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PART IV—EDUCATION, SCIENCE AND ART (G)

# Report of the Archæological Survey of Ceylon for 1954

(*Dr. S. Paranavitana*)

**AUGUST, 1955**

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# ARCHÆOLOGICAL SURVEY OF CEYLON

## Annual Report for 1954

### INTRODUCTORY

THE year 1954 will be remembered in the annals of the Archaeological Department for the visit to Polonnaruwa and Sigiri of Her Majesty Queen Elizabeth II and His Royal Highness the Duke of Edinburgh. The inclusion of a visit to these two sites in the royal programme imposed on the department the responsibility for the maintenance of the monuments in such a setting that the august visitors and the members of their entourage carried with them favourable impressions of the sights shown them, and that the representatives of the World Press who flocked to these ancient sites on the occasion were impressed by the solicitude of the Government, as an enlightened administration, for preserving the cultural heritage of the people. This great responsibility, the department can claim to have borne with success, and every officer who has had anything to do with the Royal visit bore his share of the responsibility with great enthusiasm, loyalty and devotion to duty.

2. The Royal visit was closely followed by the pilgrimage to Polonnaruwa and Anurādhapura of the Prime Minister of Burma and his party, in connection with which event, too, the department had to bear responsibility for its share of the arrangements made. Another distinguished visitor was Madame Vijayalakshmi Pandit, President of the United Nations General Assembly.

3. The activities of the department during the year were hampered at every turn by the necessity to consider whether a particular work can be undertaken without straining its depleted financial resources. The essential work of maintaining the thousands of acres of archaeological reserves, and the hundreds of monuments located thereon, in all parts of the Island, left very little to be spent on conservation and excavation. But the programmes which could not be suspended without detrimental results to the monuments concerned were carried out at the main centres of archaeological activity, and work was started anew on a monument which needed immediate attention.

4. During the latter part of the year, the impression gained ground in the minds of the public that money is not to be stinted by the authorities for the needs of religion and culture. And as this department can with justification be considered as busying itself with matters bearing on culture and with significance for religion, numerous requests have been made to it for undertaking this in the cause of culture and that for the furtherance of religious interests. Some of these suggestions were quite impracticable, hardly coming within the department's functions; others were quite reasonable, and we ourselves would have wished to undertake the works suggested, were we in a position to do so. We, however, could not give satisfaction to the enthusiasts in the cause of religion and culture.

### FINANCIAL STATEMENT FOR THE YEAR ENDED SEPTEMBER 30, 1954

#### Revenue

5. A sum of Rs. 3,667·52 was received from the sale of publications, photographs, picture post cards, maps, &c. A further sum of Rs. 14,900·40 was received in respect of postal and telephone revenue, interest and rent of quarters. With the miscellaneous receipts the total amounted to Rs. 18,567·92.



**Expenditure****ADMINISTRATION**

		<i>Rs.</i>	<i>c.</i>	<i>Rs.</i>	<i>c.</i>
(a) Salaries of staff paid from P. E.	..	166,712	21		
(b) Cost of living allowance, S. L. A., &c.	..	533,797	30		
(c) Other allowances	..	14,694	52		
(d) Travelling	..	28,124	63		
				743,328	66
Exploration, excavation and conservation	..			315,569	63
Publications and Exhibitions	..			8	22

**MISCELLANEOUS**

(a) Stationery and office requisites	..	4,193	83		
(b) Construction of semi-permanent quarters for labourers, &c.	..	11,489	82		
(c) Library	..	4,704	96		
(d) Incidental expenses	..	3,525	39		
(e) Grant to Kern Institute	..	250	0		
(f) Archaeological Museum	..	13,387	27		
(g) Maintenance and running expenses of departmental motor vehicles	..	9,492	61		
(h) Uniforms	..	924	10		
(i) Awards to informants, finders of antiquities	..	220	0		
(j) Photography	..	4,969	66		
(k) Equipment of a laboratory for the Chemist	..	13,378	58		
(l) Holiday warrants	..	7,073	16		
(m) Electric current	..	3,778	59		
(n) Epigraphy	..	3,281	64		
(o) Construction of an Archæological Museum at Dädigama	..	32,705	22		
				113,374	83
Total	..	1,172,281	34		

**PERSONNEL**

6. Mr. K. Jayatissa, G.D. Arch. (Bombay), A.I.I.A., A.R.I.B.A., took up duties as Assistant Commissioner (Architect) on September 1, 1954.

Mr. T. R. L. Pieries (E. C. C., Grade I of G. C. S.) took up duties as Office Assistant on April 1, 1954.

**LIBRARY**

7. The number of books added to the Library by purchase during the year was 161. Miscellaneous journals and periodicals purchased numbered 225. The number of publications received in exchange from foreign and local institutions was 162. The Annual Report for the year 1953 was sent in exchange to all the institutions in the distribution list. The binding of 300 volumes for this department was carried out by the Government Press.

**PHOTOGRAPHY**

8. The number of new negatives made was 412 and the number of bromide prints 2,049; of the latter, 151 were sold to the public and 38 given free to the press. Thirty-nine lantern slides were made for the department. One hundred lantern slides were loaned to Dr. W. Balendra for lectures in Australia and New Zealand.

9. To have the photo department completely equipped a 5" × 4" German camera "Linhoff" with wide angle and telephoto lenses was bought. A start has been made to complete the photographic albums, which are expected to be done by the end of 1956.

**ARCHÆOLOGICAL MUSEUMS**

10. The Keeper of the Anurādhapura Museum has contributed the following on the important acquisitions made during the year :—

11. "The new wing of the museum referred to in the 1952 Annual Report has been wired and the entire museum is now supplied with electricity. The back garden which was overgrown with vegetation and shrubs was turned into a lawn."



12. "The paintings from Mihintalē (see Annual Report for 1953) were set up in a model of a relic chamber. Two cross-sectional and conjectural drawings of this *dāgūba* are displayed on either side of the model for the visitor to form an idea of the inside of a *dāgūba*. Several exhibits have been added. Among them are the following :— A bronze *mahāmeru*,  $3\frac{1}{2}$  ins. in height, supported on the back of a gold tortoise ; a bas-relief in Amarāvati marble of a figure in the attitude of adoration, from Sigiri ; the figure of a bowman with outstretched bow worked on coral stone ; two miniature bronze images ; a bronze perpetuallamp, with a Tamil inscription on it, all from the ancient Velgam Vehera ; Laṃkāvivbhū and two Roman coins, one *aka*, two silver eldlings and 3 Parākramabāhu eighths which were purchased locally. The entire collection of Chinese coins unearthed at Yāpahuva (Annual Report for 1950, page 23) has been arranged chronologically. Dr. Luther Carrington Goodrich, Professor of Chinese, Columbia University, remarked that it was a good, representative collection. Wax casts of the coins (See *Memoirs of the Archaeological Survey* Vol. VI. p. 8.) discovered at Devundara were sent to the British Museum and were identified by Dr. J. M. Walker, Keeper of the Coins and Medals, as belonging to the Kings of Hormuz.

13. "A packet of 125 coins treated chemically was received from the chemical laboratory. Another collection of 203 coins which needed treatment was sent to the Assistant Commissioner (Chemist) for attention.

14. "Twenty articles associated with the Pattini cult recovered from Mutumāri Dēvala, Dunumadalāva, have been presented by Mr. T. B. Weerakoon, Divisional Revenue Officer, Nuvaragam Palāta (West). A four-figured bronze statuette from a *vihāra* at Monarāgala has been loaned to the Museum by Mr. D. Kadurugamuva, Inspector of Police, Vāllavāya. A bronze statue of Buddha in the *bhūmisparsa-mudrā* found at Kalmāri near Irāṇamaḍu Tank, has been handed over by the Government Agent, Northern Province.

15. "The writing of labels for exhibits in the Sculpture Gallery was completed. An interesting addition to this section was the ornamented perforated window from Padaviya. Five heads of Buddha figures which were lying in the museum stores were fixed and pedestals built for twenty-one Buddha and *deva* images. On either side of the path in the front lawn leading on to the museum were set up two flower altars ornamented with the lotus flower motif. These were found at Kaṭiyāva, a few miles off Eppāvala. A brown chert pedestal from Kandugamuvakanda was received from the Warden of the Wild Life Department. A register of inscriptions and labels for them are being prepared.

16. "There had been a steady and marked rise in the number of visitors to the museum during the past few years. 1954 attracted 40,057 visitors as against 32,680 in 1953 and 26,884 in 1952. Madame Vijayalakshmi Pandit, Professor Alfred Salmony and Miss I. B. Horner were among the distinguished visitors to the museum."

17. The building constructed by the Public Works Department for a Museum at Dādigama was handed over to this department on February 18, 1954. The arrangement of the exhibits, however, could not be taken in hand immediately, due to the delay in the receipt of show cases. The objects in themselves, arranged in show-cases independently of the positions in which they were found deposited in the different chambers, would not have adequately conveyed their significance to the student of archaeology. We, therefore, decided that models of the two relic chambers showing the manner in which the objects were deposited should form an important exhibit in the Museum. The upper *garbha* is to be shown in its actual size. The lower one, with its nine compartments, has had to be shown by a model one-third the actual dimensions. Models made to scale of the principal deposits are to be placed in the positions they were found in. The preparation of the models was undertaken towards the close of the year and at the time of writing they are nearing completion. Mr. A. Devapura, the officer in charge of the Museum, has exhibited his usual deftness and artistic taste in the preparation of these models as well as in the general arrangement of the exhibits—a work which he had to carry out without skilled workmen.



It is a matter for gratification that the initial tasks preceding the opening of this Museum located at the site where Parākramabāhu the Great was born were carried out in the year which was the 800th anniversary of that monarch's accession to the throne as the Supreme Lord of Laṅkā.

18. The Government Agent, Kāgalla, has very kindly undertaken to serve as the Honorary Keeper of the Dādigama Museum.

### PUBLICATIONS

19. The task of seeing the work on the Sigiri Graffiti through the press made steady progress. But the period of gestation necessary for this publication to see the light of day appears to be longer than it was calculated.

20. The department co-operated with the Arts Council of Ceylon in the production of a work on the Art and Architecture of the Polonnaruva period, which is meant to be one of the volumes of the series entitled the "Art and Architecture of Ceylon". The introductory essay was written by the Archæological Commissioner; his Assistant, Mr. D. T. Devendra, co-operated in the selection and arrangement of the plates and the preparation of the descriptive list of illustrations. A number of photographs was specially taken for the purpose of this publication by Mr. N. H. R. Nalawangsa. It is a matter for gratification that this publication was issued in the 800th anniversary of the accession of Parākramabāhu the Great to whom are due many of the monuments of Architecture and Art to be seen today at Polonnaruva. It was also a fortunate circumstance that this publication was issued just in time for copies of it to be presented to Her Majesty the Queen and His Royal Highness the Duke of Edinburgh on the eve of their visit to Polonnaruva. The work has had a favourable reception from authorities on Indian art in Europe and America, and the Rt. Rev. Lakdasa de Mel, Bishop of Kurunāgala in his capacity as the Chairman of the Panel on Painting and Sculpture of the Arts Council, has earned the gratitude of all lovers of Ceylon's art and culture for initiating the project and the great personal interest taken in the work by His Lordship without which it would not have been published on the occasion as appropriate as it was auspicious.

21. The Archæological Commissioner also contributed an illustrated article on the recent excavations at Sigiri to the "Illustrated London News". This appeared a week before Her Majesty visited Sigiri, and was thus helpful to give the royal party a succinct account of the place and its significance.

22. The Archæological Commissioner has contributed a rather lengthy paper to the *Artibus Asiae* on the significance of Sinhalese Moonstones. Material sufficient for three normal parts of the *Epigraphia Zeylanica* has been sent to the Government Printer.

23. Popular Publications : Mr. D. T. Devendra reports as follows :—

"The Sinhalese guide book to Polonnaruva referred in the previous Report was received from the Government Printer. This edition is printed attractively on art paper and has been priced at Re. 1.00. The English pamphlet on Parākramapura (Paṇḍuvasnuvara) is expected to be sold out before the end of next year when a revised edition of it will be issued. Though slow, there is a regular sale of the picture post cards and guide books."

### ADVISORY COMMITTEE ON THE RESTORATION OF PROTECTED MONUMENTS

24. Four meetings of the respective panels of the above-mentioned Advisory Committee were held, two of them in Colombo, one at Anurādhapura and Avukana and one at Badulla. As a result of the deliberations, plans were drawn up by the Assistant Commissioner (Architect) for the four small *dāgābas* on the terrace of Ruvanvālisāya, a *chatta* for the Bhātiya statue at the same shrine and for a *vāhalkaḍa*



for the Kataragama Dēvāle, Badulla. According to a Treasury ruling all plans supplied for "protected" monuments have to be charged for and this ruling was being put into effect on the first possible occasion, namely 1954.

25. The term of office of the members of the Advisory Committee having expired on September 30, new panels had to be set up for three years from October 1. The composition of the new panels remains unchanged, except for Sir Ernest de Silva who is on the panel for the Western and Southern Provinces. The change in personnel was caused by the death of Mr. Sri Nissanka, Q.C., whose untimely death is recorded with deep regret.

### ADMINISTRATION OF THE ANTIQUITIES ORDINANCE

26. A number of applications were received from those desiring the export of antiquities for which, under the Antiquities Ordinance, No. 9 of 1940, a certificate is necessary from the Archaeological Commissioner. Most of the applications were in respect of so-called Dutch antiques which, in several cases, were pseudo-Dutch chests to the export of which objection could not be taken. But the time of the certifying authority is profitlessly taken when imitations and fakes from dealers' stores are produced for expert opinion. Some applicants from outstations call for export certificates, unaware of the fact that the article should be produced for the Archaeological Commissioner's inspection. There are also some who act as if it is their business merely to state their requirements and that the officers of the department are under an obligation to come to their private premises or dealers' stores to inspect the articles.

27. The general public who have now appreciated the fact that permission is needed to photograph ancient monuments in departmental Reserves, regularly obtain permits from the office; a fair number also receive permits in the field. It is gratifying to note that the instances reported of visitors defying the law have been appreciably decreasing. A notable exception was in the case of a Sinhalese film for which some scenes had been shot at Anurādhapura by clever "sales talk". The departmental guard concerned, however, took prompt action, the parties concerned were brought to heel through Police intervention, and the particular scenes were inspected at a private showing before they were passed for public release. In addition to the useful experience gained, a salutary lesson was administered to parties who should have known better.

### ARCHÆOLOGICAL RESERVES

28. The proper maintenance of the Archaeological Reserves at the "ruined cities" frequented by pilgrims, sight-seers and tourists, the care of the conserved monuments in these reserves and the keeping in proper condition of the motorable roads and footpaths leading to the monuments have received priority in the apportionment of the limited funds which were at the disposal of the department during the current year. A visitor to Polonnaruwa or Sigiri could find little evidence from the condition of the monuments and their surroundings, that the department had during the year only one half of the resources which it enjoyed two years before to be expended on archaeological field work.

