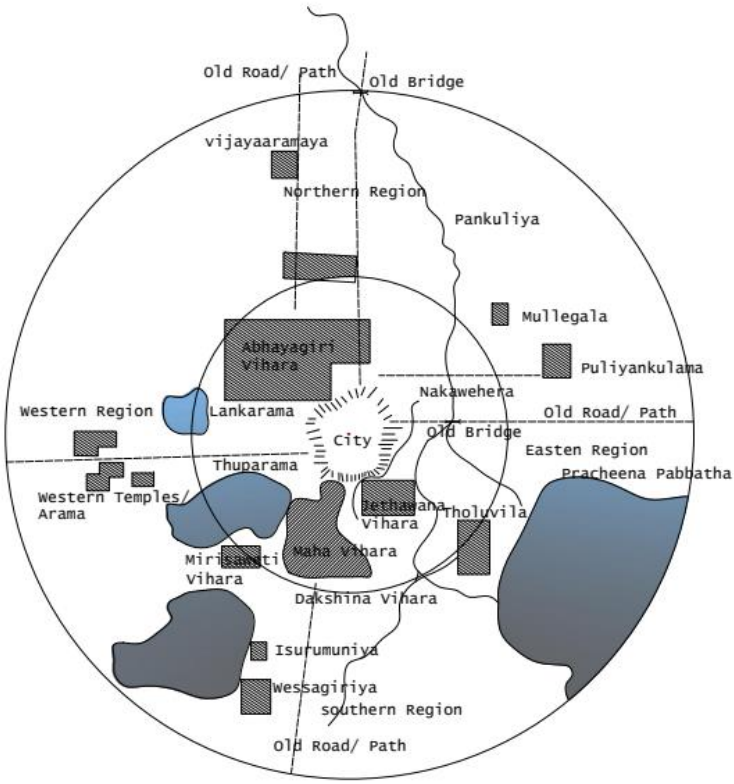
including Bulathkulama, Basavakkulama, Gaminiwewa, Nuwarawewa and Tissawewa which have been constructed with the wind pattern in mind. The cool breeze that blows through the body of water constantly cools the city (Nissan, 1989).

In this way, the kings of the Anuradhapura period wanted to build lakes and tanks not only to protect the environment and create a comfortable living environment in the city but also to meet the consumption needs and farming facilities of the villagers (Jayothi and Panabokke, 1927). That is, some public property in the environment made up of 100% natural raw materials was useful in all respects as multifunctional elements.

Thus, the kings of the Anuradhapura period legislated state property and public property traditions based on the protection and health as well as the well-being of the entire community including the state. According to the Anuradhapura 'Tamlipiya' of King Mahinda IV (956-972 AD), the lands above the lake and the city could not be deforested. Similarly, according to his Vessagiriya inscription, the cultivation of grains other than paddy in the paddy fields fed by the tank water has been banned to prevent soil erosion and protect the environment. Similarly, the Buddhangala inscription states that King Udaya III (935-938 AD) forbade the felling of trees in the forests. The Kondavattavan Tam Letter, established by King Kasyapa V, states that fines were imposed on those who did not plough on time to prevent soil erosion during the rainy season as well as to ensure timely environmental productivity (Mavatha *et al.*, 2006).

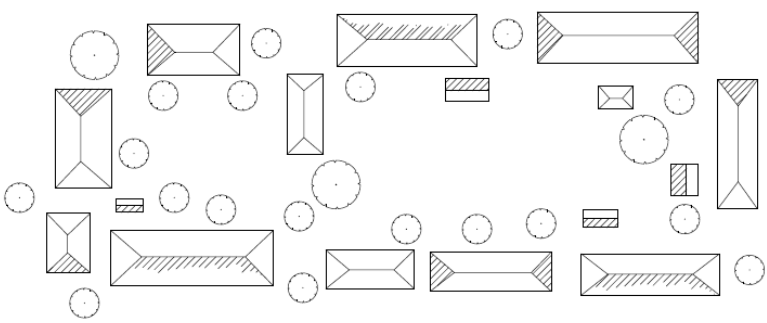
The important point here is that state property and public property were treated as much as their personal property (perhaps even more valuable) during this period. Furthermore, figure 3 shows a village plan of the kingdom of Anuradhapura. It shows how private property is systematically designed in relation to the environment. At that time, a systematic property standardization procedure was followed to protect public property. The laws were legislated by the kings, and the people considered them to be goddesses and enforced them as a very unique form of property management(Nissan, 1989).

Figure 2 - Anuradhapura City Map



Source: Anuradhapura Sanskruthiya, 1963. 5th Ed

Figure 3 – Village layout (Settlement pattern) in the north-central province during the Anuradhapura Kingdom.



Source: The Sri Lanka Architect, 1988, VOL. 100 No. 4

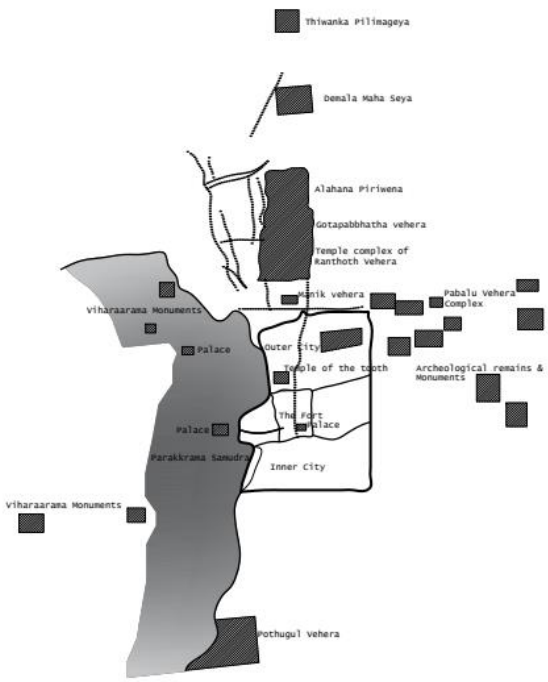
Even under the influence of South India, the Kingdom of Polonnaruwa played an important role in property standardization. The policy pursued by the kings of Polonnaruwa was to allow priests and Brahmins of any religious faith to freely enjoy state lands without hindrance. It is conceivable that the Indian state policy of allowing state lands such as gardens and jungles to be freely enjoyed by yogis may have been influenced during this period (Mavatha *et al.*, 2006).

