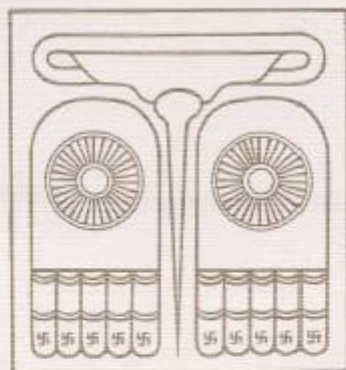


# SRI LANKA



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

**CALUWADEWAGE CYRIL MATHEW**

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

## CONTENTS

		Pages
1.	The Appeal to the Director General of UNESCO to safeguard and preserve the cultural property in Sri Lanka endangered by racial prejudice, unlawful occupation or wilful destruction	V - VIII
2.	APPENDIX A - Extracts from the Kandyan Convention and Constitutions of 1972 and 1978	IX - X
3.	APPENDIX B - Map showing the places of Archaeological interest in Northern and Eastern provinces	XI
4.	APPENDIX C - Descriptions pertaining to the historical and Archaeological importance of 24 Selected Sites	XIII - XXII
5.	APPENDIX D - Supporting documents relating to the Sites given in Appendix C	1 - 137
6.	APPENDIX E - Photographs showing a few of the ancient monuments in the Northern and Eastern Provinces of Sri Lanka and the destruction caused to some of them.	139 - 167

Dr. Amadou-Mahtar M'Bow.  
The Director General,  
I-\TSCO,  
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 be-speak 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 Kandyan convention and pledged to maintain and protect Buddhism, its rights 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 IX).

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 X).

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 amenities which compared well even with modern standards. It was a well planned city where 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 ponds, etc.

13. Above all, the ancient Sinhalese were able to build huge reservoirs (Wewa) 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 man-made reservoirs through an intricate system of channels of different gradients 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 ornate 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 to 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. Jayawardena, 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. Hurulle, 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 organising 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.

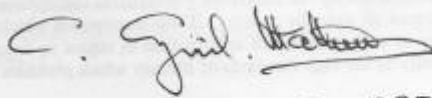
22. Appendix C gives a list of 24 sites with unique archaeological monuments which have been subjected to wilful damage or destruction at various stages. The historical importance and the authenticity of the historical descriptions pertaining to each site are asserted by the relevant documents such as 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.

25. 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,



20.7.1983

(CALUWADEWAGE CYRIL MATHEW)

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, Barnes Place,  
Colombo 7,  
Sri Lanka.

### The Kandyan Convention, 1815 A.D.

[illegible]

*Table -*  
*Table - and its Rites,*  
*ministers and Plans*  
*of worship are to be*  
*maintained & protected*

7

## CHAPTER II

## BUDDHISM

Buddhism.

8. 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) (d).

*The Constitution of the Democratic Socialist* 5  
*Republic of Sri Lanka, 1978*

## 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)(e). Buddhism.

SF-



## APPENDIX C

### 1. THE SRI WARDHANA BODHI TREE AT KILIVEDDI

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 Seruvila 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 Asoka 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 Dhatuvamsa, 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 Mangala Maha Stupa of Seruvila which was erected by Kavantissa, the father of King Dutu Gemunu, the greatest in the line of Sinhala rulers. This was in accord with the wish of the Buddha himself (Dhatuvamsa pp. 10,16 and 35).

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 Seruvila Mangala Maha Stupa was actually planted there long before the erection of the Stupa by King Kavantissa 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 (250-210 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 second 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 1970. From a letter sent by the D.R.O. Muttur, (1950), a Tamil by race, Mr. M. Sivagnana Sundaram, to the G.A. Trincomalee on 08.09.1950, 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 Bo 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/B/649

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. Thangadorai, the Federal Party M. P. elected to the Muttur seat in 1970. Ven Dambagasare Sumedhamkara Maha Nayake Thera who is the incumbent of the Seruvila Mangala Rajamaha Vihara and also the Chief High Priest of the Tamandaku 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. Kumarasuriyar against the Federal Party M.P. for Muttur, Mr. Thangadorai who got the branches of the Bodhi Tree cut by the workmen of the Telecommunications Department. On 23.01.1971, Mr. Kumarasuriyar wrote to the All Ceylon Buddhist Congress expressing his deep regret about it.

The Assistant Commissioner of Archaeology, Mr. M.H. Sirisoma, 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 Kovil on the adjacent land was in progress.

**Eye-witness report of Dr. Nissanka Wijeratne the then Secretary to the Ministry of Cultural Affairs and presently the Hon. Minister of Justice**

The Hon. Minister of Justice Dr. Wijeratne, 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 Kiliveddi Bodhi Tree at Seruvila in the company of the then Hon. Minister of Cultural Affairs, Mr. S.S. Kulatilaka to inspect it. He has reported that he sensed 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 Wardhana Bodhi Tree (Kiliveddi) of Seruvila 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 Mallikativu Village Committee.

### **Destruction in 1976**

In 1976 the Government Agent of Trincomalee, Mr. Eric J. de Silva, had reported to the Superintendent of Police, Trincomalee, Mr. Y.D. Senerat 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/E14 folios 120,121-123.  
Also EC/B/E/75 folios 4 and 29-30, 32-33.  
Pages 3-11 of Appendix D.

#### 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. Thangadorai 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 vandalism committed and through a sense of national consciousness and religious dedication, the chief incumbent of the Seruvila Mangala Rajamaha Vihara made a complaint about this to the Headquarters Inspector of Muttur Police, Mr. B.M.S.B. Basnayake. In consequence of this complaint and public agitation, the Muttur Police, on 12.08.1976 filed action against the microcosms. 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 01.04.1977 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 last vestiges of this Sacred Bodhi Tree had been eradicated.

Filled with unbearable grief, the Venerable Nayake Thera of Seruvila who was well-advanced in years had communicated on 18.04.1977 these matters in writing to the then President of the Republic, the Honourable Prime Minister, the Honourable Minister of Cultural Affairs, the Inspector General of Police, the Government Agent, The Commissioner of Archaeology and the Head Quarters 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 Mallikativu in the year 1957 of the premises on which the Sri Wardhana Bodhi Tree stood containing within its ruins stone pillars which proved the existence of a Bodhighara, 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 Bodhighara 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 Seruvila 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 (Kiliveddi) Bodhi Tree stood has been taken over by the Department of Archaeology on 29.11.1979 as an archaeological reserve.

14.12.1979 Gazette (No. 67) of the Socialist Democratic Republic of Sri Lanka Pp. 12-14 of Appendix D.

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. (P.22 of Appendix D). In the vicinity are the remains of a Buddhist monastic establishment of the 2nd Century A.D.

Vide Annual Report of the Archaeological Commissioner, 1955, pp. 8,10,11.

Ancient Sinhalese Sculpture, N. Wijesekera, p. 57.

Archaeological Dept. File No:EC/B/E/41, folio, 79 & 8.

Epigraphia Zeylanica, Vol.III, pp. 158-161.

Pp. 22-33 of Appendix D.

#### 4. SEMBIMALAI

Sembimalai a hillock which is situated a few miles away from Kuccaveli 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 Ghara) monastic buildings and Buddha images are to be seen at this site. A large Buddha Statue approximately 8ft. 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 Sembimalai. 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 foundation of the vihara extends beyond the new Hindu Kovil. A 1st Century A.D. rock inscription discovered recently at the site gives the name of the vihara.

Vide Archaeological Dept. File No. EC/B/E/26 (ii) folios: 219,220 and

EC/B/E/26 (iii) folio 10 and EC/B/E/41 folio 84,

News report from Daily News, October 14, 1980, p.3.

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 BC - 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 stupa to provide water to the farm.

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

Archaeological Dept. File No. EC/B/E/26 (ii), folios, 61, 202.

Pp. 41-43 of Appendix D.

#### 6. KURUNDANMALAI

Kurundanmalai is an ancient site situated in the vicinity of Kurundankulam in Nedunkarni division in the District of Mulativu. At this site there exist the remains of ancient stupas, ponds, monastic buildings, image houses and other architectural embellishments scattered in a large area on a hillock. The place has been identified as the Kurundapasana vihara built by King Khallata Naga in the 2nd Century B.C., where the Sinhalese commentary called "Kurundi Atthakatha" was written. The area covered by the remains of the Kurundi vihara, 78 acres, 2 roods and 13 perches in extent, has been declared an archaeological reservation by a notification published on the Gazette No. 7981 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 slab placed before the trident to light camphor, etc., is a sacred foot-print 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 vihara.

Vide Archaeological Dept. File No: EC/B/N/7 folios 5 and 10.  
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 Avalokitesvara 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

Pulukunawa is situated in the village of Pulukunawa in the Eruvil Porathivu and Mannumal Pattu AGA's Division in the district of Batticaloa. The site is approached on the Ampara-Uhara road turning off at a point about 18 miles from Ampara.

Pulukunawa archaeological reserve is a large forested hill on the Southern scarp of which is a large number of drip-ledge 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 pillared structures and a dried pond. The most important monument at the site is an Asanaghara with an asana (stone-seat) of 14 ft. 2 inches by 6 feet 2 inches. The structures at the site are girt by a prakara (ancient boundary wall). On inscriptional 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 Asst. Commissioner of Archaeology the ruins on the hillock had been disturbed by an unauthorised chena cultivation. One Sembukutty who claims himself as the watcher resides at the site. One large spur 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 spur stone.

Vide Archaeological Commissioner's Annual Report 1961-1962, pp. 76-78 and Plate XVI  
Paranavitana Felicitation Volume 1965, pp. 166-167 and Plate 4.  
Archaeological Dept. File No: EC/B/E/33, folio 32, pp. 62-68 of Appendix D.

## 9. RAHATGALA OR SANTIMALAI

This site is situated about 8 miles beyond Pulukunawa 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 dislodge 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 pillared 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 in 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.  
Vide Archaeological Commissioner's Annual Report 1961-62 P.G.78.  
Archaeological Dept. File No: EC/B/E/27, folio 118.  
Pp. 64 and 69 of Appendix D.

#### 10. KANCHIKUDICHCHI ARU SITE

Kanchikudichchi Aru is a proposed archaeological site situated in the Tirukovil A.G.A.'s Division in the Amparai District. The site is approached on the gravel road from Kanchankudi junction on the Akkaraipattu 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 Kanchcheri are missing. Action has now been taken to remedy the situation.

At Kanchikudiaru 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 replete with ancient brick-bats. There are a few stone pillars inside the thicket closer to the dagoba 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 inscriptional evidence. The stone slabs found at the site are of a later date, i.e. circa 8th century A.D.

A cadjan 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. NELUKKULAM

A stupa mound 30 ft. in height found in a site called Nelukkulam in Vavuniya has been subjected to destruction by levelling and cementing the site to contain a trident. The stupa which stands on a square platform belongs 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

Ettama in Pottuvil is a site with the remains of a Buddhist vihara and a stupa. At present a modern Hindu Kovil covers the site. The bricks of the stupa have been utilised to construct huts, &c., 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 foot-print of Buddha carved on a rock boulder.

I e S f

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.  
 Vide Archaeological 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 Pottuvil - Akkaraipattu 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-bats, tiles, &c.,. 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 Tanton-isvara-kovil 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 brickbats, stone pillars, stone seats and a stupa mound. The kovil is extensive and very well developed. The Yupa stone (stone pillar of the stupa) indicates that the stupa belongs to the earliest phase of stupa construction in Sri Lanka.

Vide Archaeological Dept. File No: EC/B/27 folios: 96, 98.  
 Pp. 92-94 of Appendix D.

### 15. NILAVERI

Nilaveri is situated ¼ 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-bats scattered all over the place. A limestone Buddha statue recovered from the site is exhibited in the Jaffna archaeological Museum.

Vide Archaeological Dept. No: EC/B/N/56 folio: 73 (Reverse).  
 P. 96 of Appendix D.

### 16. NELUGALA

Nelugala 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-edges which had served as monastic cells of Buddhist monks and natural water holes situated on the extensive rocky area bespeak 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. An 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 Archaeological Dept. File No: EC/B/E/27 folios: 71,181, 47-50, 72,21,10,12,142,15A,B,C and 36.  
 Pp. 99-113 of Appendix D.

### 17. TARAVAKULAM

Taravakulam is an ancient site situated on the road to Vadamunai 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 Archaeological Dept. File No: EC/B/E27 folios: 179,180.  
 Pp. 114, 115 of Appendix D

#### 18. KAVUDAGALA

The rock out-crop of Kavudagala is situated in the vicinity of the tank called Omandiamadukulam on the Trincomalee road from Valaichchenai in the District of Batticaloa. The stupa 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 moonstone at the site have been removed to be used as an altar stone of a modern Hindu Kovil. In the process a guardstone and a few steps have been broken and damaged. The bricks of the ancient stupa have been used for the construction of a modern house. Vide: Archaeological Dept. File No: EC/B/E/27 folios: 177, 178.  
Pp. 116,117 of Appendix D

#### 19. KIRIMETI ARU

Kirimeti Aru is a place situated three miles away from Pottuvil in the Amparai 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.  
Vide: Archaeological Dept. File No: EC/B/E/27 folio: 177.  
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 Mullativu. 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.  
Vide Archaeological Dept. File No: EC/B/N/57 folios: 7, 46-48, 31.  
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 barbed wired 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.  
Vide Archaeological Dept. File No: EC/B/N/27 folios: 120, 121.  
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: EC/B/N/57 folios: 224, 208,220.  
Pp. 125-128 of Appendix D

#### 23. SAMUDRAGIRI

Samudragiri situated about nine miles away from Seruvila is the ancient sea-port called Lankapatuna 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. (Dathuvamsa, p.42, Vide p.129 Appendix D) The ruins with the stupa mounds belongs

to the early Anuradhapura period.  
Vide Archaeological Dept. File No: EC/B/14 (ii) folios: 79,80.  
Pp. 130-133 of Appendix D

#### 24. SUNETHRAVEWA

Sunethravewa is situated in Kantalai 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. Moonstone slabs, lotus pedestal stones and other antiquities are found in abundance at the site.  
Vide Archaeological Dept. File No: EC/B/E/26 (ii), folios: 106-108,111.  
Pp. 134-137 of Appendix D



APPENDIX D

(A/68) (Copy)

(38)

My No. K.P.10.

Your No. L.F.2035 of 14-8-50.

The Assistant Government Agent,  
Trincomalee.

RUINS - SERUVILLE JUNGLE.

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

1. "Maraha-Sondi(Boar Spout)" lies to the west of the Vihara compound. It is a water hole in the shape of a boar ~~Vihara~~ 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 20 yards of it there is the "Galge", which is a huge rock cave with inscriptions.
- 2.2 To the south of the Vihara 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 Seruville and the Allai Tank.
5. The sacred bo-tree at Kiliveddy 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 Vihara premises inaccessible to the jungle. Mr Wickramasuriya himself, has not seen this.

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

Mutur, 8-9-50.

Sgd/ N.Sivagnanasunderam  
D.R.O. Kod. Pattu.

අමාත්‍ය මණ්ඩල කාර්යාලය  
OFFICE OF THE CABINET OF MINISTERS

In 1972-73, as Secretary Ministry of Cultural Affairs, I visited Trincomalee District with the then Minister the Hon SS Kulatilaka. On the inspection of Kelivetti historic Bo tree I focussed the attention of the Departmental Officers who came there for the need for Protection against encroachment and destruction particularly in view of the information received agst possible planned obliteration of a historic site by interested Parties. What I feared has happened and a full inquiry as well as restoration of old 'Pazavadi' and replanting with new 'Bodhi Ankuram' from the 'Sri Maha Bodhi' are called for.

N. Meeleemuttu 25/6/80

The chief incumbent of the Seruvila Temple to which the original Bodhi tree belonged, complaining to the Commissioner of Archaeology on August 3, 1976 about the destruction caused to the Bodhi tree.

No. 1  
Mangala Bhairava Kathiraveli Sankararasa  
Sri Sumanthakara Thero  
PRADHANA SANGHAYAKA  
MAGENAHIRA THAMARADU DEPALATHA  
The incumbent of  
Mangala Raja Maha Vihara, Seruvila  
Mangalamangala, Trincomalee,  
and  
Jambhavanthapuram, Trincomalee.  
Dist Office  
SERUVILA.  
TELEPHONE: 12, Matur, Seruvila.

ලේඛන සංඛ්‍යාව.



120  
සේරුවිල මහාල රජමහ විහාරය  
මහාපාලායේ මහාලායාමය  
මුතුසංචලායේ රාමුමහාරාමය  
පාලන විහාරාධිපති,  
මහාල ධර්ම කණිෂ්ඨ දර්ශන දාසේ ශ්‍රී  
ප්‍රබේන්ධාර  
සංඝසභාධිපති සම්පත්ති දෙපාර්තමේන්තු  
ප්‍රධාන සංඝසභායාග සාමි.  
වැට්ටේ: 12, මුතුරි, සේරුවිල  
සේරුවිල, 3. 08. 1976

පුරාවිද්‍යා කොමසාරිස්වරයා  
පුරාවිද්‍යා දෙපාර්තමේන්තුව  
කොළඹ.

