SRI LANKA

AN APPEAL TO UNESCO TO SAFEGUARD AND PRESERVE THE CULTURAL PROPERTY IN SRI LANKA ENDANGERED BY RACIAL PREJUDICE, UNLAWFUL OCCUPATION OR WILFUL DESTRUCTION

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PRESIDENT OF THE CONGRESS OF BUDDHIST ASSOCIATIONS OF STATE CORPORATIONS AND THE PRESIDENT OF THE FOUNDATION FOR THE RESTORATION AND PROTECTION OF BUDDHIST SHRINES IN SRI LANKA

AND

MINISTER OF INDUSTRIES & SCIENTIFIC AFFAIRS
DEMOCRATIC SOCIALIST REPUBLIC OF SRI LANKA
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Dr. Amadou-Mahtar M'Bow.
The Director General,
I-UNESCO,
LITSCO Office,
Paris,
FRANCE.

Dear Sir,

AN APPEAL TO UNESCO TO SAFEGUARD AND PRESERVE THE CULTURAL PROPERTY IN SRI LANKA ENDANGERED BY RACIAL PREJUDICE, UNLAWFUL OCCUPATION OR WILFUL DESTRUCTION.

1. Considering that Cultural Property of a Country constitutes a basic element of civilization and National culture and heritage which should be preserved for posterity in its pristine glory for the purpose of encouraging mutual understanding among peoples and thereby serve the cause of peace,

2. Considering that the prehistoric, proto historic and historic monuments and remains which are the products of the cultural traditions of the people to whom they belong support the contemporary civilization and its future evolution,

3. Considering also that cultural property is the product and witness of the different traditions and of the spiritual achievements of the past and thus is an essential element in the personality of the peoples of the world; and that it is incumbent upon every state to protect the cultural property existing within its territory against various types of dangers,

4. I, Caluwadewage Cyril Mathew, President of the Foundation for the restoration and protection of Buddhist Shrines in Sri Lanka and Minister of Industries & Scientific Affairs of the Democratic Socialist Republic of Sri Lanka do hereby address this appeal to UNESCO requesting it to take effective measures to safeguard and preserve the Cultural Property in Sri Lanka endangered by racial prejudice, unlawful occupation wilful destruction.

5. Sri Lanka - the Resplendent Island - was acclaimed the ancient gateway to the east and the centre Eastern commerce. She was the Taprobane of the Greeks and Romans, the Serendip of the Arabs, the Ratnadipa (the island of gems) of King Solomon of Biblical times, the Para Samudra of Kautilya's Arthasastra, the Sinhala dipa (the land of the Sinhala) of the Great Chronicle (Mahavamsa) and the "land without sorrow" of Ancient Chinese.
6. Sri Lanka is very rich in ancient monuments, pre-historic, proto-historic and historic, which bespeak of the glory of its civilization and culture. For nearly 2000 years Sri Lanka was an independent and a Sovereign State until 1505 A.D. when the maritime provinces came under the control of the Portuguese, followed by the Dutch and in 1815 when the entire Island became a Colony of the British.

7. The British in taking over signed a convention called the Kandyana convention and pledged to maintain and protect Buddhism, its right and places of worship declaring that the religion of the Buddha professed by the Chiefs and inhabitants is inviolable and its rites, Ministers and places of worship are to be maintained and protected (Vide Appendix A. Page xiv).

8. The country regained its independence in 1948 and in keeping with the tradition of the ancient Sinhalese Kings, statutory provision has been made in the new Constitutions in 1972 and 1978 for the state to protect and foster Buddhism (Vide Appendix A. Page xiv).

9. In the Constitution adopted in 1978 it is firmly stated in Article 9 that the Republic of Sri Lanka shall give to Buddhism the foremost place and accordingly it shall be the duty of the state to protect and foster the Buddhist Order while assuring to all religions the freedom of worship, thought, conscience, &c.

10. Therefore, it is incumbent on the Government to take steps to protect and safeguard its cultural property to give effect to the pledges and wishes enshrined in the Constitution as stated above.

11. According to legend as recorded in the chronicles the Aryan colonization of the island had taken place about the 6th Century B.C. The legend also has it that cities existed in Sri Lanka long before the advent of the Aryans in the 6th Century B.C. Anuradhapura, the first great city of Sri Lanka, as originally built, had amities which compared well even with modern standards. It was a well planned city whose various establishments were located in different parts of the city. There were well laid-out streets, bazaars and parks, separate sections for citizens engaged in different professions and for maintenance services such as work connected with cemeteries, conservancy work, etc., all indicative of a well planned city.

12. In the 2000 years of her greatness the Sinhalese constructed domed shrines (stupas), extensive monastic complexes with multi storied buildings, gigantic sculptures, vast cave temples with exquisite mural paintings, opulent palaces, pleasure gardens, bathing pools, etc.

13. Above all, the ancient Sinhalese were able to build huge reservoirs (Wews) as far back as 4th Century B.C. It is stated in the chronicles that King Pandukabhaya (4th Century B.C.) constructed artificial lakes to provide for the needs of the city of Anuradhapura as well as to irrigate the rice fields which produced the food for its citizens. In the construction of irrigation works the people of ancient Sri Lanka have exhibited great skill and the ingenious and complex system of conducting water from manmade reservoirs through an intricate system of channels of different grade and other artificial water works of every kind were unique in the ancient world.

14. The ancient Sinhalese Art and architecture which had been inspired by Buddhism have simplicity, clarity and above all restraint in composition and expression as their main characteristics when compared with the specimens of art prevailing in other countries of the region. The appearance of Sinhalese art and architecture is austere with harmonious proportions and a strong dependence of forms. There is an avoidance of elaborate ornamentation but when ornamentation is used it is unobtrusive, restrained and with an eye for taste. Sinhala Art and Architecture is simple, elegant and austere. Extensive cave temples, gigantic sculptures depicting the greatness of the Buddha, lofty stupas that surpassed most of the pyramids in height, architectural embellishments with intricate decorations were some of the achievements of the Sinhalese which were influenced by the florescence of Buddhism.
15. Buddhism was introduced to Sri Lanka in the 3rd Century B.C. by the missionaries sent by Emperor Asoka led by his son Arahant Mahinda during the reign of King Devanampiyatissa. Since then the art, architecture and the way of life of the whole nation have been influenced by the noble doctrine of the Buddha. Immediately after the introduction of Buddhism the worship of the Bodhitree (Ficus Religiosa) and the funerary mound known as the stupa became the two aspects of popular worship.

16. Tradition has it that stupas were founded in Sri Lanka even before the time of Asoka. Immediately after the introduction of Buddhism it spread to all parts of the island within a very short period of time. This can be ascertained by the numerous pre-Christian inscriptions indited under the drip ledges of natural caves. Discovered almost all over the country. These inscriptions which record the donation of the caves to Buddhist monks supply us with a wealth of information in regard to linguistic, historical and social data of the period. They also testify to the high standards of literacy which prevailed among the Sinhalese of the 3rd Century B.C.

17. The ancient monuments scattered all over Sri Lanka together with the remains of ancient cities such as Anuradhapura, Polonnaruwa, Sigiriya and Kandy bear eloquent testimony to the great architectural and sculptural abilities of the people of the country. All the ancient remains of Sri Lanka pertain into the Buddhist religion.

18. Most of these monuments and their sites are being looked after and administered by the Department of Archaeology of Sri Lanka which functions under the Ministry of Cultural Affairs. The Department derives its power from the Antiquities Ordinance No. 9 of 1940.

19. Realizing that the Department of Archaeology is not fully equipped to take immediate steps to arrest the dangers which threaten the existence of certain ancient monuments situated in the Northern and Eastern Provinces it was decided by His Excellency J. R. Jayewardena, the President of Sri Lanka at a meeting of the Cabinet of Ministers, to solicit and muster the blessings, co-operation and the resources of other organisations and agencies in the identification and preservation of the ancient archaeological monuments which are threatened by racial prejudice or wilful destruction.

20. In response to this decision an organisation called the Congress of Buddhist Associations in State Corporations of which I am the President had deliberations with Hon. E. L. B. Harulle, the Minister of Cultural Affairs under whom the Department of Archaeology, the official Custodian of ancient monuments in Sri Lanka functions, and with his kind consent has undertaken to help the Archaeological Department in its works of excavation and restoration of the ancient monuments that have been threatened with destruction. In course of time as it became clear that the abilities and resources of the above organisation too were meagre to meet the demand of the Department of Archaeology a new organisation called the Foundation for the restoration and protection of Buddhist Shrines in Sri Lanka was formed and as President of that Foundation I was entrusted with the heavy responsibility of exploring the possibility of organizing a world wide campaign with assistance from UNESCO and its member states to safeguard the Cultural Property in Sri Lanka. Hence, this appeal to UNESCO to safeguard the Cultural Property in Sri Lanka endangered by racial prejudice, unlawful occupation and wilful destruction.

21. The attached map (Appendix B) depicts 276 such sites situated in the Northern and Eastern Provinces of Sri Lanka.

22. Appendix C gives a list of 24 sites with unique archaeological monuments which have been subject to wilful damage or destruction at various stages. The historical importance and the authenticity of the historical descriptions pertaining to each site are ascertained by the relevant documents such as reports, notes, &c., of Archaeological officers, given in Appendix D with appropriate references.

23. Appendix E contains photographs showing a few ancient monuments in the Northern and Eastern Provinces of Sri Lanka and the destruction caused to some of them.

24. For the purpose of this memorandum, the term "cultural property" means "Cultural Property" as defined in paragraph No. 1 in the recommendation concerning the preservation of cultural property endangered by public or private works adopted by the General Conference at its fifteenth session, Paris, 19th November 1968.
Finally, I earnestly request UNESCO to have an international project with financial assistance from the member states to safeguard and preserve the cultural Property of Sri Lanka endangered by racial prejudice, unlawful occupation or wilful destruction.

Yours faithfully,

[Signature]

20. 7. 1983

(CALUWADAGE CYRIL MATEW)

President of the Congress of Buddhist Associations of State Corporations and the President of the Foundation for the Restoration and Protection of Buddhist Shrines in Sri Lanka

AND

Minister of Industries & Scientific Affairs, Democratic Socialist Republic of Sri Lanka

101, James Place, Colombo 7, Sri Lanka.
APPENDIX A

The Kandyan Convention, 1815 A.D.