29. The squatters on the Archaeological Reserve in Polonnaruwa have been persuaded to leave the place, without having the unpleasant necessity of pursuing with the legal proceedings, taken against them. In this connection, we are grateful to Mr. C. de Fonseka, the Government Agent of the District, who has allotted these squatters Crown land elsewhere to reside on. In the enclosed area between the northern wall of the city and the Ālāhana Parivena group, the brushwood was cleared and trees of small girth were cut down as the first steps in converting this area into a park. It has been a difficult task to prevent cattle getting into this enclosed area, for the wire fence has been broken down on several occasions, sometimes by human agencies, at other times by herds of elephants. Several cases of illicit felling of timber



and trees in the archaeological reserves have been noticed, but it is a very difficult matter to obtain sufficient evidence to bring the culprits to book. There are considerable areas of uncleared jungle in the Polonnaruwa Reserve and, in order to enable the guards to patrol these reserves and detect illicit felling of timber, a line was cleared along the boundary of the Reserve, and a number of footpaths from the gravelled roads to the outer boundary were opened.

30. At Sigiri, the ramparts to the east of the rock have been cleared. The visitor who proceeds as far as the Lion's Platform can now see these ramparts from that point and gain an idea of the planning of the City.

31. Various attempts have been made by interested private parties to get into their hands some of the ancient sites that are in the custody of the Archaeological Department. When frontal attacks fail, these campaigners adopt various "guerilla" tactics. Many of them metamorphose themselves into vociferous watch-dogs of antiquities, and give startling accounts of the acts of omission and commission of the department.

32. The Reserve at Diṃbulāgala caused considerable anxiety to the department. A number of religious devotees attempted to occupy the caves at this site, but were persuaded to leave without invoking the law. There has, however, been a strange case of a person professing to follow the dictates of religion, but with no conceivable claim to belong to any recognised denomination, who insists on giving expression to his religious fervour by smearing the paintings and inscriptions at the Māraviḍiḍya caves with liberal applications of cow-dung. This destructive activity, he claims to pursue at the behest of a deity whose special function is to preserve the world. This person was charged for committing an offence under the provisions of the Antiquities Ordinance, but the department's Inspector had to attend the Polonnaruwa Courts on no less than nineteen occasions to have the man convicted.

33. The irreconcilable conflict between the demands of religion and those of archaeology and art in the maintenance of the ancient monuments in the department's custody has been accentuated by the enthusiasm at present prevailing for the grand celebrations planned for the year 2500 of the traditional Buddhist era. The vast majority of the Buddhists who visit the ancient sites like Polonnaruwa desire to see the shrines treated in the same manner as, for example, the Isurumuniya and the Laṅkā-rāma at Anurādhapura. This is their idea of a revival of the past glories of Buddhism and, in the prevailing mood, hardly any one appears to be willing to court unpopularity by telling them that to treat the monuments in that fashion would be tantamount to a deliberate destruction of the evidence which so eloquently proclaims that, in the past, the Buddhist religion has inspired its votaries in this Island to create great works of art, so universal in appeal as to transcend the bounds of creed and race.

34. One of the worst cases of ill-informed religious devotion disfiguring works of art has taken place at Maha Iluppallama. The life size Buddha of marble, in the round, a product of the Amarāvati school, and admittedly one of the best Buddhas in that style to be found anywhere in the world, which was thrown up by a tractor in 1946, was left on the site as the labourers of the farm protested against its removal to the Anurādhapura Museum. The image was repaired by the department, and is kept within a building erected by the devotees of the place. The authorities of the farm undertook to protect it, and not to do anything to it without consulting the department. When the Archaeological Commissioner inspected the image towards the close of November, he found to his horror that the features of the face had been altered beyond recognition by the application of a coat of plaster, the damaged hands red modelled so as to have all the fingers to the same length, the hair painted black and the feet also touched up. No evidence was forthcoming as to who was responsible for this vulgarism, and there is no guarantee that the torso even will escape the same treatment.



35. However much we may disapprove of these acts of vandalism, we have to admit that the motive behind them, or the demand that the Archæological Department, too, should pander to this type of taste, is a desire to do one's duty by the shrines of one's religion. The demand to modernise the ancient works of art and architecture sometimes springs from a motive much less defensible. There are some who argue that the policy followed by the Archæological Department in its treatment of the monuments in its charge is a continuation of that followed under the colonial administration and that, as we are now free from the shackles of colonialism, there should be a radical alteration of that policy.

36. The purpose of archæological conservation is to preserve the individuality of the monuments, and not to make them look like monuments in some other country which have caught one's fancy. Ancient monuments should not be made to appear stream-lined like a new motor car. They should be preserved with all the evidence of age that they bear. All our efforts in the conservation of monuments are directed towards counteracting the forces of nature and the activities of men, which threaten to destroy them. Nothing should be done to a monument, whether it be a building or a statue, that would in any way alter its form as it has come down to us. For this purpose we take endless pains to ensure that any new materials we are forced to introduce so as to make a monument stable do not obtrude themselves. If a monument, after it has been conserved, does not exhibit to the spectator any evidence that any work has been done on its fabric in modern times, that piece of conservation can be pronounced as successful.

37. *Lecturer Guides.* The services of these three officers, who are stationed respectively at Anurādhapura, Polonnaruwa and Sigiriya, are being increasingly availed of by visitors. The popularity of the Lecturer Guide service is further indicated by letters of appreciation received not only from visitors of note but also from the average man. It is a matter of regret, however, that the average Sinhalese or Tamil-speaking visitor seems rather nervous of utilizing this free service. With time perhaps there will be a change of attitude. One of our principal aims is to popularize accurate information, and this is best achieved through the vast majority of those in the country who are not familiar with the English language.

### ANTIQUITIES OUTSIDE ARCHÆOLOGICAL RESERVES

38. Several instances of treasure-seeking at ancient sites have come to the notice of the department during the year and the Inspector has had to attend courts and give evidence in the cases where the culprits have been apprehended and charged before courts of law. No monument of any significance has been the victim of treasure-seekers in the cases that have come to the department's notice during the year.

39. Extensive tracts of jungle have been cleared in recent years for purposes of land development in those areas of the Island which bear relics of occupation in ancient days. As the funds for travelling during this year have been curtailed, the department has not been able to keep an eye on these clearings to the extent considered desirable, and the information on antiquities reaching us from these areas depended on the degree of interest taken by individual officers engaged in land development work. Mr. C. A. Smith, an officer of the Land Development Department with a keen interest for antiquarian studies, brought to our notice a number of sites containing ruins in the area irrigated by the waters of the Kantalai Tank. The Archæological Commissioner inspected these sites of which none was, judging from remains to be seen above ground, important enough to be proclaimed as an Archæological Reserve. As a result of Mr. Smith's investigation, a Tamil inscription of the reign of Gajabāhu II (1137-1153 A. D.) was brought to light.

40. More interesting were the remains of a Buddhist *vihāra* which were brought to our notice by the officers of the Land Development Department working at the Siyañbalangamuva Farm in the Hiriyāla Hatpattu. The circumstances which made these officers enthusiastic about the protection of archæological remains in the area of their farm, as narrated to me, are stated below. It appears that a tame elephant



employed for work in this farm, while being taken through an area of forest that was earmarked for clearing, in a playful mood turned over a slab of stone which was carved on both sides. It was then noticed that the side of the stone which was in contact with the ground bore the representation of a figure, human or divine it was not ascertained at the time. But it so happened that, on the same night, wild elephants came in force and attacked the tame one of their species which had, with no serious intent, meddled with the carved stone. It was with difficulty that the marauders were driven away before they could cause harm to the tame elephant which, being tethered, was not in a position to defend himself effectively. The same occurrence, it is said was repeated the following night, and the tame elephant had to be taken away from the farm to a place where he was safe from his attackers.

41. The men employed at the farm and the inhabitants of the neighbouring villages thought seriously about this unusual happening, the cause of which, they were quite convinced, was the disturbance of the carved stone by the elephant. The figure on that stone, they concluded, must be the representation of a powerful divinity who has resented being separated from the embrace with Earth that he had enjoyed for several centuries.

42. The Archæological Commissioner who was informed of these happenings, inspected the site on the fourth day after the receipt of the information, and found that, though the officer had decided to suspend the clearing of the jungle, the trees had actually been felled about a week before the day of his inspection. It was feared that the firing of the felled jungle would cause irreparable damage to this carved slab as well as to any other remains that might lie buried under the layer of branches and leaves. The Archæological Commissioner, therefore, suggested to the authorities concerned that a sufficient area be left without being fired. The divinity on the stone, obviously, had no objection to a baptism by fire, for neither he, nor the farm officers, appeared to have made any attempt to arrest the course of the flames in deference to the wishes of the archæologist. When the latter visited the site two months later, all that vegetable matter, which so effectively barred his progress on the occasion of his earlier visit, had been reduced to ashes, and the whole area containing ruins could be inspected with ease. The sculptured stone had not suffered much damage from the fire. The divinity, too, had come out unscathed from his encounter with Agni. The site is that of a monastery of considerable size and importance, datable to the middle Anurādhapura period. It was decided to have the carved stone removed to the Anurādhapura Museum, and action has been initiated to have the area containing vestiges of buildings set apart as an Archæological Reserve.

43. There being many hundreds of sites with vestiges of ancient occupation in the so-called Dry Zone of Ceylon, it is impossible to preserve all of them for archæological purposes. In selecting the sites which are of sufficient importance to be reserved on account of antiquities, one has to base one's judgment on the evidence available above ground. A site with unimpressive vestiges of ancient occupation on the surface may contain important remains below ground; the possibility of a site that would repay investigation being left out cannot be avoided without thoroughly excavating every site that we come across. This requires unlimited funds, an army of labourers and overseers, besides scores of trained personnel, and is clearly not a practicable proposition. The difficulties that the department experiences in the proper maintenance of the sites that have already been constituted into archæological reserves do not encourage one to add to their number without compelling reasons.

44. The Archæological Commissioner inspected the ancient sites in the vicinity of the Padaviya Tank, which is now under going restoration, in order to decide the limits of the land there to be reserved for archæological purposes. On this visit the Engineer in charge of the restoration work, Mr. H. de S. Manamperi, brought to his notice two small mounds that would have been levelled down when the work of filling in the breach of the bund was undertaken almost immediately. Mr. D. T. Devendra was, therefore, sent to excavate these mounds. The result of his work is dealt with in another section of the Report.



## EXCAVATION

## ANURĀDHAPURA : KAPĀRĀRĀMA

45. The department has been engaged for some years in the restoration of the Kuṭṭam Pokuna, and some investigations calculated to throw light on the identity of that impressive pair of stone baths were undertaken simultaneously with the reconstruction of the larger of the two *pokunas*. In 1894, H. C. P. Bell excavated a well-laid out group of monastic buildings just north of the Kuṭṭam Pokuna and, in the course of this work, discovered a mutilated slab bearing an inscription in Nāgari characters of about the ninth century. This record, which has been published as article No. 1 in the first volume of the *Epigraphia Zeylanica*, contains a series of monastic regulations, but does not refer by name to the religious establishment with which it is concerned. The first line of the slab begins in the middle of a word. It is thus clear that what we have on this slab is only the second half of an inscription. The first half, presumably indited on another slab, would no doubt have given the name of the king by whose orders the record was set up, and that of the monastic establishment whose affairs the edict regulated. At the time the late D. M. de Z. Wickremasinghe edited the record, search was made by Bell for the missing slab, but without success. It was felt that the necessity of establishing the identity of the Kuṭṭam Pokuna justified the undertaking of further investigations, and a thorough clearing of the site, referred to by Bell as "Monastery A of the Jetavanārāma Ruins", was undertaken in June. Bell's work was limited to what was just necessary for the preparation of a ground plan of the site. The earth from the trenches dug along the outlines of buildings and boundary walls had been dumped along the sides; the intervening spaces between buildings had not been cleared to the correct level. Our work consisted in removing the heaps of this spoil earth to a good distance, and to clear away the debris left untouched by Bell. The entire layout of this group of buildings has been laid bare. It consists of five *prāsādas*—a principal one in the centre and four subsidiary ones at the corners—within a quadrangle measuring 174 ft. by 168 ft. enclosed by a *prākāra*. The central *prāsāda* measures 42 ft. by 30 ft., with a projection measuring 27 ft. by 6 ft., for the entrance porch which faces west. Each of the subsidiary buildings is 23 ft. square on plan, with a projection, 6 ft. by 3 ft., for the flight of steps and porch. These buildings conform in their type to scores of similar *prāsādas* in the monasteries of mediaeval Anurādhapura. The moulded revetments of the stylobates were of brick, and have left but few traces. The stone work at the porches and the stone pillars have suffered wilful damage of a grievous nature. The most interesting feature of this monastery is the cloisters which surrounded the five *prāsādas* on three sides: west, north and south. These cloisters are in the form of galleries 15 ft. in breadth, of which the exterior wall was the *prākāra* enclosing the group of five *prāsādas*. The revetment of the inner side of the galleries was of stone; bordering this revetment was a stone-built drain. The galleries were no doubt divided into a number of cells (*pariveṇas*) meant as living quarters for the monks.

46. A gateway, 15 ft. north to south by 12 ft. east to west on plan, pierced the centre of the western *prākāra*. Between this inner gateway and the outer gateway, measuring 17 ft. by 25 ft. on plan, there was an avenue bordered by brick walls.

47. The excavations did not yield the missing Nāgari inscription, but a discovery made within a week of the initiation of the excavation fulfilled one of the main purposes for which the work was undertaken. This is a Sanskrit inscription in Grantha characters of the tenth century, which contains the name, Kapārārāma. The contents of this interesting record will be discussed in the section on epigraphy. Here it may be stated that this document identifies the monastic establishment just north of the Kuṭṭam Pokuna as the historic Kapārārāma, referred to in the *Cūḷavaṃsa* as Kappūra Pariveṇa, originally founded by Dāthopatisa II (circa 658–666 A.D.). According to Sinhalese historical writings, Kassapa IV (circa 898–914 A.D.) founded an establishment named Kuḍā (Lesser) Kapārā Pirivena. An establishment of this name flourished in the reign of Vijayabāhu I. We cannot be certain whether the group of buildings described above constituted the Lesser (Kuḍā) or the Greater (Mahā) Kapārā Pirivena, or whether the Kuṭṭam



Pokuna belonged to one of these two establishments. But the fact that this site, which is just north of the Kuttam Pokuna, was the mediaeval Kapārā Pirivena, may prove to be significant in finally establishing the history and the identity of the Twin Baths. The identification of the Kapārā-pirivena, which is referred to in the chronicles as an institution belonging to the Abhayagiri Vihāra, furnishes us with yet another proof that the *dāgāba* now popularly called the Jetavana is, in actual fact, the Abhayagiri.

#### VELGAM VEHERA

48. The clearing of the ancient Velgam Vehera (modern Periyakulam) was resumed in March, and was continued until the middle of October, with an average of 25 men. The debris that had accumulated outside the *prākāra* of the main shrine was cleared away, so that the level of the ground was restored to what it was in the eleventh century. Digging was also extended to the area to the east of the monolithic trough referred to at paragraph 37 of last year's Report. The drainage water was led away from the pavement of the trough through a stone-lined drain to a shallow cistern of which the sides were lined, and the floor was paved with stone. The clearing away of the earth that had accumulated in this cistern brought to light a Buddha image of limestone, 6 ft. 9 ins. in height, with finely modelled features. It is clear that this object of veneration was found at the place to which it was unceremoniously thrown away when the shrines at this site were desecrated after the population in the country-side had ceased to be Buddhists.