පුරාවිද්‍යා කොමසාරිස් වූවිනි,

වර්ෂ 2000 වසර පැරණි ශ්‍රීවර්ණ බෝවිලාපය දැව්වයේ විසින් සැපයීම

දෙසියවස බෝවිල වනාන්තරයෙන් එතැන් වන මුතුරි ප්‍රදේශය උප දිසාවට  
කොටස්වන අයත් බිලවෙහිවි හමුවී සිටින වර්ෂ 2000 වසර පැරණි ශ්‍රීවර්ණ බෝවිලාපය දැව්වයේ විසින් 1976.  
7.29 දින රාත්‍රී අවමාන අන්දමට සහ විනාශකර දමා ඇත.

පුරාවිද්‍යාත්මක අයින් විශේෂ වැදගත්කමක් දරන බෝවිලාපය  
දැව්වයේ විසින් සහ දමා ඇත්තේ ජාතිවාදී ආගමික වාදි සල සෝලාසල ඇති සිටීමේ පරමාර්ථයෙනි.

මීට වර්ෂ කිහිපයකට උඩට ඇසුරේ බිදාහැරීමෙන්මුණේ සේවකයන් විසින්  
විසින් මෙම බෝවිලේ අතු සහ ඒ ගැන විමර්ශන දියවන තුරුට පැමිණිමසල අතර එමගට සංස්කෘතික ඇමති  
මුල්ය දාරු ඇල්. ඇල්. දිලසිලක මහතාද මෙම බෝවිල සම්පත්වලාංගික විශාල පුරාවිද්‍යා දෙපාර්තමේන්තුවට දන්වා  
එම බෝවිලවනාන්තරයේ සිටින ප්‍රදේශය ආරක්ෂා ප්‍රදේශයක් වශයෙන් ප්‍රකාශයට පත් කරන බව පැවසුවද එය  
ක්‍රමයෙන් යටපත්වී ගියා.

දැනට සිටුවී සිටින බිඳවිය සම්බන්ධයෙන් පුරාවිද්‍යා ආරක්ෂාපනත  
යටතේ දියතැනි ඉහලම අවුරුද්ද මෙම බෝවිලාපය සැපු අයවරුන්ට ලබා දෙන ලෙස ඉල්ලා සිටින අතර බෝවිල  
වනාන්තරයේ සිටින ප්‍රදේශය ආරක්ෂා ප්‍රදේශයක් වශයෙන් ප්‍රකාශයට පත් කරන ලෙස ආර්ථිකවෙන් ඉල්ලමින්

සේරුවිල පුරාවිද්‍යා භාෂා සාර සාකච්ඡාව තුළ මේ බිඳවියක  
දැක්වූ විශේෂ උපදේශන සහ දුර් සහයෝගය භාෂාද මම ඉතා සැලකිලිමත් වෙමි.

භවිතව

දෙපාර්තමේන්තු ප්‍රවේශන පාලන සංස්ථා සාමාජික

செய்யுடை.

FC/B

A-163

16509

17-10-1964

1964. 10. 8 ရက်နေ့ နံနက် ၈ နာရီခန့်တွင်  
မိုးကြီးသည်။

ದಾ.ರ/೧೨

சென்னை, 14 சூன் 2016.

[illegible][illegible]

අයුතුය :- එම්.බී.ජේතනාදන.

ಪ್ರತಿ ಸಂಖ್ಯೆಗೆ ರೂ. ೩.೦೦.

විමස: 1. ප.ස.සව/ලදී තෙව - කොටස් 100/5-2 හි - ප.ප.34 දින  
 ලිවූ තිබේද? . සේවයේදී සේවය ලිවී  
 ඇති බවට පරීක්ෂණය කිරීමට පුළුවන  
 සේවයේ සේවය ලිවීමට පුළුවන බවයි.

14. 9. 64 - 70. පරික්ෂණය.

3. gđ Dgđ: 1984/10 - 2. gđ: 05/13/713/87 na 11.9.64  
2. gđ: 1984/10 - 2. gđ: 05/13/713/87 na 11.9.64

4. අනුමැතිය ලැබී - ඔහුගේ මරණ 4/7.6.64 සිට 18.9.64 දින  
22 දින පවතින්නයි.

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 Trincomalee.

මගේ අංකය:එස්/බී/ට/35/1

සබ්බේ අංකය:සංඅ/11/1/287

පුරාවිද්‍යා දෙපාර්තමේන්තුව, කොළඹ 7.

1980 දෙසැම්බර් මස/ දින.

සං./ලේ.

කෝණේෂ්වරම් දේවාලය පිහිටි භූමිමාලය සහ ත්‍රිකුණාමලේ  
පේදුරු කොටුවේ පුරාවිද්‍යා සහතික ඉඩම්

මගේ 80.10.17 දින දරණ ලිපිය සමඟ එවා ඇති ත්‍රිකුණාමලයේ ඓතිහාසික විස්තරය ඉතා සංකීර්ණ වන්නේ එය ස.කො.(ප්‍ර.භ.) විසින් පිළියෙල කොට එවා ඇති අතර ඒ පිළිබඳව මතභේදයක් ඇත. එහෙත් එහි සඳහන් සමහර ඓතිහාසික කරුණු පැහැදිලි කිරීම අවශ්‍ය හෙයින් ඒ පිළිබඳ ස්වල්ප විස්තර වාර්තාවක් මේ සමඟ එවමි.

ඇඟ

පුරාවිද්‍යා කොටසින්

- ෧

### The ancient Gokarna Vihara and Trincomalee

The area within and around the Fort Fredrick in Trincomalee has been identified as the ancient district of Gokarna (the Pali form is Gokanna) mentioned in the Chronicles (Mahavamsa and Culavamsa) and in the mediaeval 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 ~~had~~ existed Sinhalese Buddhist settlements in Trincomalee at least since the 2nd century B. C., if not from 5th century B.E.

A Sanskrit inscription written in Grantha characters of the 13th century discovered within Fort Fredrick gives the name of the site as Gokarna, which is undoubtedly the ancient name of modern Trincomalee.

2. The etymological equivalent in Sinhalese of Gokanna is Gona, which is the main element in the Tamil Tiruk-kona-malai, which has been Anglicised as Trincomalee. Tiru means 'sacred' and malai 'hill', the name thus meaning 'the sacred hill of Kona', which last results from the transliteration into Tamil characters of the Sinhalese Gona. In Tamil the sound 'ga' is written with the letter 'ka'.

3. Mahavamsa mentions Gokanna in connection with the religious activities of king Mahasena (3rd century A.D.). There we are told that king Mahasena built the Gokanna Vihara after having demolished the shrines of gods (devalayam).

The tika or the commentary to the Mahavamsa which explains the relevant couplets of the text says that king Mahasena destroyed the shrines of heretics (thirthakas) of Gokanna and built viharas instead. Thus the word devalayam 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 Gokanna was a thirthakarama, a shrine of heretics (Jains), and not a Hindu Kovil.

9. The portuguese historian De Queyroz 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 Sa had demolished a Buddhist temple at Trincomalee to build a fortress. Queyroz 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 Ganezes and terunnases of the sect of Buddhum lived there. According to the glossary of Portuguese Asiatic words (by S. B. Dalgado) Ganezes and terunnases were inferior and superior

Buddhist monks.

In fact, Quoyros gives a very interesting story about the pagoda at Trincomalee, where he says that Francis Xavier had unsuccessfully attempted to convert a terunnase, a Buddhist monk who was the chief incumbent 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 Gokanna 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 Gokanna Vihara was situated on the eastern coast, and was close to the village of the same name. This authority also informs us that Panduvasudeva, the second king of Ceylon, and his retinue, after landing at the mouth of the Mahakandara river (a synonym for Mahaveliganga), went to Gokanna Titha on their way to Upatissagama.

The seaghost and the river bank near Gokanna are mentioned in the Culavamsa as the scene of magical rites which gained for Mahanaga (8th cent.) and Manaramma (17th cent.), respectively, the throne of Ceylon.

Manavamma's son, Aggabodhi V (8th cent.) constructed a Padhanaghara (meditation hall) for the monastery at Gokanna. Parakramabahu I (12th cent.) is said to have stationed military forces from Gokanna to Vilgamuva.

The excavations conducted by the Department of Archaeology within the Fort Fredrick area has exposed the foundations of monastic establishment which could be reasonably identified with the remains of the meditation hall built by Aggabodhi V in the eighth century. These excavations were later suspended. Buddha statues 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 Tirumanasambandar and in certain other Puranas which could be dated to the 7th and 14th cent. A.D. respectively. Hindu legends connect it with Puranic heroes and events. The Nilaveli 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 bronzes temporarily loaned by the Department of Archaeology. The original site of the Hindu kovil has yet to be discovered.

*[Handwritten signature]*  
M. H. S. R. S. S. S.  
Asst. Commr (P.D.G.)



No. 13. KUCCAVĒLI ROCK INSCRIPTION. (*A. S. I.*, No. 383.)

By S. PARANAVITANA.

Epigraphical Assistant to the Archaeological Commissioner.

ON the sea-beach in front of the rest-house at Kuccavēli—a small fishing-village in Kaḍḍukkūḷam East, twenty-one miles to the north of Trincomali, 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 *stūpa*. 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<sup>1</sup>.

The epigraph which consists of eight lines, covers an area of 11 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 specimens of the Pallava Grantha, as shown in the inscriptions of the Dharmmarājaratha at Māmallapuram<sup>2</sup>, show

Dr. Müller's description of Kuccavēli and its inscription runs: 'Kucchawelli, 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 Tamils, but at that time it must have been Sinhalese, as we can see not only from this inscription but also from the remains of a buddhist temple found at Nattānā Kovil about three miles west of Nilawelli (8 miles from Trincomalee) and close to the bund of the Periyankūḷam tank.'

<sup>1</sup> See Bühler's *Palaeographie*, 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 *dāgāba* at Tissamahārāma<sup>1</sup>; I give below in tabular form all the characters occurring in this record.

a 𑀅

ka 𑀇 ksa 𑀉

kha 𑀊

ga 𑀋 gra 𑀌

ja 𑀍 ji 𑀎

ya 𑀏 nā 𑀐 nye 𑀑

la 𑀒 tā 𑀓 lu 𑀔 io 𑀕 iṇa 𑀖

dā 𑀗 du 𑀘 ddha 𑀙

dhi 𑀚

na 𑀛 ni 𑀜 ne 𑀝 nāra 𑀞 nma 𑀟 nvi 𑀠

pa 𑀡 pu 𑀢 pū 𑀣 pra 𑀤

bhu 𑀥

ma 𑀦 mā 𑀧 mu 𑀨 mya 𑀩

ya 𑀪 ya 𑀫

ra 𑀬 rā 𑀭 ri 𑀮 ru 𑀯 re 𑀰 rjja 𑀱 rṭta 𑀲 rva 𑀳

lo 𑀴

vi 𑀵 vī 𑀶 vya 𑀷

ṣa 𑀸

sa 𑀹 sā 𑀺 syā 𑀻

la 𑀼 hā 𑀽

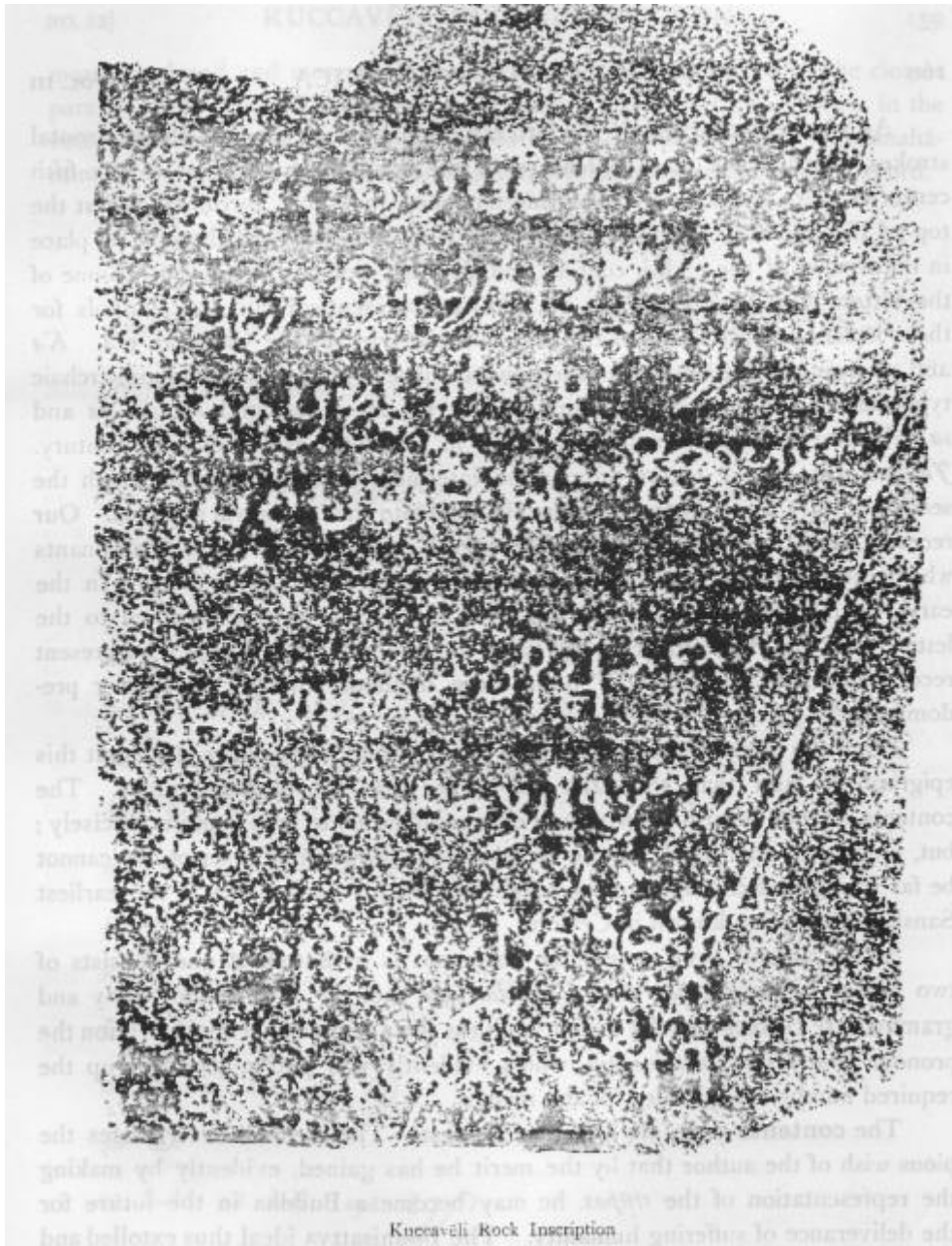
A. S. I. Nos. 394-396.

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*, *ka*, *ja*, *na*, *va*, and *ra*, 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, *na*, *na*, *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 known in Ceylon.

As has already been stated, the document is in Sanskrit and consists of two verses in the *Upajāti* and *Vasantatilakā* metres. The orthography and grammar are correct and the diction faultless if we leave out of consideration the pronoun *tām* after *jinendratām*, 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.



## TEXT.

- 1 Anena duḥkhaṁ vyapanīya sarvvaṁ
- 2 puṇyena lokasya sukhaṁ samagram (i\*)
- 3 dātum prabhur jjanmani janmani syām
- 4 sadā kṣamāvī karuṇāvito<sup>1</sup> ham (ii\*)<sup>2</sup>
- 5 Puṇyena maraṇa<sup>3</sup> doṣa ripūn anena
- 6 jītvā parām samadhigamya jīnendratām tām (i\*)
- 7 Saṁsāra-paṅka-visarāda<sup>4</sup>ham<sup>5</sup>uddhareya-
- 8 -mārttaṁ jaganmama mahā-karuṇā-kareṇa (ii\*)<sup>2</sup>

## 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, Māra .. .. 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*.

<sup>1</sup> Metre *Uṣṇīṣi*.

<sup>2</sup> Metre *Vasantatilakā*.

The report of the Archaeological Officer at Trincomalee dated October 06, 1978, about the ancient remains at Sembimalai. He testifies for the existence of a Buddha Statue at the Site.

පුරාවිද්‍යා කොමසාරිස්වරයා,  
පුරාවිද්‍යා දෙපාර්තමේන්තුව,  
කොළඹ - 7.

පුරාවිද්‍යා කොමසාරිස්වරයා,  
පුරාවිද්‍යා දෙපාර්තමේන්තුව,  
1978.10.06 වෙනි දින.

