



## An Investigative Study of The Past Folk Life And Present Nature Of The Culture Of The Ahiguntik People )A Study Conducted With The Anuradhapura-Tambuttegama Ahigunthika Village In The North Central Province)

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Culture can be identified as an inextricably linked element in any social system. The '*Ahikunthi people*' can be identified as a unique group of people who have an ethnic subculture that exists in the cultural lag and avoids merging with those social streams, depending on Sri Lankan society. The '*Ahikunthi people*' can be pointed out as a special group among the people who live as small groups of people in Sri Lanka and maintain their own cultural identity. These people with '*Austroloidanthropomorphic*' features are also known as the Telugu people because of the Telugu language, which corresponds to the Indian Andhra language, which they use as the main means of expressing their cultural identity. About ten thousand '*Ahigunthians*' living in Sri Lanka are still trying to survive by maintaining their traditional livelihoods. He is doing his life's work by dancing '*Nai and Rilawn and reciting Sasthara*'. The main problem of this research is to study the past folk life and the present nature of the culture of the '*Ahikunthi people*.' The basic objectives of this research were to identify the life of the Telugu people, to identify the cultural aspects associated with their life and to identify their nature in the face of modern social activism. The study area for this research was the '*Tambuttegama area*' of Anuradhapura district in the North Central Province. As a research method, data was collected using the participatory observation method under the qualitative data collection research method. There, the research was conducted through a randomly selected sample and the study of previous research reports and the questionnaire method as well as the interview method were used. Here, the Telugu people of the past came to this country as a group of Indian immigrants and made it their way of life to please other people by holding '*nain, pologun and dancing*'. Identified. Also, all the activities of the existence of that human community, which are integrated into the society but are separate, have been confirmed as their lifestyle and culture, and in the face of the changing socio-economic pattern of modern times, it can be recognized that the main cultural characteristics of the Telugu people are slowly disappearing. The Telugu language is limited to the elderly members of that society, the traditional tent house system built using natural resources is limited to only one group of people living a tourist lifestyle, and the traditional economic means of '*SastaraKeemala*,' '*Nai*' and '*Rilawn*' dancing are fading away and most of the Telugu people are working as laborers in the modern society. It could be recognized that today's Telugu society has become a subculture that is being culturally diffused by being influenced by the mainstream society based on the cultural lag that is shaped by traditional rituals and beliefs. The conclusion that can be reached from the data analysis of this research is that the past life and current culture of the '*Ahikunthi people*' are under some threat in the face of modern social activism.

**Keywords:** Ahikunthi People ,Cultural Heritage,Culture, Tourism, Folk Art, subculture