In the Kingdom of Anuradhapura as well as in the Kingdom of Polonnaruwa, the main basis of planning was the security of the state (Gaul, 2017). The Polonnaruwa town plan consisted of two parts, the inner city and the outer city (see figure 4). The inner city includes the palace, the royal garden, the royal pavilion, and the central area used for royal purposes, including related administrative functions. The outer city was simply divided into two parts, the south and the north. The southern outer city consisted of aristocratic housing, religious and commercial activities. The northern suburbs used for public purposes. There is evidence that this section consisted of trade fairs, restrooms, and parks and clubs where the public could hang out (Ven.Pahiyangala Sumangala, 2016). Finally, the moat and ramparts around the inner city and outer city seem to have been designed as a defensive tactic around the city. Thus, it appears that all state property in the Kingdom of Polonnaruwa, including public property and private property, is located to a certain standard based on a central security strategy (Mavatha *et al.*, 2006).

The primary evidence of the Kingdom's sustainability was its excellently designed garbage disposal system, including systematic toilets and latrines. Arrangements have been made to dispose the waste in a manner of very deep sanitation (Mavatha *et al.*, 2006). Every garden in the city was adorned with plants of medicinal value. Tanks and ponds were being built in and around the city (see figure 4), as well as a separate piping system under the city to drain the polluted water. Everything that is needed to keep the state prosperous, even in the face of any future risks, is excellently managed as public property Samaragunarathn, no date). The most important point here is that the maintenance of public property, including the irrigation system

and the eco system, was the duty and responsibility of the citizens (Kiefferpülz, 2000). The Duty System called "Royal servia", the procedure empowers city dwellers to care for, maintain and build all public services in the country. Accordingly, land was provided in lieu of services (*Rājākariya | Sri Lankan history | Britannica*, no date). Its expected services are of two types: (1) general works such as construction of roads and bridges or irrigation of earlier days and (2) special services obtained on the basis of occupation related to a person's caste. Until the British rulers who abolished this system in 1933, the property was excellently standardized without burdening the state treasury (WOOST, 1993).

Figure 4 - Polonnaruwa City Map



Source: Pulathisi Vanshaya, 2009. pg. 35

Sri Lankan Tradition for Villages and Housing Properties.

The village is a symbol of the ancestor community of Sri Lanka. It can be defined as a group of private (residential) properties and public properties (natural or constructed) that promote the essential elements for the sustainability of the villagers living there (Vermiglio, 2011).

The aboriginal communities were mainly Sinhala Buddhists. They achieved cultural and economic prosperity by mastering the art of managing water, land, vegetation, and settlements in an agrarian society (see figure 5 and 6). Farmers living in small villages surrounded by paddy fields, chena plantations, forest reserves and water tanks not only inherited a prosperous lifestyle but these settlements are more sustainable as they are sensitive, perfect and integrated. Figure 7 shows the concept of the traditional village and the advanced irrigation system. Also, due to the highly developed irrigation conservation system, the whole country became self-sufficient in water throughout the year and thus the island became rich in food throughout the year (Dayaratne, 2018). Overall, the areas where such vernacular settlements have achieved sustainability through property standardization can be described as follows.

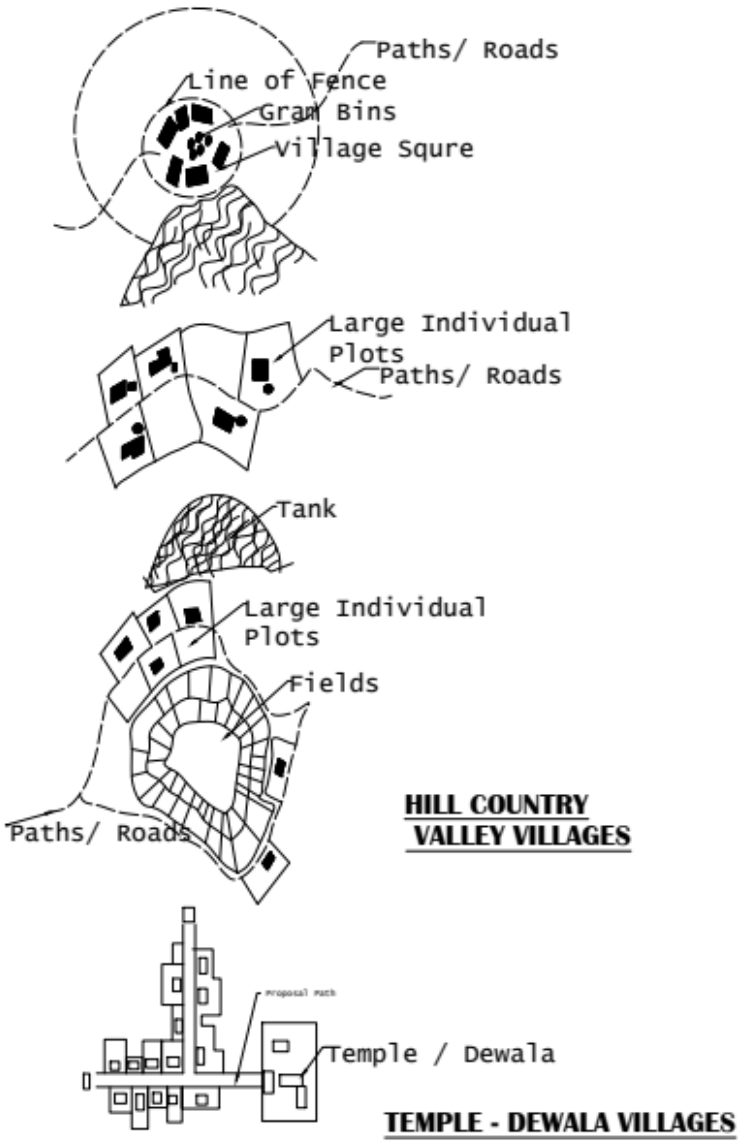
Settlement planning

The main principle of settlement planning was to create and organize settlements as a collective habitat. All-natural products were made collectively and their abundant produce was enjoyed by the people. But it was customary to save a considerable portion for the benefit of other living beings. For example, it was common practice at the time to place part of a product for birds or other animals at harvest time, labeled "Kurulu Paaluwa" or "Wagaa Paaluwa". That is, it has carefully managed its resources, taking into account the needs of all living beings, including itself. As a result of the collective way of life, they learned to recognize natural constituents such as droughts and storms as environmental forces, and pests and weeds as living forces in adapting to their existence and minimizing its negative consequences as naturally as possible (Sirazetdinov, Mavliutova and Zagidullina, 2018). Production and consumption in the village were

balanced was modest but rich and varied. Farmers produced only what the community needed and even made sure to change production to suit each season. Therefore, there was no over-consumption as well as over-production (Dayaratne, 2018).