විෂයය: පූර්වීකා පරික්ෂණ පිළිබඳව පරිශීලකයාගේ වාර්තාව.

මා විසින් පරීක්ෂණය කරන ලද පුරාවිද්‍යා ස්ථානයේ පිහිටීම පිළිබඳව පරිශීලකයාගේ වාර්තාව පහත පරිදි වේ.

1. 1978.08.25 දින පුරාවිද්‍යා දෙපාර්තමේන්තුවේ පරිශීලකයාගේ වාර්තාව පහත පරිදි වේ. 1978.08.25 දින පුරාවිද්‍යා දෙපාර්තමේන්තුවේ පරිශීලකයාගේ වාර්තාව පහත පරිදි වේ. 1978.08.25 දින පුරාවිද්‍යා දෙපාර්තමේන්තුවේ පරිශීලකයාගේ වාර්තාව පහත පරිදි වේ. 1978.08.25 දින පුරාවිද්‍යා දෙපාර්තමේන්තුවේ පරිශීලකයාගේ වාර්තාව පහත පරිදි වේ.
2. පුරාවිද්‍යා දෙපාර්තමේන්තුවේ පරිශීලකයාගේ වාර්තාව පහත පරිදි වේ. 1978.08.25 දින පුරාවිද්‍යා දෙපාර්තමේන්තුවේ පරිශීලකයාගේ වාර්තාව පහත පරිදි වේ. 1978.08.25 දින පුරාවිද්‍යා දෙපාර්තමේන්තුවේ පරිශීලකයාගේ වාර්තාව පහත පරිදි වේ.
3. පුරාවිද්‍යා දෙපාර්තමේන්තුවේ පරිශීලකයාගේ වාර්තාව පහත පරිදි වේ. 1978.08.25 දින පුරාවිද්‍යා දෙපාර්තමේන්තුවේ පරිශීලකයාගේ වාර්තාව පහත පරිදි වේ. 1978.08.25 දින පුරාවිද්‍යා දෙපාර්තමේන්තුවේ පරිශීලකයාගේ වාර්තාව පහත පරිදි වේ.

1978.08.26 වෙනි දින පුරාවිද්‍යා දෙපාර්තමේන්තුවේ පරිශීලකයාගේ වාර්තාව පහත පරිදි වේ. 1978.08.26 වෙනි දින පුරාවිද්‍යා දෙපාර්තමේන්තුවේ පරිශීලකයාගේ වාර්තාව පහත පරිදි වේ. 1978.08.26 වෙනි දින පුරාවිද්‍යා දෙපාර්තමේන්තුවේ පරිශීලකයාගේ වාර්තාව පහත පරිදි වේ.

1. පුරාවිද්‍යා දෙපාර්තමේන්තුවේ පරිශීලකයාගේ වාර්තාව පහත පරිදි වේ. 1978.08.26 වෙනි දින පුරාවිද්‍යා දෙපාර්තමේන්තුවේ පරිශීලකයාගේ වාර්තාව පහත පරිදි වේ. 1978.08.26 වෙනි දින පුරාවිද්‍යා දෙපාර්තමේන්තුවේ පරිශීලකයාගේ වාර්තාව පහත පරිදි වේ.

60/8/6/2000  
P. 220





අංකය	මාපය	ප්‍රමාණය	අංකය	මාපය	ප්‍රමාණය
01.	12" ටේප් මැසියි	02	21.	විස්තර කළු පට (විස්තර කළු පට)	01
02.	10" ටේප් මැසියි	02	22.	කළු පෙට්ටි කළු	07
03.	කළු පෙට්ටි	01	23.	කළු පෙට්ටි කළු	01
04.	කළු පෙට්ටි කළු	01	24.	කළු පෙට්ටි කළු	02
05.	කළු පෙට්ටි	01	25.	කළු පෙට්ටි කළු	02
06.	කළු පෙට්ටි 3 1/2 පිටි	01	26.	කළු පෙට්ටි කළු (විස්තර කළු පට)	01
07.	කළු පෙට්ටි (විස්තර කළු පට)	01	27.	08 9"	01
08.	විස්තර කළු 10"	01	28.	විස්තර කළු 10"	01
09.	කළු පෙට්ටි කළු	01	29.	කළු පෙට්ටි කළු	01
10.	විස්තර කළු 15"	01	30.	කළු පෙට්ටි 1'2"	01
11.	08 12"	01	31.	කළු පෙට්ටි කළු 2'2" පෙට්ටි	01
12.	08 11"	01	32.	කළු පෙට්ටි කළු (කළු 2'11" පෙට්ටි 2'11")	01
13.	විස්තර කළු	01	33.	කළු පෙට්ටි කළු	01
14.	විස්තර කළු 4'	01	34.	විස්තර කළු	01
15.	විස්තර කළු	01	35.	කළු පෙට්ටි	11
16.	විස්තර කළු 2"	01	36.	විස්තර කළු 3'9"x2'4" පෙට්ටි	01
17.	08 1'9"	01	37.	කළු පෙට්ටි කළු	01
18.	08 1'4"	01			
19.	විස්තර කළු	01			
20.	08 කළු පෙට්ටි	01			
			38.	කළු පෙට්ටි කළු	01
			39.	විස්තර කළු කළු	
			40.	කළු පෙට්ටි 1 1/2" කළු පෙට්ටි	02
			41.	කළු පෙට්ටි	02

ಅಂತಃ ಸ್ವಯಂ ವಿದ್ಯಾರಿ ವಿವರ ವಿಷ್ಣು ಅಧ್ಯಾಂ ರೀತಿ ತಿಳಿ ಸ್ವರೂಪ ಹೇಳುವ ಕಾರ್ಯವೇ  
ವಿರೂಪಾಕ್ಷರ ದೀಪಿಕೆ.

.....  
(                    )

**ପିତୃତ୍ବ :-**

දිනපති, දිනපති නායකය, ප්‍රධානියා. - රු. 5.  
 ස්ව. ස්ව. ප්‍රධානියා, ප්‍රධානියා. - රු. 5.

EC/B/E/26 (H) P. 219

தொலைபேசி	
Telephone:	
தொலை	} 235
அதற்கு அறிவர்	
G. A.	
தொலை தொலை	} 236
தொலை அதற்கு அறிவர்	
Adil G. A.	
தொலை தொலை	} 314
தொலை அதற்கு அறிவர்	
A. G. A.	
தொலை தொலை	} 233
அதற்கு அறிவர்	
Q. A.	
தொலை தொலை	} 234
அதற்கு அறிவர்	
Office	333



ත්‍රිකුණාමලය දිස්ත්‍රික්කයේ දිසාපති  
 அரசன் அக்தர், திருச்சிவமங்கலம் 180001.  
 GOVERNMENT AGENT, TRINCOMALEE DISTRICT

P. S. S.

13  
 6-11-78  
 1-166  
 26  
 1978.10.31.

අවිච්ඡේදි සෙවිඛිමයෙව් නිදේ අති  
පිටි දේවාලය.

[illegible]

පළමුව මෙසේ දිවුල් පිළිවිදිපාලයේ දිවුල්ගේ දැව්ලෝගේ දෙව්ලාලාව අවසරයෙන්  
 පැමිණි රහස් කිලෝමීටර් යටි සිලා පිරිසේ එහි පිහිටු තැනේ සිටිනවා අවසරයෙන් දිවුල්  
 ගොනෙයේ දැව් බව දක්වන ලියයි. මේ ලෙස තරණ විසමිතිකී මු දැනගත්ව පුලුගේ  
 විද්‍යාලයේ පුරා විද්‍යා ඒකාය භාර කිලෝමීටර් පිහිටි 1975.08.28 දින දින මෙය ස්වයං  
 පරීක්ෂා කිරීමට ගොස් ඇත් බවත් එසේ කරන ලද පරීක්ෂණයට අදාලව පැරණිත් කිසි වෙස  
 1976.10.06 දින දින ( මිලදි පිරිසෙන් කසිට) එම ඇත් බවත්, එවි මිලියාට් හා  
 කිසිවේ පාලනාත් හිස පිරිස මෙයට පැමිණි පසින් එම ලෝකය පරික්ෂා කරද්දී එයටත් එවි  
 කිසිවි පිහිටු දුටුවේ ගොවියා පිරිසි ගොනෙයකිල්ලත් දැන එදින පරික්ෂා කිරීමකිදී එම දොර භාර  
 පිහිටු බවත්, එවක කර පසු දොරවි ගොනෙයකිල්ලට ඇතුළු වූ විට කැටි කිසිපත් එහි  
 කිසිවකු දැන එ ගොන එම අවස්ථාවට පුදු පිරිසෙන් ගොනෙයට පැමිණි කර ඇත් බවත් විද්‍යාලයේ

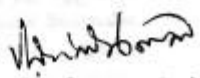
.....2



වැඩිදුරටත් මා හට දැනගත හැකිවිය. එහි සිමුණු භාණ්ඩ වල ලැබීයාවත් පිටියෙල කොට  
 ඉතා පැරණි යයි සැක කළ හැකි තඹ බන්දේසියක කැලී 4 ක් හා තුළා පඬු පිණානක් හැර  
 ඉන්ට් දේ ගොඩනැගිල්ල තුළ පිබියදි විවෘතව සිමු දොර වසා සුදුසු පරිදි ප්‍රියා කරන ලෙසට  
 කුඩිවෙලි පොලියේ ස්ථානවිපසිට දැවෙන ලද බැව් පුරා විද්‍යා ස්ථාන භාර නිලධාරී මා වෙත  
 ප්‍රකාශ කෙළේය. පැරැණි බවට සැක කළ ඉහත සඳහන් භාණ්ඩ කෞතුකාගාරයේ පැමිණත්  
 කොට ඇති බවද සිහු දැන්වා සිටී. කෙසේ වෙතත් මේ භූත සටහනක් පොලියේ  
 ස්ථානයේදී සිමුණ්ගෙන් ලබාගෙන ඇත.

දේවාලයට අනවසරයෙන් ඇතුල්වීම සම්බන්ධයෙන් මිහිඟුව ප්‍රදේශයේ භාරකාරයින්  
 විසින් පොලිසියට දන්වා ඇති බව දැනගන්නට ඇති හෙයින් මේ පිටිබඳුව විස්තර වාර්තාවක්  
 පොලිසියෙන් ලබා ගැනීමට ප්‍රියා කරන්නෙමි.

දේවාලය පිටිබඳුව කරා ප්‍රාග් කෙසේ වෙතත් මෙම සිද්ධියෙන් පසු එහේ ප්‍රදේශයේ  
 අවධානයට යොමුවූ ඉතා වැදගත් කරුණක් සම්බන්ධයෙන් සබැඳි කරුණු අවධානය යොමුකර  
 සිටීමට බලාපොරොත්තු වෙමි. පුරා විද්‍යා ස්ථාන භාර නිලධාරී විසින් මුලින් සල පරීක්ෂණයේදී  
 අඩි 9 1/2 ක් පමණ දිග ඇති සුදුසු මුදු පිටුපසින් (සිය පුස්) සමුඛ ඇති අතර දෙවන වරට  
 මා සිහු සමග සිය අවධාරණයේදී එම මුදු පිටුපස තැන්පත් කොට සිටු ස්ථානයෙන් අතුරුදහන්  
 වී ඇති බව මට පෙන්වා සිටියේය. මේ අවට ප්‍රදේශය පරික්ෂා කර බැලීමේදී දැනගතහැකි  
 වූයේ සඳු පුදුමෙන් සිටි පඳුරු සත්ක කැලය තුළින් අලුත් තරා එළි කොට ඇති හේයන් දන්වා  
 එම මුදු පිටුපස පහසුව පෙරලාගෙන ගොස් ඇති බවයි. එසේ ගෙනගොස් ඇති මාර්ගයේ  
 භස් වල හා භල් වල පිටුපස සලකුණු වලින් මෙය දැක පැහැදිලි විය. එසේ පෙරලාගෙන  
 යාමේදී පිටුපසෙන් කැඩී ගිය කොටස් කැබලි කිහිපයක් ද අසුළාගත හැකිවිය. අලුත් එළිකොට  
 ඇති හේත මැද ජලාශයක් ඇති හෙයින් මෙය එයට දමා ඇතුළත් කළා නිසාය. මේ භූත  
 ව්‍යාමි පරික්ෂා කොට පිටුපස ආපසු සොයා ගැනීමට උත්සාහ ගන්නා ලෙස කුඩිවෙලි පොලියේ  
 ස්ථානයට හා කුඩිවෙලි ප්‍රාදේශීය උපදිසාවකි වරයාට දැනුවි දී ඇත. මෙම සිද්ධිය හා  
 මෙම ස්ථානයේ ඇති වැදගත් කම භූත සබ් දෙපාර්තමේන්තුව විසින් විශේෂ පරීක්ෂණයක් කිරීම  
 අත්‍යවශ්‍යවී ඇති බව සබ් වෙත අවධාරණයෙන් දන්වා සිටිමි.

  
 ( ඩී.පී.බණ්ඩාරගොඩ )  
 ප්‍රකාශන දිනය.

වසන්/-



## Compensation for victims of serious crime

Advocates are pushing up a compensation to crime, a police spokesman said.

Set up in the Lions Club, District 101, the committee, headed by S. B. Relations and chief Police Prevention on this.

That apart from victims should specially in victim had been of the employment in that victim has.

will be formed of the Lions Club and it will be a decision of the police.

All applications for assistance under this scheme should be made to the Superintendent of Police in each area and a special committee, headed by an ASP will scrutinise applications and even visit homes of the applicants for investigations before the application is recommended to the Superintendent of Police.

It is proposed that apart from paying compensation to victims of serious crime such as murder, attempted murder and grievous hurt, compensation will also be paid for victims of property crimes. "This part of the scheme depends on the finances available," a senior police official said.

Payment for such type of crime will also depend on the seriousness of the offence and the extent to which the victim himself was involved.

Mr. R. Sunderalingam (DIG Crimes) last week chaired a conference held at Police

Headquarters in this connection. Associated with him was Superintendent S. B. Samarasinghe. Mr. Vernon Boteja, District Governor of the Lions District No. 3064 with Mr. Linton de Silva, Lions Cabinet Secretary and Mr. R. Kurukulasuriya, Social Services President of the Lions District Organisation were also present.

## Reasons for acquittal of dispenser

Mr. R. W. J. Weerasinghe, additional magistrate of Colombo giving his reasons on Friday for acquitting K. Jinadasa, a dispenser of the Denagawewa District Hospital, Tissamaharama, who was charged with having accepted an illegal gratification of Rs. 2 from a patient in order to issue contraceptive tablets, said the charge against the accused had not been proved as pharmacists in hospitals were permitted to sell contraceptives.

He said contraceptive tablets and medicines should not be issued at the same rate.

The additional magistrate in his order said that this case also focussed attention on the necessity to issue receipts in respect of sales of contraceptives and should engage the attention of the Superintendent of Health Services Colombo or other higher authorities of the Department of Health.

Jinadasa was charged with having accepted a bribe of Rs. 2 from an astrologer of Tissamaharama, to issue him some contraceptive tablets, when the complainant went to the hospital as a patient on September 19.

Mr. G. G. Ponnambalam Jnr. defended Mr. S. Wickremapala of the Bribery Commissioner's Department prosecuted.

## Buddha statue recovered

TRINCOMALEE

A Buddha statue which disappeared from the summit of Sembimalai in Kuchchavoli had been recovered by a group of persons headed by archaeological officers. This headless statue of the Buddha had been found on the summit of Sembimalai where ruins of an ancient Buddhist temple were found scattered over a large area. About an year ago the statue had disappeared. Later it was discovered that some persons had removed it from Sembimalai, and frantic search was made to locate it.

A group of persons including archaeological officials combed the jungles for several hours and the lost statue was found about 6 miles away from Sembimalai, in the animal infested jungle. Recently the head of a Buddha statue was unearthed during the excavations at Sembimalai.

## Tourists from West Asia

Twenty-five British expatriates from the prestigious West Asian firm of Grey Mackenzie and Co. will arrive here on a five-day 'Eid' (festival) tour from October 29, a spokesman for the local agents Travel Bag Ltd. said yesterday.

The tour has been organised by Grey Mackenzie Travel of Dubai and Singapore International Airlines.

While in Sri Lanka, the tour participants will visit the beach resorts, the gem city of Ratnapura, the tea growing areas of the hill country and Kandy.

## External exam results

Following are the results of the General Degree Examinations — Statistics course External — 1978 of the University of Peradeniya.

### COLOMBO CENTRE

First Class Nil

Second Class (Upper Division) Nil

Second Class (Lower Division), 25 V. H. D. Ariyaratne, Miss S. A. C. L. Dissanayake N. G. Kularatne Miss B. T. A. Mendis.