49. The *stūpa* of Velgam Vehera had suffered at the hands of vandals even more than the image-house at the site (Pl. I). It would have been a miracle had treasure-seekers failed to investigate its *garbha*. A yawning pit in the center of the mound was evidence of the thorough manner in which the vandals had gone about their nefarious business centuries ago. The original outlines of the *dāgāba*, as well as of the platform on which it was built, had been obscured by the debris thrown about by those who dug into the monument, and by the subsequent action of the forces of nature. The clearing away of this debris revealed the plan of the monument, and also furnished us with data helping us to gain an idea of its general characteristics. (Pl. II.)

50. The platform on which the *dāgāba* stood measures 69 ft. 10 in. north to south by 64 ft. east to west, and is raised 4 ft. 6 in. above the level of the ground. Access to the platform is on the western side through a projecting porch, 16 ft. by 6 ft. 10 in., ascended by a flight of stone steps, no longer preserved intact. A doorway which, too, has been dismantled and removed, led from the porch to the *maḷuva* proper. The details of the mouldings of the brick retaining wall of the *maḷuva* are completely preserved on the eastern side, where the narrow space between the platform of the *stūpa* and the retaining wall of the terraced hillside had been filled in by the earth washed down from above. The mouldings on the northern and southern sides of the retaining wall were apparently identical with those on the eastern side. But the elevation of the platform on its western side has received special treatment, no doubt due to the reason that the worshippers of old ascended the *maḷuva* from that side. The vertical face of the retaining wall between the base moulding and the cornice has been faced with carved coral stones, the ornamentation consisting of lotus rosettes between pilasters alternating with the fore-parts of elephants. The elevation of the porch is differently treated. There is a frieze of squatting lions between pilasters, above which is another frieze depicting groups of human beings in various lively attitudes, some wrestling, others playing on musical instruments. Due to the friability of the material on which this ornamental work has been executed, the details, as a rule, are worn away, but the front of the *dāgāba* platform, in its pristine condition, must have presented a very pleasing appearance to the devotee of ancient times. The retaining wall was continued vertically as a *prākāra* enclosing the *maḷuva*, which was paved with nicely chiselled flags of stone containing evidence of being trodden down by the feet of the pious during many centuries. The enclosing *prākāra* reduces the surface dimensions of the platform to 56 ft. square. Many of the stones with which the *maḷuva* was paved have also been removed, most probably by utilitarians in recent years.



51. The *stūpa* itself has a diameter 36 ft. 6 in. at the base. The elevation rises from an ovolo and recedes by a succession of three fillets to a second ovolo, above which is a beak moulding recessed to form a ledge right round. The diameter is further reduced by an ovolo, three more fillets, and another ovolo moulding, above which is the springing of the dome, at a height of 4 ft. 9 in. from the level of the paved platform. The superstructure, which has completely crumbled down, appears to have been profusely ornamented. Bricks with ornamental designs, terra cotta figures of various types, and coral stones carved with the railing pattern, were picked up in the debris. A brick with a Brāhmī letter incised on it, found among the debris, indicates that the original foundation of the *stūpa* must be assigned to about the second or third century of the Christian era.

52. The clearing of the pit dug by the treasure hunters produced no finds. The *garbha* has been completely destroyed. At the level of the pavement was found a layer of lime plaster beautifully polished. Cutting through this up to the natural ground, we encountered nothing but rubble and earth, with which the platform was raised. An interesting find made just outside the platform of the *stūpa* near its south-western corner was a well preserved bronze standing lamp, 2 ft. 6 in. in height, which bears around its base an inscription in Tamil characters of about the eleventh century (Pl. III). This reads : ஏறநாடன் கண்டன் யக்கன் இட்ட திரு நூந்தா விளக்கு (Transliteration : *Eranāḍan Kaṇḍan Yaḱkaṇ iṭṭa tiru nūṇḍā viḷakku.*) The record may be translated as : "The sacred perpetual lamp donated by Eranāḍan Kaṇḍan Yaḱkaṇ". We have mentioned in the last Report that the stone inscriptions found at the site, mostly in Tamil, refer to endowments made for the purpose of maintaining perpetual lamps in the shrine of the Buddha ; it is therefore interesting to recover an actual example of one of these lamps, which most probably is a product of South Indian craftsmanship. Such a perfect specimen datable, by means of an inscription, to a period as early as the eleventh century has, I believe, not been found even in India. Śrī Lakṣminarayana Rao, the Government Epigraphist for India, who has kindly settled the reading of certain words in the inscription, informed me that inscribed lamps which have come to his notice are of a date later than that of our present specimen.

53. The clearing of a mound to the west of the main shrine, excavated last year, revealed the remains of an oblong building which housed a recumbent Buddha image of brick and plaster. This shrine is 51 ft. 8 in. north to south by 24 ft. 6 in. east to west. A flight of steps on the eastern side gives access to an antechamber 5 ft. in breadth, from which a doorway leads to an inner chamber, the floor of which is paved with neatly chiselled slabs of stone, 8 ft. 6 in. in breadth for the greater part of its length. The platform for the image is built against the back wall of the shrine. At the southern end, for a length of 9 ft. 6 in., this platform is projected forward for the outstretched arm of the image, bent towards the head at the elbow, thus reducing the breadth of the inner chamber to 7 ft. 3 in. The image itself is very badly weathered, so that its features are not recognizable. On the northern, western and southern sides of this shrine, a verandah, 8 ft. in breadth, has been added to at a later date. The bricks used in this shrine of the recumbent Buddha are of the same type as those in the main shrine, and it appears to be a foundation of the 11th or 12th century. Stones from buildings of an earlier date have been utilized in its construction.

54. The remains of the main gateway of the establishment, which pierced the outer *prākāra* on the southern side, have also been excavated. From the outer entrance of the main shrine to the bottom step of the inner flight of steps of this gateway, the distance is 182 ft. On plan, the gateway measures 23 ft. by 19 ft. The stone-faced platform is raised 2 ft. above the ground. The pilgrim ascended the platform through a flight of three steps, 9 ft. 8 in. in breadth, and, passing through the passage, 15 ft. 6 in. in breadth, descended to the inner precincts of the *vihāra* along another similar flight of steps. On either side of the passage were thick brick walls in which stone pillars were embedded. The stone revetment of the platform is of very simple design, being formed of a vertical slab between the base and the cornice which are projected forward. Placed to the right as one enters from outside



is a monolithic trough of oval shape, the inside of which measures 8 ft. 9 in. in length, and 3 ft. 6 in. at the broadest. A rectangular stone basin, 4 ft. 9 in. by 2 ft. 4 in. is also placed to the right of the inner flight of steps.

55. An inscription discovered by Mr. U. D. K. Gunaratna, the supervisor in charge of the works, takes the history of the religious establishment at Periyakulam as far back as the second century. This record, inscribed on a rock half-way up the hill, on the summit of which are the meagre remains of a *stūpa*, is considerably weathered, and so covered with moss that it is visible only when the rock is wet after a shower of rain. It belongs to the reign of Batiya Maharaja, who has to be identified with Bhātika Tissa II (*circa* 142–168 A.D.), and records the gift of revenue from certain fields to the Abagara Vahara (Abhayagiri or Āmrāgiri Vihāra) at V(e)lagama, by a general named Abaya. The record proves that the name by which the monastery was known in the eleventh and twelfth centuries, Velgam-vehera, had come down from the second century at the latest. The date of the original foundation of the *vihāra* was no doubt considerably earlier than the reign of Bhātika Tissa II. The fame of the religious establishment at this site was not confined to its immediate neighbourhood. Niśsaṃka Malla, as recorded in the Pritidānaka-maṇḍapa Rock Inscription at Polonnaruva (*Epigraphia Zeylanica*, Vol. II, p. 177) included Velgam-vehera among the sacred shrines to which he went on pilgrimage, the other places mentioned in the same record being Māṇḍiligiri, Mahagama, Devunuvara and Kālaniya. Thus it appears that, in the twelfth century, the shrines at Periyakulam were considered as holy as those at Kālani and Devundara, which today attract tens of thousands of devotees.

## SĪGIRI

56. Excavation work of a limited nature was carried out in the area to the west of the rock within the city walls at Sigiri. In the long enclosure to the east of the fountain garden, the course of the “sinuous rill” was exposed to its entire length, and the whole area between the two enclosing walls on the northern and southern sides was cleared to its original level, exposing a number of interesting features of which the precise significance has yet to be ascertained.

57. In the square island, which forms the central feature in the layout of the pleasure garden, the foundation walls of the pavilion were exposed. These had been originally cleared by Bell, but have got buried in the intervening years. The brick retaining walls of the square island were also investigated at its south-western corner. It appears that the retaining wall rises in two or more stages from the bottom of the enclosing moat divided into four *pokuṇas* by the causeways. The advent of the rainy season made the water-level of the *pokuṇas* to rise, and the work of exposing the retaining wall of the island pavilion had to be postponed for the next year.

58. An account of the excavations carried out at Dādigama and Padaviya is given below.

## EXCAVATION

BY

D. T. DEVENDRA, B.A. (Lond.)

## DĀDIGAMA

59. The eight satellite chambers referred to by Dr. C. E. Godakumbura in the account of his work published in the Annual Report for 1952 (p. 20) were excavated in two stages between March 15 and April 5. Thunder-showers seriously delayed operations but the work was brought to a conclusion.



60. The chambers were oriented to the different points of the compass, with the second chamber exposed in 1951 as the centre of the arrangement (Pl. IV). This arrangement was the most important result of the excavation because it has not been previously known at any *stūpa*. Another curious feature which was noticed was in regard to the construction of the floor of the chambers. The floor was so paved as to raise it into a slight central ridge running vertically which made the bottom convex. These bricks were rather loose as their edges did not fit well together. The central chamber excavated in 1951 had the same peculiarity but it seems to have escaped notice at the time. It is now quite apparent.

61. The four chambers at the cardinal points were more elongated than the others being 8 ft. 0 in. long by 4 ft. 2 in. wide and 6 ft. 10 in. deep, whilst the others which were equally deep were 4 ft. 2 in. square on the surface. The area occupied by all the 9 chambers was 25 ft. 11 in. square. The surface of the chambers was not plain, for there was a rectilinear band rather closer to the ledge on top and a recessed ledge above the bottom of the wall. The same type of thin plaster as in the central chamber was also found. It was of a dark hue, slate approaching black. Faint traces of painting were made out—outline drawings in red ochre, which colour seems to have been uniformly used except in one instance. The drawings were varied, there being human, animal, vegetable (including floral) motifs. In the south-eastern chamber was the figure of a monk holding an open lotus in one hand and a tray of flowers in the other. In the other chambers had been delineated bejewelled females, some with ornate head-dress. The paintings, which were very fragmentary, occupied only the upper section of the wall surface running, as it were, along a band. One surface of the north-western chamber was solely occupied by the representation of a large three-hooded cobra in coarser linework; it was in white. The southern and the south-western chambers had no paintings left. The rains which continuously fell every evening and regularly filled the chambers with several inches of water so as to make baling out a daily task, soon affected the thin plaster and faint lines too seriously for them to last through the spell of wet weather.

62. Nothing special characterized the deposits themselves which conformed to the types from the previous excavations. In their disposition there seems to have been no factor common to all the chambers. The nearest agreement was between the eastern and western chambers, each of which had three objects deposited whilst there were two in each of the three chambers aligned on the south. This "agreement" is, of course, arbitrary and superficial, being only numerical. Altogether there were only 22 finds, considerably less than what eight chambers could have yielded to the excavator. The chamber which was the first to be opened did not have a Buddha statuette; this omission is unaccountable. A curious discovery was of some bits of charcoal at the north end of the main stone slab which had covered the south-eastern chamber; at the opposite end, too, there were other bits. Both were found on the removal of the last layer of bricks over the slab. Another unusual discovery from the same layer was a brick which had the impression of the finger-tips of a human being and this revealed that the person who handled it was no bigger than a fair-sized man of our generation.

*Deposits* : (East chamber, excavated on March 15) :

1. Standing lamp (fragmentary), bronze, height  $19\frac{1}{2}$  in. (in centre of floor).
2. Triple-hooded cobra, bronze, height 5 in. (at base of mid-east wall).
3. Crude flat one-wick clay lamp, dia. 3 in. (at base of south wall).

(South-east chamber, excavated on March 24) :

4. Triple-hooded cobra, bronze (base of east wall), height 5 in.
5. Buddha image, gold sheet, height 2 in. with *siraspata* of gold (base of west wall)



(South chamber, excavated on April 7) :

6. Triple-hooded cobra, bronze (base of north wall), height  $4\frac{3}{4}$  in.
7. Buddha image, gold sheet, height  $2\frac{3}{4}$  in. (base of south wall).

(South-west chamber, excavated on April 5) :

8. Triple-hooded cobra (damaged) (mid-base of west wall), height  $5\frac{1}{4}$  in.
9. Buddha image, gold sheet, height  $2\frac{1}{8}$  in. (south-east corner at base of south wall).

(West chamber, excavated on April 3) :

10. Standing lamp (fragmentary), bronze, height 13 in. (approx). (Probably in centre of floor, found slightly displaced.) Base badly corroded.
11. Buddha image, gold sheet, height  $2\frac{3}{4}$  in. (mid-base of east wall).
12. Single-hooded cobra, bronze, height  $4\frac{3}{4}$  in. (mid-base of west wall).

(North-west chamber, excavated on April 4) :

13. Standing lamp (damaged), terracotta, height  $17\frac{1}{2}$  in. (towards north-east corner).
14. Single-hooded cobra, bronze, height  $4\frac{3}{4}$  in. (mid-base of north wall).
15. Buddha image, gold sheet, height 2 in. (mid-base of south wall).

(North chamber, excavated on March 23) :

16. Standing lamp, bronze, height  $19\frac{1}{2}$  in. with spire finial (mid-base of west wall).
17. Single-hooded cobra, bronze, height  $4\frac{3}{4}$  in. (mid-base of north wall).
18. Buddha image, gold sheet, height  $2\frac{1}{2}$  in. with plain gold *sirasputa* (mid-base of south wall).

(North-east chamber, excavated on March 17) :

19. Standing lamp, terracotta, height  $21\frac{1}{4}$  in. (in centre of floor).
20. Single-hooded cobra, bronze, height 5 in. (mid-base of east wall).
21. Flat wick-lamp (fragment), terracotta.
22. Buddha image, gold sheet, height  $2\frac{1}{2}$  in. with *sirasputa* and red stone.