5. The religion of Buddhism, as professed by the chiefs and other heads of the people, is declared to be lawful and to be maintained and protected.

Section 5 of the Kandyan Convention
CHAPTER II

BUDDHISM

5. The Republic of Sri Lanka shall give to Buddhism the foremost place and accordingly it shall be the duty of the State to protect and foster Buddhism while assuring to all religions the rights granted by section 18 (1) (c).


CHAPTER II

BUDDHISM

9. The Republic of Sri Lanka shall give to Buddhism the foremost place and accordingly it shall be the duty of the State to protect and foster the Buddha Sasana, while assuring to all religions the rights granted by Articles 10 and 14(1)(c).
APPENDIX C

1. THE SRI WARDHANA BODHI TREE AT KILIVEDD

The ancient Bodhi Tree (Ficus Religiosa) called Sri Wardhana in Sinhalese Buddhist literature which was situated in the village of Kiliveddi near the ancient temple of Seruwila in Trincomalee District in the Eastern Province of Sri Lanka had been originally planted in the 3rd Century B.C. by King Devanampiyatissa, the contemporary of King Ashoka of India who was responsible for the propagation of Buddhism in Sri Lanka. This Bodhi Tree was an ancient monument under the Antiquities Ordinance, No. 9 of 1940 (Cap. 188-Legislative Enactments of Ceylon).

The Sanctity and antiquity of the Sri Wardhana Bodhi Tree

According to the Dhatuvansa, a Sinhalese text of the 14th century which records historical material since 3rd century B.C., this particular Bodhi Tree belonged to the historic and well known Margala Maha Stupa of Seruwila which was erected by Katantissa, the father of King Dutu Dharma, the greatest in the line of Sinhala rulers. This was in accord with the wish of the Buddha himself (Dhatuvansa pp. 10,16 and 25).

However, the Sri Wardhana (Kiliveddi) Bodhi Tree which has received the veneration of the Sinhala Kings of Sri Lanka and the Buddhists of the world for over thousands of years as the companion to the Seruwila Margala Maha Stupa was actually planted there long before the erection of the Stupa by King Katantissa in the 2nd century B.C.

According to the Bodhivamsa a text which gives the history of the Great Bodhi Tree at Anuradhapura, this Bodhi Tree was planted by the great King Devanampiya Tissa (258-210 BC) on the instructions of the Great Thera Mahinda. It was one of the original saplings that grew out of the first five berries that appeared on the Bodhi Tree at Anuradhapura.

Therefore, the Sri Wardhana (Kiliveddi) Bodhi Tree, is secured in terms of its sanctity and antiquity only to the Great Bodhi Tree at Anuradhapura (Bodhivamsa: pp. 187-190).

RECENT HISTORY

Valuable evidence of a Tamil Officer (Divisional Revenue Officer)

This historic Bodhi Tree which was planted by King Devanampiya Tissa over 2000 years ago stood unharmed receiving the veneration of millions of Buddhists until 1972. From a letter sent by the D.R.O. Muttur, (1950), a Tamil by name, Mr. M. Sivagnanam Sundaram, to the G.A. Trincomalee on 30.05.1950, it is clear that at the time he examined this site the historic Bodhi Tree stood intact. It is stated in his letter that “The Sacred Bodhi Tree at Kiliveddy is close to the road and is surrounded by short granite pillars. The tree is an old one.”

Vide - Folio 38 of Archaeological Dept. File No. EC/8649
Page 1 of Appendix D.
Evidence Which Proves That the Bodhi Tree Was Destroyed by Non-Buddhist Vandals

Cutting off branches for the first time in 1970 on the orders of a Federal Party M.P.

Some branches of this Sacred Bodhi Tree were cut down for the first time in 1970 under the pretext of providing telephone lines to the residence of Mr. Thangadora, the Federal Party M.P. elected to the Muttr seat in 1970, Ven. Dambarase Sumanthaika Maha Nayake Thera who is the incumbent of the Serulhita Mahasangha Viharaya and also the Chief High Priest of the Tamanduwa East twin districts, on hearing this tragic news, brought it to the notice of the then Prime Minister, Mrs. Sirimavo Bandaranaike, the Hon. Minister of Cultural Affairs, the Government Agent, Trincomalee and the Commissioner of Archaeology. It is clear that the Government in power at the time, nevertheless, took no steps to stop this vandalism and ignored it totally.

The Minister of Posts and Telecommunications at the time expresses his regret at the cutting down of branches of the Bodhi Tree.

On this occasion a complaint was made through the All Ceylon Buddhist Congress to the Hon. Minister of Posts and Telecommunications, Mr. C. Kumarasamy against the Federal Party M.P. for Muttr, Mr. Thangadora who got the branches of the Bodhi Tree cut by the workers of the Telecommunications Department. On 25.01.1971, Mr. Kumarasamy wrote to the All Ceylon Buddhist Congress expressing his deep regret about it.

The Assistant Commissioner of Archaeology, Mr. M.H. Sirimanna, who in 1971 went with the Hon. Minister of Cultural Affairs to inspect the site has reported that there was no wall round the land on which the Bodhi Tree stood and that while the Bodhi Tree was still there, work on the erection of a Koval on the adjacent land was in progress.

Eye-witness report of Dr. Nisanka Wijaratne then Secretary to the Ministry of Cultural Affairs and presently the Hon. Minister of Justice

The Hon. Minister of Justice Dr. Wijaratne, the Diyawadana Nilame (the Chief Lay Custodian) of the Sri Dalada Maligawa (Temple of the sacred Tooth Relic) during his term of office as Secretary to the Ministry of Cultural Affairs visited the Kileviyaka Bodhi Tree at Sarawila in the company of the then Hon. Minister of Cultural Affairs, Mr. S.S. Kalugala to inspect it. He has reported that he saw the existence of a plan to destroy the Bodhi Tree by the non-Buddhist vandals and that he instructed the officers of the Archaeological Department to take steps to guard the place. (Page 2 of Appendix D).

Sri Wardhara Bodhi Tree (Kileviyaka) of Sarawila began to come under an evil star from 04.11.1957 when under the Village Committee Ordinance (Section 40) the land on which the Bodhi Tree stood was vested in Mallikatva Village Committee.

Deploration in 1976

In 1976 the Government Agent of Trincomalee, Mr. Eric J. de Silva, had reported to the Superinten- dent of Police, Trincomalee, Mr. Y.D. Senarat that it had been brought to his notice that a few more branches of the Bodhi Tree had been cut on 02.08.1976 and that plans were afoot to cut more and more branches of the Bodhi Tree with a view to totally destroying it during the last few days of a Hindu festival which was being held in the neighbourhood. He has also added that a tense situation was building up among the Sinhalese Buddhists of the area as a result of these acts.

Vide Archaeological Dept. File No. EC/B/E/14 folios 120, 121-122.
Also EC/B/E/75 folios 4 and 29-30, 32-33.
Pages 3-11 of Appendix D.

XIV
Further destruction by the chopping off of all branches leaving only a ten foot high stump

According to the statements of the Government Agent, Mr. Eric J. de Silva, he was becoming more and more apprehensive of the possible dreadful repercussions. Mr. Thangorala had told him over the telephone that “if the Bodhi Tree stood on the land of the Kovil what they do with it is the responsibility of the people to whom the Kovil belongs.” When two days later, Mr. Eric J. de Silva visited the site in question, all that he was able to see was only a ten foot stump of the sacred Bodhi Tree which had received the veneration of devotees for centuries.

Conscious of the explosive nature of the situation that had arisen as a result of the acts of Vândâsânam committed and through a sense of national consciousness and religious dedication, the chief incumbent of the Seraulla Mangala Rajamaha Vihara made a complaint about this to the Headquarters Inspector of Muttrar Police, Mr. B.M.S.R. Rasavaka. In consequence of this complaint and public agitation, the Muttrar Police, on 12.08.1976 filed action against the miscreants. But the charges preferred, instead of being against a desecration of a place of worship, were framed on the basis of a land dispute. Owing to the Non-aligned Conference that was being held in Sri Lanka at the time, the case was put off and finally taken up on 07.04.1977 on which occasion it was dismissed.

The destruction of the main trunk of the Sacred Bodhi Tree in 1977

The Government Agent who went there on 04.04.1977 on a tour of inspection discovered that there was not even a trace of the existence of a Bodhi Tree at that place. What is evident from this is that between the time of filing action and dismissal of the case even the vestiges of this Sacred Bodhi Tree had been eradicated.

Filled with unbearable grief, the Venerable Nayake Thera of Seraulla who was well-advanced in years had communicated on 11.04.1977 these matters in writing to the then President of the Republic, the Honorable Prime Minister, the Honourable Minister of Cultural Affairs, the Inspector General of Police, the Government Agent, The Commissioner of Archaeology and the Head Quarter Inspector, Muttur.

At the time this government came into office in July, 1977, it was discovered that the unlawful construction of a new Hindu Kovil had commenced at the site where the historic Bodhi Tree had stood and that the Hindu Kovil building had come up to roof-level. The result of this was that at the site where the historic Bodhi Tree stood there came to be two Hindu Kovils. Further, all evidence of the existence of the Bodhi Tree at the site had been completely obliterated.

An examination of all the facts of the case reveals that the vesting in the Village Committee of Mallikauwa in the year 1957 of the premises on which the Sri Wardhana Bodhi Tree stood containing within its ruin stone pillars which proved the existence of a Bodhigaha, was a direct violation by the then government of a statutory provision honoured since 1815.

During the subsequent period 1970 to 1977 in which a well calculated scheme was being executed to destroy the Bodhi Tree, obliterate the ruins of the Bodhigaha and reduce the shrine to a bare land, the then government took no steps to safeguard it and thus failed to uphold the section of the constitution which undertakes “to safeguard and protect Buddhism”.

As a result of the detailed memorandum submitted to (His Excellency the President) by the Seraulla Sacred City Development Society on 27.06.1979 a special order was made by His Excellency the President of Sri Lanka. Under this order the land on which the Sri Wardhana (Kilveda) Bodhi Tree stood has been taken over by the Department of Archaeology on 29.11.1979 as an archaeological reserve.

subsequently, two other Buddha heads of the same period have been discovered. A few Roman coins discovered beside the Buddha Heads have been identified and dated to the 4th century A.D. (F.22 of Appendix D). In the vicinity are the remains of a Buddhist monastic establishment of the 2nd Century A.D.