### PASS

Miss S. A. R. Amarasinghe H. O. Chandrabalak R. M. A. De Alwis L. H. Gamase B. A. Karapadasa L. Karunaratne R. W. M. Mahipala M. D. Nanadasa, Miss R. P. Nimalawathie S. A. Perera, Miss B. K. O. Perera, S. A. Piyasena Miss A. P. Punchinera, Miss S. Ramaninghe Miss L. N. S. Samarasinghe Miss R. A. Samarasinghe N. G. Samarasinghe.

eye in the the the, say say high three Ph.D. Lanka. The Krimanayake in a German serum furnace six at Peradeniya. Weerasinghe, his room all at the with his on a bunk is bed, or yesterday the the the interest of Sri as with the he had no children to him. The for some

ulated room with his to life and not to use to the mind normal you as, you see, may not of sight but of vision. It is to say the outstanding because considered (he has western and music and the subject, ries of radio sation with an (agedhari ham) be end this

36

၂၀၁၆ ခုနှစ်၊ ဇူလိုင်လ ၁ ရက်နေ့၊ နံနက် ၈ နာရီခန့်တွင်  
 ဦးစီးဌာန၊ အထွေထွေအဖွဲ့အစည်းနှင့် အခြား  
 အဖွဲ့အစည်းများမှ အမှုဆောင်အရာရှိများ၊  
 အမှုဆောင်အရာရှိများ၏ အမှုဆောင်အရာရှိများ  
 အမှုဆောင်အရာရှိများ၏ အမှုဆောင်အရာရှိများ

( 3. 6. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840

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 Kurundanmalai. His letter dated September 01, 1981.



10

# රාජ්‍ය සංස්ථා බෙහෙද බැවින් සම්මත කළයුතුය

48, ප්‍රී ජනරතන මාවත, කොළඹ 2  
දුරකථන : 34072 37551 34751

සරු ප්‍රධාන සභාපති  
ශ්‍රී. සිරිල් මැණි

සරු ප්‍රධාන ලේකම්  
සංවිකාසාධාරීය විධායක ජනරාල් ජයවර්ධන

සරු ප්‍රධාන සාක්ෂිකාරී  
විශේෂ අමාත්‍ය

එමේ අංකය : ප්‍රලේ/ප්‍රධ/වෙව්/2/3/4/1

දිනය : 1981 ඔක්තෝබර් මස 01 වෙනි දින.

සංස්ථාපිත නවගුණ පිළිබඳ ගරු අමාත්‍ය  
ජ.එල්.ඩී.ගුරුල්ලේ මැතිතුමන් වෙතටයි,  
සංස්ථාපිත නවගුණ පිළිබඳ අමාත්‍යාංශය,  
212, කොට්ඨාසලේ මාවත,  
කොළඹ 7.

පුරුදු වෙහෙර නැවැත්වීමේදී සහ පැවිණිවිලි සහ  
එම කෙටිලක් ඇතිවීම.

ගරු ඇමතිතුමනි,

වෙබ්සයිත, කුරුණිදි අවධානම සමඟින් ඉදිරිපත් කළ ප්‍රජාවේ ලියක ලද, ස්ථාන වන මුලතිව් දේවස්ථානයේ කෙටිලක් නොවැඩියාවෙන්, කුරුණිදිවල පිහිටි, අති පැරණි නැවැත්වීමේ අරක්කු කිහිපයක පුරාවිද්‍යා දෙපාර්තමේන්තුව විසින් ඔප්පුකළ ලබා ගන්නා ලද අවසරය පරිදි, පුරාවිද්‍යා කළමනාකරණ දෙපාර්තමේන්තුවෙන්, එම සංස්ථා වලින් නැවැත්වීමේ වැඩ සිටිමින් සිටින අවධි සාමාන්‍යයෙන් කෙටිලක් ඉදි කිරීමට අප සම්මතයක් ලෙස සහතිකයක් සහ සාලය ඇතුළත්, එම පුරාවිද්‍යා රක්ෂිත ක්ෂේත්‍ර ඇතුළත් වූ ඉඩම් භූමි පිටිමක් විසින් පැරණි පුරාණ ගෘහයේ කැපී පෙනෙන ආකාරයට දැව කඩක් යොදා වැඩලක් ඉදිකොට, ඊටම කෙටිලක් කර, දේවාලයක් ආකාරයට එම පුරාණ ගෘහය තුළ සිටින පුරාවිද්‍යා සහ කුඩා පුරාණ වස්තූන් සමඟින් පුරාණ කෙටිලක් පුරාණ කෙටිලක් ඇති අතර, එය පිටිම සිටින ස්ථානයේ කෙටිලක් ලාල්ලක් ඉදිකොට, ඒ මත පුරාණයක් සහිත කොට, පුරාණ ඉදිකිරීම් පැරණි ගල් ආසනයක් සහ, ඒ මත පසක් සහිත දැව, පුරාණයෙන් කෙටිලක් ලෙස සැලකිය හැකි ගල් වැනි මත පොල් ගස්, ඒ සමඟ සහ සිටිමක් කරන ලද ගල් පිටිමක් සිටි, සිටි මොලය සිටිම.

02. මෙම ස්ථානයට යාමට සිටින සමස්ත අවස්ථාවේ ගරු සහ, සමස්ත කොට, ඒ මත පුරාණයක් සහිතව සිටිම.

03. අප සම්මතයක් විසින් සමස්ත වෙබ් 1980.07.30 දායකත් කරන ලද ලේඛනීය ප්‍රකාර, සමස්තයෙන් 1980.08.21 දායකත් සහිත ලද ලේඛනීය, පුරාවිද්‍යා කොමසාරිස්වරයා සිටින කර ගෙන යැයි, මෙම විකෘත දැඩි අත්පිටිමක් සහිතව කෙටිලක් සිටිමක් පුරාණ කර සිටිම, එම සිටිමට එමගින් එමගින් ඇති කර ගෙන, අප සමස්ත, අප විසින් සමස්ත වූත්, සේවය අවසානව කිරීමට සිටිම සිටිම සිටිම සිටිම සිටිම කරමි.

- (1) අද කුරුණිදිවල නමින් වැඩසටහන කරනු ලබන කුරුණිදිවල පිහිටි මෙම කුරුණිදිවල කුරුණිදිවල රජ (ක්‍රි:පූ 109 - 103) නමැති කුරුණිදිවල විහාරයයි. මෙම ස්ථානය එම 1933 මැයි මස 12 වෙනි දින කිසිදු රජයේ ගෘහස්ථ ප්‍රකාරයේ අංක. 7, 981 දේශයෙහි එමගින් වැඩසටහන කෙටිලක් සහ ඉඩම් අමාත්‍ය ගරු ජේ.එල්.කොමසාරිස් මැතිතුමන් විසින් පුරාවිද්‍යා රක්ෂිත ක්ෂේත්‍ර ලෙස ප්‍රකාශයට පත් කර ඇත.

(2)

- (2) වර්ෂ 1980 ජූලි මස 19 වෙනි දින අප සම්මේලනයේ නියෝජිත සිරිසේන (ස්වාධීන පුරාවිද්‍යා අමාත්‍ය ඒ.එස්.සෙනරත්ආරච්චි මහත්මයා ඇතුළුව) මෙම කණ්ඩායමේ නැරඹීමට ගියේය.
- (3) අප සම්මේලනයේ හැරු ප්‍රධාන සභාපති සමානිත හා විද්‍යා කටයුතු පිළිබඳ හැරු අමාත්‍ය, සි.සිරිල් පිලිප් විශ්වවිද්‍යාලයේ ප්‍රඥා/ප්‍රසං/වෙව්/85 අංක දරණ 1980.07.30 දානමින් යුත් ලිපියෙන්, මෙම කණ්ඩායමේ සිටි භූමිය, කැනිමි කොට තහවුරු කිරීමට සිංවර ගන්නා ලෙසත්, ඒ සම්බන්ධයෙන් දැරීමට සිදුවන වියහැරුණු ආදියත් පුරාවිද්‍යා දෙපාර්තමේන්තුවට ඉසිලිය කොටසක් වන්නේ නම්, අප සම්මේලනයේ අනුමැතිය ලබා දෙන බවත්, සබැඳියා වෙත ලියා එවන ලදී.
- (4) එම ලිපියට සරිකින් ඇතුළත පිලිතුරු සැපයූ සබැඳියා අං. 3/3/1/903 සහ 1980.08.21 දානමින් යුත් ලිපියෙන් පුරාවිද්‍යා කොමසාරිස් ජනරාල් විසින් ඒ සම්බන්ධ කටයුතු ආරම්භ කරන මෙන් උපදෙස් දෙන්නට යෙදුනි.
- (5) 1981 මාර්තු 12 වෙනි දින ප්‍රඥා/ප්‍රසං/ආ.වෙ/1/1 අංක දරන ලිපියෙන් අප සම්මේලනයේ හැරු ප්‍රධාන සභාපතිතුමා, පුරාවිද්‍යා කොමසාරිස් ජනරාල් මහත්මයා, සබැඳියාගේ උපදෙස් පරිදි කුරුණෑ වෙහෙර කැනිමි ආරම්භ කරන ලෙස ඉල්ලීමක් කරන්නට යෙදුනි.
- (6) ඉන් අනතුරුව කණ්ඩායම පරීක්ෂා කිරීම පිණිස සභාපති පුරාවිද්‍යා කොමසාරිස් එම්.එම්.සිරිසේන මහත්මයා කුරුණෑගමට බලා පිටත්ව ගියේය.
- (7) ඉන්පසුව පුරාවිද්‍යා සභාපති කොමසාරිස් එම්.එම්.සිරිසේන මහත්මයා සංඝ නිවසින් පවත්වන ලද සාකච්ඡාවේදී අනාවරණය වූයේ, ඇස්තමේන්තුවල මුදල් ප්‍රවාදන වෙන්වී කොමසාරිස් බැවින්, කුරුණෑගමට කැනිමි ආරම්භ කිරීම සම්බන්ධිත සල කොටසක් බවය.
- (8) 1981 ජූලි 22 දානමින් යුත් මගේ අං. ප්‍රඥා/ප්‍රසං/වෙව්/2/3/4/1 ලිපියෙන් එසේ දැරීමට සිදුවන සියළු වියහැරුණු අප සම්මේලනය ඉසිලීමට කැනිමි බැව් ප්‍රකාශ කොට වැඩ ආරම්භ කරන මෙන් ඉල්ලා සිටින්නට යෙදුනි. ඒ අනුව පුරාවිද්‍යා කොමසාරිස් ජනරාල්ගේ අං. උස/බ/ දරණ 1981 ජූලි 30 දානමින් යුත් ලිපියෙන් පුරාවිද්‍යා කළමනාකරණ දෙපාර්තමේන්තුවට සහ ස්ථානික වශයෙන් නමස්ථ සභා සාමාජිකයන් සොයාගැනීමට ඉදිරිපත්ව අප වෙත අවසර දෙන ලදී.
- (9) ඒ අනුව අප සම්මේලනය වෙනුවෙන්, අප සම්මේලනයේ සභාපති සභා සාමාජිකයන්වූ ශ්‍රී ලංකා පිහිටි සමානිත සංයුක්ත මණ්ඩලයේ බොද්ධ සංඝයා, පුරාවිද්‍යා කොමසාරිස් ජනරාල්ගේ සෙවනේ කොට, පුරාවිද්‍යා අවට ලඳු කැපා කරා පිරිසිදු කරන ලදී.
- (10) ඉන්මිඛි පුරාවිද්‍යා කොමසාරිස් ජනරාල්ගේ යටති ලිපියෙන් ලබා ගන්නා ලද අවසරය පරිදි කාලනුකූල සොයාගැනීමට ඉදිරිපත්ව පිහිටි වැඩ බිම වෙත ගිය අවස්ථාවේදී, මෙම ලිපියේ මුලින් සඳහන් කර තිබුණු බේදවාචනය දැක්වීමට ලැබුනි.

(3)

15.6

එම්කිසා කරුණාර මෙම ස්ථානයේ බලකොටුවෙන් ඉදිකොට, නිසිවෙන් දැනට පදිංචිව ඇති කොට්ටා, නවමුත් ප්‍රතිපා ගායන තුළින් ඉවත් කිරීමටත්, වෙනම මත පිහිටුවා ඇති ප්‍රියලය ඉවත් කිරීමටත්, අදාළ නිලධාරීන් වෙත උපදෙස් දෙන ලෙණිද, අප්‍රමාදව කැනීම් කොට පහවුරු කිරීමට පියවර ගන්නා ලෙණි උපදෙස් දෙන ලෙණිද, ඉහා සිතනමින් ඉල්ලේ. මේ සඳහා එම ස්ථානයට පත්කර යවනු ලබන පුරාවිද්‍යා නිලධාරීන්ගේ වේතන ඇර, අනෙක් සියළුම වියපැහැදි අප සම්මේලනය දැරීමට එකඟ වන බැව් සැලකුව මැනවි.

මට - අනුමැතිය,

2. නා / ඩී. ආර්. එස්. ජයරත්න

(පියසේන එස්. ජයරත්න)

ගරු ප්‍රධාන ලේකම්.

රාජ්‍ය සංස්ථා බොද්ධ සම්මේලනය.

පිටපත්:

1. පුරාවිද්‍යා කොමසාරිස්  
ආචාර්ය සර්වභාෂා කරුණාරත්න මහත්මයා,  
පුරාවිද්‍යා දෙපාර්තමේන්තුව,  
කොළඹ 7.

2. සහකාර පුරාවිද්‍යා කොමසාරිස්  
එම්. එම්. සිරිසේන මහත්මයා,  
පුරාවිද්‍යා දෙපාර්තමේන්තුව,  
කොළඹ 7.

3. ප්‍රාදේශීය සහකාර පුරාවිද්‍යා කොමසාරිස්,  
අනුරාධපුරය.

ප්‍රේම/-



සමලක්ෂ්‍යලේ පිටුපස පෑදීම

ප්‍රතිමා ගණය පෑදීමේ වැඩ 10.02.79 දින අවසන් කිරීමෙන් පසු පිටුපසේ අවශේෂ පෑදීම පටන් ගනිමි. ස්තූප ගොඩනැගිල්ලේ උස අඩි 12 පමණ වේ. එහි දකුණු පැත්තෙන් අඩක් පමණ තැන ඉවත් කර එම පස් සහිත ගඩොල්, කෝවිල ඉදිරිපස මාර්ගයේ කිරීම සඳහා ගෙන ගියේ.

ස්තූපය පිහිටා ඇති පාදම ඔකුතිරීමට දකුණු පැත්තෙන් කැඩීමක් පටන් ගනිමි. පාදම ගඩොල් වට්ටමින් යුක්තය. එහි හළු වර් 3 ක් පමණ අඩි 25 ක් පමණ දුරට ඉතිරිව තිබුණි. ඔල්වරිය වැනි ඇත්තේ පිහිටි ගල්තලාව මතය. කැනෙකිර පැත්තේ ගල්තලාව පහතට බැවුණිව ඇති පැත්තේ ගල්වර් 9 ක් ඉතිරිව තිබුණි. වස්තෘකිර පැත්තේ ඉතිරිව ඇත්තේ ගඩොල් වර් 2 ක් හෝ 1 කිණි. උතුරු පැත්තේ එකකි. මෙය අඩි 25x25 ක් ප්‍රමාණයේ සමපතරස් චාලකයකි.

එම චාලකය මත ස්තූපය තැන තිබූ ලකුණු ඉතිරිව ඇත. පිටුපස අවපට්ටම් කැඩයෙන් තැන තිබූ ඔටු කැණීම් කොතේ කොට තිබූ චාලකයෙන් අඩි 4 අඟිල් 10 ක් ඇතුළත පත්තා බැඳි දැනට ඉතිරිව තිබෙන ගඩොල් වර් 3 ක් පෙනේ. ස්තූපයේ ගඩොල් පැතින් තැන ගලවා ඉවත්කර තිබෙන කෙසින් එහි පුටු රූපාකාරය හඳුනා ගැනීම අපහසුය.

ස්තූපයෙන් අඩක් තැන ඉවත් කර තිබෙන නමුත් එහි මැද කොටසට එම කැටිම යොමුවී තැන. ස්තූපය පුදුනෙහි ඇතුළුව තැන ඔට්ටු ලකුණු කොපෙතේ. එතෙයින් මෙහි ඇතුළත ගණය රැකි පැහැය සැක කළ හැකිය. ස්තූපයෙහි කැටිම් කටයුතු අවසාන කිරීමෙන් පසු අනුරාධපුරයෙන් පැමිණි තමල් ගුහායේකර මහතා සැලසුම් සඳහා විශ්කර ලබා ගන්නා ලදි. ප්‍රධාන සැලසුම් ශිල්පී එස්.එම්.සෙනෙවිරත්න මහතා ස්තූපය පරිණා කොට ඇත.