## PADAVIYA

63. The Archæological Commissioner who inspected the ancient sites at Padaviya (Map. ref. D/11 18-26) in the North-Central Province in September directed the writer to excavate the larger of the two apparently insignificant *dāgābas*\* by the main breach of the reservoir. The examination of the mounds was called for without delay because the Irrigation Department expected to commence work in the area with the close of the north-east monsoon. The *dāgābas* are marked in a plan given in the Seventh Progress Report by Bell, but their location was inexact. They are actually aligned due north of the bund and not east-west. It was Wickremasinghe the epigraphist, then acting as only Clerk and Interpreter, who first explored the antiquities of the area for the department. He had been sent ahead by Bell who followed on his heels in October, 1891. Two years had not then elapsed since the institution of the Archæological Survey. The first antiquary of note to explore Padavi-vāva was Henry Parker of the Irrigation Department, whose Ceylon Sessional Paper XXIII of 1886 mentioned some of the antiquities. Last year's Annual Report recorded a re-inspection by Dr. C. E. Godakumbura, Assistant Archæological Commissioner, and the Field Assistant, Mr. P. B. Talagune, the latter of whom assisted the writer in his excavations.

\* Cleared by the Irrigation Department in February, 1955.



*Dāgāba No. 1*

64. The larger *dāgāba* excavated by the writer was the more northerly of the pair when viewed from the bund. It was not a big mound but was covered with sizable *mora* trees (*nephelium longana*) and other forest vegetation. It was fortunate that it had not been dug into, as nearly every other monument for miles around had been.

65. The circumference of the mound was 118 ft. and the height  $7\frac{1}{2}$  ft. Only the lower portion remained; the dome could not be recognized as such in its original shape. Some fragments of grooved tiles were picked up, but they were probably from the collapse of a stone-pillared porch at some point on the east; mortice-holes indicated the pillars to have been from such a structure. Unfortunately, the pillars were all found prone as they had been pushed to a side when the tractors of the Irrigation Department cleared the area for the first camp. A 4 ft. wide trench driven from the east revealed that there were two rubble-faced terraces; the casing was of brick-bats packed in earth; no whole brick was found. Parker, however, had found whole bricks the dimensions of which he left recorded (*Ancient Ceylon* p. 673 ff.).

66. At a distance of 2 ft. outward from the centre the trench exposed a surface of whole bricks. Accordingly a shaft was sunk from the summit and, at a depth of  $1\frac{1}{2}$  ft. it laid bare a limestone slab measuring 4 ft. by  $3\frac{1}{2}$  ft. by  $1\frac{1}{2}$  in. thick. One side was irregular; the edge of the regular side was, however, moulded.

67. The chamber was cleared with difficulty, being full of hardened termite clay. Fragments found showed the damage to have been caused long previously to terracotta deposits which had been displaced by the burrowing of these insects. Well-fired bricks had been used to construct the chamber. They measured  $8\frac{1}{2} \times 6 \times 2\frac{1}{2}$  in.;  $8\frac{1}{2} \times 5\frac{3}{4} \times 2\frac{1}{2}$  in.;  $8\frac{1}{2} \times 5\frac{3}{4} \times 1\frac{1}{2}$  in.;  $9 \times 5\frac{1}{2} \times 2$  in. These approximate to the sizes recorded by Parker from the Moragoda Dāgāba, Fort Wall and the Vihāra north of the *dāgāba*. They were laid endwise to give the wall the thickness of the length of a brick. The walls were vertical and plain with not a moulding. Towards the mouth, however, there was corbelling which reduced the size by 3 in. Otherwise the chamber was cubical and measured 2 ft. 8 in. The walls were not plain, each face being relieved by a niche at the centre which measured 10 in. square and 7 in. deep. The entrance to the niche was shaped like a pointed arch.

68. *Deposits.* The objects deposited revealed a definite pattern in arrangement (Pl. V). Each niche had a Buddha image; on the threshold of the niche was placed a round metal cattle-bell with a prevailing copper patina; the bells varied in size. Centre-ward from the bell was a terracotta cobra 12 in. long, its head raised, hood expanded, and body expressing movement; along the underside runs a groove which reveals that the body was shaped over a mould. In front of this, that is, towards the centre of the chamber, was found a cobra on the top of a vessel, probably an inverted rimless pot, the two being a single piece in terracotta. The head of this cobra, too, is raised and hood expanded; the impress of its coils is clearly defined on the underside of the base. The "spectacles," neckfolds, and other lines are incised, but the eyes are set with blobs of clay (Pl. VI). This last deposit, though nearest the centre of the chamber, was closer to the niche. There were also in each corner terracotta standing lamps whilst some were ranged on the sides; all were found damaged but they must have averaged  $1\frac{1}{2}$  ft. in height when originally placed. A short earthenware stand, possibly for a bowl of the same material, was found by the west wall halfway between the niche and the northern corner. Besides the cobra types and bells, which were found *in situ* for the first time in an archæological excavation in the Island, there was also the most unusually arranged concentration of cobras (eight in all) so far encountered. Oriented towards the compass-points, the eight *nāga* representations were so disposed as to show them moving in a clockwise direction; in other words, they each uniformly faced a cardinal point of the compass.



*East Wall :*

1. In the niche a seated Buddha image (no *āsana*) in bronze with traces of gilding ; the *siraspata* has a socket, but no stone was found. The image is cracked but no part was detached. The figure is inclined backward. Overall height  $7\frac{1}{4}$  in., from knee to knee  $5\frac{3}{4}$  in.
2. A copper cattle-bell (damaged), mouth moulded, neck portion decorative.
3. Terracotta moving cobra (long).
4. Terracotta cobra on pot. Overall height 7 in., thickness of pot at base :  $\frac{1}{2}$  in.
- 5 & 6. Terracotta standing lamps (damaged) in the north-east and south-east corners.

*South Wall :*

7. In the niche, a seated Buddha image (no *āsana*) of gold sheet. Rear portion missing ; no *siraspata* ; otherwise the figure is undamaged. Height  $2\frac{1}{4}$  in.; from knee to knee 2 in.
8. A cattle-bell as above (damaged).
9. Terracotta moving cobra as above.
10. Terracotta cobra-cum-pot as above, but found (probably) displaced toward the west.
11. Terracotta standing lamp as above in south-west corner.

*West Wall :*

12. In the niche a seated Buddha image (no *āsana*) of gold sheet. Decorative *siraspata* with polished, uncut, red stone in position. Portions from the rear missing ; sheet cracked in places on the right. height  $3\frac{1}{8}$  in., from knee to knee  $2\frac{1}{2}$  in.
13. A cattle-bell as previously (the smallest), undamaged.
14. Terracotta moving cobra as previously.
15. Terracotta cobra-cum-pot as previously.
16. Terracotta standing lamp as previously, but placed at the hood and tail, respectively of 14.
17. Small terracotta stand, probably for bowl whose fragments were picked up.
18. Terracotta standing lamp in north-west corner (only its fragments were picked up).

*North Wall :*

19. In the niche a seated Buddha image (no *āsana*) of bronze, gold-plated ; no *siraspata* ; figure undamaged. Height  $1\frac{7}{8}$  in., from knee to knee  $1\frac{3}{4}$  in.
20. A cattle-bell as previously (damaged).
21. Terracotta moving cobra as previously.
22. Fragment (possibly of terracotta cobra-cum-pot) of cobra hood.

69. Picked up in the chamber without proper location were also fragments of a terracotta decorative flat lamp with mouths for wicks.

70. The exposed portion was cleared preparatory to excavating into the foundation. Digging into the latter indicated that there was no structure further down. The *maḷuva* was constructed of earth rammed in with stones, conspicuous for the fact that they were largely round and water-borne. The Mora and Mugunu Oyas which were dammed for Padavivāva and the Mā Oya which emerges from the reservoir doubtless gave a ready supply of these stones.



71. There was a collection of odds and ends in the shaft, interesting because of their assortment. There were pottery fragments bearing criss-cross patterns (as in a modern *nāmbiliya*), a fragment of amber-coloured glass bangle, postsherds carrying traces of soot from the kitchen, a corroded piece of bent iron and three marine specimens comprising a piece of coral and two halves of a small bivalve. The last types were found in an excavation in the citadel of Anurādhapura by the present Archaeological Commissioner (*Memoirs of the Archaeological Survey*, III, p. 34).

### Dāgāba No. 2

72. A shaft was sunk down the centre of the summit of this *dāgāba* to a depth of 6 ft., that is, very nearly to the level of the foundation. At 3 ft. fragments of pottery were picked up which suggested that the chamber had been rifled. The fact that the north side of the brick enclosure was packed with brick-bats and loose soil proved it. Whole bricks in courses were found at 4½ ft. They had been prepared for a particular spot in the structure, and every brick was uniformly broader on one side, measuring 8 in. and 7 in. The lengths of several measured varied from 13½ to 14 in., the thickness from 2½ to 3 in. They are very nearly the measurements of bricks recorded by Henry Parker from Padaviya sluice and Vaṇṇāddi-pālama eight miles north (*Ancient Ceylon*, p. 346, Nos 19 & 20 respectively). The brick on which was found the Buddha statuette from the south-east satellite chamber of the Sūthighara Cētiya (Dādigama) measured 13×7×2¾ in. They are nearer the dimensions of those in the Gampola Laṁkātilaka of Parākramabāhu VI (1410–1467 A. D.), as well as slightly larger than those of Thūpārāma and Laṁkātilaka, Polonnaruwa (A. M. Hocart : *Memoirs of the Archaeological Survey*, II, pp. 8, 12 & 20). Thus they are decisively larger than the bricks from Dāgāba No. 1.

73. *Chronology.* The dates of the two *dāgābas* deserve attention because they have a definite bearing on the chronological stages of Padavi-vāva and the Moragoda antiquities close by. Taking Dāgāba No. 2, one should be fairly accurate in attributing its construction to the twelfth century at the earliest. It had been put up probably by Parākramabāhu I. It certainly was in a position prominent enough to mark any repair of the breach. The location tempts the suggestion that there was a repair, and that to commemorate it he set up this beautifully engraved pillar now standing some 250 yards across as if it were a landmark.

74. The date of Dāgāba No. 1 is not so easy to determine, for no positive evidence was available from the excavation. It has to be supposed that this *dāgāba* was constructed soon after the bund had been originally built, or subsequently repaired, for the simple reason that if it had stood anterior to the construction of the bund it would have been inconveniently sited. If this connexion is probable, then the meaning of the enshrined *nāgas* is clear, which is that special and greater emphasis has been given to *nāgas* rather than any other deposit. *Nāgas*, Hocart pointed out, have a symbolism in reservoirs. (*The Ceylon Journal of Science*, Sec. G, Vol. II, p. 89). The *dāgāba* overlooks the Māoya and we may take the *nāgas* to indicate guardianship of the waters of the four directions in the Dry Zone where water is the life-blood of the people.

75. We may ask why two *dāgābas* were constructed on this spot. It is probable that they were constructed for the same reason. They also are unusually similar in layout, each having a stone-pillard porch. Both were built, it must be noted, overlooking the main breach of today. This siting should not be without significance. One is tempted to think that the *dāgābas* were memorials to the construction, or repair, of Padavi-vāva and that they were also dedicatory in intention—a circumstance which is supported by the fact that no relic or a casket had been found by the excavator, at least in the chamber of Dāgāba No. 1. It may be that Dāgāba No. 2 was set up by Parākramabāhu I, who added his own dedication to the already existing Dāgāba No. 1, which he naturally would not disturb. There is, however, no ready reason why two nearly identical *dāgābas* have been built at this unusual site at the same time.



76. Less than a mile to the north there is a site which goes by the name of Moragoda where is found the inscribed pillar of Kassapa IV (*circa* 963-980) edited by Wickremasinghe (*Epigraphia Zeylanica* I, pp. 220-7). From the extant remains in the area, as well as from Buddhannehelā eight miles north (*Seventh Progress Report* and *Epigraphia Zeylanica*, I), it seems that the period of building by Buddhists in the Padaviya area ceased with the twelfth century. Dāgāba No. 1 should thus be earlier than its neighbour.

77. On one of the granite pillars which had fallen from the porch were found two letters which had been engraved in the centre. They were, however, identified by the Archaeological Commissioner as the Tamil characters *ki* and *tu* of the period ninth to eleventh centuries. Two letters which closely resemble them appear on a similar slab from some ancient remains (now lying stacked together) indicated in Bell's Plan as being on the tank bed, a matter of yards within the bund, across and south of the *dāgābas*. The porch referred to could, of course, have been used for Dāgāba No. 1 from an already existing structure and is not necessarily attributable to the construction of the *dāgāba* itself.

78. There now remains the indirect evidence of the deposits themselves. On studying iconography and the style of the images found, one is constrained to admit that they do not belong to what may be called the classical school which one naturally associates with the fourth century of Mahāsena who, according to traditions recorded by Parker and Bell, had constructed Padavi-vāva. It is extravagant to suppose that every creation of a classical period was first-rate; but there is little doubt that the general appearance of the images is more consonant with a later period. Particular notice may be taken of the arrangement of the left side of the drapery in the images from the east and the south walls. It resembles the treatment of the robe in an image to which Ananda Coomaraswamy has given a date much later than the sixth century (*Memoirs of the Colombo Museum*, Series A, No. 1, fig. 48).

79. The lamps call for no special comment as their type have been previously recorded. The *nāgas* being unique give no clue to the date. One has now to investigate the cattle-bells. At the outset it may be mentioned that such bells have been previously found. The Colombo Museum has a collection of eight of them found in 1928 at Marukkarampalai about 3 miles north-west of Vavūniya whilst drains were being cut along a District Committee road. But they are coarse specimens, by no means elegant like those found in Dāgāba No. 1. Almost identical with the latter except in the smallness of its size, is another bell in the Colombo Museum which is juxtaposed with two others of a different type. This particular one is said to have been received from an excavation by Bell at Sigiriya. Its neck portion and above are not so decorative as of those found in Dāgāba No. 1.

80. When these points are taken into consideration, the date of Dāgāba No. 1 suggests itself as the tenth century. The tenth century, it may be recalled, is the date of the Moragoda pillar inscription, too. The *Pūjāvaliya* mentions that a tank by the name of Padi Kaṭunnaru was constructed by Saddhā Tissa (137-119 B. C.) and, presumably identifying it with Padavi-vāva, Codrington seems to have accepted the work as of this king (*A Short History of Ceylon*, 1947 ed. p., 32).

81. The foregoing account is of the first excavation of Buddhist monuments at Padaviya. The writer's work was greatly facilitated by the whole-hearted assistance given on the spot by Mr. H. de S. Manamperi, the Irrigation Engineer in charge of the Padaviya Scheme, to whom and to the Director of Irrigation he is gratefully obliged.

## CONSERVATION

### ANURĀDHAPURA

82. The sorting out of the stones belonging to the larger of the two baths at the Kuṭṭam Pokuna proved to be a task more complicated than it was originally thought, and it was only in June of the year under review that we were in a position to start the work of re-construction by assembling the members of the lowermost tier in



accordance with the old design. By the end of the year, the stones of five courses from the foundation were laid in position and fixed with a concrete backing. A large number of the stones had been shifted about in the partial re-construction of this bath carried out at the end of the last century, and the positions which these occupied in the original scheme had to be ascertained by a process of trial and error. The heavy rains which we experienced in December filled the ponds almost to the brim, and the work had to be temporarily suspended; pumping the water out daily would have been an expensive process. The ancient outlet channels pass through privately owned paddy fields to the east of the baths, and it was not possible to clear and restore them so as to enable the water in the baths to be drained out when required. In order to appreciate the architectural scheme of the baths in its fulness, it would eventually be necessary to uncover the remains of the connected buildings, some of which are on private land. Action has been initiated for the acquisition of such land as is necessary for the purpose.