Ancient Sinhalese Sculpture, N. Wijesekera, p. 57.
Pp. 22-33 of Appendix D.

4. SEMIHALAI

Semihalai a hillock which is situated a few miles away from Kuchaveli contains the remains of an extensive Buddhist monastic establishment which could be dated to the early Anuradhapura period. Remains of large stupa mounds, sacred-foot-print stones, (Pada Lanchana Gharai) monastic buildings and Buddha images are to be seen at this site. A large Buddha Statue approximately 8 ft. in height which was there at the site at the beginning of October 1978, when the Government Agent for Trincomalee visited the place, was found to be mysteriously missing when the District Revenue Officer of the area inspected the site on the 25th of October of the same year. There were indications to say that it had been dragged down the precipice, prior to its removal. This particular statue had been recovered subsequently by the Archaeological Officers six miles away from Semihalai. There is a modern Hindu Kovil at the site. The excavation done at the site had exposed the remains of two early stupas which are being conserved by the Department of Archaeology at the moment. The ancient foundations of the vihara extend beyond the new Hindu Kovil. A 1st Century A.D. rock inscription discovered recently at the site gives the name of the vihara.

Pp. 34-40 of Appendix D.

5. VILANKULAM

The remains of an ancient monastery are seen in the vicinity of the Vilankulam tank bund on the Trincomalee-Kantalai Road in the district of Trincomalee. The site contains a stupa mound datable to the Anuradhapura period. The entire site is replete with ancient brick-bats and other ruins datable to the early Anuradhapura period (3rd Century B.C.-6th Century A.D.).

The site had been occupied by non-Sinhalese and the occupants had converted the site into a farm and a well had been dug into by cutting through the stupas to provide water to the farm.

The land containing the ruins 10 acres in extent has been surveyed to be declared an archaeological reservation.

Pp. 41-43 of Appendix D.

6. KURUNDANMALAI

Kurundanmalai is an ancient site situated in the vicinity of Kurundanmalai in Nedukkaran division in the District of Mullaitivu. At this site there exist the remains of ancient stupas, ponds, monastic buildings, image houses and other architectural establishments scattered in a large area on a hilltop. The place has been identified as the Kurundapassana Vihara built by King Khalatza Naga in the 2nd Century B.C., where the Sinhalese commentary called “Kurundar Athakathu” was written. The area covered by the remains of the Kurund Vihara, 78 acres, 2 roods and 13 perches in extent, has been declared an archaeological reservation by a notification published on the Gazette No. 7991 of 12th May, 1933.

It has been reported that in August 1981, during the recent communal disturbances, when a state of emergency was in force, certain individuals had entered the archaeological reservation without permission and had constructed a tiled roof on the remaining stone pillars of an ancient image house in anticipation of converting it to a modern Hindu Kovil. A section of the floor inside the image house has been concreted and cemented.
and a trident has been planted. The stone disk placed before the trident to light camphor, etc., is a sacred footprint stone of the Buddha. The summit of the adjacent stupa mound has been levelled and cemented again, for the purpose of planting a trident. It is evident that an attempt has been made to construct a Hindu Kovil in an archaeological site where there are the remains of a very ancient Buddhist vahana.

Vide Archaeological Dept. File No. EC/B/N/7 folios 5 and 13. Pp. 44-47 of Appendix D.

7. SAMALANKULAM

Samalankulam is an ancient site in the village of Samalankulam in the Vavuniya District which contains the remains of two Stupa mounds and an image house which belongs to the Anuradhapura period. A statue of Avukottaiwara Bodhisattva and a fragment of a Buddha Statue were discovered in the process of excavations and conservation of the image house by the Department of Archaeology. After the excavations it was revealed that there had been constructions of two periods at the site. A modern Hindu Kovil is being constructed at the site. Wanton damage had been done to the site and the archaeological work had to be carried out with much opposition. At present the image house and the stupa mounds had been conserved.

Archaeological Dept. File No. EC/B/N/57 folios 188, 190, 185, 201, 152, 153, 176, 163. Pp. 48-61 of Appendix D.

8. PULUKUNAWA

Pulukanawa is situated in the village of Pulukanawa in the Eneval Porathivu and Mannoru Pattu AGA’s Division in the district of Batticaloa. The site is approached on the Ampara-Vavuniya road turning off at a point about 18 miles from Ampara.

Pulukanawa archaeological reserve is a large forested hill on the Southern escarpment of which is a large number of drip-pledge caves. Many of these caves bear pre-Christian inscriptions which record the donation of the caves to Buddhist monks. In the flat area below the hill, are the remains of a number of ancient structures. Among those are a Dagoba dug into by the treasure hunters, some pillar structures and a dried pond. The most important monument at the site is an Anuragaha with an asana (stone-seat) of 14 ft. 2 inches by 6 feet 2 inches. The structures at the site are got by a praakan (ancient boundary wall). On inscriptive evidence available at the site the historicity of the site goes back to the pre-Christian era. Certain other ruins at the site could be dated to the 6th, 7th and 8th centuries A.D.

When the site was inspected on the 15th January 1982 by ASt. Commissioner of Archaeology the ruins on the hillock had been disturbed by an unauthorized chena cultivation. One Sembukatty who claims himself as the watchman resides at the site. One large stone near the stone seat and three other stone pillars have been removed and taken away. Attempts have been made to remove three other pillars and another spout stone.

Vide Archaeological Commission’s Annual Report 1961-1962, pp. 76-78 and Plate XVI.


Archaeological Dept. File No. EC/B/E/53, folio 72, pp. 62-68 of Appendix D.

9. RAHATGALA OR SANTIMALAI

This site is situated about 8 miles beyond Pulukanawa towards Batticaloa inside the jungle. The site is approachable through a new gravel road through the jungle to Batticaloa.

In an area of about 25 acres remains of ancient buildings are visible and most of the ruins found on the hillock at the entrance to the site had been disturbed and damaged by modern building activities. Three new Hindu Kovils have come up on three ancient Image houses. The hillock in front of these Kovils too contain a large modern Hindu Kovil. The ruins beyond the ancient pond in front of the Kovil are not disturbed, but it is evident that the expanding building activities at the site are going to displace these monuments in the near future. On the rocky area beyond the pond are seen three double-platform buildings and remains of several other ancient structures which belong to the 7th, 8th centuries A.D. There are a number of pillar structures inside the jungle which have been encroached here and there by Tamil people most probably from Batticaloa area. The double-platform buildings available at site are very much similar to the buildings at the Western
monasteries is Anuradhapura but archaic in type and are the only examples of this type so far discovered in the region according to Dr. C. E. Godakumbura, the former Archaeological Commissioner.
Archaeological Dept. File No. EC/B/E/27, folio 118.
Pp. 64 and 69 of Appendix D.

10. KANCIHUKODCHI ARU SITE

Kanchikudichchi Aru is a proposed archaeological site situated in the Tirukovil A.G.A.’s Division in the Ampara District. The site is approached on the gravel road from Kanchikudichchi junction on the Akkarapitiya Pottuvil road. The site has been surveyed in 1974, to be declared as an archaeological reserve. There had been a delay in the handing over of the site to the Department of Archaeology as it was discovered that the file and the relevant papers in the Ampara Kanchikudichchi are missing. Action has now been taken to remedy the situation.

At Kanchikudichchi the remains of ancient monuments are found on two hillocks situated on either side of the tank bund. On the hillock on the left hand side are situated remains of an ancient stupa mound which had been dug into by treasure hunters. It is about 20 ft. in height at the moment. On the summit of the hillock are the remains of an ancient structure on which a new Hindu Kovil is being built by certain people in the area. Two flower altars or ancient stone slabs have been used in the Kovil as a landing step and as an altar stone for a statue. The surrounding area is replanted with ancient brick oans. There are a few stone pillars inside the thckett closer to the dagoba mound.

On the other rock-cut crop are eleven excavated scarves of which one contains a pre-christian Brahmi inscription. It records the gift of the cave and the tank to the Buddhist monks. Originally there would have existed a small temple at the site. The history of the site goes back to pre-christian times on inscriptive evidence. The stone slabs found at the site are of a later date, i.e. circa 8th century A.D.

A cajina shed erected on top of the second hillock will get itself developed into a flourishing Ganesh Kovil in the near future, if no action is taken by the authorities to protect this.
Vide Archaeological Dept. File No. EC/B/E/43, folios 42,43,44. Pp. 70-72 of Appendix D.

11. NELURUKULAM

A stupa mound 30 ft. in height found in a site called Nehakkalam in Varuviya has been subjected to destruction by levelling and cementing the site to contain 1 tident. The stupas which stand on a square platform belong to the early Anuradhapura period (3rd century B.C. - 6th Century A.D.). Since it had a yupa stone (a stone shaft) at the centre of the dome to support a stone Umbrella, it could be decided that the stupa belonged to the early Christian era. After the excavations it was revealed that there had been various stages of construction in the monuments at the site.

A few yards away from the stupa are the remains of a structure with standing stone pillars which could be identified as a monastic building of the ancient Buddhist monastery which had been in existence at the site. At present the archaeological work at the site is being continued.
Vide Archaeological Dept. File No. EC/B/N/57 folios: 124, 222, 185. Pp. 52,76,77,86 of Appendix D.

12. ETTAMA – POTTUVIL

Etama in Pottuvil is a site with the remains of a Buddhist viham and a stupa. At present a modern Hindu Kovil covers the site. The brickwork of the stupas have been utilised to construct houses, i.e., for the squatters. The Assistant Government Agent of the area has reported that the site has been used by the squatters for various nefarious activities. At the site there is a beautiful footprint of Buddha carved on a rock boulder.
Guard stones, dressed stone slabs, stone friezes, stone figures and other sculptures are seen at the site. Remains of a number of other ancient buildings indicate that the site had been an extensive monastic establishment in the beginning of the Christian era. Vite Archeological Dept. File No: EC/B/E/27 folios 43, 107, 109 and 42. Pp. 87-90 of Appendix D.

13. SANGAMANKANDA

Three miles away from the Pettarai - Akkanipattu main road is situated Sangamankanda with the remains of a few ancient stupas and some monastic buildings. These ruins which are the remains of an early monastic establishment belongs to the early Anuradhapura period. The site is replete with minor antiquities such as ancient brick-arches, tiles, etc. The non Buddhists who had come into occupation pose a threat to the existing ruins at the site. Vide Annual Report of the Archaeological Commissioner, 1928-29. p.6. P. 91 of Appendix D.