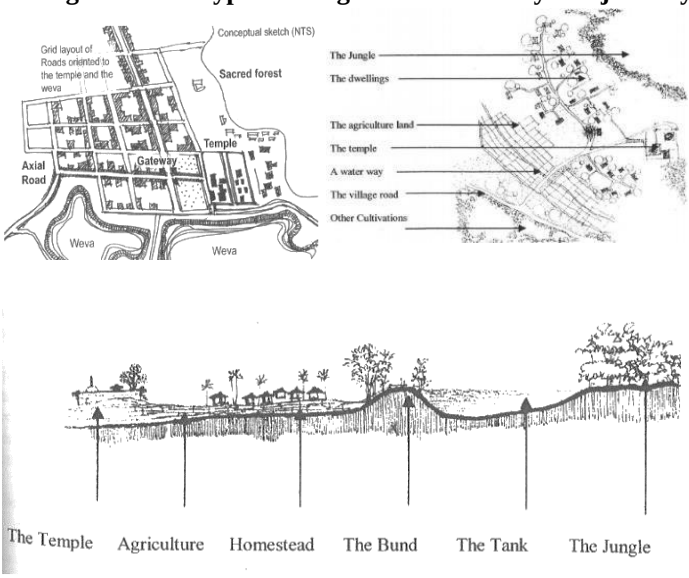
Figure 5 - Diagram Representation of Traditional Village Types.

Created by the architect Ashley De Vos of how the habitats in Sri Lanka were settled based on the topography.



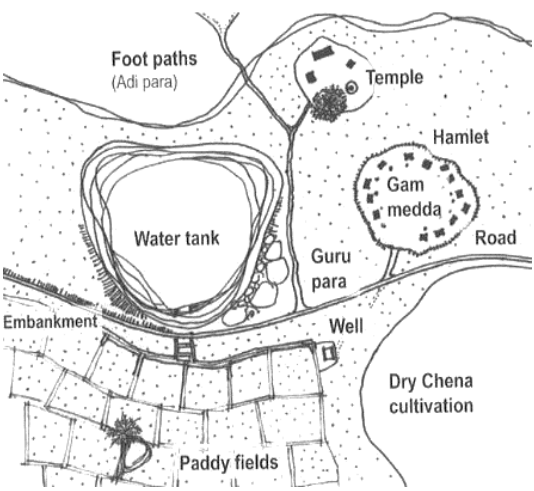
Source: -The Sri Lanka Architect, 1988, VOL. 100 No.4

Figure 6 - Conceptual diagram illustrating the settlement planning and property management of a typical village in Sri Lanka by Ranjith Dayaratne.



Source: - Frontiers of Architectural Research ·June 2018, Available at; www.sciencedirect.com

Figure 7 - Concept drawing by Ranjith Dayaratne showing the location of sacred places of the rural Buduruwagala village



Source: - Frontiers of Architectural Research •June 2018, Available at; www.sciencedirect.com

Habitat construction

The existing village houses belonged to the category of private property. However, it seems that they did not try to change their minds just because they were private property, as they are today (Benhabib *et al.*, 2019). Attitudes such as caste, social status, etc. may also be based, but this may be due to the simple and flexible rural lifestyle-based mainly on culture and beliefs. The traditional housing system in Sri Lanka is simple, built on rural culture and a self-sufficient economic pattern and based on a simple lifestyle. But seems to have been built according to some tradition. It is not a tradition but an early stage of residential property standardization. Tradition is never stable and is the result of active demand based on nature and the environment (Daskon, 2010).

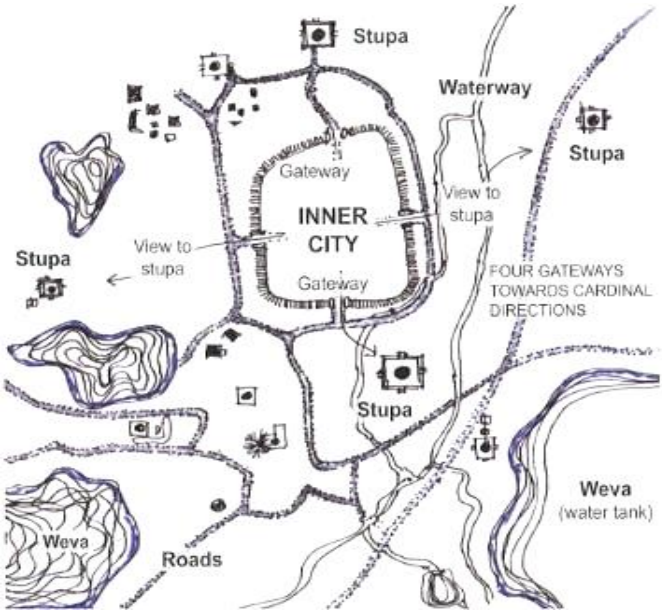
Permanent and durable construction was largely confined to religious buildings and aristocratic homes. The rest of the village houses were easily decomposed houses with thatched walls covered with a mixture of mud and dung on a wooden frame. Roofs made of coconut twigs or palm branches (Dayaratne, 2018).

Usually, the least fertile land is used to build a house. Here, habitat strategies based on their sustainability are excellent. They carried out climate-responsive constructions with a heat-comfortable interior, using only local techniques and materials in the right orientation, without ~~of~~ using mechanical means(Fernandes *et al.*, 2015).

The road system that pervades a settlement was also complex. Footpaths (small lanes between two fences) connected through the main "guru para" or "Karaththa para" and ran through the settlement to other villages (see figure 8). Although “Niyara” was a wall used to mark the boundaries of paddy fields, people were also able to travel along the “Niyara” to their paddy fields. The same was true of the lake bunt. The bund of the village tank was a wide walkway and also contributed to the creation of primary and secondary roads (Dayaratne, 2018). There was also a very high concept

of distance and time. The villagers believed that a settlement should not be more than a mere “Horaawa” (walking distance within an hour).

Figure 8 - Concept drawing by Ranjith Dayaratne showing the location of a rural road network in the Anuradhapura district.

