AN EXAMINATION OF THE PRINCIPLES ADOPTED IN THE DESIGN OF ROYAL ASSEMBLY BUILDINGS

A DISSERTATION PRESENTED TO THE FACULTY OF ARCHITECTURE UNIVERSITY OF MORATUWA SRI LANKA FOR THE FINAL EXAMINATION IN M.Sc ARCHITECTURE AND PART II EXAMINATION OF ROYAL INSTITUTE OF BRITISH ARCHITECTS

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1997 JUNE
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ACKNOWLEDGEMENTS

I wish to express my sincere gratitude to each and every one for their help and guidance, extended to me in numerous ways during this study.

My sincere thanks to:

1. Archt. Prof. Nimal De Silva,
   Head, Dept. Of Architecture,
   For valuable discussions.

2. Archt. Vidura Sri Nammuni,
   Senior Lecturer,
   Dept. Of Architecture,
   For guidance and discussions

3. Archt. Dr. Samitha Manawadu,
   Senior Lecturer,
   Dept Of Architecture,
   For guidance, discussions and encouragement,

4. Archt. D.P. Chandraskeara,
   Senior Lecturer,
   Dept Of Architecture
   For guidance, warnings and criticism

5. Prof. Senaka Bandaranayake, and
   Mr. Raj Somadeva, Senior Lecturer,
   Post Graduate Institute Of Archaeology,
   For guidance, advises and comments and
   for allowing to use the library at PGIAR.

   Project Manager, CCF project, Sigiriya
   For advises on his experiences

7. Mr. S.G. Weerasooriya,
   Senior Staff Technical Officer,
   Dept. Of Architecture,
   For invaluable support given,
8. Mr. Jayantha Kithsiri, and
   Mr. Ruwan Attanayake,
   Technical Officers,
   Dept. Of Architecture
   For all their support given

9. Mr. Sarath Vithana,
   Technical officer.
   And My friend, Mohan.
   For taking Photographs,

10. My Batchmates.
    T.S.P. Kumara, Nishan Nawaratne, Anjana Premaratne, Zeena Marikkar,
    Sohani Fonseka and Tilak Ratnayake
    For holding valuable discussions, encouragement given and books
    provided

11. My friends,
    Padmasiri & Ruchira Bogahawatte, Nimal, Indika, Chinthana Tilak and Asha.
    For the valuable help given in final Presentation

12. Finally my parents,
    For all their support and continuos encouragement
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Abstract
ABSTRACT

Art is considered as a medium of expression for human thoughts, desires, emotions and ideas. The sign and symbolic act as the vehicle for the communication of the different expressions. In architecture too, various signs and symbols are used to communicate ideas through architectural expressions of the spaces and forms.

In art or architecture, these symbolic expressions are carried to perceptive minds through a language. Like any other language, architectural language too, has certain linguistic principles of grammar and vocabulary to convey a message.

Various qualitative environment often manifest in various regional architecture and their achievement in different cultures are according to respective philosophies. The main function of a Royal Assembly building is providing facilities to the chief executive and his officers, to held the official activities and make relationship with the citizens. The majesticity and the power of the king should be reflected by the royal assembly and the citizens should feel the structured, secured and strengthened power of the king.

The formal majestic and dominant environment provides the background necessary to the way of governing a nation, as well as to behave before a supreme executive.

These environmental qualities have been traditionally achieved by in royal Assembly places by the interplay of architectural principles such as axis, symmetry, hierarchical order, rhythm etc., and determinant factors such as proportions, scale, colour, texture, ornaments and mouldings etc.