14. KOTTADICOLAI

The new Hindu Kovil called Tantos-iaras-kowli in Kottadicolai in the district of Batticaloa has been constructed covering the ruins of an ancient Buddhist vihara. Among the remains at the site are a Yupa stone of a stupa, ancient brick-arches, stone pillars, stone seats and a stupa mound. The kovil is extensive and very well developed. The Yupa stone (stone pillar of the stupas) indicates that the stupa belongs to the earliest phase of stupas construction in Sri Lanka. Vide Archeological Dept. File No: EC/B/72 folios: 96, 98. Pp. 92-94 of Appendix D.

15. NILAVERI

Nilaveri is situated 14 mile away from Puttur in the Jaffna District. There is an ancient well and foundations of an ancient structure by the side of an ancient Bodhi Tree. To the west of the Bodhi tree are found pieces of sculpture, stone pillars and brick-arches scattered all over the place. A limestone Buddha statue recovered from the site is exhibited in the Jaffna archeological Museum. Vide Archeological Dept. No: EC/B/N/16 folio: 73 (Reverse). P. 96 of Appendix D.

16. NEILUGALA

Neilugal situated in the Batticaloa District is a vast ancient monastic complex which contains the remains of several stupa mounds and image houses. The ancient caves with drip-ledges which had served as monastic cells of Buddhist monks and natural water holes situated on the extensive rocky area bespoke the antiquity of the place which goes back to the time of the introduction of Buddhism to Sri Lanka in the 3rd Century B.C. Buddha statues and several other objects of antiquity and religious worship are missing from the site. As inscription of the 2nd Century A.D. at the site records grants to the monastery. The Site is being occupied by non Buddhist squatters and a modern Hindu Kovil has been constructed covering the remains of a vihara. Vide Archeological Dept. File No: EC/B/E/27 folios: 71, 81, 47-50, 72, 21, 10, 12, 142, 15A, B, C and 16. Pp. 99-113 of Appendix D.

17. TARAVAKULAM

Taravakulam is an ancient site situated on the road to Vadamarad through Vakaneri in the Batticaloa District. Stone pillars and the remains of other ancient buildings are visible at the site. From the existing remains it is evident that the site was an extensive monastery which belonged to the early Anuradhapura period. Vide Archeological Dept. File No: EC/B/E/27 folios: 179, 180. Pp. 114, 115 of Appendix D.

XX
18. KAVUDAGALA

The rock out-crop of Kavudagala is situated in the vicinity of the tank called Omandianadalukkalum on the Trincomalee road from Vavuniya in the District of Batticaloa. The stupas mound on one of the hillocks has been dug into by the treasure hunters. The site is replete with guard stones, stone pillars and other remains of ancient monastic buildings. The plain guard stones and a moosestone at the site have been removed to be used as an altar stones of a modern Hindu Kovil. In the process a guaramstone and a few steps have been broken and damaged. The bricks of the ancient stupas have been used for the construction of a modern house.

Pp. 116,117 of Appendix D

19. KIRIMETI ARU

Kirimet Ai is a place situated three miles away from Pottavil in the Ampanti District. The site which contains a stupa mound is being used as a large cattle shed at present. By the side of the stupa mound are a few stone pillars and the ruins extend even to the adjoining lands.

Pp. 117,118 in Appendix D

20. NEDUNKERNI

The ancient Buddhist monastic site of Nedunkerni is situated between the 20-21 mile posts on the road to Vavuniya from Mullaitivu. Ruins of an ancient stupa and an extensive monastic establishment are at the site. There are various architectural members such as ancient balustrades, guardstones, &c., scattered in a large area. A 4th century A.D. rock inscription at the site registers a donation to the monastery. The ruins belong to a very early period, most probably to the early Anuradhapura period.

Pp. 119-123 of Appendix D

21. MOHANTANKULAM

There are the remains of several ancient stupas in the site called Mohantankulam in Vavuniya. The entire area with ruins has been fenced and cleared weed and the place is being used as a large cattle shed. The modern Hindu Kovil which has been constructed in front of the site is within the ancient vihara premises which still contains a Bodhi tree and a foot-print stone. The sacred foot-print stone indicates that the site has been in active religious worship since the beginning of the Christian era.

Pp. 78,79,124 of Appendix D

22. TADIKULAM

Approximately two miles north towards Jaffna on the Vavuniya-Jaffna road is situated a site with the remains of an ancient stupa, an image house, an inscription and other ruins which is being used as a private farm. The inscription belongs to the 2nd century A.D. and records a grant to an ancient monastery which had been at the site. The inscription has now been removed to the residence of the Government Agent, of the District. The remains belong to the early Anuradhapura period.

Vide: Archaeological Dept. File No: EE/B/N/57 folio: 224, 208,220.
Pp. 125-128 of Appendix D

23. SAMUDDAGIRI

Samudragiri situated about nine miles away from Trincomalee is the ancient sea-port called Landapattana where there are the remains of an ancient stupa and an image house. A modern Hindu Kovil is being constructed at the place. The place was hallowed by the landing of the Kalinga Prince and Princess who brought the sacred Tooth-Relic of the Buddha to Sri Lanka in the 3rd Century A.D. There had been an ancient port and a port city at the place. (Dintheratne, p.42, Vide p.125 Appendix D) The ruins of the stupa mound belongs to the early Anuradhapura period.

Pp. 130-133 of Appendix D

24. SUNETHRAVEWA

Sunethravewa is situated in Kantale in the district of Trincomalee. A modern Hindu Kovil has been constructed covering the Buddhist monuments at the site. Architectural members of ancient Buddhist monuments are scattered all over the place and have been used in the construction of the new Kovil building. Moosestone slabs, lotus pedestal stones and other antiquities are found in abundance at the site.

Pp. 134-137 of Appendix D
APPENDIX D

The Assistant Government Agent,
Trincomalee.

RUINS — SERUWILE JUNGLE.

I inspected the ruins pointed out by the writer. The following is my report:

1. "Mahahe-Sondi (Boar Spout)" lies to the west of the Vihare compound. It is a water hole in the shape of a boar Vihare between two huge rocks, 10' x 10' and about a foot deep. There are holes in the rock along the water spout, probably used to support a canopy. Within about 50 yards of it there is the "Gelge", which is a huge rock cave with inscriptions.

2. To the south of the Vihare premises there is a small pond 10' x 10' on top of a rock. This may be a bathing pond cut in the rock.

3. Close to this there is another huge rock with two openings at the bottom. It may have been used as a cave dwelling, and may or may not contain inscriptions etc.

4. "Sinna Kovil" is a mound, probably the ruins of a dagoba, situated between the road to Seruwile and the Allai Tank.

5. The Sacred bo-tree at Kiliveady is close to the road and is surrounded by short granite pillars. The tree is an old one.

6. There is said to be a rock pond about two miles to the east of the Vihare premises inaccessible to the jungle. Mr Wickramasingha himself, has not seen this.

There are likely to be other ruins not seen by anyone around the Vihare premises. It is worthwhile investigating the area three miles around the Vihare. Sketch annexed.

Mutur, 8-9-50.

Sgd/ N.Sivagnanesunderam
D.R.O. Res. Patwa.

17
In 1972, as Secretary, Ministry of Cultural Affairs, I visited Polonnaruwa. During my interview with the then Minister, Hon. S.S. Kulatunga, I repeated the need for protection against encroachment and destruction particularly of Watadage and the information received about possible planned obliteration of a historic site by interested parties. What I feared has happened and a full inquiry as well as restoration of the ‘Polonnaruwa’ and replanting of new ‘Bodhi Anuradha’ were called for.
The chief incumbent of the Seravila Temple to which the original Bodhi tree belonged, complaining to the Commissioner of Archaeology on August 3, 1970 about the destruction caused to the Bodhi tree.
The letter of the Government Agent of Trincomalee dated October 08, 1964, to the Secretary, Ministry of Cultural Affairs, stating that the Bodhi tree in front of the Koneswaram Kovil had been destroyed.

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The report of the Archaeological Commissioner sent to the Secretary, Ministry of Cultural Affairs, on 16th December, 1980, on the historicity of the ancient site situated within the Fort at Thimeelee.

80.10.17

The site is significant in the context of the historical development of the island of Thimeelee. The report concludes that the site is of great importance for understanding the cultural history of the area.

J.P.

[Signature]
The ancient Gokarna Vihara and Trincomalee

The area within and around the Fort Frederick in Trincomalee has been identified as the ancient district of Gokarna (the Pali form is Gokarna) mentioned in the Chronicles (Mahavamsa and Culavamsa) and in the medieval inscriptions. Several pre-Christian Brahmi (ancient Sinhala) inscriptions and about 150 ancient sites with visible Buddhist remains discovered in the area points to the fact that there must existed Sinhalese-Buddhist settlements in Trincomalee at least since the 2nd century B.C., if not from 5th century B.C.

A Sanskrit inscription written in Grantha characters of the 10th century discovered within Fort Frederick gives the name of the site as Gokarna, which is undoubtedly the ancient name of modern Trincomalee.

3. The etymological equivalent in Sinhalese of Gokarna is Gena, which is the main element in the Tamil Tiruk-kamalai, which has been Anglicised as Trincomalee. Gira means ‘sacred’ and Kalal ‘hill’, the name thus meaning the sacred hill of Gena, which last results from the transliteration into Tamil characters of the Sinhalese Gena. In Tamil the sound ‘ga’ is written with the letter ‘ka’.

4. Mahavansa mentions Gokarna in connection with the religious activities of King Mahasena (3rd century A.D.). There we are told that King Mahasena built the Gokarna Vihara after having demolished the shrines of gods (devaleya).

The Mahavansa or the commentary to the Mahavansa which explains the relevant parts of the text says that King Mahasena destroyed the shrines of heretics (thirthakas) of Gokarna and built viharas instead. Thus the word devaleya in the text had been rendered in the commentary as the shrines of thirthakas (heretics). Thirthakas were Jains who believed in a different form of self-purification. They were never Hindus. Therefore, it is clear that what Mahasena destroyed in Gokarna was a thirthakaram, a shrine of heretics (Jains), and not a Hindu Koval.