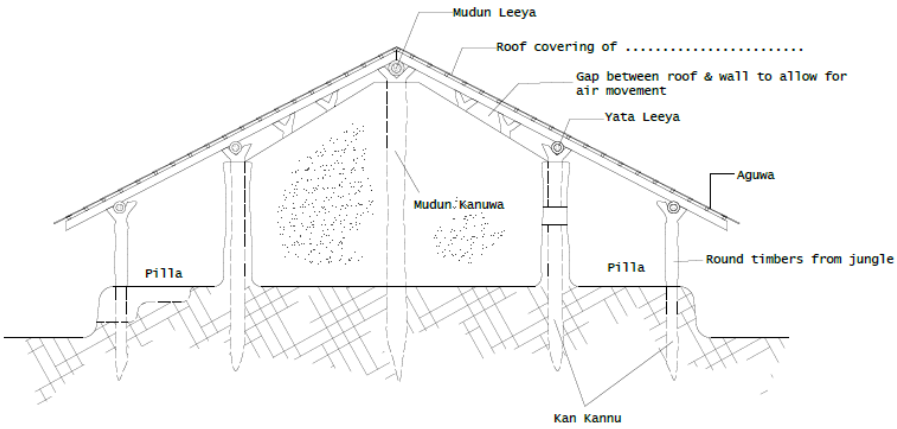


Source: - Frontiers of Architectural Research ·June 2018, Available at; www.sciencedirect.com

3rd Level Subtitle

In general, a traditional village house has two parts, the interior space and the outer space. As shown in figure 9, the guest lounge was identical and the half wall was made of slightly thicker clay when designed around it. It was called "Kotta Pila" and was used for seating purposes (Dayaratne, 2018). During this time the house was not a single unit but part of a settlement system.

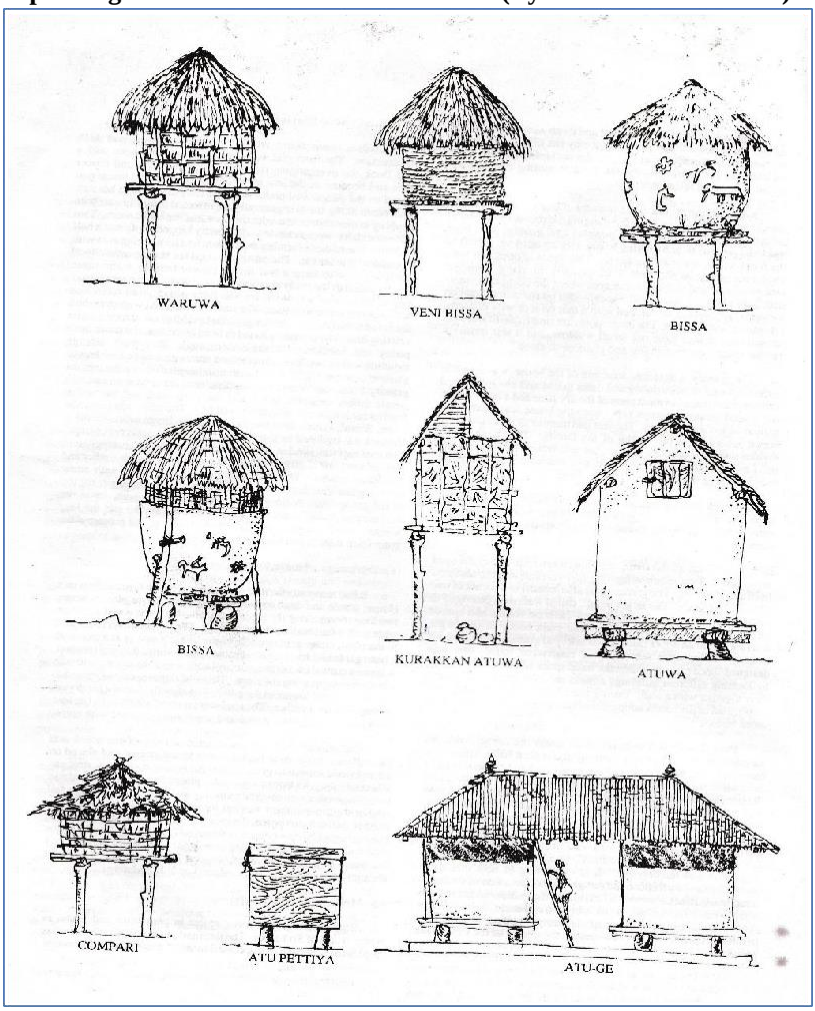
Figure Cross Section of a typical Rural Dwelling Unit



Source: -The Sri Lanka Architect, 1988, VOL. 100 No. 4)

The village carpenter was the chief consultant in the construction of houses, and the selection of land, the location of the house, the location of the well, and the allocation of land for the granary were all traditionally done (Dayaratne, 2018). In every rural housing unit, the section from the house to the entrance gate had a very clean background. This section was very important for drying the grain and spices, as well as for clearly identifying land animals and snakes (Dayaratne, 2018). Adjacent to it, the 'bissa' (grain store) was located nearby the house where Kurahan or paddy is stored (see figure 10).

Figure 10 - The structure of the Grain Storage varies from province to province depending on the environmental conditions (By Prof. Nimal De Silva).



Source: -The Sri Lanka Architect, 1990, VOL. 100 No. 6

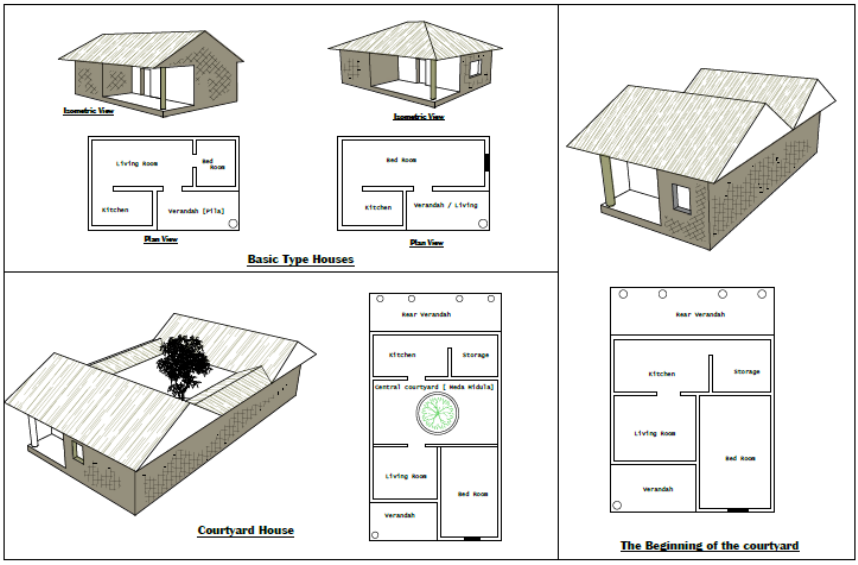
Conclusion

The back yard of the house was covered with a Forest. With the help of each other, the villagers have built their own housing units. Each house has its shape standardized based on the materials and topography used. In this sense, the structure of traditional houses was largely uniform (see figure 9). There were slight variations, especially due to the peculiarities of each province. For example, in the upcountry, the kitchen was found to be an integral part of the home, while in the warmer North-Central provinces it