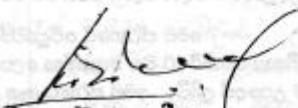
① තහවුරු කිරීම සඳහා අවශ්‍ය සැලසුම් හා උපදෙස් ලබා දෙන ලෙස ඉල්ලමි.

ගණීය දන්වා කළ පරිණා කර බැලීමට ප්‍ර.වි.කො. විසින් යුත් උපදෙස් අනුව ස.කො.(සී) ඉදිරියේ 15.03.79 දිනට පෙර කැඩීමක් කිරීමට අදහස් කරමි.

02.03.79.

① නම/ල.

ආචාර්ය ආර්. ආර්. ආර්.

  
ස්මාරක පරිණා  
Robertson

13 4377

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

දුරකථන අංක / මුද්‍රාණය වැනි දුරකථන / Telephone No. -  
 දිවයිනේ 235  
 Govt. Agent  
 අතිරේක දිවයිනේ 236  
 Addl. Govt. Agent  
 කාර්යාල සහකාර 206  
 කාර්යාල සහකාර  
 Office Assistant  
 පොදු කාර්යාලය 233  
 General Office 234



මගේ අංකය 38/29/010/0.  
 My No.  
 ඔබේ අංකය  
 Your No.

1978-10



පුරාවිද්‍යා කොමසාරිස්,  
 කොළඹ.

වවුනියා දිස්ත්‍රික්කයේ පුරාවිද්‍යාත්මක වටිනාකමක් ඇති ප්‍රදේශ

වවුනියා දිස්ත්‍රික්කයේ වවුනියා දකුණු දෙමළ ප්‍රාදේශීය උප දිසාපති කොට්ඨාශයේ අයිතිකරු වූ පේරාදෙණි 'සමලක්ෂ්මි' නැමැති ගමේ භෞමිකයන් කඩා වැටී සිටින 'පුළුඳුපාරි කෝවිලක්' ඉදිකිරීමට සහ වෙස වාර්තා වීම. ඒ අනුව මිලිසිමේ මෙම ස්ථානය පොදුගලිකව පරීක්ෂා කර බැලුවේ. වවුනියා නගරයේ සිට සැතපුම් දෙකකට වැඩි පමණ දුරින් පිහිටා ඇති මෙම ස්ථානය අත්තර සහයක් වන පොලව පිටිවීමේ සිට අඩු 15 ක් පමණ උසට වඩා දි ඇති ගල්කොටුවකි. එම ගල්කොටුව මත පැරණි භෞමිකයන් වැනි ගොඩනැගිලි හතරක් පිහිටා සිටින බවට සාධක ඇත. මෙයින් එක් ගොඩනැගිලියක් විනාශ කර ඒ මත 'කෝවිලක්' පිහිටා සිටි ඉදිකරගෙන යනු ලැබේ. අඩක් පමණ විනාශකර ඇති ඉඩම් භෞමිකයන් අඩු 50 X 50 චේදිකාවක් මත ඉදිකර තිබීමක් සිටිය හැකි තවත් කුඩා භෞමිකයන් දෙකක් පොලව පිටිවීමට හරා වැටී ඇත. එක් භෞමිකයන් ගල්කොටුවක් දෙකක් දක්නට ඇත. මෙම ස්ථානයේ ඇති ගොඩනැගිලි, ගල්කොටුව සහ වලා හැඩැති අනුව පෙනී යන්නේ මෙම ස්ථානය අනුරාධපුර පුරාතන අගනුවරින් කිලෝමීටර් 5 ක් දුරින් පිහිටා සිටින බවයි. මෑතක් වනතුරුම මෙම භෞමිකයන් අගනුවරේ පිහිටි මෙම ද්විතීයික ගමක් වූ 'මහමිලිකන්කොටුව' ගමේ ගමුකුසියන් විසින් මෙම ප්‍රදේශය මෙම ද්විතීයික ගමක් පුදපුරා පැවැත්වීම සඳහා ප්‍රයෝජනවත් ගෙන ඇති බැව් දැනගන්නට ඇත.

02. දැනට 'මඩුකන්ද' ශ්‍රී දළදා විහාරස්ථානයේ පුරා විද්‍යාත්මක ගවේෂණ කටයුතු වල යෙදී සිටින කඩ දෙපාර්තමේන්තුව අයත් පුරා විද්‍යා පරීක්ෂක ද මෙම ස්ථානයට යවා පරීක්ෂා කෙරෙව්වේ. සමුදාය අදහස වන්නේ ද, මේවා අනුරාධපුර පුරාතන අගනුවරේ ගොඩනැගිලි වන අතර, මෙම පුදපුරා වන් සඳහා පැවැති ස්ථානයක් බවයි.

03. මෙම ස්ථානයේ කවුදුරුවක් ගොඩනැගිලි ඉදි කෙරෙව්වත්, දැනට ඇති භෞමිකයන් විනාශ කෙරෙව්වත් වන බලාපොරොත්තු ලෙසටත්, වවුනියාට පොලිසියට හා ග්‍රාමපේච්ඡා නිලධාරීන් තැනවීම මෙම උපදෙස් දුනිමි. මෙම ස්ථානය ගැන කවුදුරුවක් යොදාගෙන පුරා විද්‍යාත්මක වටිනාකමක් ඇති ස්ථානයක් පේ මෙම ස්ථානය ආරක්ෂා කිරීම කෙරෙව්වත් යයි මම අදහස් කරමි. මේ ගැන කඩගේ කැනින අවධානය යොමු වෙතැයි මම උදෙසා මිලාපොරොත්තු වෙමි.

(ව. ප්‍රදේශනායක)  
 වවුනියා දිස්ත්‍රික්කයේ දිසාපති සහ  
 මුලතිව් දිස්ත්‍රික්කයේ වැ.ම. දිසාපති.

- පිටපත :- 1. ලේකම්, රාජ්‍ය පරිපාලන හා ස්වදේශ කටයුතු අමාත්‍යාංශය.  
 දැනගැනීම සහ පුදපුරා කටයුතු සඳහා.  
 2. ලේකම්, පැරණිතම අමාත්‍යාංශය, කොළඹ.

Police reports and inquiry notes dated 17.11.1978 about the building of a new Kovil and damaging the ancient remains at the Site of Samalankulam.

Police Station  
Vavuniya 17.11.78.

Damaging an ancient Monument

Notes: On 10.10.78 On receipt of an information, by Mr. M.C. Mendis S.P. Vavuniya to the effect that the ruins of an ancient Dagaba has been damaged and a Hindu Kevil is being built over this ruins, he along with G.A. Vavuniya. Additional G.A. Vavuniya and a Police Party visited the scene which is at a Village called Samalankulam which is about 4 miles South of Vavuniya and about 3 miles interior from Vavuniya Mercapethana Road. It was observed that the ancient ruins of Dagaba which had been situated on a flat rock about 150 yards from Samalankulam tank had been damaged. On the North side corner, of this rock there had been a Mount made of the stones resembling a chaitya and this has been broken up, and the stones have been removed. On the Western side of this rock, a Hindu Kevil has been put up, which is partially completed. Some of the stones removed from the ancient Chaitya were found by the side of this Hindu Kevil, indicating that these stones have been used to build 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 Pillaiyar, the remains of an ancient building. The stones at this site by their appearance, structure, and size are ancient ones used during the times of Singhaless Kings. On of these stones has been taken charge of as a productions.

Evidence available

- (1) Mr. M.C. Mendis, S.P. Kegalle will speak to the facts as stated above.
- (2) H. Piyasena, Inspector of Antiquities, of Archaeological Dept, Colombo, inspected the site on the instructions of G.A. Vavuniya, and stated that this ruins are over a thousand years old, which said fallen into ruins. He further said that these ruins belong to the Anuradapura Area.
- (3) T. Thiagarajah of Samalankulam, Vavuniya stated that this Kevil was built by the Villagers and that one land Master was the leader of the Kevil Building Project.
- (4) M. S. Kandiah of Samalankulam stated that he is a resident of Samalankulam from 1940 and that he is aware of the existence of these ruins from 1949. From that time, they had placed a rock stone and offered POOJA at this spot to GAMA DEVI. In 1975 the people of the Village wanted a permanent Kevil built at this spot. Accordingly one Rana Shanmugam Alias Land Master started collecting money from the Villagers and the work and the Kevil was started in 1975 and up to date this Kevil is being built. He stated that he was not aware whether this spot was an ancient Dagaba ruins, but was under the impression that this land where the Kevil was being build had been given by the Government to the Villagers to build the Kevil.
- (5) S. Jacob Navaratnam, Grama Sevaka of Asikulan stated that he had been the G.S. for this particular Area for the last 6 years. Till people in the area used to call this spot as Mai-Pattu -Kalla. The meaning of which he does not know. He also stated that in 1962 the Government gave lands to the landless villagers at Samalankulam. From that time the Colonists started to offer Peeta at this spot, to Gama Dewiye in 1975, the Village

collected money and started to build a permanent Kevil at this spot. In 1975 there was crop failure due to a severe drought and the Government gave relief work to the Colonist, with the permission of the then D.R.O. of the area, one Mr. Simasundaram, the Villagers worked building this Kevil on the relief work. Ragu Shanmugam Alias Land Master collected funds from the Villagers to build this Kevil. Since the D.R.O. was aware of this building of this kevil he did not inform any authority about this. Also in 1975 part of this rock were blasted by Executive Engineer, Vavuniya and the rubble was made use of the build roads. He was not aware that this place contain any ruins of an ancient Dageha.

(6) G.P. Kulanthaiavel and Vijayapuri of Ilamarudankul -a Vavuniya Stated that he knows this spot from his childhood, that is for the last about 15 years. He is known by profession. On instruction Ragu Shanmugam Alias Land Master, he did the masonry work of this Kevil on a voluntary basis.

(7) Kevindapillai Paramasethy of Samalankulam Vavuniya stated that from 1962 he used to offer Poojas to Gana Deviye at this site. In 1975 under the Leadership of Ragu Shanmugam Alias Land Master, he also contributed in cash and worked in building this kevil on voluntarily basis.

(8) G. Nadesapillai of Kevil Puthakulam Vavuniya stated that he was born in this village which adjoins Samalankulam. The people in the vicinity used to offer Poojas to Gana Deviye at this rock, and that one Muniyandy Naganathan who is since deceased, acted as Poojari at this Kevil. In 1975 the Villagers decided to build a permanent Kevil. He saw the Mounts resembling to large antihills 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 which religious denomination this ruins belongs to. If he knew that these were the ruins 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 kevil. The D.R.O. approved this. He said that he would produce this letter later to the Police. With Government relief work they cleared up rock and started to build the Kevil. Ragu Shanmugam acted as a treasurer while M.S. Kandiah, Sethy, Wickneswaran and Moorthy advice them in building up of the Kevil.

(9) M. Sivasithampalam, A. Sathiyappa, K. Maheswary, K. Manamany, K. Sathiyappa, L. Sathiyappa, M. Kathiravel, V. Thambiah, V. Kandassamy, K. Kanagaratnam, K. Senthirajah all of Samalankulam stated that they worked in building this Kevil on a voluntarily basis.

Suspects Version: Ragu Shanmugam Shanmugam Alias Land Master of Samalankulam Stated that he came to Vavuniya in 1972 and took up Poojari at Samalankulam. When he came to this Village, he noticed that the Villagers were offering Poojas at this rock having placed a piece of rock on it. The Poojas were offered to Gana Deviye. In 1975 the Villagers started to build a Permanent Kevil. One Muniyandy Naganathan -a since deceased was acting as a Poojari and he who wanted a permanent Kevil put up here. After he died, he acted as a leader and started to build of this Kevil with the assistance of the Villagers. He is not aware whether any permission was obtained to put up this Kevil.

Progress of Case: The then D.R.O. Samalankulam, has since retired and his statement has not been recorded yet. T. Nadesapillai, who said that he obtained written permission from then D.R.O. Mr. Somsundaram, under took to produce the latter of authority given by the then D.R.O. But he has so far failed to produce this documents. The Inspector of Antiquities does not say that this an Archeological Reserve. Any how this spot would fall under the definition Monument as described in CAP 188-Part VIII (Interpretation) of Antiquities, Section 48 of the Legislative Enactment of Ceylon. I suggest that this file be forwarded to the Archeological Commissioner for his opinion please.

Headquarter-Inspector of Police  
Vavuniya.

1

Pulukunawa

Pulukunawa is situated in the village of Pulukunawa in the Eruvil Porathivu and Mannalai Pattu AGA's Division in the district of Batticaloa. The site is approached the Ampara-Uhuna road turning off at a point about 18 miles from Ampara.

1. Pulukunawa archaeological reserve is a large forested hill on the Southern scarp of which is a large number of drip-logged caves. Many of these caves bear pre-Christian inscriptions which record the donation of the caves to Buddhist monks. In the flat area south of the hill are the remains of a number of ancient structures. Among these are a dagoba dug into by the treasure hunters, some pillared structures and a dried pond. The most important monument at the site is an Asanaghara with an asana (stone-seat) of 14ft 2 inches by 6 feet 2 inches. (See attached description marked A and plan and photographs marked B and Q respectively). The structures at the site are gift by a prakara (ancient boundary wall). On inscriptional 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.

2. When the site was inspected on the 15th instant the ruins on the hillock had been disturbed by an unauthorised chena cultivation. One Sembukutty who claims himself as the watcher resides at the site. One large spur 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 spur stone.

Mahatgala or Santimalai

118

Inspection  
Report  
AC 19/20  
82/10/15

This site is situated about 8 miles beyond Pulukumawa towards Batticaloa inside the jungle. 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. 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 dilodge these monuments in the near future. On the rocky area beyond the

contd. page. 2.....

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 pillard 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 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. Godakumbura, the former Archaeological Commissioner. (See relevant section in annex D marked).



### Kanchikudichchi Aru Site

47

Kanchikudichchi Aru is a proposed archaeological site situated in the Tirukkuvil A.G.A.'s 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 Kachcheri are missing. Action has now been taken to remedy the situation.

At Kanchikudi aru 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 an ancient stupa mound which had been dug into by treasure hunters. It is about 20ft in height at the moment. On the summit of the hillock are the remains of an ancient structure on which a new kovil is being built by certain people in the area. Two floor<sup>ways</sup> alters or ancient stone slabs have been used in the kovil as a landing step and as an alter stone for a statue. The surrounding area is replete with ancient brick-bats. There are a few stone pillars inside the thicket 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 inscriptional evidence. The stone slabs found at the site are of a later date, i.e., circa 8th century A.D.

A adajan 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 point 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 *muragē*, guardhouse. To the east and the south there are traces of a *prākāra*, 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 are, 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 trough of the Royal Alms Hall, *Mahāpālī*, is only 79 yards to the south-east of the brick building, and the Temple of the Tooth is very close to the *Mahāpālī*. 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 from 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 plumbago, were found in the upper strata. A coin of *Lilāvati* was found in the same level as these buildings, and therefore it may be conjectured that these settlements date from the Polonnaruva epoch or some time later still.

The excavations yielded only a few minor antiquities. A complete pot (*hāliya*) 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 (*nīmbiliya*). 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. Three 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 earlier strata. 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  $\frac{3}{4}$  in. in diameter with the figure of a lion between two lamp-stands 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 terra cotta pipes each about a foot long, socketed 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 Vehera at Polonnaruva, during the same year. The conservation work at the "Ransimaligaya" at Polonnaruva disclosed a vertical drain-pipe, in one of the buildings, to drain off the water from the upper storey.

(b) *Exploration*.—The Epigraphical Assistant was on tour from June 14 to July 10, 1929, 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 26 to September 5, 1929, when he visited 15 places in the Kurunāgala District and collected 33 inscriptions. Besides, he visited Mahakanadarāva near Mihintale and Viyaulpota near Ināmaluva to copy two pillar inscriptions reported from these two places. The Vanniah of Kilakkumalai and the Ratemahatmaya of Vannihatpattu rendered valuable assistance to the Epigraphical Assistant during his tours in their respective divisions. Of the places visited the following deserve special mention:—

*Nilupatpāna*, near Tiriyāi in Kilakkumalai, Trincomalee District.—On the top of a hill known to the villagers as Kandasānimalai there is a *vaṭadūyī* consisting of 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 Thūpārāma Dāgāba at Anuradhapura. Six of the pillars have been removed to the village and utilized in building the *mandapa* of the Saiva 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 Brāhmī inscriptions. At the foot of the hill there is an ancient bridge.

*Nātanār Kōvil*, about 3 miles from the Nilavali Resthouse in the same division.—In 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 cistern 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.

*Kaṭraveli padai edutta vēmbu*.—This is a place 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 specimen 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 two side slabs have been thrown down by elephants. When complete the structure must have answered to the description of a certain structure named *Tankitamāṇa* connected with the Yakṣa cult, mentioned by Buddhaghosa in the commentary of the Sutta Nipāta. Local tradition connects the place with the exploits of Sugriva and Hanumān. It is very probable that these remains belong to pre-historic times, and further investigations at the site will be worth while.