5. The Portuguese historian De Quyros in his book 'Temporal and Spiritual Conquest of Ceylon' has recorded the type of religious institution which had existed during the time of their arrival in Sri Lanka. According to him it is evident that Constantine de Souza had demolished a Buddhist temple at Trincomalee to build a fortress. Quyros is very clear in his description of the location and the pagoda or the temple which had been destroyed by the Portuguese. He while describing the pagoda at Trincomalee says clearly that Ceynese and tenunnessa of the sect of Buddha lived there. According to the glossary of Portuguese saints used by the Ceynese and tenunnessa were inferior and superior.
Buddhist monk.

In fact, Pyyroo gives a very interesting story about the pagoda at Trincomalee, where he says that Francis Xavier had successfully attempted to convert a terumma, a Buddhist monk who was the chief incantant of the place. Therefore, it is definite that what the Portuguese had destroyed was a pagoda where Buddhist monks lived and it was definitely a Buddhist monastery which would have been the ancient Gokama Vihara which existed continuously up to the 17th century till it was destroyed by the Portuguese to build their fort at Trincomalee.

The commentary to the Chronicle states that Gokama Vihara was situated on the eastern coast, and was close to the village of the same name. The authority also informs us that Pandurangadeva, the second king of Ceylon, and his retinue, after landing at the mouth of the Mahakandana river, a synonym for Mahaviljana, went to Gokama Sittia on their way to Upatissa[ama.

The ruins and the river bank near Gokama are mentioned in the Colavamsa as the scene of magical rites which gained for Mahasaga (5th cent.) and Manuvamsa (6th cent.), respectively, the throne of Ceylon.

Menavamsa son, Aggabodi V (6th cent.) constructed a Medhagamra (meditation hall) for the monastery at Gokama. Purakramabahu I (12th cent.) is said to have stationed military forces from Gokama to Vili[ama.

The excavations conducted by the Department of Archaeology within the Fort Frederick area has exposed the foundations of a monastic establishment which could be reasonably identified with the remains of the meditation hall built by Aggabodi V in the eighth century. These excavations were later suspended. Buddhist ashes belonging to the early Christian era too have been discovered from the site.

It is true that there had been a Hindu Kovil at Trincomalee as mentioned in the devotional hymns of Tirunavukarasar and in certain other Puranas which could be dated to the 7th and 14th cent. A.D., respectively. Hindu legends connect it with Purana heroes and events. The Vimala inscription (Sanskrit and Tamil) of the 12th century mentions the existence of a Shaiva shrine at Trincomalee. But, the site of that Kovil cannot be identified with the site of the newly built Kovil which contains some Hindu bronze temporarily loaned by the Department of Archaeology. The original site of the Hindu Kovil has yet to be discovered.
No. 13. KUCCAVELI ROCK INSCRIPTION. (A.S.Z., No. 383.)

By S. Paranavitana. Epigraphical Assistant to the Archaeological Commissioner.

On the sea-beach in front of the rest-house at Kuccavelli—a small fishing-village in Kedulkulam East, twenty-one miles to the north of Trincomalee, there is a cluster of gneiss boulders among which are several rock caverns of various fantastic shapes. A few yards to the west of this main group of rocks, there is a small boulder sloping inwards; and two or three yards in front of it is a second boulder. Thus, the area between the two forms a hollow which is now partly filled with sand. On the sloping side of the first boulder, an area of about four feet square has been partitioned into sixteen compartments of equal proportions, within each of which is carved in low relief the representation of a stupa. The inscription under discussion is engraved to the left of this sculpture. Dr. E. Müller has included this record as No. 108 of his Ancient Inscriptions in Ceylon; but gives neither the text nor the translation.

The epigraph which consists of eight lines, covers an area of 1½ in. by 8½ in. The surface of the rock was cut smooth before the writing was executed; and the letters though shallow, are, thanks to the sheltered position of the rock, in a fairly good state of preservation. The letters are unusually small—the smallest about one-fourth of an inch in height and the largest less than an inch. Sufficient attention has been paid to calligraphy; and this record is one of the best executed among the hundreds of epigraphs in the island.

The characters used in this record belong to a script not known from any other document and call for special remarks. Some of them bear a close resemblance to the corresponding forms of the early Grantha alphabet of South India; but the script, as a whole, is by no means identical with any of the known South Indian alphabets. The earliest specimen of the Pallava Grantha, as shown in the inscriptions of the Dharmanarirjaratha at Mâmallapuram, show

Dr. Müller’s description of Kuccavelli and its inscription runs: ‘Kuccavelli, 22 miles north of Trincomalee on the sea side. This is a solitary rock close to the sea which bears a fragment of an inscription in the characters of the seventh century. The country is now inhabited almost exclusively by Tamil, but at that time it must have been Sinhalese, as we can see not only from the inscription, but also from the remains of a Buddhist temple found at Nalanda Koil about three miles west of Nalwelli (8 miles from Trincomalee) and close to the bund of the Puliyankulam tank.’

1 See Böhler’s Paläographie, Plate VII.
more developed and more florid forms than those of our record. The closest parallel to the script of the present inscription is found, so far as I know, in the votive inscriptions on the pavement slabs of the Yaṭāla dagāba at Tissamahā-rāma 1; I give below in tabular form all the characters occurring in this record.

\[
\begin{array}{c}
\text{a} \\
\text{kha} \\
\text{qa} \\
\text{ja} \\
\text{na} \\
\text{da} \\
\text{dhi} \\
\text{na} \\
\text{ma} \\
\text{ya} \\
\text{ra} \\
\text{vi} \\
\text{so} \\
\text{ka} \\
\end{array}
\]
As a general characteristic, the letters avoid, as far as possible, the horizontal strokes which are a marked feature of the script from the first to the fifth centuries. As a consequence of this tendency, the short horizontal bar at the top of the letters has almost disappeared, while the hook which took its place in the writing of the eighth century and after has not yet developed. Some of the letters such as a, ba, fa, na, ra, and va, are identical with the symbols for these letters in inscriptions of the first five centuries of the Christian era. Ka and ra, owing to the absence of the upward curve of the tail, show a more archaic type than even their second-century forms. On the other hand, ga, va, pa and sa have here assumed forms which occur in inscriptions of the ninth century. Ja and dha of our record supply the intermediate stage through which the second-century forms of these letters changed into the mediaeval symbols. Our record, being in Sanskrit, furnishes several examples of conjoint consonants which the Sinhalese inscriptions of the early centuries cannot show. In the early writing, the medial vowel signs for a, i, e, and o were attached to the letter itself. By the ninth century, these are generally detached. The present record furnishes examples of both these methods, though the former predominates.

From the above remarks about its palaeography, it becomes clear that this epigraph is later than the fifth and earlier than the eighth century. The contents do not furnish us with any clue enabling us to date it more precisely; but, judging by the degree of the development shown in the script, we cannot be far wrong in ascribing it to the seventh century. This makes it the earliest Sanskrit inscription found in Ceylon.

As has already been stated, the document is in Sanskrit and consists of two verses in the Upajati and Vasantatilaka metres. The orthography and grammar are correct and the diction faultless if we leave out of consideration the pronoun tānu after jnānda-ratāni, which evidently was put in to make up the required number of syllables for the metre.

The contents are of no historical interest. The record merely states the pious wish of the author that by the merit he has gained, evidently by making the representation of the stūpas, he may become a Buddha in the future for the deliverance of suffering humanity. The Bodhisattva ideal thus extolled and the use of the Sanskrit language may perhaps justify us in believing that its author was of Mahāyāna tendencies.
NO. 13]  

KUCCAVELI ROCK-INSRIPTION  

TEXT.

1  Anena duhkhana vyapanīya sarvamān
2  punycna lokasya sukhaṁ samagram (1)
3  dātāṁ prabhur jīvanāṁ jīvanāṁ svāṁ
4  sada kṣamāvi kāruṇāvito haṁ (2)
5  Pūnyena māro pūsa pāañ añeta
6  jītvā pariñ samudhigamyā jīnevadrańāṁ tāṁ (3)
7  Saṁsāra-panika-visarādaham uddhāreyā-
8  -māruttāṁ jaganmama mahā-karuṇā-kareṇa (4)

TRANSLATION.

[Verse 1] By this merit, may I be able, in every succeeding rebirth, to relieve all the suffering of the world and to bestow complete happiness [on humanity]. [May I also always] be full of forbearance and compassion.

[Verse 2] By this merit, may I vanquish the foes, Mara .. .. and sin; and having attained to that supreme state of Buddhahood, may I, with my hand of great compassion, deliver suffering humanity from the extensive quagmire of saṁsāra.

1 Mārta Upaśita
2 Mārta Vassasatikā.

28
The report of the Archaeological Officer at Trincomalee dated October 1st, 1978, about the ancient remains at Senthumalai. He testifies for the existence of a Buddha Statue at the site.
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3. 

4. 

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<td>පිටුවේ පිටුව 21/2&quot;</td>
<td>පිටුවේ පිටුව 21/2&quot;</td>
<td>32. පිටුවේ පිටුව 21/2&quot;</td>
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<td>පිටුවේ පිටුව 3&quot;</td>
<td>33. පිටුවේ පිටුව 3&quot;</td>
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<td>පිටුවේ පිටුව 4&quot;</td>
<td>34. පිටුවේ පිටුව 4&quot;</td>
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<td>පිටුවේ පිටුව 6&quot;</td>
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<td>පිටුවේ පිටුව 8&quot;</td>
<td>36. පිටුවේ පිටුව 8&quot;</td>
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<td>පිටුවේ පිටුව 10&quot;</td>
<td>37. පිටුවේ පිටුව 10&quot;</td>
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<tr>
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<td>පිටුවේ පිටුව 12&quot;</td>
<td>පිටුවේ පිටුව 12&quot;</td>
<td>38. පිටුවේ පිටුව 12&quot;</td>
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<td>39. පිටුවේ පිටුව 14&quot;</td>
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<td>පිටුවේ පිටුව 16&quot;</td>
<td>පිටුවේ පිටුව 16&quot;</td>
<td>40. පිටුවේ පිටුව 16&quot;</td>
<td>02</td>
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<tr>
<td>21</td>
<td>පිටුවේ පිටුව 18&quot;</td>
<td>පිටුවේ පිටුව 18&quot;</td>
<td>41. පිටුවේ පි鄱ිටුව 18&quot;</td>
<td>02</td>
</tr>
</tbody>
</table>

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31
The Government Agent, Trincomalee, in his report dated October 31, 1978, to the Archaeological Commissioner says that a Buddha Statue which had been in situ at Sembinalu Site is missing when he inspected the Site.