was seen as a separate building away from home (Dayaratne, 2018). But every house had features in common. The floor of each house is two to three feet above ground level. It also met the need for a foundation. Thus, it is clear that the construction of the house maintained a certain tradition (standard) from the very beginning. The terracotta floor was a very comfortable floor covering and contained a natural chemical that repels insects. It was also characterized by a dust-free surface and a fresh scent. In Sri Lanka, there was only a tradition of roofing. The roof is made of wood obtained from a forest near the substrate. Natural leaves such as straw, palm twigs and coconut twigs were the raw materials for the roof. Roofing by straw after harvesting was a common feature of the homes of those engaged in agriculture, and the thin tube-like hollow space in the straw made it a good thermal insulator. They were able to build a durable roof that would not allow water to seep in by stacking straw one by one. Roofs with limited slopes that have always been adapted to the climate of Sri Lanka come in several varieties such as "Pala Deke Wahala", "Thani Pala Walala", "Pala Hatare Wala" and "Atha Wahala" which were pitched 3 or 4 feet to protect the walls. The roofs of houses in the North Central Province are slightly lower compared to other provinces. The main reason for making it four or five feet above the ground level is to withstand the strong winds(Dayaratne, 2018).

The space inside the house was a bit dark and had very small windows which were called "Balallawa". Although it looked like a relatively small window, it was large enough to provide enough ventilation and light to the house compared to the size of the house. As shown in figure 11, slightly larger houses required Courtyards instead of windows obtain ventilation and lighting.

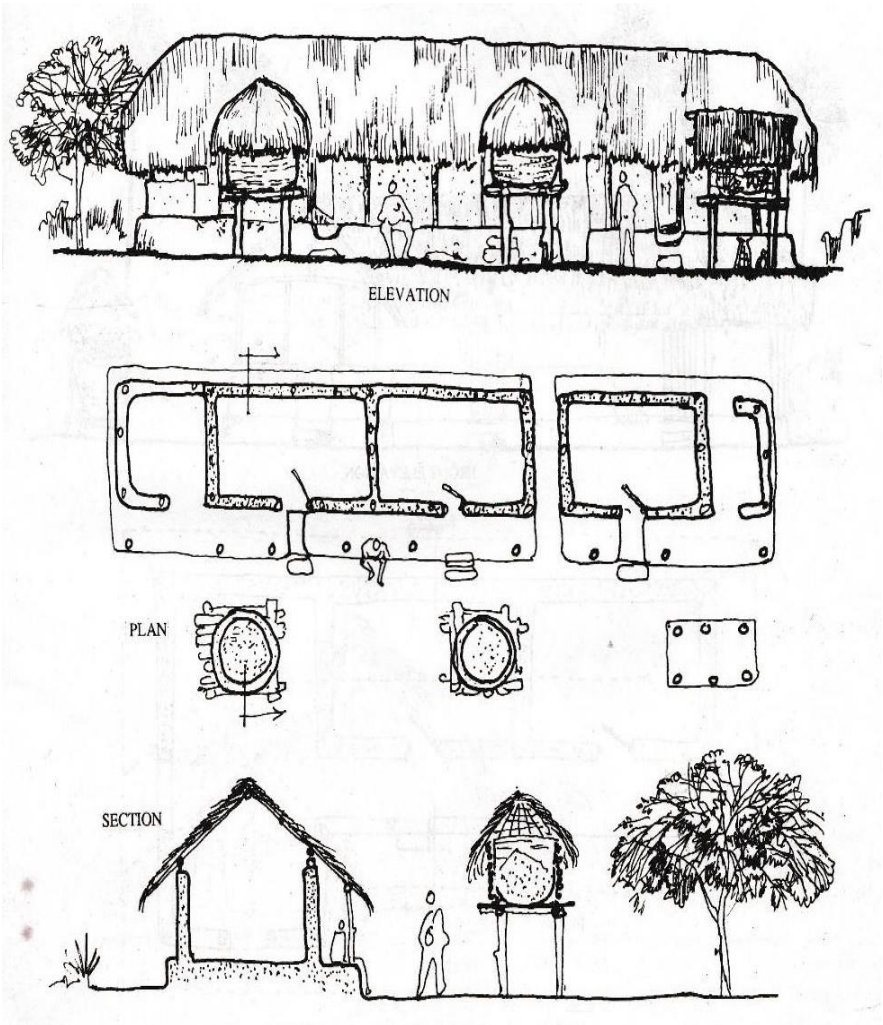
Figure 11 – Evolution of a Courtyard House



Source: -The Sri Lanka Architect, 1988, VOL. 100 No. 4

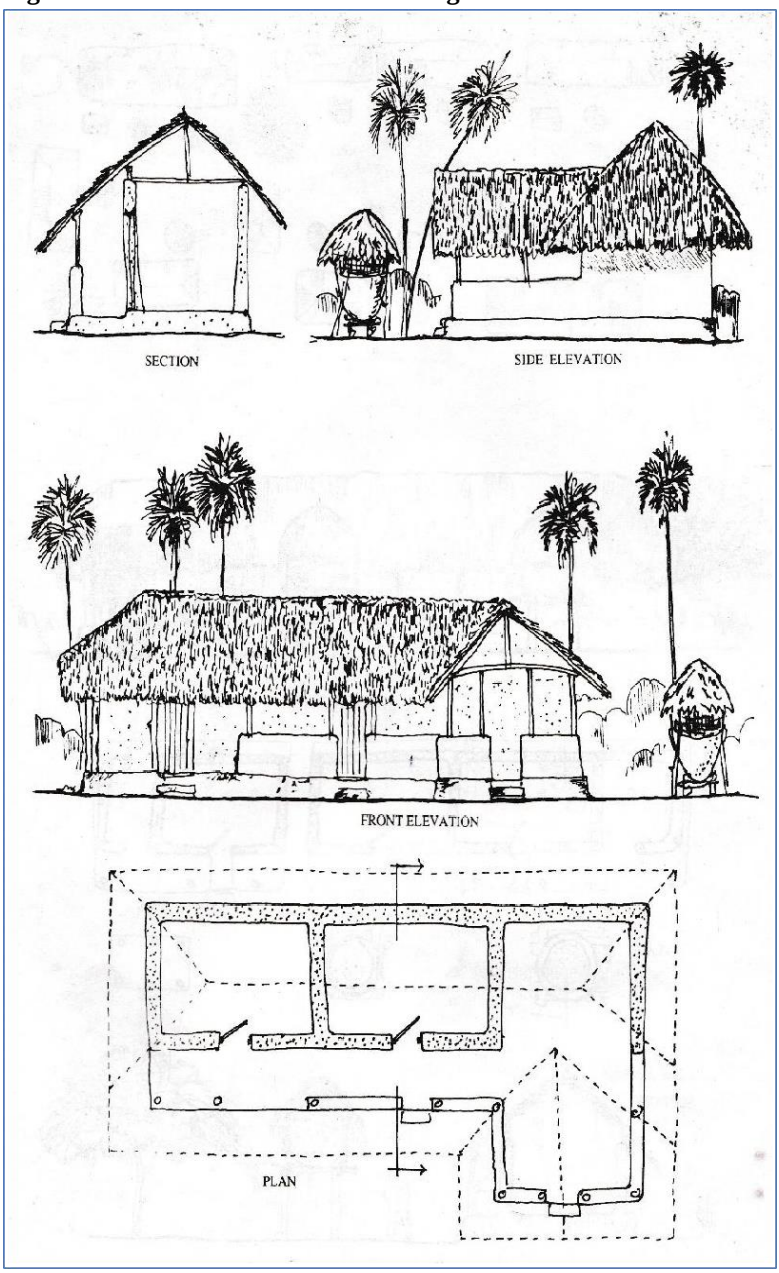
From this, it can be admitted that there was some standardization for the window as well. The materials used for the walls of the house were those found in the surrounding environment. Mostly clay, kabok, mud bricks and limestone were the raw materials used, and the walls of the houses varied according to the resources available in each province (see figures 12-17). However, in most provinces, the main material was the clay wall. Its thermal insulating properties helped to keep the space inside constantly cool. In the Central and North Central Provinces, most of the houses were lined with clay mud walls or "Moda brick" and from the Western Province to the Southern Province, kabok was widely used due to laterite soils. The furniture was very small. There was no such concept as tables and chairs, and "Pila, Hiramanaya, and Kolombuwa" were used to sit on. Besides, reed boxes and earthenware were used to store food and drink, but except for the equipment used for cooking, only the equipment used for their livelihood industry was found in the house (Dayaratne, 2010).