83. The conservation of the remains of the complex of buildings near the Basavakkulama was completed during the year. The work at this site has enabled the student of Sinhalese architecture to study the plan of a residence, probably of a royal personage, dating from the last days of the Anurādhapura kingdom.

84. The conservation work of the remains of the palace of Vijayabāhu I in the citadel of Anurādhapura was also brought to a close. The brick retaining walls of the galleries had to be re-built where they had crumbled down, and the flight of steps at the rear of the building was conserved. The modern houses between the remains of the palace and the road, which were acquired last year, were dismantled, the ground was levelled, and the whole site was enclosed.

85. The pointing of the brickwork of the Dakkhina Thūpa was continued in the north-western quadrant. By the time this report appears in print, the work of conserving the remains of this giant *stūpa* would have been completed.

### MIHINTALĒ

86. Of the *dāgāba* to the east of the Kaṇṭaka Cētiya, the pointing of brickwork has been carried out of the excavated portions of the three basal terraces, and what is preserved of the dome. It was decided to have the northern side of this monument unexposed, for the retaining wall of the *maḷuva* on this side has collapsed and the disturbance of the mound by excavation might endanger the stability of the dome itself, unless the retaining wall on the precipitous slope of the hill is restored. This was too expensive a task to be undertaken with the resources at the department's disposal. The *maḷuva* of this *dāgāba* was cleared to its original level, and traces of lime plaster found thereon have been strengthened.

87. With the completion of the work on the upper section of the stairway and the *dāgāba* above referred to, the conservation gang at Mihintalē was employed in dealing with the remains of structures to be seen at the foot of the hill in the area between the Galkūlama road and the two motor drives constructed by the department from the base of the stairway. This area has been planted with mango trees, many of which have now begun flowering and impart to the reserve the appearance of an orchard. To enhance the attraction of the reserve, as well as to remind the pilgrim and the visitor of the story of King Devānampiya-tissa's meeting with Saint Mahinda, two tame deer have been introduced into the enclosure.

88. To the right of the motor drive leading from the bazaar to the foot of the hill, and about 130 yards from the base of the stairway, are to be seen the remains of a group of monastic buildings enclosed by a *prākāra* delineating a square of which each side measures 125 ft. In the centre of this quadrangle are the remains of an edifice which, excluding the projection for the porch on the southern side, measures 34 ft. 6 in. by 25 ft. 6 in. The stylobates of two smaller edifices, one 24 ft. 10 in. square on plan, and the other 25 ft. 6 in. square, are to be seen off the angles of the central



edifice to the south-west and south-east. The flights of steps of all the three buildings are ornamented with the usual Nāga guardstones and Makara balustrades. A brief reference to this group of buildings is found in H. C. P. Bell's Annual Report for 1910-11, p. 20. It also appears that Bell had carried out some partial excavation of these remains, but the trenches had been filled in during the intervening years. The whole enclosure was cleared to the proper level, and the plans of the buildings were laid bare. This revealed the foundation stone of a subsidiary edifice at the north-western corner of the quadrangle. It would thus seem that, in this monastic group also, the planning was similar to that noticed at so many sites in Anurādhapura, that is, a central edifice with four subsidiary ones at the corners. After the clearing of the debris was completed, the conservation of the remains was taken in hand. The brick retaining walls of the stylobates of the central edifice were rebuilt where they had crumbled down. The brick-work was pointed where the retaining walls were preserved in a satisfactory manner. The flights of steps were re-constructed.

89. After the work on the group of buildings referred to above was over, the conservation was taken in hand of the ruin close to the bazaar and to the right of the motor drive leading to the base of the stairway. From the presence of a sarcophagus-like stone trough at this site, and the evidence of a tenth-century inscription still to be seen there, the building is known to have been a monastic hospital. H. C. P. Bell excavated the site in 1910, and a detailed description of the remains will be found in his Annual Report for 1910-11, pp. 19-20. The work carried out by Bell, however, was limited to just what was necessary for the preparation of a ground plan of the main building. The rooms of the hospital have not all been cleared to their original levels and, in opening the narrow trenches meant to reveal the outline of the building, the earth had been dumped alongside. This earth had washed down during the period of over forty years which has elapsed after Bell's clearing of the site. The trench had once again to be opened, and the earth removed to a considerable distance. The interior of the building, too, was cleared to the proper level and other features which had been obscured were once again brought to light. Moreover, remains of the enclosing walls of the fore-court, including its entrance on the western side and certain subsidiary edifices which had not received Bell's attention, were exposed. After the entire ground plan of this medieval hospital was thus laid bare, the conservation of the remains was taken in hand; the work had made satisfactory progress by the end of the year under review. The clearing of the interior of the rooms resulted in the find of some interesting specimens of pottery, among which may be mentioned two blue glazed jars of Persian origin (Pl. VII) and a large broad-brimmed vessel of local manufacture. All these vessels were very badly cracked. Of the two glazed jars, one was found in 64 pieces, and the other in 55 pieces. All the pieces have been carefully collected by the officer in charge of the work, and have been so joined together that the ordinary visitor to the Anurādhapura Museum, where they are now kept, does not notice that the jars had suffered any damage.

## POLONNARUVA

90. The conservation of the remains unearthened in the area of the Ālāhana Pariveṇa was continued during the year. The outer rubble retaining wall on the northern side was rebuilt up to the gateway on this side. The brickwork was painted of the remains of the northern gateway, and steps at the entrance were re-laid. The remains of the brick walls which lined the avenue leading from this gateway to the upper terrace, on which the Kiri Vehera stands, were also dealt with in the usual manner. The work of restoration was continued at the retaining walls of the upper terraces on the northern as well as the eastern sectors of this extensive monastic establishment.

91. In the south-eastern sector of the Ālāhana Pariveṇa, the stylobates of a number of edifices were conserved by rebuilding their brick retaining walls, and re-setting the stone steps at the entrances. Towards the end of the year, the restoration



of the broad flight of stone steps which gave access to the lower terrace at the south-eastern corner of this same complex of buildings was taken in hand. The conservation work already completed in this area enables the visitor, while motoring on his way to the Gal-Vihāra and the Laṁkātilaka, to obtain a general impression of the lay-out of this twelfth century monastery.

92. The remains of brick walls conserved during previous years had been damaged in places, particularly by cattle which graze in the reservations. The necessary repairs were effected to remains previously conserved at the Gal Vihāra, Laṁkātilaka, Baddhasimā-pāsāda and the Royal Palace.

93. In the eastern sector of the Ālāhana Pariveṇa, the platforms of five monastic buildings, their length varying between 30 ft. and 21 ft., and breadth ranging from 25 to 14 ft., with an average height of 2½ ft. were conserved by having the brickwork pointed. The lengths of the retaining walls dealt with in this area add to 1,360 ft. with an average height of 4 ft.

94. In the northern sector of the Ālāhana Pariveṇa, the retaining walls and wing walls of brick that were conserved have a total length of 779 ft., and an average height of 4 ft. The length of the rubble retaining wall conserved on the northern side is 156 ft. and its height 4½ ft.

### SĪGIRI

95. The conservation work on the summit has made good progress during the year. The flight of steps along which the paved path above the rock-cut throne descended to a lower level, and of which the various members were scattered about, has been re-constructed. Some distance to the north of the throne, the paved path branches into two, one at a level about four feet below the other. Further up, there was another path of which not a single of the pavement stones has been preserved. The retaining wall, the recesses of which formed these paths or galleries, and which faced the vertical drop of the natural rock, has had to be thoroughly rebuilt for a good part of its length (Pl. VIII). This retaining wall attains a height of about 30 ft. in this sector, its core is built of rubble, while the facing is of brick. This has now been conserved from the rock-cut throne up to the point at the middle of the northern side of the large *pokuṇa* where it turns at right angles and is carried westwards, hugging the face of the rock (Pl. IX). In this sector, which has yet to be dealt with, the brick masonry has crumbled down almost entirely, and hardly a trace remains of the paving of the two paths one of which was continued up to the south-western corner of the pond, beyond which its continuation is preserved and has already been conserved. The retaining wall, which separates the two levels of the rock surface and which appeared as a grass-covered slope of the rock three years ago, is now an impressive expanse of masonry diversified here and there by paved galleries and flights of steps.

96. The debris formed by the partial collapse of this lofty retaining wall, after Bell excavated the remains on the summit half a century ago, had buried much of the details in the lower terrace on the eastern side of the rock. The clearing away of the earth formed by the disintegrated bricks revealed the remains of brick walls which divided this area into two different enclosures, the flights of steps which gave access from one enclosure to the other, and a number of circular and rectangular beds lined with brick. It is evident that, like the area to the south of the *pokuṇa*, this sector, too, was planned as a series of enclosures laid out as gardens. The remains of the walls of these enclosures as well as the features within them were conserved. The earth removed from this area had been heaped close to the edge of the rock. Until the whole work of conservation on the summit is brought to a close, it would be inadvisable to throw this earth down the precipitous side of the rock, for if earth were found to be necessary at a later stage for filling in or for any other purpose, it would be a laborious and expensive undertaking to have it transported from down



below. What remains now to be conserved on the top are that portion of the retaining wall on the northern and western side of the *pokuṇa* and a few details close to the very edge of the precipice on the eastern and western sides. It is hoped that the conservation of the remains on the summit would have been brought to a close before the year 1955 is out.

97. The conservation of the brick remains exposed in the pleasure-garden within the walled area to the west of the rock also made good progress. The thick wall which enclosed the octagonal pond in the upper terrace, as well as other features in this area received due attention. A rectangular *pokuṇa* outside the enclosing walls to the east was restored by clearing the silt which had accumulated in its bed, and filling the washaways of its banks. It is noteworthy that the banks of this pond have not been faced with brick or rubble. In the enclosure to the south of the Island Pavilion the brick facing of the two "wells" was partly restored and pointed. The shallow cisterns with their limestone pavements, and the underground channels inter-connecting them have also been conserved. In the corresponding enclosure to the south of the Island Pavilion, the gateway was conserved. Remains of brick structures in the area between the rampart and the enclosure of the pleasure-garden also received attention.

98. To give statistics, the retaining walls conserved on the summit total 370 ft. in length, with an average height of 12 ft. For this computation the vertical section of the retaining wall terminating at a pathway is taken as a separate retaining wall. A free-standing wall 23 ft. in length and with an average height of 6 ft. was also pointed. Of the brick-walls and balustrades at flights of steps, the lengths conserved extend to 64 ft., the height averaging 6 ft. Eighty-two limestone steps varying in length between 6 ft. and 3 ft. were laid in position on concrete and fixed. The floor area paved with limestone slabs amounted to 839 square feet.

99. Of the cisterns conserved in the pleasure-garden to the west of the rock, the side walls of brick, if placed end to end, would extend to 1,082 ft., their average height being 2 ft. These walls had, in most cases, to be entirely re-built to a thickness of 2 to 3 ft. The floors of the various cisterns aggregate to an area of 3,361 sq. ft., their limestone pavements had for the most part to be laid on concrete. Of the two pavilions with enclosing sunken pavements, the lengths of retaining walls add to a total of 666 ft., the height varying between 2 and 3 ft. The walls had to be rebuilt to a thickness of about 3 ft. The area of the sunken pavements restored was over 1,000 sq. ft. Of the enclosing *prākāras* in the area of the pleasure-garden, the portions conserved during the year add up to a length of 1,562 ft., of an average height of 4 ft. Of these walls, the brickwork on both faces was pointed and partly re-built. Fragments of walls of different structures in the northern terrace that were conserved, if placed end to end, would extend to 463 ft., their average height being 2 ft. Retaining walls in the same area total a length of 148 ft.

### AVUKANA

100. The conservation of the stone masonry of the shrine which enclosed the colossal rock-hewn image of the Buddha at Avukana has now been completed (Pl. X). The work carried out during the year was the re-assembling of the stones, according to their original design, of the southern half. In the course of our conservation work at this shrine, carried out in accordance with what is known as anastylōse method, the stability of the masonry was ensured by filling in the internal box-like partitions with cement concrete. Originally, the filling consisted of earth and rubble. The re-construction of this unique example of ancient Sinhalese stone masonry should ensure its permanence unless some catastrophe of nature or wilful destruction at the hand of man were to cause its collapse. The department has now completed such work at this shrine as is adequate to satisfy the demands of archaeology. The image, and the massive remains of the shrine in which it was enclosed,



arrest the beholder by means of their grandeur and sublimity and make a deep impression on the minds of those possessed of aesthetic sensibility. What mars the conception of the artists who created the grand sculpture is the crude *siraspata* that has recently been added to the head. Attempts have been made to persuade the religious authority who exercises ownership of the shrine to consent to the removal of this tasteless addition to the work of a great master, but without success so far. Its removal, it is said, will cause perturbation to the thousands who flock to worship at the shrine. These devotees are also not content with leaving the image and the remains of the shrine in their present condition. They insist on the image being once again enclosed within some kind of structure.

### YĀPAVU

101. The area of the citadel that was acquired has been cleared and the breaches of the inner moat were filled in at a number of places. The inner line of defences of the fortress was cleared of the scrub in which it was enveloped, and a section of the stone wall was re-constructed.

### PAÑDUVAS-NUVARA

102. The conservation work at this site was continued with one or two masons and a small gang of labourers. The work carried out during the year consisted of strengthening brick masonry of the rampart on the northern side, rebuilding where the masonry was threatening to collapse or had already crumbled down.

### TIRIYĀY

103. The conservation work at the Vaṭadāgē was closed down by the end of August (Pl. XI). The work carried out during the year consisted of replacing in position the upper courses of the stone masonry and the coping of the north-eastern and south-eastern quadrants of the parapet wall. The numerous gaps in these two quadrants, particularly in the inner face, were filled in with brick masonry plastered with a composition imitating stone. Of the other two quadrants, the parapet wall was rebuilt to a height of about two feet above the level of the pavement. To complete these quadrants up to the coping, it would have been necessary to replace a large number of the missing slabs with imitation stone. As the student of ancient Sinhalese architecture can easily imagine what these two quadrants look like on the analogy of the two which have been fully conserved, the labour and expense of replacing the missing stones was not considered essential. At the northern, eastern and southern entrances the remains of brick-work were conserved where the masonry had totally crumbled down; a partial re-construction, adequate enough to give the student an idea of the architectural design, was carried out using bricks collected at the site.

104. What remained of the *stūpa* at the centre of the Vaṭadāgē was conserved. In one quadrant, where the outer shell of a later date had crumbled down, the face of the dome of the original *stūpa* was exposed to view and conserved, enabling the visitor to realize that there were two periods in the history of this shrine. The mouldings of the basal terraces were restored right round with the exception of that portion where the original circumference of the monument was exposed to view; the dome was re-built to a height of three or four feet above the uppermost basal terrace.