*Saṅgamankanda*, near the easternmost point in Ceylon.—Remains of a dāgāba and several monastic buildings on a rock to the top of which steps lead. Among the bricks fallen from the dome of the dāgāba are several containing Brāhmī letters of the early centuries of the Christian era. To the west of the dāgāba 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 Vāddas.

*Hābāssa*, near the Kumbukkan-ganga about 10 miles from the Buttala Resthouse.—There are two large caves, both walled in: one containing a gigantic recumbent Buddha image of stucco. The walls, built of bricks earlier than the Polonnaruva period, are well preserved with their mouldings and plaster work. There are also a large dāgāba fairly well preserved and several other remains of monastic buildings all covered in the vegetation.

R. 135214

96

ACCPEL

[illegible]

50

ଅନୁମତି ଦିଆଯାଇଛି ୧୫/୧୨/୩୦,

2/20

4-20-50

02. අද්විතීය නාමයන් සංස්කෘතියෙහි ප්‍රදේශීය අවධිවර්ගයේ කෙටි  
පරිච්ඡේදය පරිදි ලද්දේ වී ඇත. එහි අර්ථය වේ. එහි අද්විතීය නාමය.

[illegible]

51



[illegible]

③ ප්‍රාණින කවි

පුද්ගලයා (පුද්ගලයා) විශ්වාසය  
 මා මාගේ සිද්ධි, විශ්වාසය ප්‍රතිචාර වශයෙන්  
 විදුලි විද්‍යාත්මක පුනරුද්ධි දත්ත මාගේ  
 මාගේ ප්‍රතිචාර. මාගේ ප්‍රතිචාර මාගේ ප්‍රතිචාර  
 මාගේ ප්‍රතිචාර මාගේ ප්‍රතිචාර මාගේ ප්‍රතිචාර  
 මාගේ ප්‍රතිචාර මාගේ ප්‍රතිචාර මාගේ ප්‍රතිචාර  
 මාගේ ප්‍රතිචාර මාගේ ප්‍රතිචාර මාගේ ප්‍රතිචාර  
 මාගේ ප්‍රතිචාර මාගේ ප්‍රතිචාර මාගේ ප්‍රතිචාර  
 මාගේ ප්‍රතිචාර මාගේ ප්‍රතිචාර මාගේ ප්‍රතිචාර

4. பூசுதூர் (அருவி) கட்டிடம்

[illegible]

5 ଚଳଚ୍ଚିତ୍ରରେ ସିଦ୍ଧାନ୍ତ ରହିଲା



[illegible]

⑥ ചെട്ടി നെല്ല്

[illegible]

7 ചാർജ് രീതിയിൽ (ആക്രമിച്ച് ചീൻഡ)

[illegible]





දුරකථන Telephones: (2-41111 to 2-41113)

පාලකී කාමරය	}	527
සාප්තකී කාර්යාලය		
සාප්තකී නිවාසය	}	525
පාලකී (පුද්ගලික) කාමරය		
දිවයින පුවත්පතේ නිවාසය	}	523
E. S.'s Quarters		



396  
 Dept. of  
 My No. 7  
 1933  
 13

Date } 1972 ခုနှစ် မတ် 28

පෙරිමිටර් මැනීමේ ක්‍රියාමාර්ගය

[illegible][illegible]

ଅଭିଧାନ,

பெயர்: \_\_\_\_\_

(එම්. එම්. පීට්ස්ලාන් සභිකයා)

உரி வாய்ப்பு,  
வெள்ளையாருக்கு இது வரை வாய்ப்பு

ପିପିଲଟ୍ :-

1. හරි කේතයට අනුව විවිධ ඇවිදුම්
2. හරි කේතයට අනුව විවිධ ඇවිදුම්
3. පුළුල් විද්‍යා කොටසකි
4. විද්‍යා කොටසකි
5. හරි විද්‍යා කොටසකි

The communication of the District Judge of Vavuniya dated September 27, 1977 to the Commissioner of Archaeology requesting him to take immediate action to save the Site of Mohantankulam from the hands of the vandals.

ආර්ථික, සංස්කෘතික,  
සහ සමාජ සේවා දෙපාර්තමේන්තුව,  
කොළඹ 14.  
(පි. 2\* ස.ද.) 12/48

දිසා විනිසුරු නිල කාර්යාලය,  
වවුනියාව.  
77.9.27

පුරා විද්‍යා මහාමාත්‍යවරයාට  
නොලඹ 7.


වවුනියා දිස්ත්‍රික්කයේ නගනම් කලාපයේ පුරා විද්‍යා ඉඩම්

එබේ රජ/බී/එන්/57 අංක පත 1977 පැවැත්වූවේ එය 16 වෙනි දින  
දරන දිසාපති මූලාශ්‍රයට යවා ඇති ලිපියේ පිටපත පිළිබඳවයි.

දැන් මෙම දිසාවට ඇත්තේ දිසාපති වරයාගේ පත් වී ඇති අතර,  
මේ තාක් වතුර මා හට හමු වී ඇත. කෙසේ වුවද එබේ ලිපිය පිළිබඳව කටයුතු  
කරන්නට අදහස් කරමි. මා මෙම ලිපිය ලියන්නට යෙදුනේ වැදගත් ස්ථාන දෙකක්  
එම ලිපියට ඇතුළත් කර තොමුවේ නිසාය. මෙම ස්ථාන දෙකටම, අවට පරිසර වී  
සිටින අයගෙන් හානි සිදු වෙතැයි ඇත. එමනිසා මෙම ස්ථාන දෙක මෙම ලිපියට  
ඇතුළත් කළහොත් යෙහෙයි.

එම ස්ථාන දෙක නම්, වෙට්ටිකුලම් මැදවට්ටියේ පාර දිගේ මොහොන්තකුලම්  
වැව් කණ්ඩිය අපල පිහිටා ඇති, දූෂණය වන කටයුත්ත. ඉහත ස්ථානය පුද්ගලික  
ස්ථානයක් ලෙසට අතරේ එය රජය විසින් දැනට වෙන් කර තිබේ. නමුත් එම  
ස්ථානය පුරා විද්‍යා කණ්ඩායමේ නගනම් ඉඩම් වශයෙන් නගනම් කර ඇත. දෙවෙනි  
ඉඩම කෙටුණකුලම් කෙරියකුලම් හරස් පාරේ කෙටුණකුලම් පිට පැ: 3/4 කණුව අපල  
පැරණි කාණ්ඩ පිහිටා ඇත. මෙය විනාශයට පත් වී ඇති අතර, එහි අවට සිටින  
එමනිසා විසින් ගොඩාල් සහ අනිකුත් දුර්වල ඔවුන්ගේ පැල්පත් වලට පාවිච්චි කරනවා ඇත.  
එමනිසා මෙම ස්ථානයද පුරා විද්‍යා කණ්ඩායමේ නගනම් ඉඩමක් වශයෙන් වෙන් කළයුතු වේ.

මේ හැක ඉහත ඉක්මනින් කටයුතු කර දිසාපති මූලාශ්‍රයට අයිත ලිපියක්  
යැව්වහොත් යෙහෙයි.

  
වවුනියා,  
දිසා විනිසුරු  
(වී.පී.උනම්වෙ)

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 Thadikulam.

පිටපතයි.

එමේ අංකය: ආර්ථ/010/4,

රහස්‍ය

1979 ජූනි මස 19 දින

දිසා ඇමති කාර්යාලය, වවුනියාව.

*(Handwritten signature)*

හරු පාඨසාහිත පරිපූරු පිළිබඳ ඇමතිතුමා,  
 ඊ.එල්.බී.මුරුගේගේ පිහිටිවිම.

නිමවත් ඇමතිතුමනි,

වවුනියා දිස්ත්‍රික්කයේ පහත පරිපූරු පුරාවිද්‍යා ඉඩම්.

*අ/ප  
 එල්.එම්.  
 20/9/80/2*

එමේ දිසාපති විසින් පරික්ෂණයෙන් හා 79.03.05 දාමත් වූ යුගව පුරාවිද්‍යා පොදුකාරිස් වෙත යවන ලද ලිපිය පෙරෙහි පිටබි තාරකාණ අවධානය යොමු කරවනු කැපවීමෙනි.

2. එම ලිපියේ සඳහන් වන තාක්විදුලි ප්‍රදේශයේ පුරාවිද්‍යා අනෙකුත් හැටි පුරාවිද්‍යාවලට වඩා ඉහළ ප්‍රමුඛත්වයක් ද ආරක්ෂා කළ යුතු තත්ත්වයක් උදාවී ඇත. මෙම තාක්විදුලි පුරාවිද්‍යා පිහිටි ඉඩම දැනට වවුනියා නගර පහාලේ පහාපති කිහිපු කේශිවරම් පිහිටා පවතී. මෙහි පිහිටි පෙල් ලිපිය හා හල්කන් විශාල කර්මත් පවතින නිසා ඒවා වහාම ආරක්ෂා කිරීමට පියවරක් නොගතහොත් එම පෙල්ලිපියෙන් කිසිවෙකු වෙතින් පැහැදිලි කරනු ලබන්නා කර ගැනීමට නොහැකි වන බව මමගේ විශ්වාසයයි. මේ පිළිබඳව කිසි වතාවත් පුරාවිද්‍යා දෙපාර්තමේන්තුවේ වවුනියා ප්‍රදේශය භාරව පරිපූරු කරන කිලියාරිස්ට එමේ කිලියාරිස් කරනු දැනට ඇතත්, මෙතෙක් එම පෙල්ලිපිය හා හල්කන් ආරක්ෂා කිරීමට පරිපූරු කර නොමැති බව තණකා වුවෙන් දැනටමි. එම නිසා මෙම පුරාවිද්‍යා ආරක්ෂා කිරීමට ඉක්මනින් පියවර ගන්නා ලෙසින් කරණාවෙන් ඉල්ලමි.

මෙයට, නිමවත්,

අ.ප./.....

(පී.වී.එම්.දෙසෝට්)

වවුනියා දිසා ඇමති.

පුරාවිද්‍යා කොමසාරිස්.

වවුනියා දිස්ත්‍රික්කයේ පහනම් පළමු පුරාවිද්‍යා ඉඩම්

මගේ අංකය: ආර්ථි/010/04

1979 ඔක්තෝබර් මස 05 වැනි දින,

වවුනියා, දිසාපති කාර්යාලයේ

77.09.16 වැනි දින හා රයි/බී/එන්/57 අංකය සහිත ලිපියේ සඳහන් පුරාවිද්‍යා නටඹුන්වලට අමතරව පහත සඳහන් පුරාවස්තුද, දැනට විශාලවෙමින් පවතින හෙයින් ඒවා ආරක්ෂා කිරීමට වහාම නටඹුන් කරන බවේ ඉල්ලා සිටිමි. සබේ පහසුව සහ මගේ උප දිසාපති විසින් පහත දැන්වෙන පුරා වස්තු සම්බන්ධයෙන් පිළියෙල කරන ලද ධාරිතාවය පිටපතක් මේ සමඟ එවමි.

02) පෘෂ්ඨමුලම් ප්‍රදේශයේ පුරාවස්තු:- වවුනියා-යාපනය පාරේ වවුනියා නගරයේ සිට පැයප්පම් 2 ක් යාපනය දෙසට ගියවිට දකුණට හැරී පෘෂ්ඨමුලම් වෑ පහ්ටිය දිගේ දිවෙන පාරේ පැයප්පම් 2 ක් පමණ ගියපැය කිපිඳු අඩියාදුරේ තේරිත්තරම් මහතා විසින් වගා කරන අන්තර් 15 ක් පමණ වූ ඉඩමේ ඇති පුරාවස්තු අතර, ගල්කණු, තැන් විශාල කරන ලද සැතපි පහතට පැළි හා කොටසක් පුපුරා වෙන් කරන ලද පෙල්ලිපියා කොටසක් ඇත. මීට අමතරව හැරා හානි කරන ලද පැරණි විශාලතා ස්වරූපයෙන් ගොඩනැගිල්ලක් ඇත. මේවා මෑතකදී විශාල කිරීමට ප්‍රයත්න දරා ඇති බව පෙනේ. වහාම මෙහි පහ්ටිය නටඹුන් කොට ආරක්ෂිත ප්‍රදේශයක් බවට පත්කළයුතුවේ.

03) කොට්ටිමෝට්ටිමේ පුරාවස්තු:- වවුනියා-යාපනය පාරේ යාපනය දෙසට පැයප්පම් 5 ක් පමණ ගියවිට කොට්ටිමෝට්ටිමේ උප පැප්පල් කාර්යාලයට ලඟාවීමට යා 50 කට පමණ පෙර දකුණට හැරී කොට්ටිමෝට්ටිමේ නම් දෙසට පැයප්පම් 1 ක් පමණ ගියවිට වවුනියා මහල්ක බහුතුවේ පළමුකොටස රී.සී.ආනන්දන් මහතා විසින් වගා කරන ඉඩමක් 'පරාමිභාරු' ඇල්ලේ සිට යා 200 ක් පමණ උතුරින් විශාලවෙමින් පවතින පුරා වස්තු රාශියක් ඇත. මෙහි ගල්කණු හා ගොඩනැගිලි පසුබිසාලයේ ඉඩම් වගා කිරීම සඳහා බෝපරි කිරීමෙන් හානියට පත්ව ඇත. මෙය පවසුවත් විශාලවීම වළක්වා පහ්ටිය නටඹුන් ආරක්ෂිත කොට ආරක්ෂා කළයුතුව ඇත.

04) පරාමිභාරුමේ පුරාවස්තු:- කුරුම-යාපනය පාරේ වවුනියා නගරයේ සිට පැයප්පම් 5 ක් පමණ ගියවිට කොට්ටිමෝට්ටිමේ උප පැප්පල් කාර්යාලය පසුකොට පැයප්පම් 1 ක් පමණ ගියවිට ඇති පරාමිභාරුමේ රජයේ දෙමළ පාසැල ඉදිරිපිට පුරාවස්තු පිහිටා ඇත. මෙය පැරණි ගල්කණු පිහිටි කැණස්වන අතර, පොල්ඳු සෙවිලි කොට 'පිල්ලෙයාර්' කෝවිලක් ලෙස පවත්වාගෙන යනු ලැබේ. මෙහිද මෙහිද පහ්ටිය නටඹුන් ආරක්ෂිත කොට ආරක්ෂිත ප්‍රදේශයක් කිරීමට අවශ්‍ය පියවරගතයුතුව ඇත.

(පී.මුදුනසායන)

වවුනියා දිස්ත්‍රික්කයේ දිසාපති

පිටපත්:-

1. පොලිස් අධිකාරී, වවුනියාව- මෙම ස්ථාන ආරක්ෂා කිරීමට නටඹුන් කිරීම සඳහා
2. ආ.උ.දි., ව.ද.දෙ.කො. - ආ.පේ.කි. මගින් මෙම ස්ථාන ආරක්ෂා කිරීමට නටඹුන් කිරීම සඳහා
3. කෙටිකුලමේ (කේට්ටික) පුරාවිද්‍යා පරීක්ෂක- දැනගැනීම සඳහා.

21/12/95

९१



79

23308 Shubert  
2247C

பிற்பின் பிழைப்புகளே,

[illegible]

ಶಿ - ಹಿರಿಯ,  
 (ಹಿ. ಹಿರಿಯ ಹಿರಿಯ)

(පි. පිටු පිටු)

සර්වය මේ සා විද්‍යා කටයුතු ඇතිවි.

- [illegible]

2/-



The letters of the chief incumbent Priest of the Seruvila Temple dated September 22, 1975 and April 16, 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 Samudragiri and requesting them to order the Commissioner of Archaeology to take effective measures to protect the ancient monuments at Site.

No. - E/14

Mangala Bhavana Kathirani Pambayana  
Sri Sankarabharata Thero

PRADHANA SANGHAYAKA  
NAGENAHIRA THAMANKADU DHALA

The Jeyamand of  
Mangala Raja Maha Vihara, Seruvila,  
Mangalore, District,  
and  
Jeyamandaram, Trincomalee.

Head Office  
SERUVILA.

TELEPHONE: 12, Motor, Seruvila.

සේරුවිල මහා විහාර ධර්මානුකූල  
මහා පාලක ධර්මානුකූල  
මහා පාලක ධර්මානුකූල  
මහා පාලක ධර්මානුකූල  
මහා පාලක ධර්මානුකූල  
මහා පාලක ධර්මානුකූල  
මහා පාලක ධර්මානුකූල  
මහා පාලක ධර්මානුකූල  
මහා පාලක ධර්මානුකූල  
මහා පාලක ධර්මානුකූල

සේරුවිල, 22.09.1975

මහා පාලක ධර්මානුකූල,  
සේරුවිල මහා විහාර ධර්මානුකූල,  
මහා පාලක ධර්මානුකූල.

