

NIICH-SL/ Index no 2017-01Angampora

1. Name of the Element

Angam, also known as angampora, is an ancient indigenous form of martial art of Sri Lanka.

1.1 Name of the elements, as used by community or group concerned;

අංගම්; අංගම්පොර

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

Angampora, Sinhalese: අංගම්පොර, is an ancient indigenous form of martial art of Sri Lanka that combines combat techniques, self-defense, sport, exercise, and meditation. It is identified as representing an important element of the corpus of Intangible Cultural Heritage of Sri Lanka as it manifests the following four domains of ICH as specified in the 2003 UNESCO Convention.

- Oral traditions and expressions, including language as a vehicle
- Performing arts
- Social practices, rituals and festive events
- knowledge and practices concerning nature and the universe;

1.3. Community (ies) concerned;

Angam is practiced by two main schools namely Sudaliya and Maruwaliya that are traced back into history as two rival clans. Apart from the two main schools, there are several smaller groups practicing the element. Among them, Kotte Clan, Ritigala Clan, Warnasuriya Clan, and Padiwita Clan are fairly well known. Additionally, there are few more groups who are called after the names of their families or villages.

1.4. Physical location(s) of the elements;

Angam is practiced widely in western, Southern and Sabaragamuwa provinces in Sri Lanka.

1.5. Short description.

Angam contains six different components, namely;

1. අංගම්පොර (unarmed combat)
2. ඉලංගම්පොර (armed combat)
3. මායාඅංගම් (black magic & white magic)
4. නැටුම්භාබෙරවාදන (dancing & drumming)

5. දේහධම්මදේශියවෛද්‍යකර්මය (herbal medicine)
6. ජ්‍යොතිෂ්‍යවිද්‍යාව (astrology)

Of the six components, Illangampora occupies a special position as it involves the use of arms for combat, and mastery in that art is considered to be essential to become a competent Angam practitioner. A student is required to complete two years of training in other aspects of angam, before starting to learn the art of illangam. Thirty-two types of weapons, known in the Sinhala language as Dethis-ayudha(“දෙතිස්ආයුධ”)are used in Illangam. The 32 weapons are categorized as follows;

1. වක්ආයුධ– Curved weapons
2. වකර්ආයුධ– Circular weapons
3. දික්ආයුධ– Long weapons
4. මොට්ටආයුධ- Blunt weapons
5. කුංචආයුධ –Kuncha

2. Characteristics of the element

2.1.Associated tangible elements;

Getaberaya. Yak beraya, Daula, Thammettama, and Ranaberaya, and the 32 weapons.

2.2.Associated intangible elements

Short Sword	Long Sword	Heavy Mace
Curved knife	Belt Sword	Short Mace
Heavy Pole	Iron Mace	Bow & Arrow
Spear	Dagger	Knuckle duster
Shield	Scimitar	Horn Dagger

2.3. Language(s), register(s), speech level(s) involved

Sinhala

2.4. Perceived origin

Practitioners trace the origins of Angam to the legendary Sri Lankan king named Ravana who ruled the country about 6,000 years ago. Some stone carvings of the

7th-8th centuries and wood carving of the 14th century depict fighting or wrestling scenes that may provide evidence of the prevalence of a form of martial art in the historical periods.

3. Persons and institutions involved with the element

3.1. Practitioner(s)/performer(s): name(s), age, gender, social status, and/ or professional category, etc.;

1. Master - Vageesha Wikramavansha Bandara
Vishawaja Winthera Yong Angam Fighter's and Cultural Association
No 698 , Temple Road, Maharagama,
Tel : 0714917552

2. Master - Indralal Perera
Veediya Bandara Angam Training Center.
Janaraja Mawatha,
Uggalbada, Kaluthara.
Tel - 0773551335

3. Master - Raja Vikrama Arachchi
Sabaragamuea Lion cultural center
Eth oya , Rathnapura,
Tel - 0712706502

4. Master - E.W. Yajeewa
No 25/ 6, Bodhiya Road , EMBuldeniya
Nugegoda.
0712221243

5. Master - Chamika Bandara.
No 1566/3/7 - Sirimal watta,
Kottawa , Pannipitiya
0714446072

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

3.3. Customary practices governing access to the element or to aspects of it;

3.4. Modes of transmission;

Transmission of Angam has been through generational teaching and learning.

3.5. Concerned organizations (NGOs and others).

4. State of the element: viability

4.1. Threats to the enactment;

4.2. Threats to the transmission;

4.3. Availability of associated tangible elements and resources;

4.4. Viability of associated tangible and intangible elements;

4.5. Safeguarding measures in place

5. Data gathering and inventorying

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

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

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

5.4. Data and place of data gathering; In Westewrn, Sourthern and Sabaragamuwa provinces in Sri Lanka January 2013

5.5. Date of entering data into an inventory; January 2013

5.6. The inventory entry compiled by Uday Cabral, Suleka Pathmini Wimalasiri and Vijani Rodrego

6. Reference to literature, discography, audiovisual materials, archives.

Liyanage, Bandula (2011), *Angampora jayagath maraliya*, Godage, Colombo.

<http://puppetools.com/library/pdf/Puppetanatomy.pdf>

<http://www.srilankatravelnotes.com/COLOMBO/PUPPETARTMUSEUM/PuppetArtMuseum.html>

<https://en.wikipedia.org/wiki/Angampora>