The Buddha Statue has been missing from the site since 1978. It was discovered on November 10th, 1978. The report states that the statue was last seen on November 10th, 1978. The statue was lifted from its pedestal and transported to another location, possibly for restoration. The report also mentions that the statue was later moved to a different location.

The government agent notes that the statue was on display at the site for public viewing. It is unclear why the statue was transported and whether it has been recovered.

The report also includes a note that the Buddha Statue was moved to a different location for conservation purposes. The location is not specified.

---

The report concludes that the status of the Buddha Statue remains unknown. Further investigation is needed to determine its current whereabouts.


---

(2.07.1983)

[Signature]
The report of the Archaeological Officer at Trincomalee dated December 8th 1978, saying that the Buddha Statue at Sambodhi has been destroyed by vandals and the remains at the site too have been disturbed.
Compensation for victims of serious crime

All applications for assistance under this section should be made to the Municipal Clerk of Police in each area and a special committee, headed by the Chief Police Officer of the area and with four other persons named by the Chief Police Officer, will consider and report on the applications. The applications will be considered by the Assistant Commissioner of Police and the Commissioner of Police.

Reasons for acquittal of dispenser

Mr. E. J. Steenkamp, the additional magistrate of Caledon, gave his reasons on Friday for acquitting J. Essack, a dispenser at the Caledon District Hospital, who was charged with having accepted an illegal prescription of chloroform and 100 photographs of the dispensary's prescription pad from P. P. C. on September 5.

External exam results

Following are the results of the External Exam. Each roll is the responsibility of the school board of the school board.

COLOURED CENTRE

Tourists from West Asia

The tourists from West Asia include representatives from the various countries of the Middle East, and are expected to spend a few weeks in the country.
The Government Agent Trincomalee reporting to the Commissioner of Archaeology on August 04, 1978, about the ancient remains at a place called Viarkuam. He further states that the Site had been occupied by unauthorized persons.

----------------------------------------
...
The Secretary of the Congress of Buddhist Societies in State Corporations reporting to the Hon. Minister of Cultural Affairs about the construction of an unauthorised Kovil at the ancient site of Kurundamalai. His letter dated September 01, 1981.

[Image of a circular diagram with a series of symbols and text]

(2) මෙහෙය 1980 වසර 4 නැවුම් අදිස්තම අපාසල් සියුම් (කිහිපයින් සිදුලින් නැවුම් 5.00.00 අතරින් සහිතිතින් විසින් සහිතය) මහා ආගමනය කෙරෙහි විය.

(3) මෙහෙය ඇතිවැඩි සේම ඉන්නේ ආසන්න සඳහා නිර්මාණය කිරීමේ බිමකත්තා කළේ, මෙහෙය ආසන්න සහිතිතින් නැවුම් 6/88/65 අතර
වෙතිනි 1980.07.30 නැවුම් මත පැවසේ, මෙහෙය ආසන්න සහිතිතින් නැවුම්
30 වෙතිනි, ආසන්න ඇත්තේ සිරස්ක උගා මෙහෙය සඳහා නෑ, මෙහෙය ආසන්න අයිසක නැවුම් 3 නැවුම් සහිතිතින් නැවුම් 30කලා දක්නට බව අයිසක පැමිණි.

(4) මෙහෙය අභිලේඛන් අදිස්තම අපාසල් හමුවූ අයිසකයි. 3/3/1/1981 වෙතිනි
1980.08.21 නැවුම් මත පැවසේ, කරජීව ආසන්න සහිතිතින් නැවුම් නැවුම් 3
1981 අභිලේඛන් අදිස්තම අපාසල් හමුවූ අයිසකයි.

(5) මෙහෙය 12 වැනි නැවුම් අතරින් 1981 වෙතිනි අදිස්තම හමුවූ අයිසකයි.
90 වෙතිනි 1981 වෙතිනි ආසන්න සහිතිතින් නැවුම් 30කා දක්නට බව අය, කරජීව ආසන්න සහිතිතින් නැවුම් 30කා දක්නට බව අයිසකයි.

(6) මෙහෙය සිදු ආගමනය ආසන්න සහිතිතින් නැවුම් නැවුම් 30කා දක්නට බව අයිසක පැමිණි.

(7) මෙහෙය සිදු ආගමනය ආසන්න සහිතිතින් නැවුම් නැවුම් 30කා දක්නට බව අයිසක පැමිණි.

(8) මෙහෙය අදිස්තම විශේෂ අපාසල් සහිතිතින් නැත්තේ, මෙහෙය ආසන්න සහිතිතින් නැවුම් නැවුම් 30කා දක්නට බව අයිසක පැමිණි.

(9) මෙහෙය ආසන්න සහිතිතින් නැවුම් නැවුම් 30කා දක්නට බව අයිසක පැමිණි.

(10) මෙහෙය සිදු ආගමනය ආසන්න සහිතිතින් නැවුම් නැවුම් 30කා දක්නට බව අයිසක පැමිණි.
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The report of the Archaeological Officer dated March 02, 1979 at the Site of Saralankolam on the excavation of the stupa mound at the Site.

[Document content]

1. [Handwritten notes]
2. [Signatures and dates]

41
The Government Agent, Vavuniya, reporting to the Commissioner of Archaeology on October 10, 1978, about the construction of a new Koval within a site containing the remains of an ancient Buddhist monastery.

The Kachchhe, Vavuniya
1978 - 1979

C2.

C3.

Note:
1. The necessary permission was obtained.
2. The permission, however, was granted.
Intruding on ancient monument

Police Station
Veyulme 17.11.78.

Finding an ancient monument

Facts: On 17.11.78 on receipt of an information by Mr. K.G. Nandia, S.P., Veyulme, to the effect that the ruins of an ancient Durgaha has been damaged and a Hindu Kevil is being built over this ruins, he along with G.A. Veyulme, Additional G.A. Veyulme, and a Police Party visited the scene which is at a village called Nanamkulan, which is about 4 miles North of Veyulme and about 3 miles Interior from Veyulme Markarisawaram Road. It was observed that the ancient ruins of Durgaha which had been attacked on a fog rock about 300 yards from Nanamkulan tank had been damaged. On the North side of this rock there had been 1 Mount side of the stones resembling a statue and this has been broken up. And the statues have been removed. On the Western side of this rock, a Hindu Kevil has been put up, which is partially completed. Some of the statues removed from the ancient Shakti temple were found by the side of this Hindu Kevil, indicating that these statues have been used to built the half completed Hindu Kevil. Behind this half completed Hindu Kevil on the rock there is a flight of 8 stone steps which appears to be an ancient work. There was also an ancient V年輕rāja, the remains of an ancient well. The stones at this site by their appearance, structure, and sizes are ancient ones used during the times of Singhalese Kings. On these stones has been taken charge of as a productions.

Evidence available

1. Mr. K.G. Nandia, S.P. Nandia will speak to the facts as stated above.

2. M.P. Veyulme, Inspector of Antiquities, of Archaeological Dept, Colombo, inspected the site on the instructions of G.A. Veyulme, and stated that these ruins are over a thousand years old, which are older than ruins. He further stated that these ruins belong to the Anuradhapura Era.

3. T. Veyulme, of Nanamkulan, Veyulme, stated that this Kevil was built by the Villagers and that a land Master was the leader of the Kevil Building Project.

4. M.K. Nanamkulan stated that he is a resident of Nanamkulan from 1949, and that he is aware of the existence of these ruins from 1964. From that time, they had erected a rock statue and offered prayers to this spot on 26th April. In 1978 the people of the Village wanted to build a Hindu Kevil at this spot. Accordingly one Rama Nanamkulan alias Land Master started collecting money from the Villagers and the work on the Kevil was started in 1979 and is to be done by the Villagers to build the Kevil.
collected money and started to build a permanent Kovil at this spot.
In 1975 there was crop failure due to a severe drought and the
Government gave relief work to the colonists with the permission of the
then D.R.O. of the area, Mr. Muneeswaran, the Villagers started building
this Kovil on the relief work. Once Shunmugam Alias Land Master
collected funds from the Villagers to build this Kovil. Since the D.R.O.
was aware of this building of this Kovil he did not inform any
authority about this. Also in the year 1976 part of this rock was shattered by
Executive Engineer. V. Venkatakrishnan and the hammers were made use of the build
roads. He was not aware that this place contain any relics of an ancient
Dagoba.

(6) G.P. Kalasenthivel met Viyapuri of Illapaatukurum
— Vavuniya stated that he knew this spot for
— his childhood, that is for the last about 15 years. He is an
administration Ram Shunmugam Alias Land Master he did the
monetary work of this Kovil on a voluntary basis.

(7) Kavindrapillai Paramasathy of Sumanallur
Vavuniya stated that from 1982 he used to
offer Prasada to Gana Deviye at this site. In 1975 under the leadership
the Ram Shunmugam Alias Land Master, he also contributed in cash and
worked in building this Kovil on a voluntary basis.

(8) O. Nadesapillai of Kovil Puttakkurum Vavuniya
stated that he was born in this village which
adjoins Sumanallur. The people in this vicinity used to offer Prasada
to Gana Deviye at this site and that same Muniyandy named Vagamuthai
who is since deceased acted as Poozer at this Kovil. In 1975 the
Villagers decided to build a permanent Kovil. He saw to Mounts Poomarai
— to large anthills on this rock and they decided to take this earth
for the purpose of building the temple. While digging these two Mounts,
they came across stones used in ancient times for building purposes.
but he was not sure to whose religious consecration this relics belongs.
so if he knew that these were the relics of an ancient Buddhist shrine
he would not have joint this project. In 1975 there was a crop failure due to
a severe drought and the Government gave relief work to the
colonist. He gave a letter to the then D.R.O. of the area requesting
permission to erect a Kovil. The D.R.O. approved this. He said that he
would predict this letter later to the Police. With Government relief
work they cleared the rock and started to build the Kovil. Shunmugam
acted as a treasurer while Muniyandy acted as a treasurer and Neelam then
advised them in building up the Kovil.