Figure 12 - Traditional Rural House Type- North central Province



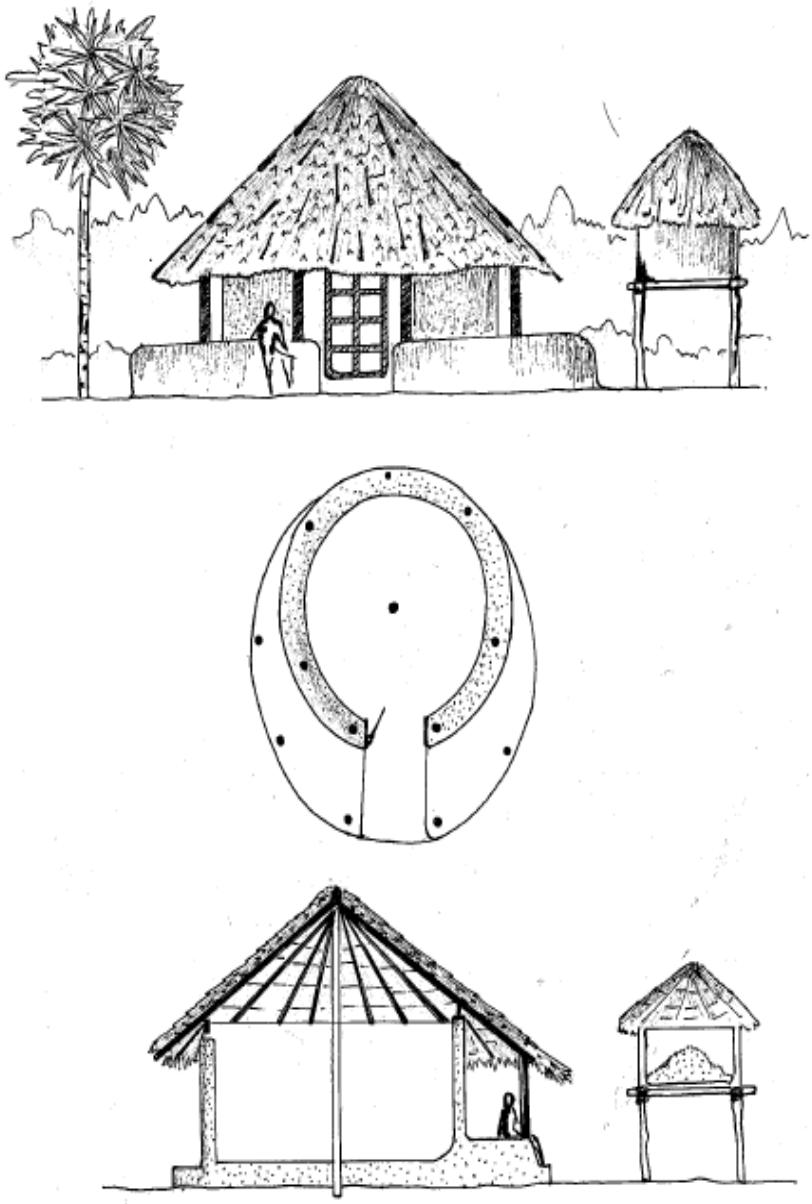
Source: - The Sri Lanka Architect, 1990, VOL. 100 No. 6