සේරුවිල මහා විහාර ධර්මානුකූල (සේරුවිල 75.09.22 දින) සිට ප්‍රධාන හා බැඳේ

සේරුවිල මහා විහාර ධර්මානුකූල මහා පාලක ධර්මානුකූල මහා පාලක ධර්මානුකූල මහා පාලක ධර්මානුකූල මහා පාලක ධර්මානුකූල මහා පාලක ධර්මානුකූල මහා පාලක ධර්මානුකූල මහා පාලක ධර්මානුකූල මහා පාලක ධර්මානුකූල මහා පාලක ධර්මානුකූල

මහා පාලක ධර්මානුකූල මහා පාලක ධර්මානුකූල මහා පාලක ධර්මානුකූල මහා පාලක ධර්මානුකූල මහා පාලක ධර්මානුකූල මහා පාලක ධර්මානුකූල මහා පාලක ධර්මානුකූල මහා පාලක ධර්මානුකූල මහා පාලක ධර්මානුකූල මහා පාලක ධර්මානුකූල

මහා පාලක ධර්මානුකූල මහා පාලක ධර්මානුකූල මහා පාලක ධර්මානුකූල මහා පාලක ධර්මානුකූල මහා පාලක ධර්මානුකූල මහා පාලක ධර්මානුකූල මහා පාලක ධර්මානුකූල මහා පාලක ධර්මානුකූල මහා පාලක ධර්මානුකූල මහා පාලක ධර්මානුකූල

මහා පාලක ධර්මානුකූල

සේරුවිල මහා විහාර ධර්මානුකූල

24/9/75  
මහා පාලක ධර්මානුකූල  
මහා පාලක ධර්මානුකූල  
මහා පාලක ධර්මානුකූල  
මහා පාලක ධර්මානුකූල  
මහා පාලක ධර්මානුකූල  
මහා පාලක ධර්මානුකූල  
මහා පාලක ධර්මානුකූල  
මහා පාලක ධර්මානුකූල  
මහා පාලක ධර්මානුකූල  
මහා පාලක ධර්මානුකූල



(108)

⑥  $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

2/3/20

4.

10

②



മുഖ്യ മന്ത്രിമാർ കൂടെയും ഉൾപ്പെടെ. അതിനോടനുബന്ധിച്ച്  
 ഈ കോഡ് രൂപം എടുത്തു മുഖ്യ മന്ത്രിമാർക്ക് കൈ  
 കൽപ്പിക്കുന്നതിനായി ഏകദേശം 20 മുതൽ 25 വരെയാണ്  
 ഇതിന് അനുബന്ധമായി മറ്റ് പരിഷ്കാരങ്ങൾ ഉണ്ടായത്.

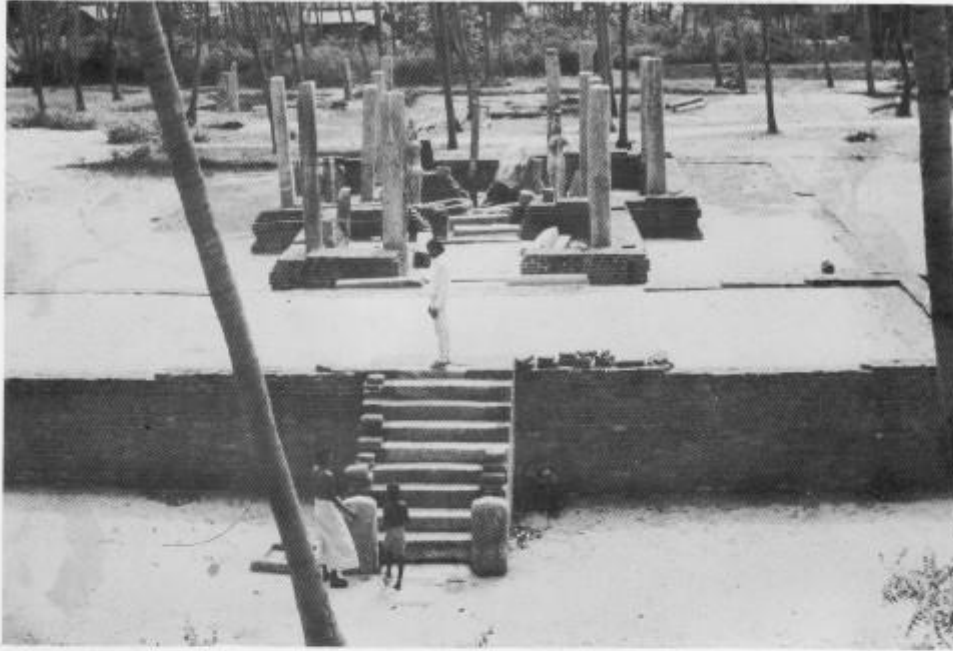
⑧ ഈ ഡ്രോയിംഗ് ഓഫീസ് നിർമ്മാണത്തിനായി  
 കൂടുതൽ വരുമാനങ്ങൾ കണ്ടെത്തുന്നതിനായി ഏകദേശം 20 മുതൽ  
 25 വരെയാണ്. ഇതിന് അനുബന്ധമായി (20 മുതൽ 25 വരെ) ഓഫീസ്  
 നിർമ്മാണത്തിന് അനുബന്ധമായി 20 മുതൽ 25 വരെയാണ്.

⑨ ഓഫീസിലേക്ക് മുമ്പ് വരുത്തിയ 3'x3'  
 വലുപ്പം വെള്ളാർ (കുറച്ചുകൊണ്ട്) 20 മുതൽ 25 വരെ  
 ഓഫീസിൽ ഉണ്ടായിരുന്നു. ഇതിന് അനുബന്ധമായി 20 മുതൽ 25 വരെ  
 ഓഫീസ് വെള്ളാർ (കുറച്ചുകൊണ്ട്) 20 മുതൽ 25 വരെ  
 വെള്ളാർ (കുറച്ചുകൊണ്ട്) 20 മുതൽ 25 വരെ  
 വെള്ളാർ (കുറച്ചുകൊണ്ട്) 20 മുതൽ 25 വരെ  
 വെള്ളാർ (കുറച്ചുകൊണ്ട്) 20 മുതൽ 25 വരെ

⑩ ഇതിന് അനുബന്ധമായി 20 മുതൽ 25 വരെ  
 (കുറച്ചുകൊണ്ട്) 20 മുതൽ 25 വരെ  
 (കുറച്ചുകൊണ്ട്) 20 മുതൽ 25 വരെ  
 (കുറച്ചുകൊണ്ട്) 20 മുതൽ 25 വരെ  
 (കുറച്ചുകൊണ്ട്) 20 മുതൽ 25 വരെ  
 (കുറച്ചുകൊണ്ട്) 20 മുതൽ 25 വരെ

മുഖ്യ മന്ത്രിമാർക്ക് അനുബന്ധമായി 20 മുതൽ 25 വരെ  
 വെള്ളാർ (കുറച്ചുകൊണ്ട്) 20 മുതൽ 25 വരെ  
 വെള്ളാർ (കുറച്ചുകൊണ്ട്) 20 മുതൽ 25 വരെ  
 വെള്ളാർ (കുറച്ചുകൊണ്ട്) 20 മുതൽ 25 വരെ  
 വെള്ളാർ (കുറച്ചുകൊണ്ട്) 20 മുതൽ 25 വരെ  
 വെള്ളാർ (കുറച്ചുകൊണ്ട്) 20 മുതൽ 25 വരെ

— 5 —  20.06.2020



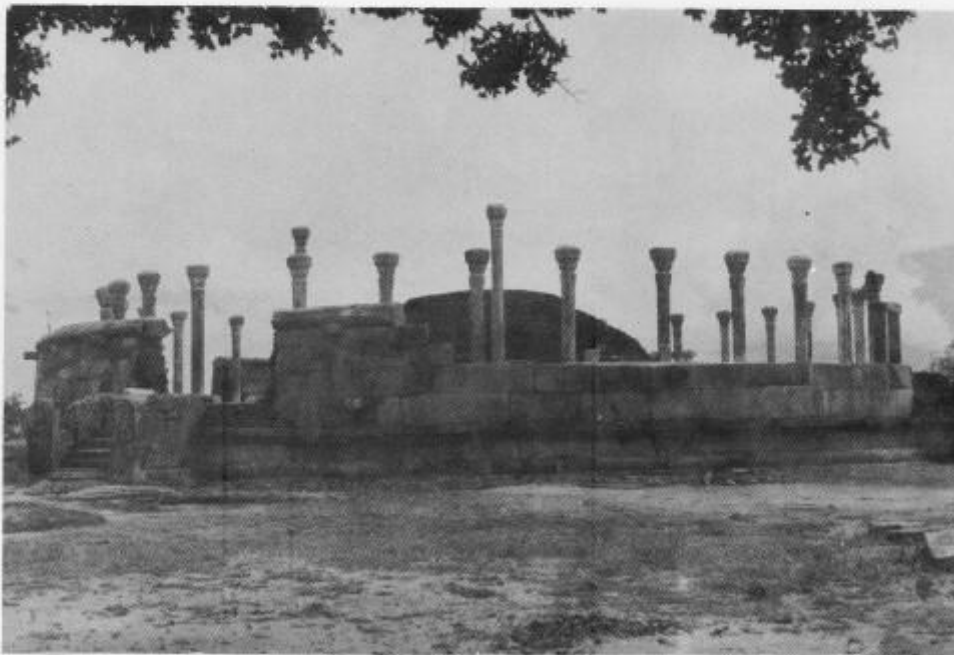
Remains of the Buddha Image House - Mudumaha Vihara



The stupa at Dighavapi Vihara in ruins



Remains of an image house - Madukanda Vihara



Circular-relic-house at Tiriyaya - After conservation



A much ruined Stupa - Nilaveri, Jaffna

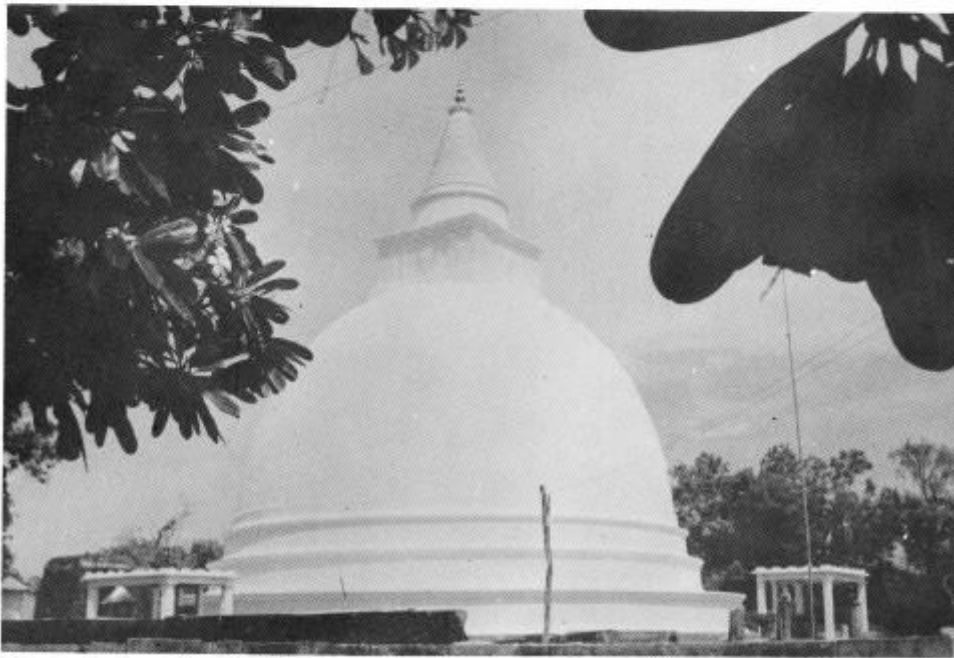


Buddha Image House at Kuccaveli being excavated





Remains of an image house at Etambagaskada, Vavuniya, with a wantonly damaged Buddha image



The restored stupa at Seruvila. The terrace and the other adjacent ruins are being conserved





9. Excavation in the Image house at Kuccavelli in progress



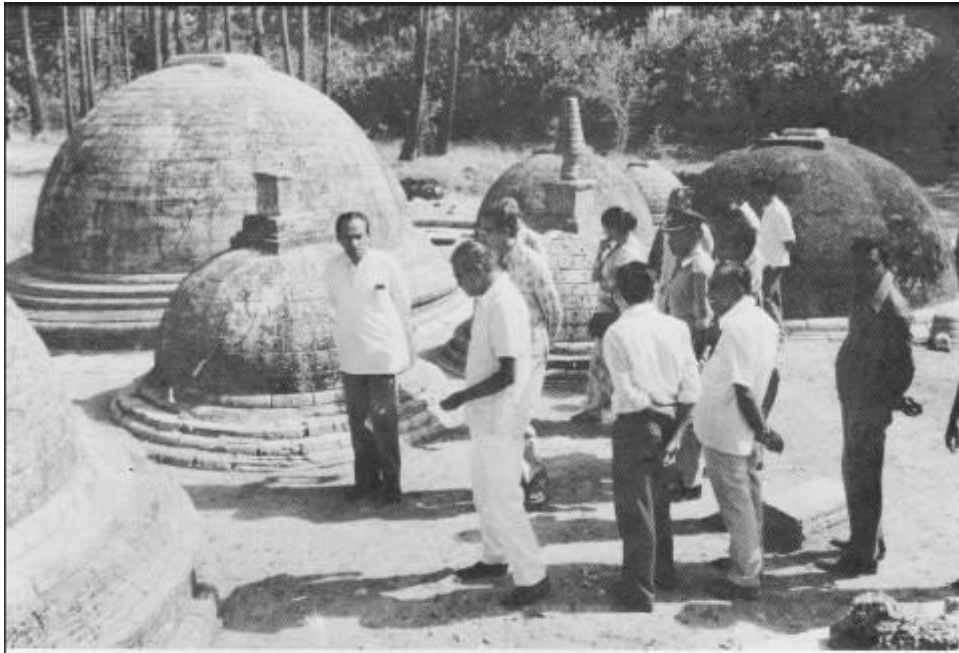
The sculpture of sixteen stupas on a rock boulder containing an ancient inscription, Kuccavelli



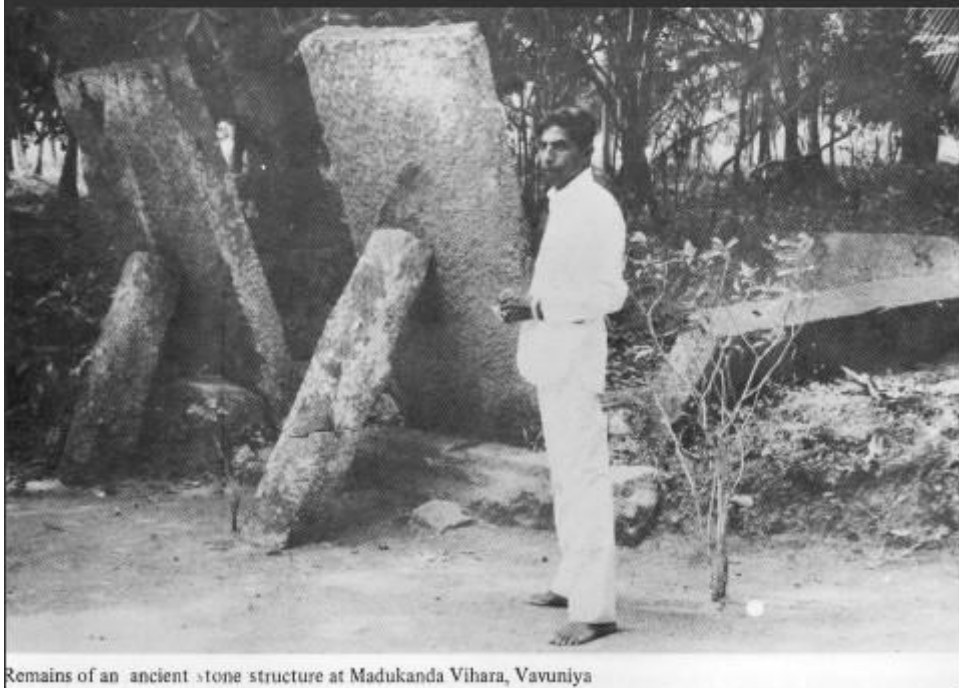
An ancient inscription slab lying in the vicinity of the remains of an ancient vihara at Thadikulam, Vavuniya



Remains of ancient stupas at Kantarodai, Jaffna



Remains of ancient stupas at Kantarodai, Jaffna



Remains of an ancient stone structure at Madukanda Vihara, Vavuniya



Sacred-Foot-Print-Stone amongst the other ancient remains at Sembimale

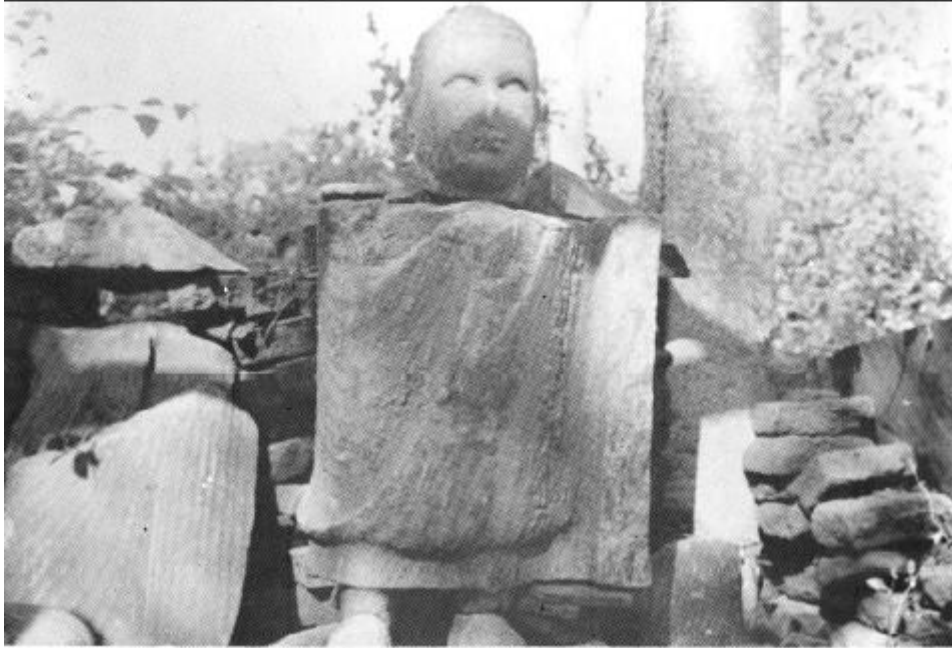


Monument erected to signify the place of the landing of the Bodhi-tree at Sambilthurai, Jaffna

---



Sacred-Foot-Print-Stone, Dollar Farm, Vavuniya



The present state of the Buddha Image which had been destroyed by the vendals at Etambagaskada in Vavuniya.