Hence architecture is a process of concretising suitable built environments to accommodate the human pattern and is a process of concretising the human patterns by the built forms, once built.
Introduction
For thousands of years man has lived in this earth, absorbing various changes of his surrounding environment. His life pattern developed and has lasted in this environment with the relationship between him and his environment maturing with experiences. His experiences in life, birth and death in his life and experiences in sun, moon light, darkness rain and water etc., which called the nature, developed his thought process.

with the increasing complexity of the society those phenomenon were comprehended in to orderly notions, with interpretations of their own. The society which formed through man, family, village, religion country and world. To organise the well being of the society there emerged a need of a leadership and administrative structure. Paralleled to the religions also developed through the beliefs and thoughts of the people, which are the governing agents in controlling human minds, in their daily life and beyond the culture of the society developed through the climatic, occupational and geographic conditions of the environment. The economic factors also affected this.

The religions, which were based on mythical gods, and human teachers, undoubtedly affected the administrative structure of a state. Therefore it is clear that the administrative structure of a structure of a country is governed by the socio cultural, socio economic and religious factors.

In this context, greater architectural awareness emerged and is defined as creating the appropriate environment for an intended purpose. In the case of administrative functions, the sovereignty an the power to be symbolise through the built structure. Therefore Royal assembly building is one of the main symbolic structure of an administrative complex in a state.

An examination of architectural principles adopted in royal assembly buildings, thug could be defined as finding out the answer through questioning and closely observing the architectural languages and their principles in order to achieve the most appropriate environment pertaining to the function.
Since the beginning of the structured ruling systems, the rulers tried to rule systematically and retain the power of the sovereignty in their hands, and express them to the general masses. In order to achieve this purpose the palace complexes, the administrative buildings largely reflecting power and dignity and sovereignty, were built. They included the palace, assembly building, bathing pond, temple of tooth relic and some other ancillary buildings. Although there are no strict rules and regulations, on how they should be build a set of clearly distinguished architectural principles, manifesting administrative ideals could be identified.

These principles have been traditionally used in most royal palace complexes, in such a way that the supreme qualities such as serenity, majesticity and formality etc., are enhanced. These qualities have been achieved by careful composition of spaces according to hierarchical order, their orientation, axis, symmetry, spatial progression of each space in to making a harmonious totality, conveying the massage of power and sovereignty.

Although the basic principles have remained unchanged upto date with many of time, certain changes have taken place, due to the various other influences.

Though the present Royal assembly buildings are more complex and influenced by various other factors, there may be some extent of originality and changing of architectural principles through ages. There emerge an addition of various new features in to the built form.

Hence the necessity of deriving the architectural in Royal Assembly places, has arisen where correct responses to Sri Lankan philosophy have been made. Such an attempt would provide a valuable source of information for the designers and interested parties who are studying such buildings.

Since it is intended to examine the architectural principles and philosophy adopted in the Royal assembly places, it is necessary to discuss about and understand what is meant by architectural principles and how they exists.

The first chapter deals with the historical and sociological background of royal assembly buildings, with the changing political system in Sri Lanka. The direct and indirect factors affected to the political system and their impact on society is discussed.
first. Here, the theoretical, philosophical background of administrative structure with religions, socio cultural and political influences and relationship with the royal assembly building will discussed.

The second chapter is a descriptive study on existing royal assembly buildings in terms of their architectural characteristics. The third chapter is an analytical chapter on selected case studies analysing the architectural characteristics and extracting the principles adopted in them. These principles will be discussed and highlighted with modern theory of architecture and contemporary examples.

In conclusion the findings of the study would help to identify the architectural principles pertaining to royal assembly buildings in order to achieve the desired architecture quality.

In creation of any form of art and such as painting, music, poetry, sculpture and architecture a certain language or languages based on some principles are used. Language alone cannot produce the particular artefact, yet it is considered as an important fundamental necessity, which guides each stream of artistic expression. Beyond that it is the personal flavour of each creator which gives animation to the artefact. This is common to architecture as well and as functional art it has numerous other constraints also which influences the final creation.

Within the scope of this study such aspects rather the attention is diverted towards examining the principles of the architectural language used in royal assembly buildings. For this purpose this study would select seven Royal assembly buildings in the island in order to the chronological order.

The case study would be discussed under the principles and philosophy used in each of them in order to achieve the desired environment.