(9) M. Silasanthapalan, A. Gethyappan, K. Maheswary,
K. Manasale, K. Muthamalai, J. Gethyappan, J. Kathirvel, V. Thambikai, V. Laadanna
K. Kungurarasan, J. Gethyappan all of Sumanallur stated that they
worked in building this Kovil on a voluntary basis.

Suspects: Vavuniya, Raja Shunmugam Alias Land Master of
Sumanallur stated that he came to Vavuniya in 1972 and took up
President of the Villagers. When he came to this Village he noticed that
the Villagers were suffering Prasada at this xmask rock having placed
a piece of rock on it. The Prasada were offered to Gana Deviye. In 1975 the
Villagers started to build a Permanent Kovil. One Muniyandy Vagamuthai
— a much deceived was acting as a Poozer and he wanted a permanent
Kovil put up here. After he died, he acted as a leader and started to buil-
d of this Kovil with the assistance of the Villagers. He is not aware
whether any permission was obtained to put up this Kovil.
The then D.K.O. Soeblemulm has since retired and his statement has not been recorded yet. T. K. de Soegiell, who said that he obtained written permission from the then D.K.O. Mr. Sommundera, under took to produce the letter of authority given by the then D.K.O. But he has so far failed to produce this document. The Inspector of Antiquities does not say that this an Archaeological Reserve. Anyhow this spot will fall under the definition Monument as described in CAP 488-Part VIII (Interpretation) of Antiquities, Section 48 of the Legislative Council of Ceylon. I suggest that this spot be forwarded to the Archaeological Commissioner for his opinion please.

Headquarters Inspector of Police
Vavuniya.

Pulukumawa

Pulukumawa is situated in the village of Pulukumawa in the Ervil Perahervu and Maninal Patut Aga's Division in the district of Batticaloa. The site is approached the Ampara-Gahana road turning off at a point about 13 miles from Ampara.

Pulukumawa archaeological reserve is a large forested hill on the southern scarp of which is a large number of drip-lodged caves.

Many of these caves bear pre-Christian inscriptions which record the donation of the caves to Buddhist monks. In the left area south of the hill are the remains of a number of ancient structures. Among these are a dagoba dug into the treasuries, stone pillared structures and a dried pond.

The most important monument at the site is an Asanagama with an Aranga (stone-seat) of 14 feet 2 inches by 3 feet 1 inches. (See attached description marked B and plan and photographs marked B and C respectively).

The structures at the site are gift of a prekara (ancient boundary wall). On inscriptive evidence available at the site the historicity of the site goes back to the pre-Christian era. Certain other ruins at the site could be dated to the 6th, 7th and 8th centuries.

When the site was inspected on the 15th instant the ruins on the hillside have been disturbed by unauthorized chena cultivation. One Seyabaktty who claims himself as the watchman resides at the site. One large stone near the stone seat and three other stone pillars have been removed and taken away. Attempts have been made to remove three other pillars and another stone.
Mabatlal or Batticaloa

This site is situated about 3 miles beyond Pulikumara towards Batticaloa inside the jungle. Site is approachable through a new gravel road through the jungle to Batticaloa.

In an area of about 20 acres remains of ancient buildings are visible and most of the ruins found on the hillock at the entrance to the site had been disturbed and damaged by modern building activities. These new Hindu Kovils have come up on three ancient image houses. The hillock in front of these Kovils too contain a large modern Kovil. The ruins beyond the ancient pond in front of the Kovil are not disturbed, but it is evident that the expanding building activities at the site are going to disturb these monuments in the near future. On the rocky area beyond the

contd. page. 2.....

pond are seen three double-platform buildings and remains of several other ancient structures which belongs to the 7th, 8th centuries A.D.

There are a number of pillared structures inside the jungle which have been enroached here and there by Tamil people most probably from Batticaloa area. The double-platform buildings available at the site are very much similar to the buildings at the Western monasteries in Anuradhapura but archaic in type and are the only examples of this type so far discovered in the region according to Mr. C.K. Codikumbura, the former Archaeological Commissioner.

(See relevant section in annex D marked)
Kanchikudi is a proposed archaeological site situated in the Tirukkovil A.D.L. division in the Ampara District. The site is approached on the gravel road from Kanchankudi junction on the Akkarapattu Pottuvil road. The site has been surveyed in 1974 to be declared as an archaeological reserve. There had been a delay in the handing over of the site to the Department of Archaeology as it was discovered that the file and the relevant papers in the Ampara Kaschcheri are missing. Action has now been taken to remedy the situation.

At Kanchikudi are the remains of ancient monuments are found on two hillocks situated on either side of the tank bund. On the hilltop on the left hand side are situated an ancient stupa mound which had been dug into by treasure hunters. It is about 20 ft in height at the moment. On the summit of the hilltop are the remains of an ancient structure on which a new kovil is being built by certain people in the area. Two floor alters or ancient stone slabs have been used in the kovil as a landing step and as an altar stone for a statue. The surrounding area is replete with ancient brick-dolls. There are a few stone pillars inside the thickets closer to the dagaba mound.

On the other rock out-crop are eleven excavated caves of which one contains a pre-christian Brahmi inscription. It records the gift of the cave and the tank to the Buddhist monks. Originally there would have existed a forest monastery at the site. The historicity of the site goes back to pre-christian times on the inscriptiveal evidence. The stone slabs found at the site are of a later date, i.e., circa 8th century A.D.

A small shed erected on top of the second hillock will get itself developed into a flourishing Ganesh kovil in the near future.
are broader than the rest. The larger windows on the eastern and southern walls were placed in arched niches; and at the corresponding points on the western wall there is a stone staircase built in the thickness of the wall, leading to the upper storey. Eight of the steps are still in situ. About 35 ft. to the north of this building there are vestiges of what appears to have been a muruğī or guardhouse.

To the east and south there are traces of a pulikāna, built of roughly hewn slabs of stone, which enclosed the entire group of buildings. The excavations themselves did not afford any evidence to show what these buildings were, but from other remains that are situated to the south of the excavations, we know that this area formed part of the ground of the royal palace. The stone trench of the Royal Alms Hall, Mahāpāli, is only 70 yards to the southeast of the brick building, and the Temple of the Tooth is very close to the Mahāpāli. Therefore, whatever purpose the two buildings may have served, we may safely conclude that they formed part of the royal establishment. At a later date, when these buildings had already fallen down, the site had been occupied by ordinary houses. Foundations of one of these, constructed of fragments of the older structures, were discovered on a higher level. The occupants of these houses seem to have been workers in metal, for several specimens of crucibles, some of them coated with plumago, were found in the upper strata. A coin of Rājāvīti was found in the same level as these buildings, and therefore it may be conjectured that these settlements date from the Polonnaruwa epoch or some time later still.

The excavations yielded only a few minor antiquities. A complete pot (haliya) was found near the eastern wall of the brick structure at a height of 2 ft. from the original ground level. It was covered with a broad-mouthed flat vessel (māhaliya). Potsherds of a coarse type were found in considerable numbers on the upper strata, and fragments of pottery found in the lower strata generally belonged to a better type of ware, including some examples of very fine texture. Three fragments of gilt pottery were also found. These fragments of a broad-brimmed type of ware, red outside and black inside, had Brahmi letters of the 2nd century incised on them. These were found at a comparatively upper stratum which cannot be earlier than the 13th century, and presumably must have been thrown up in digging the place for foundations of later buildings. Larger and better specimens of this ware might be found when the excavations reach an earlier stratum. Beads of various patterns and sizes and of different materials, such as paste, crystal, jade, agate, and amethyst, were found sporadically. An interesting find was a thin circular plate of gold about 3 in. in diameter with the likeness of a lion between two lampstands embossed on it. It was probably a seal.

While cutting a trench to drain off the rain water from the excavated area, we came across an ancient subterranean street-drain. It was formed of terracotta pipes each about a foot long, secketed to each other, and laid on slabs of stone. Only three pipes were in position and attempts to trace the drain further proved fruitless. A similar drain-pipe was brought to light by the action of the rain water, in an ancient street, south of the Rankot Vihāra at Polonnaruva, during the same year. The conservation work at the "Ránśimalikā" at Polonnaruva disclosed a vertical pipe, in one of the buildings, to drain off the water from the upper storey.
(b) Exploration.—The Epigraphical Assistant was on tour from July 19 to Nov. 19, during which period he inspected 23 ancient sites in the Eastern Province, 6 in the Southern, and 2 in Uva, and collected, 32 inscriptions. He was again on circuit from August 28 to September 15, 1928, when he visited 16 places in the Kurundgala District and collected 33 inscriptions. Besides, he visited Mahakamadurawa near Mihintale and Vavuvalpo near Anamalawa to copy two pillar inscriptions reported from those two places. The Vanniah of Kilakumalai and the Kottunathan of Vanniahpatthu rendered valuable assistance to the Epigraphical Assistant during his tours in their respective divisions.

Nilaveliyén, near Tiriyël in Kilakumalai, Trincomalee District.—On the top of a hill known to the villagers as Kandamunna in a small stupa, now reduced to a heap of bricks, and concentric bands of pillars round it. The capitals of the pillars and their ornamentation are similar to those on the pillars round the Thuparama dagaba at Anuradhapura. Six of the pillars have been removed to the village and utilized in building the mandapa of the Siva shrine there. A flight of stone steps, now disarranged, leads to the top of the hill, on the slopes of which are three caves containing Brahmi inscriptions. At the foot of the hill there is an ancient bridge.

Nālaim Kōrāl, about 3 miles from the Nilaveli Resthouse in the same division.—Up this place there are the remains of an ancient monastery, the brick-built shrine of which is preserved to a height of about 8 ft. from the original ground level. Near the main entrance of this shrine is a monolithic stele measuring 6 ft. by 4 ft. and 2 ft. in depth. There are also several stone slabs and a guardstone bearing Tamil inscriptions dating from the Chola occupation of Ceylon during the 11th century.

Kurangū gāniya aṭṭuta vimba.—This is a site about 2½ miles to the west of the Resthouse at Katiraveli in the Trincomalee District. Here are remains of some structures built of rude slabs of stone. One structure which is better preserved than the others is like a cist. The top slab has been removed some years ago to the temple, and the sides slabs have been thrown down by elephants. When complete the structure must have answered to the description of a certain structure named Tansambonaka connected with the Yaksha cult, mentioned by Buckland in the commentary of the Sutta Nikāya. Local tradition connects the place with the exploits of Sugriva and Hanuman. It is very probable that these remains belong to pre-historic times, and further investigations at the site will be worth while.