The ancient inscription indited on a rock boulder at Kuccaveli. An attempt has been made to obliterate it by the application of a coating of tar



Remains of an ancient image house at Tirumangalava, Trincomalee



Remains of an ancient image house, Madukanda Vihara, Vauxpura

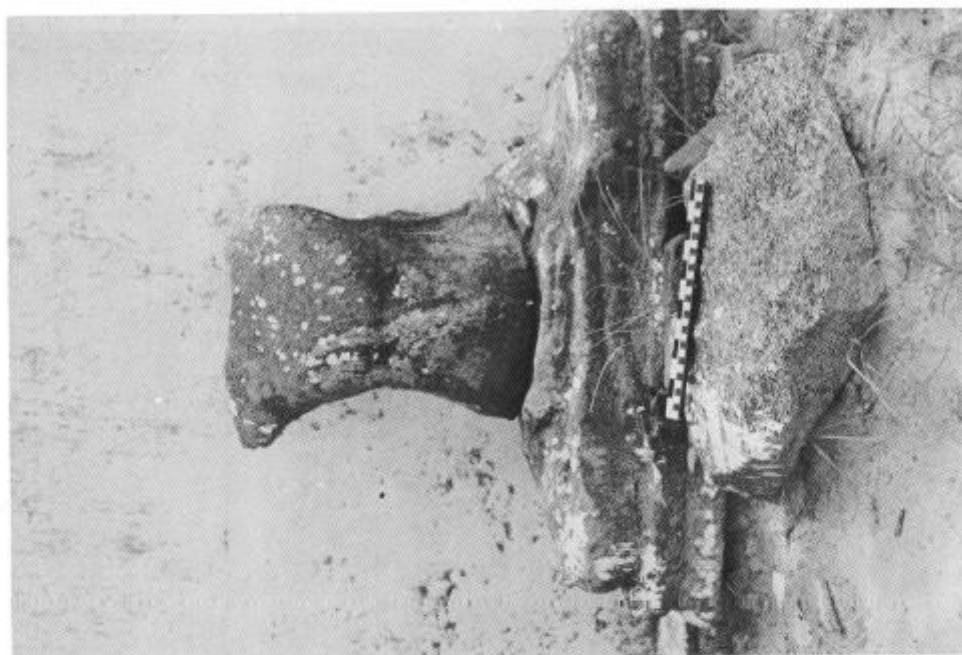


The head of the Buddha Image at Etambasakada which had been destroyed by vandals





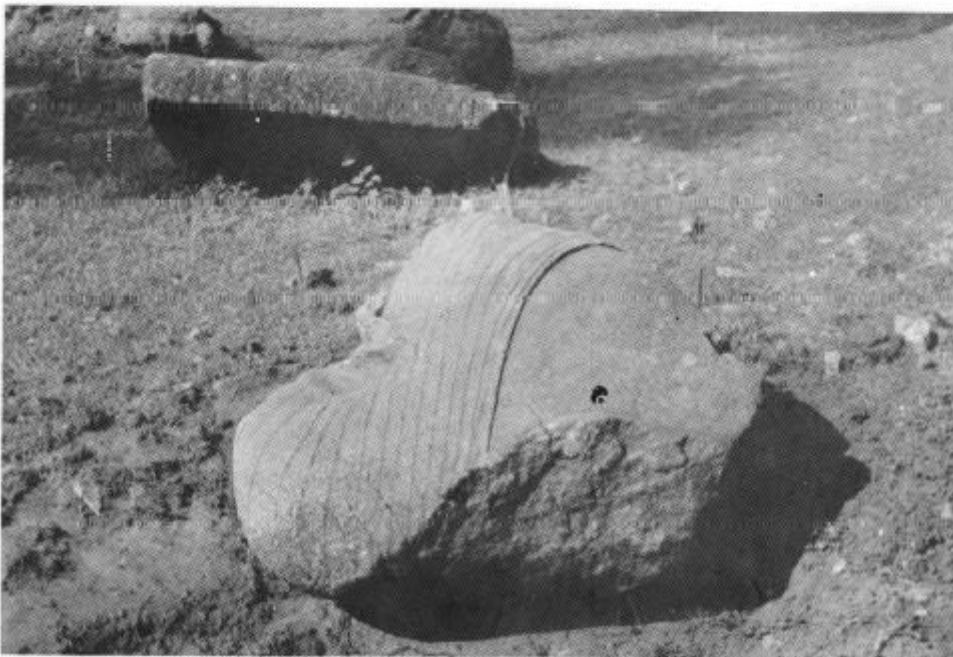
Sacred-Foot-Print Stone from Kantarodai (ancient Kadarugoda Vihara), Jaffna



A damaged statue of Buddha which had been placed against the wall of a new Hindu Kovil erected covering the remains of an ancient Buddha Image house at Kantai's



Remains of a religious building at Seruvila



Piece of a Buddha Statue recovered from Kantarodai, Jaffna

---



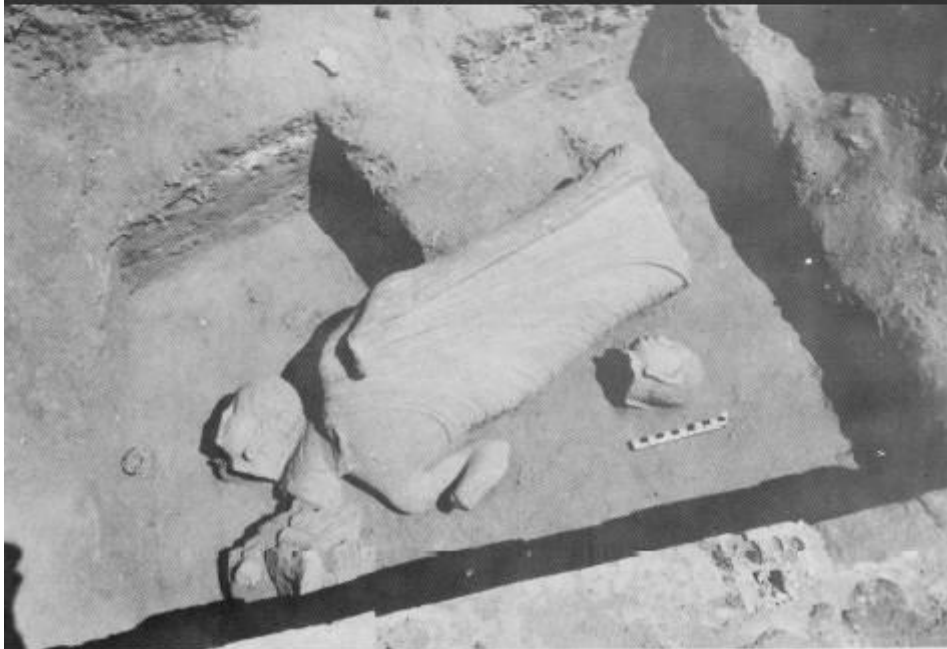
A restored stupa at Kantarouai, Jaffna



Bricks of an ancient stupa at Nelukkulam, Vavuniya, had been used in a wattle and daub hut at the Site



Weathered Heads of two Buddha Statues from Kuccaveli, Trincomalee



Torso of a Buddha Statue and two Buddha Heads in situ inside the excavation pit at Kuccaveli, Trincomalee



Bodhisattva (Buddha-Aspirant) Statue, Dehiwatta, Seruvila



The ancient stupa at Nelukkulam, Vavuniya, 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 Nelukkulam, Vavuniya



A stupa mound at Samalankulam, Vavuniya before excavation



Remains of an ancient structure at Rangiri Ulpota, Gomarankadawala, Trincomalee





Heavily weathered Buddha Statue (minus the head) at Mandalagiri Vihara, Seruvila



Archaeological excavations in progress at Samalankulam, Vavuniya



Ancient stupa at Allai, Seruvila



Architectural members of a ruined stupa at Kantarodai, Jaffna



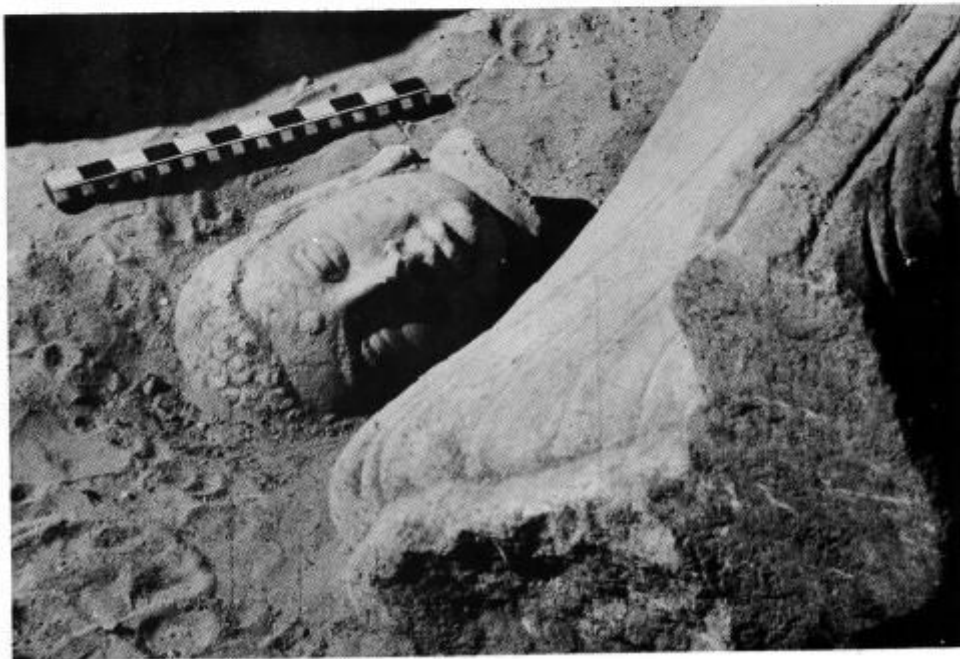
Remains of an ancient building at Madukanda Vihara, Vavuniya



A pillar-head from the site of the Ancient Bodhi Tree at Kilivaddi, Trincomalee



A Stupa mound before excavation at Samalankulam



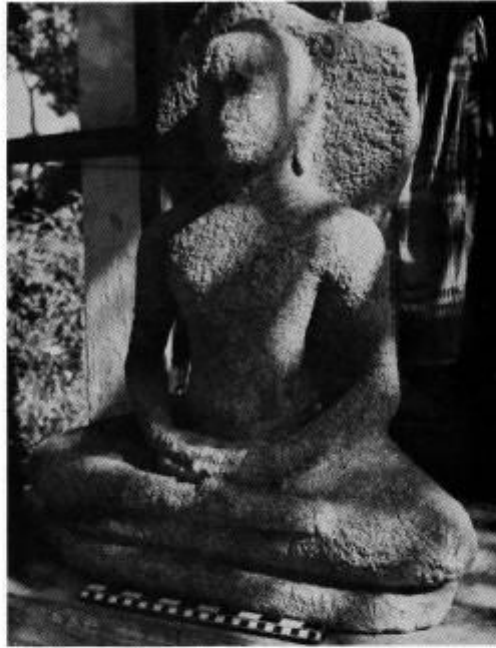
Excavations at Kuccaveli, Trincomalee in progress



A guard stone from Madukanda Vihara, Vavuniya



Remains of an ancient building at Seruvila



An Ancient lime-stone Buddha Statue from Etambagaskada Vihara, Vavuniya



Excavations at Kuccaveli, Trincomalee, yielding broken Buddha Statues





Statuette of Anulokitesvara Bodhisattva. Samalankulam. Vavuniya.



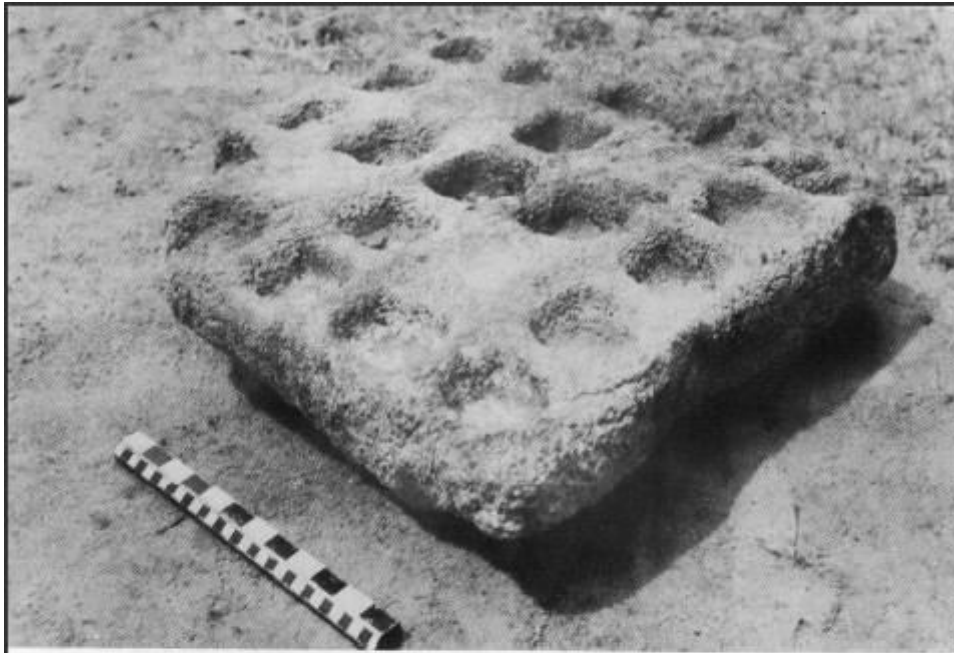
A new Hindu Kovil is being constructed at the Ancient Bodhistree Site at Kiliseddi. Trincomalee.



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 relic stone from Paschimarama Vihara, Seruvila



A stupa mound overgrown with jungle at Vileam Vihara, Seruvila



A new Hindu Kovil has been built covering the ruins in an Ancient Site, Seruvila



Remains of ancient structures at Madukanda Vihara, Vavuniya



A sandstone Slab with a pot-of-plenty design from Madukanda Vihara, 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. Hurulle, Minister of Cultural Affairs who 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 Ladduwahetty, Secretary to the Ministry of Cultural Affairs for his invaluable assistance and cooperation. Dr. Saddhamangala Karunaratne, Commissioner of Archaeology deserves a special word of thanks for allowing me to have access to official documents and authorising their publication. Last but not the least, I have to mention the services rendered by Mr. M.H. Sirisoma, Assistant Commissioner of Archaeology, in collating the material and taking a keen and personal interest in the