

Study of Indigenous Knowledge which is Concerning the Shanthikarma Mentioned in Palm Leaf Manuscripts in Sri Lanka

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Abstract

When looking at how a society or a group of people is aware of the knowledge of life, it becomes evident that the word 'indigenous' derives its most important meaning from the term indigenous knowledge. One of the most important elements of a sentence is the adjective, so the word 'indigenous' probably has a value equal to or even more than the main term. Knowledge is spoken not because of knowledge but because it is called indigenous knowledge. Across the world, special attention is focused not on knowledge but indigenous knowledge. It must be acknowledged, therefore, that the word and the idea of the indigenous are of great importance. Indigenous knowledge, rather than traditional knowledge, is a cultural heritage of every human society. Thus, indigenous knowledge is a system of knowledge that is specific to a particular geographical area. That is, the knowledge possessed by the people living within a certain geographical area or region is the traditional knowledge or indigenous knowledge. The intangible knowledge of the Sri Lankan community is undergoing some changes in the current social transformation paradigm. The ancient rhetoric of ancient society, which is relevant to the intuitive knowledge of the past, is nowadays used sparingly. The 'Shanthikarma' one of the ancient traditional rituals of ancient society, which is relevant to the intuitive knowledge of the past, are nowadays used slightly. It is therefore of great importance to study the Shanthikarma of the Sri Lankan community as they are lost in the present society.

Keywords: *Palm leaf manuscripts, Shanthikarma, Indigenous knowledge, Museum library*

Introduction

This knowledge, which is not a living tradition but belongs to an ended tradition, can be described as a mirror that shows the intellect and thinking the ability of man from the prehistoric era. The adjective term of "Indigenous" means is originating or occurring naturally in a particular place or native. The word "dēsheeya" (Indigenous) comes from the addition of Derivative affix (thaddhitha prathyaya) "eeya" to "dēsha". The term indigenous refers to a country, territory or group to which it belongs naturally. It means that every group, region, and nation has its own unique set of knowledge (Edagama, 2008, p. 75). Indigenous knowledge is the knowledge inherited to a particular territorial (Ulluwishewa, 2006, p.24). It is also a function of passing on the knowledge of one generation to the next (Attanayake, 2005, p.39). According to Warren, indigenous knowledge is the oral tradition that is unique to a particular society or region. Apart, indigenous knowledge usually disseminates across