Figure 13 - Traditional House- Kurunegala District



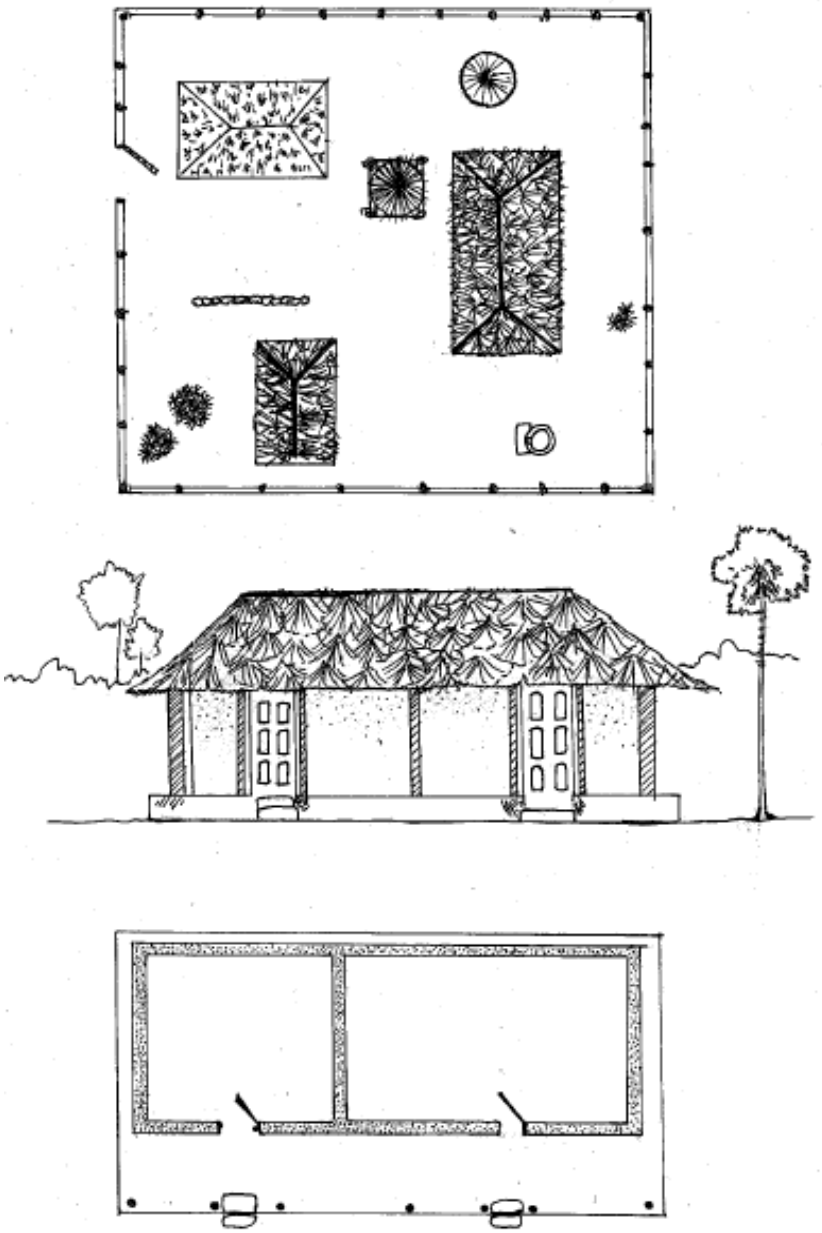
Source: - The Sri Lanka Architect, 1990, VOL. 100 No. 6

Figure 14- Traditional House- Mullathivu District



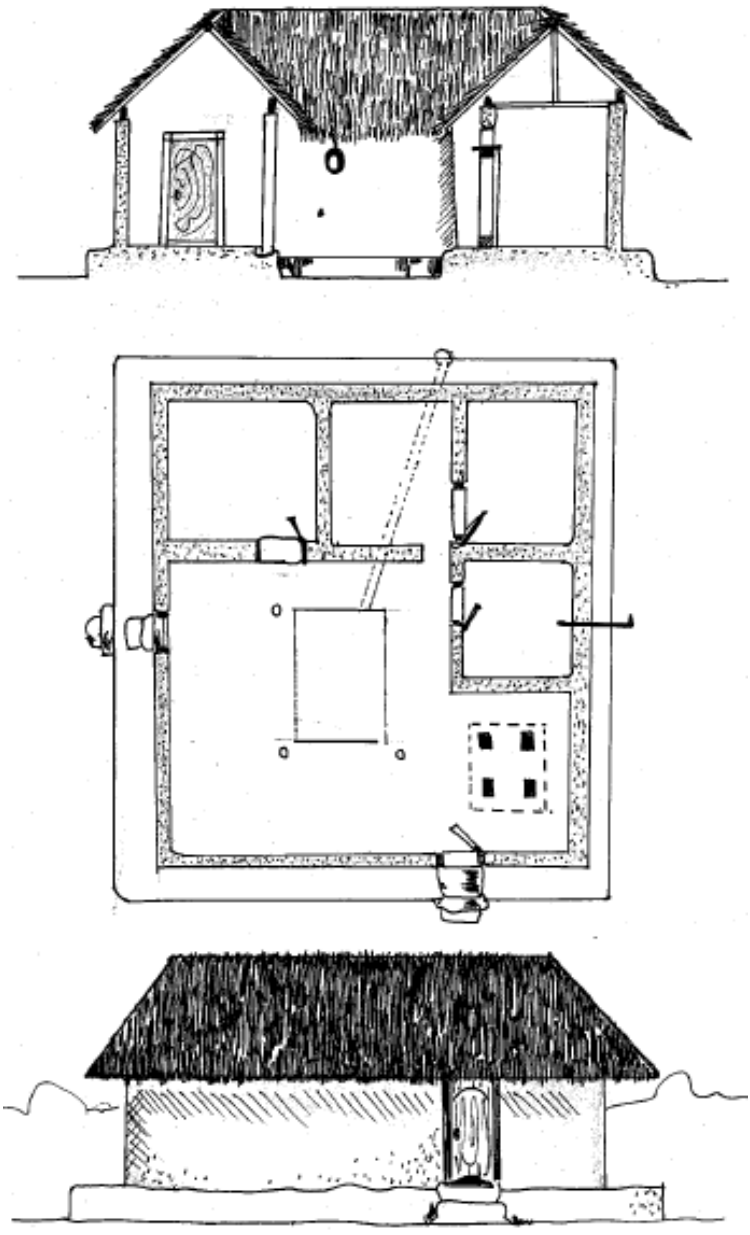
Source: - The Sri Lanka Architect, 1990, VOL. 100 No. 6