Siyapanikküla, near the easternmost point in Ceylon.—Remains of a dagaba and several monastic buildings on a rock to the top of which steps lead. Among the bricks fallen from the domes of the dagaba are several containing Brahmi letters of the early centuries of the Christian era. To the west of the dagaba there are the remains of a structure which was elliptical in plan. There are several caves, in some of which are rude drawings and animals, probably made by Viñodas.

Hikawana, near the Kumbukkan-ganga about 10 miles from the Batticaloa Resthouse.—There are two large caves, both walled in: one containing a gigantic recumbent Buddha image of stone. The walls, built of bricks earlier than the Polonnaruva period, are well preserved with their numbering and plaster work. There are also a large dagaba fairly well preserved and several other remains of monastic buildings all covered in the vegetation.
The Report of the Assistant Commissioner of Archaeology dated 12-11-79 to the Commissioner of Archaeology about the construction of a Hindu Kovil in a site where there are ancient remains of Buddhist monuments. The site is Kottadicolai in the district of Batticaloa.
The Commissioner of Archaeology reports to the Secretary, Ministry of Cultural Affairs, about the Site at Kattadicola and the construction of a new Kowil at the place covering and damaging the ruins. Letter dated November 13, 1979.

02. The Commissioner of Archaeology reports to the Secretary, Ministry of Cultural Affairs, about the Site at Kattadicola and the construction of a new Kowil at the place covering and damaging the ruins. Letter dated November 13, 1979.
Report of the Hon. Curator of Archaeology dated S01-75 to the Commissioner of Archaeology about the Site of Nilavery and its ruins and the construction of a new Hindu Kevil at the Site.
3. 

4. 

5.
द्वारा पाहिजे कि कोणताही अनेकांशावरुन प्राप्त वाचन तथा सुनावली माहिती त्याचे अनुसरण करून तयार केलेली अर्थ-संपर्क संबंधित वेबसाइट. ही वेबसाइट जीवनातील वर्तमान स्थितीसाठी अधिक उपयुक्त असते.}

ए. स. गुप्ता
(स्थानिक मानकस्थिती)
2020-21

2020-21
Reports of Buddhist religious dignitaries, social organizations, Buddhist Societies and Government Officials which describe the ancient remains at Nalagala and their destruction by vandals. They request the authorities to take immediate steps to protect the ancient remains at the site.

1. Report
2. Report
3. Report
4. Report
5. Report
The communication of the District Judge of Vavuniya dated September 7, 1977 to the Commissioner of Archaeology requesting him to take immediate action to save the Site of Mohantpukulam from the hands of the vandals.

77.9.27

The Commissioner of Archaeology,

77.10.31

77.10.31

The District Judge,

77.10.31

Y. A. Aselalo
d B.S. (C.A.)

I.A.E. (83)
The report of the Hon. District Minister dated 19-06-79 to the Hon. Minister of Cultural Affairs requesting him to take early steps to protect the ancient remains including inscriptions at Thalikulam.

1979 මාසි අපේක්ෂ 19 ඒකතුව

19 මාසිවන්, 10/4, නවම්බර්

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2. මෙම සිංහල සහ අතාතිරික්ක ප්‍රශ්නයන් පැහැදිලි සඳහන් කරමු.

3. මෙම සිංහල සහ අතාතිරික්ක ප්‍රශ්නයන් පැහැදිලි සඳහන් කරමු.

රා.unu.}

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77.09.18 महिंद्रा भवन, जिला विभाग, शहर विभाग, पुलिस विभाग के बारे में जानकारी दी जाती है।

02) विभिन्न क्षेत्रों में अंतरराष्ट्रीय व्यापारिक संपर्क - अंतरराष्ट्रीय क्षेत्रों में विभिन्न क्षेत्रों में संपर्क बनाने के लिए व्यापारिक संपर्कों को सुसाइंडे के संस्थानों के माध्यम से जारी किया जाता है।

03) विभिन्न क्षेत्रों में अंतरराष्ट्रीय व्यापारिक संपर्क - अंतरराष्ट्रीय क्षेत्रों में विभिन्न क्षेत्रों में संपर्क बनाने के लिए व्यापारिक संपर्कों को सुसाइंडे के संस्थानों के माध्यम से जारी किया जाता है।

04) विभिन्न क्षेत्रों में अंतरराष्ट्रीय व्यापारिक संपर्क - अंतरराष्ट्रीय क्षेत्रों में विभिन्न क्षेत्रों में संपर्क बनाने के लिए व्यापारिक संपर्कों को सुसाइंडे के संस्थानों के माध्यम से जारी किया जाता है।

संगठन -
1. नवीन तंत्र, नवीनीकरण - नवीन तंत्र विभाग, नवीनीकरण विभाग
2. संस्थान, संस्थान - संस्थान विभाग, संस्थान विभाग
3. अन्य विभाग (विभागीय) विभाग
The letter of Hon. C. Cyril Mathew, Minister of Industries and Scientific Affairs dated 27-04-80 requesting the Commissioner of Archaeology to take steps to excavate and conserve the monuments at Samudragiri and expressing his wish to assist the Department of Archaeology in its work.

1. 
2. 
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dated 27-04-80
The letters of the chief incumbent Priest of the Seruwila Temple dated September 22, 1973 and April 19, 1980 to the Hon. Minister of Cultural Affairs and to the Hon. Minister of Industries & Scientific Affairs about the damage caused to the ancient remains at Samadangala and requesting them to order the Commissioner of Archaeology to take effective measures to protect the ancient monuments at Site.
The report of the Archaeological Officer of Trincomalee dated 06.06.76 giving a detailed account of the ancient remains at Sunethirawa.
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Remains of the Buddha Image House - Munumaha Vihara

The stupa at Dighavapi Vihara in ruins
Remains of an image house - Madukanda Vilara

Circular-relic-house at Tityaya - After conservation
A mech ruined Stupa - Nilaveri, Jaffna

Buddha Image House at Kecaveli being excavated
Remains of an image house at Etumbugaskada, Varuviya, with a wantonly damaged Buddha image

The restored stupa at Senuvila. The terraces and the other adjacent ruins are being conserved.
9. Excavation in the Image house at Kuccavelli in progress

The sculpture of sixteen stupas on a rock boulder containing an ancient inscription, Kuccavelli
An ancient inscription slab lying in the vicinity of the remains of an ancient vihara at Thaddikalam, Vavuniya

Remains of ancient stupas at Kattarodai, Jaffna
Remains of ancient stupas at Kanjirodai, Jaffna

Remains of an ancient stone structure at Madukanda Vihara, Vatuniya
Sacred Foot Print Stone amongst the other ancient remains at Sambimala.

Monument erected to signify the place of the landing of the Bo tree at Sambithurai, Jaffna.
The present state of the Buddha image which had been destroyed by the vandals at Tampaksigala in Vavuniya.
The ancient inscription indited on a rock boulder at Kucucavelli. An attempt has been made to obliterate it by the application of a coating of tar.

Remains of an ancient image house at Tirumangalav, Trincomalee.
The head of the Buddha image at Pumbudhichchala which had been destroyed by vandals.
A damaged statue of Buddha which had been placed against the wall of a new Hindu temple, covering the remains of an ancient Buddha Image house at Kantalā. 

Sacred-Foot-Print Stone from Kantarodai (ancient Katarugoda Vihara), Jaffna
Remains of a religious building at Senuwa

Piece of a Buddha Statue recovered from Kantarodai, Jaffna
A restored stupa at Kantaroda, Jaffna

Bricks of an ancient stupa at Nelukulam, Vavuniya, had been used in a wattle and daub hut at the site.
Figure 1: Illustrated Heads of two Buddha Statues from Kucchaveli, Trincomalee.

Figure 2: Torso of a Buddha Statue and two Buddha Heads in situ inside the excavation pit at Kuccheveli, Trincomalee.
The indert stupa at Nelukkudum, Yavaniya, has been desecrated by the installation of a lance on a concrete platform on the summit of the stupa.
The entrance flight of steps to the terrace of the Stupa at Nehrukulum, Varanasi
A stupa mound at Samalaskulam, Vavuniya before excavation

Remains of an ancient structure at Rangiri Ulport, Gomarasikawala, Trincomalee
Ancient stupa at Allai, Senuvila

Architectural members of a ruined stupa at Kantarodai, Jaffna
Remains of an ancient building at Madukanda Vihara, Yapuna

A pillar-head from the site of the Ancient Bodhi Tree at Kliyveddi, Triscomalee.
A Stupa mound before excavation at Samanalavaram

Excavations at Kuccavelli, Trincomalee in progress
A guard stone from Madukanda Vihara, Vavuniya

Remains of an ancient building at Seruviya
An Ancient lime-stone Buddha Statue from Etambagaskada Vihara, Vavuniya

Excavations at Kucaveli, Trincomalee, yielding broken Buddha Statues
A new Hindu temple is being constructed at the Ancient Bodh tree Site at Kibwadi, Trincomalee.
A new Hindu Kovil has been built in an Ancient Site covering the ruins at Allai, Trincomalee.

Ancient remains in the vicinity of Dighavapi Stupa, Ampara.
A new Hindu Kovil has been built covering the ruin at an Ancient Site, Seruvila.

Remains of ancient structures at Madukanda Vikara, Vavuniya.
The preparation of this monograph which was undertaken by me with the firm conviction and intention of safeguarding the Cultural Treasures of Sri Lanka would never have been completed in its present form, but for the assistance and cooperation I received from a number of my colleagues, friends and well-wishers. It is a privilege to record here the assistance received from Hon. E. L. B. Hettige, Minister of Cultural Affairs whose kindly made available to me through his officials, factual details connected with the ancient sites and monuments mentioned here. I also owe a word of thanks to Mr. Walter Ladduvaheyya, Secretary to the Ministry of Cultural Affairs for his invaluable assistance and cooperation. Dr. Suddhamangala Kanamaruwe, Commissioner of Archaeology deserves a special word of thanks for allowing me to have access to official documents and authorizing their publication. Last but not the least, I have to mention the services rendered by Mr. M. H. Sirisena, Assistant Commissioner of Archaeology in collating the material and taking a keen and personal interest in the