### NILLAKGAMA

105. After the closing down of the camp at Tiriyaṅ, the Overseer and the majority of the men employed at that place were transferred to Nillakgama, near Niṭalava in Hatalispaha Kōralē East of the Vanni Hatpattu in the Kurunṅgala District. The



remains of a stone structure at this place, known to the inhabitants of the neighbouring villages by the pretentious epithets of “*Daladā Māligāva*” and “*Pattirippuva*” were inspected by H. C. P. Bell in 1895 (Pl. XII). This pioneer archaeologist had drawings prepared of the remains which, as will be shown in the sequel, are of unique interest archaeologically, architecturally and artistically; these drawings have been published as Nos. XXXII—XXXV of the Plates for the Fourteenth Report (separately published in 1914) and a passing reference is found to the site at p. 13 of that Report (for 1895).

106. For sixty years after this, the “*Pattirippuva*” at Nillakgama did not receive the attention of the Archaeological Department, nor has the site been noticed by any person interested in antiquities. Unfortunately, however, it has not been neglected by another class of people who are interested in the investigation of ancient remains—the treasure-hunters. At some date after Bell’s inspection of the site, treasure-seekers had dug a pit over ten feet deep, at the centre of the structure, causing the complete dismemberment of the upper terrace. Some of the carved slabs belonging to the facing of the retaining walls of this terrace had been thrown out on the pavement of the lower terrace; others had fallen into the pit, and had been buried by the earth which had subsequently washed down and partly filled it in. This vandalism has been carried out in spite of a venomous cobra which, according to the belief of the villagers, has taken up its residence on this site, ready to deal out summary punishment to any one who would lay impious hands on the ancient structure. Moreover, the vandals have successfully braved the might of a dreaded Bahirava divinity whose special protection the site is reputed to enjoy. Nature, too, had contributed her share to the destruction of the ancient structure, for the falling of a branch of a huge *kōn* tree which grew on the site had made the doorframe at the entrance on the eastern side to collapse and break into fragments in its fall. The villagers had cleared the adjoining land for a *chena* and, in setting fire to the felled jungle, had unwittingly caused damage to a good part of the elephant frieze of the lower terrace. Further damage had been averted by a dense growth of thorny creepers, in which the scattered stones lay effectively hidden when I inspected the site in June. The villagers were contemplating to clear the site for a *chena* at the time of my inspection. Had this been undertaken, further damage of a grievous nature would have been sustained by the monument, making its restoration well nigh impossible.

107. Mr. H. Gunaratne, who arrived at the site with his men in September, cleared the debris, in which a large number of the stones belonging to the structure lay buried, investigated the pit dug by treasure-hunters and recovered the stones that had fallen into it (Pl. XIII). Conservation drawings were then prepared by the Chief Draughtsman, Mr. T. M. Devongso. After the necessary preliminaries such as erecting scaffoldings, the work of actual re-construction, in accordance with the principles of the anastylose method, was started in November (Pl. XIV). At the end of the year under review, the conservation work had made satisfactory progress. At the time of writing this report, the work is nearly completed. Mr. Gunaratne, who is directly supervising the work, exhibited the same devotion to duty and resourcefulness in overcoming difficulties as he had done at Mādirigiri and Tiriyāy.

108. The monument is a stone-faced platform in two stages, the lower of which measures 34 ft. square at the base with two projections, one in front of the other, measuring respectively 9 ft. 6 in. by 4 ft. and 7 ft. 6 in. by 2 ft. 6 in. for porches on the eastern and western sides (Pl. XV). From the plain foundation slab, the elevation of the lower platform rises in a cyma recta and beak moulding, above which is a frieze of the foreparts of elephants separated by pilasters. The floor of the lower platform, 2 ft. above ground, is at a level below the top of the elephant frieze, so that this course of stones, of which the inner face is also dressed, forms the base of a parapet wall which runs right round the lower platform. Above the frieze of elephants is a course with fillet mouldings, and above that is a plain vertical slab capped by a coping with fillet, cyma recta and cyma reversa mouldings. The underside of the coping is ornamented with figures of *hamsas* at the entrance porches. The vertical parapet wall of each side is formed of two slabs of stones, each 9 in. in thickness. The top of the coping is 6 ft. 9 in. above ground level. At the entrance are plain moon-stones from which two steps



separated by a landing lead to the floor of the lower platform through a carved doorway, 7 ft. 5 in. in height and 5 ft. in breadth. The steps are flanked by carved balustrades devoid of the ubiquitous *makara* with which these architectural features are generally ornamented in ancient Sinhalese buildings.

109. The door-jambs and lintels are elaborately ornamented. Of the decorative design, the outermost feature is a pattern of conventional flames, next to which, on the jambs, is an octagonal pilaster with moulded base and *kalasa*-capital. Of the innermost vertical band of decoration, the main feature is a creeper with undulating stem and conventional foliage, rising above the head of a *nāga* in anthropomorphic form, with a head-dress of multiple hoods carrying the *pūrṇaghāṭa* in one hand and a flowering branch in the other. The *nāga* thus corresponds, in the main iconographical characteristics, to the numerous representations of the serpent deities seen on guard-stones at Anuradhāpura and Polonnaruwa. Below the *nāga* figure is a square panel in which is shown the figure of a squatting *gana* playing a flute. Above the creeper, in a rectangular panel, is a prancing horse ridden by a cherub holding aloft some unidentifiable object in the hands. A similar cherub is crouching under the uplifted forelegs of the horse. The lintel continues the vertical sweep of the flame design which is also carried across as the topmost border. From this hang down intertwined garlands. In square panels close to the ends of the lintel, within the flame design, are cherubs sporting with prancing lions.

110. At the projections for the entrance porches, a plain dressed slab, 1 ft. 6 in. in height, is placed above the coping of the return of the parapet wall. Over this are placed slabs with the underside smoothly dressed. The entrance porches were thus provided with a flat stone roof.

111. The upper platform, concentric with the lower, is 13 ft. square at the base, and rises to a height of 6 ft. 6 in. from the ground. At its base is a slab of which the vertical face is ornamented with a row of geese and the surface with a creeper. The cyma recta and torus mouldings which come next are decorated with a design of lotus petals. Above this, there is an upright slab on each side, bearing sculptures of lions between pilasters. On each side are five lions, those at the ends and the centre are represented in a squatting posture facing the front. The other two are represented as walking away from the centre, but with the heads turned backwards. The pilasters are square in section, and are provided with bases and capitals almost as long as the shafts. The coping which is above this frieze of lions, terminates in a cyma recta; its underside is carved to represent beam-ends curving upwards.

112. The floor of the lower platform, with the exception of the area covered by the upper platform, is paved with irregularly sized slabs of stone, the surfaces of which are neatly dressed. Placed in front of the upper platform, on its four sides, were four stone altars, each of which measures 4 ft. by 2 ft. 6 in. Embedded into the stone pavement were sixteen stone pillars, twelve of which were planted against the stone parapet which encloses the lower terrace. The other four pillars occupy the four corners of a square parallel to the base of the upper platform at a distance of 1 ft. from it. That these pillars supported a roof, most probably of wooden construction, is proved by the find of terracotta tiles in the debris.

113. Fortune has favoured us, during the course of the work, with evidence establishing the character and the date of the monument. The foundation stone to the left of the western entrance bears a single-line inscription in Sinhalese characters of the eighth or ninth century. This reads : මොනොරගල් බුද්ධි මෙ දස අකුන් කරවා මහබෝධි පිදු පිනින් අනුත්තර සම්මා සම්බු . . .

[Transliteration : *Monoragal Budmi me dasa-ātun karavā maha-bohi pidū pinin Anuttara Sammā Sambu . . .*]

The last word preserved has obviously to be restored as *Sam-Budu* and, on the analogy of similar donative inscriptions, we can safely infer that the record originally ended with the word *vemvay*. We may therefore translate the epigraph as : "I am



Bud of Monoragal. By the fruit of the merit of causing these ten elephants to be made, and dedicating (them) to the great Bodhi (tree, may I become) a Supreme, Perfect Buddha ”.

114. The ten elephants, obviously, are those sculptured in the frieze just above the inscription. They are incorporated in the structure, but are referred to as dedicated to the great Bodhi tree. It follows that the structure itself was connected with the Bodhi-tree. We are thus led to conclude that this stone platform is what now remains of a Bodhi-ghara of the eighth or ninth century. The chronicles refer to the Bodhi-ghara (the house of the Bo-tree) in the Mahāvihāra of Anurādhapura, but this sacred edifice has been so altered in modern times that its ancient design is not evident to the student of archaeology. We are therefore singularly fortunate in discovering evidence for the identification of a Bodhi-ghara belonging to the eighth or ninth century. The existence of stone pillars indicates that, around the upper platform, on which no doubt stood the Bodhi-tree, there was a pavilion of which the general character can be visualized, without much difficulty, with the help of the actual remains, and bas-relief representations of Bodhi-gharas found at ancient Buddhist sites in India, e.g., at Sāñci and Amarāvati.

115. In its ornamental character, the structure at Nillakgama is not surpassed by any other monument of the period, except perhaps by some of the flights of steps with moonstones at the *prāsādas* of Anurādhapura. No door-frames so elaborately ornamented as those at Nillakgama are known from any other site as early as the ninth century. A structure on which so much of artistic effort was lavished must have been dedicated to an object of great religious veneration. It is not impossible that the Bodhi-tree which stood at the centre of the upper platform was one believed to have sprung from the seeds of the Anurādhapura Bodhi-tree immediately after it was planted in the reign of Devānampiya Tissa. The Sinhalese *Mahābodhi-vaṃsa* gives a list of the places where these *phala-ruha* Bodhis existed, but Niṭalova Nillakgama or any other village in its vicinity does not figure therein. We would, therefore, have wished to know what the ancient name of the site was, but the inscription has not come to our aid in this quest. *Monoragal* in the donor's name need not necessarily have been the ancient name of the site.

116. It is also remarkable that a site containing so choice a monument cannot boast of any other remains of importance. In addition to this Bodhi-ghara, there is at Nillakgama a low mound marking a small *stūpa* of no particular significance. It may be that the other edifices included in the medieval religious establishment at the place have effaced themselves by contributing to the needs of men, or that remains lie buried below ground to be revealed by the spade of the excavator.

### KALPITIYA

117. The timber-work of the roof of the Dutch Church at Kalpitiya had to be entirely renovated, for the old timber had decayed beyond repair. A new ridge resting on cross beams and king posts was inserted, the decayed rafters and reepers were removed substituting new ones in their places. A good quantity of the tiles had also become unserviceable; they had to be replaced with new tiles of the same pattern. The decayed plaster on the wall surfaces was removed; large areas of the walls had to be replastered. Whitewashing was done inside as well as outside. There was a break along the wall-plate of the roof, due to falling of collars inserted at a later date. This was corrected, and the roof was brought to its original slope. The parapet wall round the church was repaired where necessary, and two gate flies were inserted.

118. At the fort, all major cracks and damaged portions were repaired. The tops of the walls were made water-proof. The crack on the arch of the tunnel on the south-west corner was repaired.



## JAFFNA

119. The Dutch Church within the Fort had suffered considerable damage during a cyclone, and the repairs necessitated by this, as well as others due to ordinary reasons, were undertaken towards the close of the year. The work has been brought to a close at the time of writing this report. Four decayed lintels above windows, each one measuring 11 ft. by 7 ft. by 6 in. were replaced. The planks of the chorister's gallery above the organ gallery were decayed and had to be replaced with new ones. In the organ gallery, too, the damaged woodwork was repaired. The wooden ladder leading to the pulpit was repaired and the canopy over the pulpit was dismantled and re-set. Two new posts were substituted for decayed ones in the Governor's pew, of which the side planks, too, had to be dismantled, and new material inserted where the old were perishing. Repairs were effected to the other pews also, the missing gate flies being replaced. All the windows on the upper section of the walls had to be repaired. Two window flies were supplied anew. Glass panes numbering 198 and varying in dimensions between 10 in. by  $8\frac{1}{2}$  in. by  $\frac{1}{16}$  in. and 12 in. by 9 in. by  $\frac{1}{16}$  in. had to be replaced for those that were damaged. The louvre blades of the old design were provided to seven windows. All the new woodwork was painted to match the original colour. The broken tiles of the roof were replaced. The walls were replastered at places where this was necessary and whitewashed.

## EPIGRAPHY

BY

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120. The total number of inscriptions collected during the year was nearly double the average of the past four years. This was due to extensive circuits undertaken by the epigraphical staff to remote areas of the Island. Their field of activity included the Ruhunu and the Velpattu National Parks and their success was mainly due to the co-operation extended to them by the Warden of the Department of Wild life, Mr. C. W. Nicholas.

121. The inscriptions cover a wide range in regard to chronology; from pre-Christian Brāhmī to medieval Sinhalese. A noteworthy feature was that more Brāhmī inscriptions were discovered in the Eastern Province of Ceylon, in places such as Ichchilampattai and Pālamunai, pointing to early Aryan colonization and sea-trade along the Eastern coast.

122. An arduous trip to Sōmāvati-cetiya, in the Tamankaḍuva District, undertaken with the help of the Assistant Government Agent, Polonnaruva, yielded fruit in the discovery of a third century slab-inscription buried near the *dāgāba*. Popular belief is that a Tooth Relic of the Buddha was enshrined in this *cetiya*, at a period anterior to the third century. This belief, however, receives no support from epigraphy.

123. The inscription records the dedication of income derived from certain fords to *Maniagaya ceta* by Batiya Tisa (Bhātika Tissa II, 202-226 A.D.) and Maḷu Tisa (Kaniṭṭha Tissa, 226-244 A.D.) both sons of Naka Maharaja (Mahallaka Nāga). Another inscription belonging to Bhātika Tissa II was discovered near Velgam-vehera in the Trincomalee District.

124. A third century inscription, discovered at Deiyannekema in the Kaṭagamuva Sanctuary, posthumously mentions Uparāja Mahānāga of Rohaṇa who has provided the Buddhist monks of the *vihāra* at the site with the four requisites. A large number of inscriptions belonging to the period between the fifth and the seventh centuries was found to contain the word *vaharala*. These inscriptions, when studied in detail, will throw further light on the interpretation of this controversial term. Two inscriptions found in the Velpattu National Park referred to Kumara Sirisagiboyi and Daḷa Opatisa respectively. These kings have to be identified as Kumārādāsa and a Dāṭhopatissa of the sixth and seventh centuries.



125. A pillar-slab of the tenth century was found in the site of the ancient Kapārārāma pirivena in Anurādhapura; the following are extracts from a press communique issued after the discovery.

126. "This record, apart from the last two lines, is in the Grantha characters, and contains two Sanskrit stanzas of which the first is in the beautiful Sragdharā metre. Paleographically, the record can be ascribed to the second half of the tenth century and is dated in the 13th year of a king who is referred to by his throne name of Srisaṁghabodhi. It records a gift of two hundred *ṭaṅkas* (gold coins) for providing drinkables to the members of the *saṁgha*, by a high ecclesiastical dignitary of those days named Saṁghanandin, who is described as 'one whose sole business was to quench the thirst of all men', i.e., who, by becoming a Buddha, hopes to help men in getting rid of the metaphorical thirst (*taṅhā*). The occasion for this gift was an eclipse of the moon in the month of Nabhas (Sinhalese: Nikini, July-August). This is the earliest contemporary reference to a lunar eclipse in a Ceylon document, and the information that the eclipse occurred in the 13th year of a king styled Srisaṁghabodhi is of considerable import in settling the chronology of the medieval period of Ceylon history."