Figure 15 - Traditional House- Jaffna



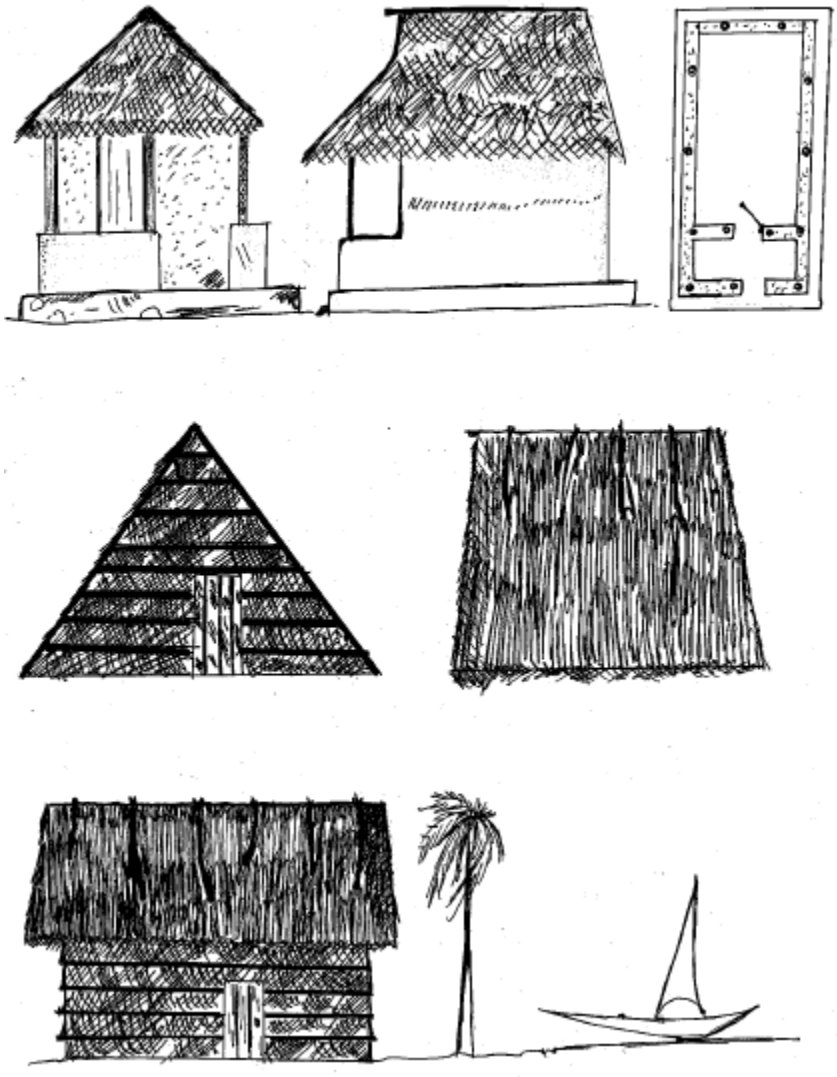
Source: - The Sri Lanka Architect, 1990, VOL. 100 No. 6

Figure 16- Traditional House- Kandyan Farmer's House



Source: - The Sri Lanka Architect, 1990, VOL. 100 No. 6

Figure 17- Traditional House- Southern Province and Coastal Area



Source: - The Sri Lanka Architect, 1990, VOL. 100 No. 6

Sensitivity-based sustainability

It refers to the construction of environmentally friendly buildings that are sensitive to the geography and environmental resources of the land (Tucker, Gamage and Wijeyesekera, 2014). Sinhala settlements are simply an organized system of spaces and places that are meticulously designed for the well-being of all living beings, including man (Dayaratne, 2010). This quality also applies to water management as the basis of settlement. Strategies were used to retain water supply from water sources such as rainwater and springs, as well as to regenerate and manage water (Abhayasinghe, 1980). The settlement landscape of Sri Lanka consists of various types of lakes. The property was classified according to the nature of the land from the macro context level, regardless of population. For example, villages fed by lake water are largely built around the lake (Bebbington, 2016). But not completely. That is, the land around the lake was inspected and very fertile lands (Mada idam), agriculture and other lands (Goda idam) were set aside as residential property (see -figure 5). The area, often marked by the highest flood level, is used for settlement construction. This suggests that property standardization takes into account everything from the weather to the environment (Dayaratne, 2018). Most of the lakes in the dry zone were made by trapping rainwater and those were gradually transformed into an integral part of nature. The aborigines created small reservoirs blocking the natural canals coming down from the hills, thereby creating an irrigation system that would provide a good supply of water to the fields. These aquifers are created by selecting the plain and barren part between the fertile upper part of the land where the settlements are spread and the fertile lands that can be cultivated (Weligamage, 2020). Due to this, the lake was fed by the protected forests throughout the year and the water requirement of the paddy fields, groves and villages were met through the canal system which started from the tank. These water-fed forests were used only by people for herbs, firewood, branches, as well as for grazing cattle. Accordingly, all property was transformed into an interdependent livelihood system (Dayaratne, 2018).

Built environment property management related to culture

No settlements are randomly located institutions (Lorenz, 2008). There was a temple centered on each village and its maintenance was done collectively by the villagers. The civilization of the whole settlement depended on the village temple. The tank and the "dagoba" were sacred elements used to nourish the physical and spiritual life of the devotee. Besides, two plots of land in the Sinhala village are sacred. That is the temple and the paddy field (Bebbington, 2016). Shrines at that time had a large area of land that could even minimize the adverse effects of human settlements. The land thus acquired by the Devalas was able to nurture nature, enhance spirituality and instill respect for nature in the minds of the villagers. The threshing floor was something that belonged to the community. Several individuals were empowered to ensure that their joint use was justified. "Velvidane", for example, is one such post. His role was to ensure that water was evenly distributed to the paddy fields. The important thing here is that the property traditions does not show much inclination towards property privatization. For example, there is no evidence that there was even a slight demarcation between the existing houses and paddy fields (Dayaratne, 2010). It can be argued that reuse resource is an inspiration from Buddhism. For example, monks were required to wear robes as much as possible (Kieffer-pülz, 2000). When that was not possible, the robe had to be cut into pieces and used as a handkerchief. After that, it had to be tied together and used as a footpad until it was destroyed and joined to the soil. Living frugally is another aspect of that culture. It was called thrift. For example, a village woman takes a handful of rice back and puts it in a separate bowl before placing it on the stove. It was customary at that time to store food for use or exchange with other food items, even in case of an emergency. Similarly, timber and other building materials were stored in a separate shed on the porch side of each house. The building material was used to repair a house or to build a new house elsewhere in the village. There was always a surplus among the villagers who lived on their income and was careful to share it with someone in need or pass it on to the next generation (Dayaratne, 2018).

Results and Discussion

There are some evidences that shows how sustainable existence has been marked by managing the nature of past settlements in Sri Lanka. It appears that they concerned about land, environmental resources, climate, and topography. Furthermore, settlements are primarily based on production and consumption, which place more value on the collective well-being of the community than on the well-being of the individual. In addition, it seems to depend on culture and religion in decision making. Thus, it can be argued that the sustainable approaches of indigenous Sri Lankans come from Buddhism ~~and~~ which inculcate the moderate approach to life. The same concept has been applied to land and property management.

The main point confirmed by the analysis is that instead of one property tradition operating throughout Sri Lanka, there were several property traditions specific to each area. A key point of this review is that they maintain property traditions rather than property standards. Our forefathers have succeeded in building a sustainable existence in the realm of real estate. That property tradition was totally dependent on the identity of the natural environment. This may be mainly because the society of the past was not as complex as today and their simple life was based entirely on the gifts of the surrounding environment.

However, with the advent of colonialism, heterogeneous ideas such as Westernization, urbanization and development were able to completely overthrow the aforesaid sustainability. Today, the majority of the villagers depend on subsidies, seeds and pesticides. Another unfortunate consequence of colonialism is the emergence of very weak property regulations. The most dangerous result of this is that the people living in present day destroying trees of their own will, creating wastelands, filling up watersheds and constructing alien buildings on them.

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