127. "The inscription is also of interest in another respect. It enables us to identify the site where it was found as that of the Kapārārāma (Kappūra-parivena) referred to in the chronicles as well as in inscriptions as one of the colleges of the great Abhayagiri monastery. For the record contains the words 'here, in the plesaunce of Kapārā'."

128. A fuller account of this pillar-slab inscription will be published in the forthcoming volume of the *Epigraphia Zeylanica* now in the press. Another inscription which will be included in the same volume is the Kaṭagamuva slab inscription of Mānābharāṇa. This has the distinction of being the only inscription, belonging to this prince, so far discovered in the Island. Incidentally the Mānābharāṇa of this record is the younger of that name, the contemporary and rival of Parākramabāhu I, whose activity in Rohaṇa is confirmed by the discovery of this slab from the Southern Province.

### EXPLORATION AND INSPECTIONS

129. In addition to the periodical inspections of departmental reserves, "protected" monuments, and other ancient sites revisited for special reasons, the ancient remains at the following places were visited.

#### PROVINCE OF ŪVA

Palāgolla in Passara, Yaṭikiṇḍa palāta;  
Peravālla in Yaṭipalāta, Yaṭikiṇḍa;  
Nannapurāva in Mādagampattuva;  
Kapalla-āra, Veheragoḍa Vihāra at Bōdāgama, Daṁbakola-āra;  
Āṇḍāvalayāya, Simāpahuva and Aṅgunakolapālāssa in Vāllavāya Koralē.

#### SOUTHERN PROVINCE

Baṭa-āta Vihāra, Telikaḍa, near Baddegama and Veheragoḍa near Ranna. At the department's request the Government Agent provided barbed wire fences for Kuṣṭa-rajāgala. A notice board was set up at Kirinda reserve warning off possible illegal occupants of the caves.

#### PROVINCE OF SABARAGAMUVA

Keraminiya Vihāra near Māvanālla in Kāgalla district, for alleged treasure-hunting; ancient remains of the Anurādhapura period at "Yon-palliya" in Kahabiliyavela village in Kāgalla district; Baṭugedara in Ratnapura district, for a so-called ancient deposit in a *bo-maḷuva*.



## CENTRAL PROVINCE

Māligātāna (near Sirimalvatta) in Kandy district and a so-called ancient Bodiyanganē Vihāra near Teldeniya in connection with alleged treasure-hunting.

## NORTH-CENTRAL PROVINCE

Mahavevālkandēvela, Mahagalkandēgama, Naccadūva and the ancient remains near Pudukkulama village in Anurādhapura district and an ancient site at B. O. P. Colony 317, Polonnaruva. Diṁbulāgala reserve could now be approached by jeep from two directions. The two tracks made cover over 8 miles. One track leads to Nāmalpokuna from Pudukūḍiya, whilst the other to Kosgahulpota from Daḷukāna ; both these starting-points are approachable by cart track from Manampīṭiya. A notice board was erected at the entrance to Maluvēyāya, the site of the recumbent Buddha, near Attaragallāva close to Ālahāra, as some individuals showed an inclination to occupy illegally what they had taken to be anybody's property.

## EASTERN PROVINCE

Tisnāula Kema between Pānama and Okanda in Batticaloa district.

## WESTERN PROVINCE

A notice board was erected at the entrance to Ganēuḍa Vihāra at Varakagoḍa in Pasdun Koralē. The ancient remains at the place had lain untended on account of temporary abandonment of the temple as the result of a litigation.

## NORTH-WESTERN PROVINCE

Kaṭupettāva, Nāuyana, Nāranvala, Usgala, Bāminigalla and Siyaṁbalāva (Kurunāgala district).

## NORTHERN PROVINCE

Navakīri, site of the Buddha image (paragraph 135).

## ANTIQUITIES DISCOVERED ACCIDENTALLY

Mr. D. T. Devendra reports :

130. *Coins*.—"The Assistant Government Agent, Kāgalla, forwarded 459 whole coins from a garden called Toṭapolavatta in the village of Moradana of Roṭuvasama. These and the fragments of the clay pot in which they had been deposited are on exhibit at the Dādigama Museum. The coins have been classified as follows :—Sāhasamalla, 96 ; Lilāvati, 58 ; Dharmāsokadeva, 10 ; Parākramabāhu, 157 ; Vijayabāhu, 69 ; Bhuvanekabāhu, 70. The finder was given a reward of Rs. 30.

131. "Thirty coins of the type described by H. W. Codrington as Kandyan (debased) *fanams* found in a paddy field at Hurul Daṁbagaha Ulpota in Megoda-vāva in Hurulu Palāta were received from the Government Agent, North-Central Province. They are exhibited in the Anurādhapura Museum. The finder was paid Rs. 10.



132. “The Ven. Pandit H. Punnaratna of the Nālandā Piriveṇa, Kudā Uḍuva, Horana, Western Province, offered to donate a number of coins found whilst cutting earth in the temple premises. The finds numbered 45 (V. O. C. common copper variety, 41; Zeelandia Silver Stuivers, 2; Negapatam, copper, 1; Islamic medieval silver, 1). The Director, National Museums, took over a Zeelandia and the Islamic coin; the rest were handed back.

133. “Dutch coins, nearly all of the common V. O. C. copper variety, were also found in a large hoard from Māddepola Raja Mahā Vihāra, Giriulla, Mādapattu East, Kaṭugampola, North-Western Province. The collection numbered 3,482. At the time of going to press, they were secured through the Government Agent and, together with their earthenware container (damaged), were handed over to the National Museums Department.

134. *Miscellaneous*.—“The Sub-Divisional Officer (Irrigation), Mannār, found a grinding-stone and a clay cone whilst earth was being excavated near the bund of Periyamadukulam. They were handed over to the Department of National Museums.

135. *Sculptures*.—“A limestone Buddha image, probably of the early period, was found by a cultivator about 250 yards west of the Nilavarai (Tidal Well) in Navakiri village, one mile west of Puttūr in the Northern Province. Only the portion from the waist above has been preserved. It is 3 ft. 3½ in. long, and the head itself 1 ft. 2 in. The nose is partly damaged. A portion of one hand indicates that the *mudrā* was *abhaya*. The face is pleasing and the sculpture is of a high standard, not improbably of the Āndhra period. Fragments of other portions together with some potsherds were found buried about 2 ft. deep in the earth which the owner of the land was digging up for cultivation. The ready co-operation of the Government Agent enabled the find to be secured for the Jaffna Museum in the Department of National Museums. It is a worthy companion to the exhibits from the excavations of Sir Paul Pieris at Kantaroḍai which is some half-dozen miles from Navakiri. Until the image was removed to Jaffna, the *pūjari* of the Sivan Kovil tended it in his temple. The find is noteworthy, being the first since the time of Sir Paul.

136. “A headless standing Buddha image of limestone 6 ft. long (pedestal 9 in.) was inspected on an ancient site at Murusamoṭṭai of Parānthan, Northern Province, in a Crown clearing for land development. The find spot was once a Buddhist monastery and *vihāra*, as may be judged from an ancient tank, a *dāgāba* mound, brick foundations (cut through by the modern irrigation channel), granite spur stones and the like, which litter a sizable area.

137. “An unusual Buddha image of bronze was secured from a colonist of Vaḍḍakacci who is reported to have picked it up whilst looking for his straying cattle by the bed of a stream in Kalmāri about 10 miles east of Irānamaḍu Tank. The image is in *bhūmiśparśa mudrā* with legs interlocked, the right over and crossing the left in *padmāsana*. However, it is not seated on a throne. The treatment of the head both on top and at the back, of the *uśnīṣa* and of the body particularly between shoulders and waist, is reminiscent of the Far Eastern and Himalayan styles. Mr. T. Murugesapulle, Divisional Revenue Officer, took ready action and obtained the image from the finder who was given a reward of Rs. 50.

138. “The Mahāmēru from a site in Rāmakālē, Sigiriya, referred to in paragraph 12, has the three spheres clearly incised. The nether world is represented by a band of *nāgas* (a three-hooded one flanked by a single-headed one on each of the sides) in intaglio running round. The middle has the solar and lunar spheres on opposite sides. The topmost has a continuous relief of perhaps celestial dwellers. A tiny tortoise of gold foil charged with some solid matter was found adhering to the base of the pillar. Its carapace is clearly defined as are the eyes and the head. The whole may have stood on struts.

139. *Ancient Well*.—“A fairly large ancient well ringed with terracotta was exposed in a private garden called Bāronchivatta close to the junction on the Biyagama Road, near Kālani Raja Maha Vihāra, whilst the tenant of the premises was



removing earth for his own purposes. The well was reached 1 ft. below ground level and the facing had been exposed to a depth of 6 ft.; the diameter was 3 ft. 5 in. 'Soundings' taken showed 7 ft. deeper down. Excavation was not considered necessary as the type (*ūrā liṇḍa*) is quite familiar in the well-known ancient sites. The main interest was, naturally enough, the proximity to the *vihāra* and to Colombo, for which reason, having come into the news, it attracted many visitors."

## CHEMICAL TREATMENT OF ANTIQUITIES

BY

R. H. DE SILVA, B.Sc. HONS. (CEYLON & LOND.)

140. Considerable progress was made during the past year in the equipment of the laboratory and the fitting of gas and water services. The electrical connections would be installed early in 1955.

141. Fourteen antiquities excavated during the year were received in the laboratory where they were examined and given suitable treatment for restoration and preservation before despatch to the Archaeological Museum at Anurādhapura for exhibition. Five hundred and ninety-six ancient coins were cleaned.

142. *Sīgiriya*.—The work of consolidating the plaster on which the well-known paintings are, which was started in July, 1952, was completed, attention being paid to all the plaster present, painted and otherwise.

143. After this treatment was over, it was considered safe to allow public access into the gallery and in June, 1953, viewing from within was permitted with the restriction that no more than five visitors were admitted at a time and these, too, in the presence of a watcher. The paintings now remain to be treated for the removal of dirt and accretions and fixing of the pigment layer.

144. *Polonnaruwa*.—At the Tivaṅka Piḷimagē, the treatment of the wall paintings was continued. The paintings were cleaned with an organic solvent and the pigment layer fixed with an overall preservative coating. Growth of fungus on the left side wall that is raised near the archway was chemically treated as outlined in the Report for 1953.

145. Work was commenced on the Galvihāra group of statues, the sedentary Buddha being given attention first. Distilled water had to be obtained from Colombo and, with the available quantities, areas of the statue below the waist, excluding the lotus pedestal, were cleaned.

146. *Kandy*.—The treatment of the limewash covered terracotta lion plaques on the outer side of the walls of the "Old Palace" was continued. One hundred and forty-three figures were given attention; of these forty-three were completely cleaned of the obscuring lime.

147. *Anurādhapura*.—Exposed sculptures were cleaned and imparted a preservative coating in the attempt to prevent the access of moisture within. The treatment of the well-known single guardstone on the Outer Circular Road at the entrance to the so-called Elephant Stables, which was commenced the previous year, was completed.

148. The limestone Buddha Statue on Outer Circular Road (referred to in the Report for 1952, paragraph 169) was further attended to and coated with paraffin wax. The relief of the "Lovers" at Isurumuṇi was chemically treated in a similar manner and so were the guardstones at the entrance to the Palace of Vijayabāhu I.



149. The miniature limestone votive *dāgāba* on the *maḷuva* of the Ruvanvāli-sāya was cleaned of the thick growth of fungus and treated with a suitable fungicide to inhibit further growth. The preservative treatment is to be continued.

### THE MONUMENTS REGISTER

150. Mr. P. B. Talagune, Field Assistant, is engaged in collecting material and indexing it for the Monuments Register under the supervision of Mr. D. T. Devendra, who reports :

“The work is progressing satisfactorily and the Field Assistant has completed the necessary information in regard to the Western Province. This awaits revision. He is now at work on the North-Western Province in which, at the time of going to press, much progress can be reported. The present intention is to publish these two parts together as early as practicable ”.

Colombo 7, March 14, 1955.

S. PARANAVITANA,  
Archæological Commissioner.



## APPENDIX I

## Ancient Monuments declared Protected in 1954

Province	District	Village	Name of Site	Monument	Plan	No. of Gazette Notification and date
Southern ..	Galle	..	Mābotuvana Raja Maha Vihāra	Vihāragē ..	F. V. P. 662 ..	10,652 of March 12, 1954
do. ..	Hambantota	Uḍaroḷa	Rambā Vihāra	Ancient remains, statues	F. V. P. 463, Lot 3 ..	10,736 of November 19, 1954
do. ..	Galle	Telvattā	Ratpat Vihāra	Stone pillars and the Image house	Situated in the village of Telvattā in the Division Revenue Officer's Division of Vallaboda Pattuva	10,683 of June 18, 1954
Eastern ..	Batticaloa	Lāhugala	Magulmaha Vihāra ancient remains	Ancient remains	P. Plan 172, lots 33, 34, 35, 36, 37, 38, and 39	10,651 of March 26, 1954

Preliminary action has been taken to declare Padaviya, Kōmārikāvela, Kaiyāva (Anurādhapura District) and an ancient Bo Maḷuva, Nillakgama, as Archaeological Reserves; Gadalaḍeni Vihāra (Kandy District) as a "Protected" and the Historic Baobab Tree in Mannār District as an Ancient Monument (at the time of going to press, action in regard to the last-named was completed).

## APPENDIX II

## Inscriptions Copied in 1954

No. of 1954	Date of find	Place of Inscription	King	Date	Language and Alphabet	Remarks
1 ..	10. 3. 54 ..	On one side of a pillar at Nainamadama on the 31st mile on the land side of the Colombo-Chilaw Road opposite the school	Kasaba-Mahapā (Kāsāyapa IV)	Circa 10th century	Medieval Sinhalese	Worn. Immunity grant. A symbol had been carved earlier on the stone
2 ..	11. 3. 54 ..	On three sides of a pillar at the village of Taṁbarāmbuva on the Mahanunēriya road which branches off the Nikavāraṇiya-Anamadurva Road between 30th and 31st mileposts	—	Circa 10th century	do. ..	Fragment of an immunity grant



No. of 1954 find	Date of	Place of Inscription	King	Date	Language and Alphabet	Remarks
3 .. 12. 3.54 ..	..	On a rock at Sigiri Rajamahavihāraya Raj-gallegama, Maho, about 7 miles north of Yāpanuva (F 23/55)	—	Circa 5th-7th century	Old Sinhalese Late Brāhmī	Well preserved. Mentions <i>vaharala</i>
4 .. do. ..	..	Below Ins. No. 3. At the same place ..	—	do. ..	do. ..	—
5 .. 18. 3.54 ..	..	Under the drip-ledge of cave No. 1 in the village of Iechilampattai 1 mile North-East of the 50th mile post on Batticaloa-Trincomalee Road (G 9/27)	—	Circa 3rd-1st century B. C.	Old Sinhalese Early Brāhmī	Reads: "Corikiya Mahatīsaḥa Majhi-maha bariya Deviya lene"
6 .. do. ..	..	Under the drip-ledge of Cave No. 2 at the same place	—	Circa 1st century B. C.	do. ..	Reads: "Tīsa teraha lene cadudsika bikusagaya niyate Pitaha upasaka-nakahu lene"
7 .. do. ..	..	Under the drip-ledge of Cave No. 3 at the same place	—	Circa 3rd-1st century B. C.	do. ..	Reads: "Upasika Śavin(i) ya para .. tisaha jhaya Deviya lene sagaṣa Tiṣaya"
8 .. 18. 3.54 ..	..	Under the drip-ledge of Cave No. 4 at the same place	—	Circa 3rd-1st century B. C.	Old Sinhalese Early Brāhmī	Reads: "Pusaha! Bata Nagasa Maha vitase"
9 .. do. ..	..	Under the drip-ledge of Cave No. 5 at the same place	—	Circa 1st century B. C.	do. ..	(Eye copy only. No Estampage. Reads: "cadudsika sagaye niyate parumaka Puṣaha lene upasika Hanaya lene."
10 .. 23. 3.54 ..	..	Near the flight of steps on a rock at Mullikulam-malai 1½ miles W. of Pālamunai (K 21/29)	—	Circa 1st century B. C.	Old Sinhalese Brāhmī	Reads: "Maca pathanakatane madke"
11 .. do. ..	..	On the rock above the Ins. No. 10 at the same place	—	do. ..	do. ..	Reads: "Damaraki teraha kuṭi-catudisa saghaye niyate"
12 .. do. ..	..	Under the drip-ledge of a cave at the same place as above	—	do. ..	do. ..	Reads: "Upasa(ka) Su(ma)na(ha)-lene"
13 .. do. ..	..	On a rock at Tōttama 16 miles S. W. of Akkaraippattu, E. P. (M 5/48)	—	Circa 1st-3rd century A. D.	Old Sinhalese Brāhmī	Worn







No. of 1954 find	Date of	Place of Inscription	King	Date	Language and Alphabet	Remarks
36 ..	14. 8. 54 ..	Pillar from Kantalai now in Archaeological Museum, Anuradhapura	Gajabāhu II ..	13th century ..	Tamil	A stone boundary-mark of a Brahmadeya
37 ..	15. 8. 54 ..	On a slab about 100 yards away from the Sōmāvatī Cetiya, off Polonnaruwa (G 13/51)	Batiya Tisa and Maḷu Tisa	3rd century A.D.	Old Sinhalese, Brāhmi	Income from fords is dedicated to the vihāra
38 ..	15. 8. 54 ..	Two sides of a pillar near Ānauhundāva tank, Polonnaruwa	Parākramabāhu I ..	12th century ..	Medieval Sinhalese and Sanskrit	A <i>śloka</i> and stanza describing the king's irrigation works. The distance between pillars is also given
39 ..	16. 8. 54 ..	On a pillar in the Land Development Unit No. 8 at Mullipotāna in Kantalai	Niśankamalla	do.	Medieval Sinhalese	A <i>gāvuta</i> pillar
40 ..	17. 8. 54 ..	Under the drip-ledge of a cave at Beravagama near Horovupotāna (G 1/39)	—	<i>Circa</i> 3rd century B. C. to 1st century A. D.	Old Sinhalese, Early Brāhmi	Reads: "Parumaka viyagaputa Punaha beṭe agata angata catu-diśa śagaśa dine"
41 ..	18. 8. 54 ..	On a rock off Timbirivāva 3 miles south of Maradannaduva in the Vilpattu National Park (F 7/6 & 7)	—	5th century ..	Old Sinhalese, Late Brāhmi	<i>Vaharala</i> is mentioned
42 ..	do. ..	do.	..	6th century ..	Old Sinhalese, Late Brāhmi	Grant of paddy to a <i>vihāra</i>
43 ..	do. ..	do.	—	<i>Circa</i> 5th century	do.	—
44 ..	19. 8. 54 ..	On four sides of a pillar at Paṭṭi-eliya, 16 miles S. W. of Maradannaduva in the Vilpattu National Park (F 7/3 & 11)	Sirisāṅgabo;	10th century ..	Medieval Sinhalese	Immunity grant
45 ..	do. ..	Under the drip-ledge of a cave at Gedigē Vihāra about 2 miles south of Paṭṭi-eliya in the Vilpattu National Park (F 7/27)	—	<i>Circa</i> 3rd ..	Old Sinhalese, Early Brāhmi	Dedication of a cave
46 ..	20. 8. 54 ..	On a rock at Andaragollāgala 3 miles S. E. of Maradannaduva in the Vilpattu National Park (F 7/7)	Dāṭhapatissa ..	<i>Circa</i> 7th century	Old Sinhalese, Late Brāhmi	—



47	.. 21 · 8 · 54 ..	On a pillar slab from Abhayagiri north of Kuṭṭam pokuna at Anurādhapura	Mahinda V	..	10th century ..	Sanskrit and Sinhalese	See <i>E. Z.</i> Vol. V (in the press)
48	.. 22 · 8 · 54 ..	On a rock at Galvihāra at Taṁbuttiḡama near Anurādhapura	—	..	<i>Circa</i> 3rd century A. D.	Old Sinhalese Brāhmī	Grant of Tisa tera. Noticed by Muller in <i>A. I. C.</i>
49	.. 23 · 8 · 54 ..	Under the drip-ledge of a cave at Ulakal-en-vihāraya, Mahamūkalanyāya, Kurunā-gala District (I 14/4 & 12)	—	..	<i>Circa</i> 1st century A. D.	Old Sinhalese Brāhmī	Reads: "Siddham, Pubaga naka-raka vasike bojika Culutaha leṇe"
50	.. 8 · 9 · 54 ..	On a rock between the upper and lower dagāba at Velgamvehera known as Nāṭanār Kovil in Trincomalee District	Bhātika Tissa II	<i>Circa</i> 3rd century A. D.	Old Sinhalese Brāhmī	Grant of Senavīti Abaya	
51	.. 29 · 9 · 54 ..	On the foundation stone to the left of the western entrance as one enters the Bō-maluva at Nillakgama in Hatalispaha Korālē West, N. W. P. (F 19/49)	—	..	<i>Circa</i> 8th-9th century	Medieval Sinhalese	Records the construction of the figures of the elephants at the Bō-maluva by Moṇoragal Bud (See 94)







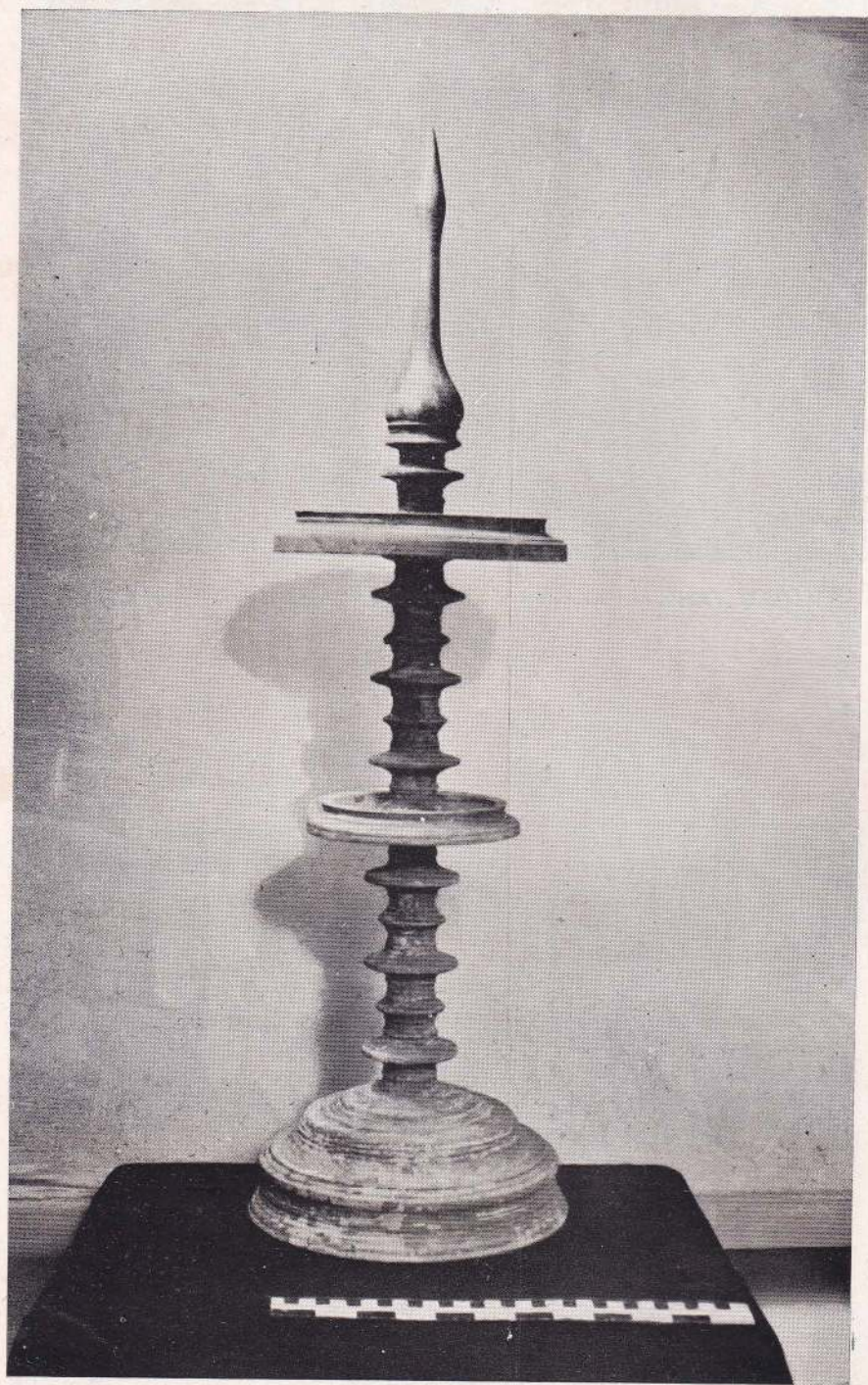


VELGAM VEHERA : Remains of *stūpa* before clearing, viewed from the south.



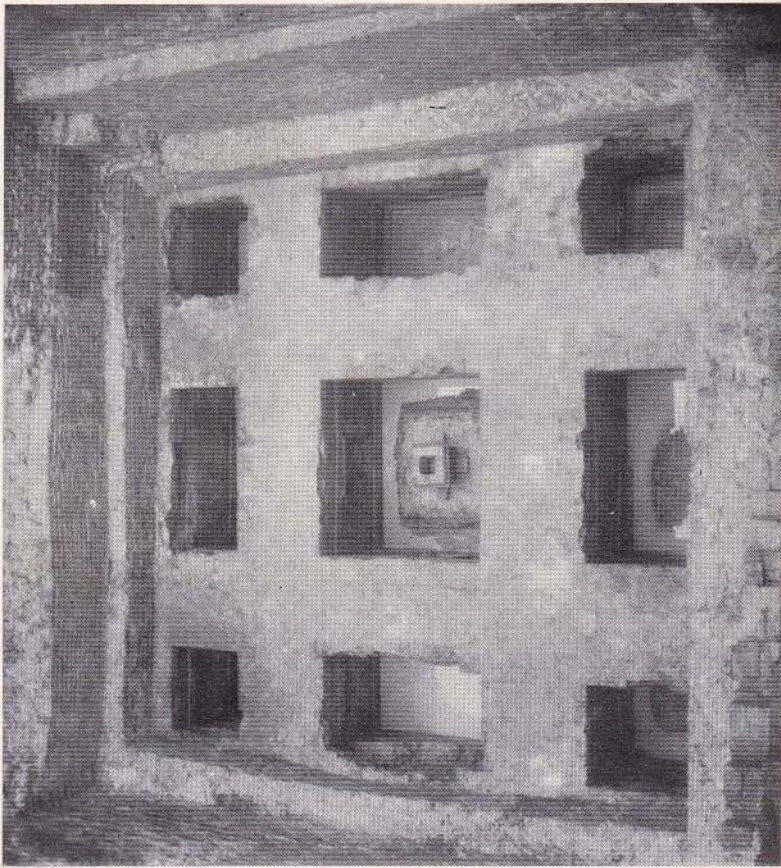
VELGAM VEHERA : Remains of *stūpa* after clearing, viewed from the south.





VELGAM VEHERA : Bronze lamp with Tamil inscription of *circa* 11th century.





DĀDIGAMA : General view of the lower relic chambers of Sūtighara Cetiya after excavation.



PADAVIYA : Relic-chamber of Dāgāba No. 1 partially excavated, viewed from the east.





PADAVIYA : Some of the deposits in the relic-chamber of Dāgāba No. 1.  
(*N. B.*—The cattle bell is on an improvised stand.)



MIHINTALĒ : Persian jars from the ancient hospital site.





SIGIRI: Wall on summit before clearing (east).

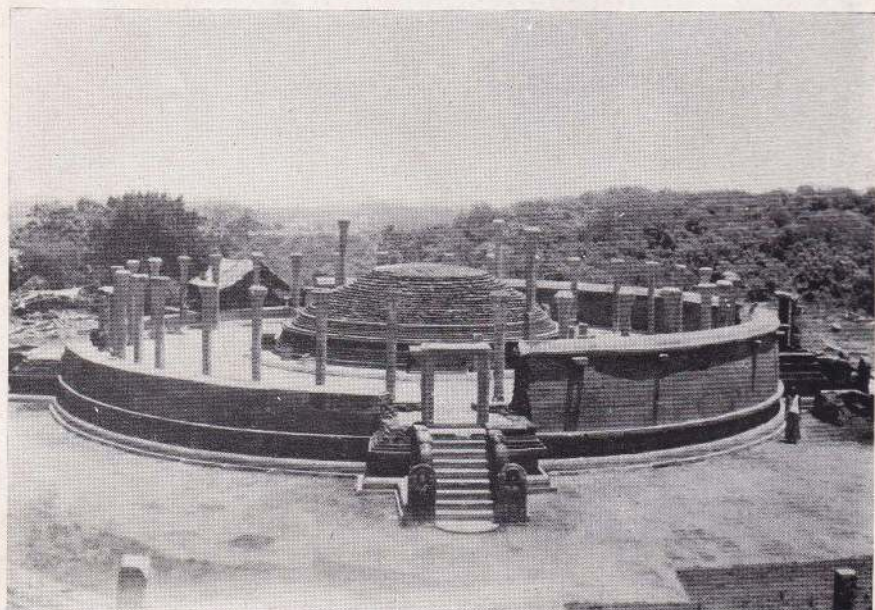


SIGIRI: Wall on summit after conservation.





AVUKANA : General view of structural remains, after conservation, and of the image,



TIRIYĀY : The Vaṭa-dā-gē after conservation, viewed from the south.





NILLAKGAMA : Remains of the *bodhihara* before clearing, viewed from the west.



NILLAKGAMA : Remains of the *bodhihara* after clearing, viewed from the south-west.





NILLAKGAMA : Remains of the *bodhighara* after excavation, viewed from the south-west.



NILLAKGAMA : Remains of the *bodhighara* after conservation, viewed from the south-west.







