



PART IV—EDUCATION, SCIENCE AND ART (G)

Report of the Archæological Survey of Ceylon for 1952

(Dr. S. PARANAVITANA)

AUGUST, 1953

Printed on the Orders of Government

Printed at the
CEYLON GOVERNMENT PRESS

To be purchased at the
GOVERNMENT PUBLICATIONS BUREAU, COLOMBO

Price : Rs. 1.35

Postage : 35 cents

"Copy" received : March 23, 1953.

1st Proof sent : May 18, 1953.

1st Proof returned : June 8, 1953.

2nd Proof sent : August 6, 1953.

2nd Proof returned : August 7, 1953.

Published : August 13, 1953.

2073

CONTENTS

	PARAGRAPHS
Introductory	1-2
Financial Statement	3
Personnel	4-5
Library	5-7
Photography	8
Archæological Museum	9
Publications	10-25
Maintenance of Monuments in Archæological Reserves	26-53
Protected Monuments	54-56
Excavation	57-87
Conservation	88-139
Epigraphy	140-146
Exploration	147-166
Chemical Treatment of Antiquities	167-170

APPENDICES

	PAGES
I. Ancient Monuments Declared Protected in 1952	40
II. Inscriptions copied in 1952	40-43
Plan of Sigiri.	
Plates I to XIII.	

ARCHÆOLOGICAL SURVEY OF CEYLON

Annual Report for 1952

INTRODUCTORY

THE year under review maintained the upward trend, which started in 1947, of the funds voted annually for archæological work. It would, however, be fallacious to expect that the labour and material spent on conservation and research has increased in proportion to the increase in funds. For, as would be seen from the financial statement, the largest item in the various sub-heads, amounting to nearly 50 per cent. of the total, was for the Cost of Living Allowance paid to the employees of the department. Work, however, was carried out at twenty different places in various parts of the Island.

2. The work of excavating, conserving and maintaining ancient monuments cannot be given out on contract, and the department has had to engage, under its own supervision, a labour force of about 1,300 men. While they have contributed their share to the unearthing and conserving of the relics of the past, it has often happened that the imperatives of the present imposed on the Archæological Commissioner as an employer of labour have hampered him in his task of pursuing the indicatives of the past.

FINANCIAL STATEMENT FOR THE YEAR ENDED SEPTEMBER 30, 1952

Revenue

3. A sum of Rs. 7,879.16 was received from the sale of publications, photographs, picture post cards, maps, &c., and in addition, a further sum of Rs. 10,399.01 was received in respect of hospital bills, postal revenue, interest, miscellaneous receipts and rent of quarters. The total receipts amounted to Rs. 18,278.17.

Expenditure

ADMINISTRATION

	Rs.	c.	Rs.	c.
(a) Salaries of staff paid from P. E.	172,409	08		
(b) Cost of living allowance, S. L. A., &c.	770,270	69		
(c) Travelling	33,012	97		
			975,692	74
Exploration, excavation and conservation			597,693	11
Publications and exhibitions			5,282	76

MISCELLANEOUS

(a) Stationery and office requisites	21,710	6		
(b) Construction of semi-permanent quarters for labourers, &c.	19,661	86		
(c) Li rary	8,468	1		
(d) Incidental expenses	5,163	42		
(e) Training of Probationary Archæological Chemist	507	56		
(f) Grant to Kern Institute	250	0		
(g) Archæological Museum	17,170	46		
(h) Maintenance and running expenses of Departmental motor vehicles	11,378	79		
(i) Uniforms	1,064	42		
(j) Purchase of motor vehicles	10,880	0		
(k) Awards to informants, finders of antiquities	275	0		
(l) Photography	9,210	48		
(m) Equipment of a laboratory for the Chemist, &c.	5,356	4		
(n) Holiday warrants	4,508	3		
(o) Electric current	2,028	12		
(p) Fees for restoration of images	400	0		
(q) Materials for extensions and alterations to Archæological Museum	1,998	95		
			120,031	20
Total			1,698,699	81

PERSONNEL

4. The following officers retired during the year :—

Mr. T. B. M. Perera (Clerk E. C. C., Special Grade), Office Assistant, retired from the Public Service with effect from September 17, 1952.

Mr. W. E. Fernando, who was acting as Conservation Assistant from December 1, 1951, retired from service in this department at the end of the year on securing a post of responsibility under the Gal Oya Board. Mr. Fernando has rendered service of exceptional value to the department and the conservation work carried out on the summit of Sigiri rock and Mādirigiri owes much to his initiative, resourcefulness and devotion to duty. Particular mention may be made of the road leading to Mādirigiri, including the bridge across the Kavudulu Oya, for which he was responsible.

Mr. T. Sellathurai, Superintendent of Works, retired from the Public Service with effect from March 27, 1952.

LIBRARY

Dr. C. E. Godakumbura, Assistant Archaeological Commissioner, reports :—

5. " During the year 1952, 228 books were added to the Library by purchase. These comprise books on Archaeology, Art, History, Anthropology, Philosophy, Numismatics and other allied subjects. Miscellaneous journals and periodicals purchased during the year under review number 93 and 123 publications were received in exchange from foreign and local institutions.

6. " Provision in a sum of Rs. 7,500 was made under sub-head 7 (Library) for the current year for the purchase of books, &c. A transfer of Rs. 1,200 from sub-head 20 under F. R. 68 had to be made as the money voted was found insufficient. Except for one or two items, the orders placed have been executed by the Crown Agents for the Colonies. Periodical publications that are of interest to this department are obtained through standing orders placed with foreign institutions. These include journals on Art, Aesthetics, Anthropology, Archaeology, Chemistry, Numismatics, Museography, &c. The Administration Report of the Archaeological Survey of Ceylon for the year 1951 was sent in exchange to all the foreign and local institutions in the distribution list. The binding of 210 volumes for this department was carried out by the Government Press during this year.

7. " The Library is frequently used by all officers of this department. Books are sent to the officers in the field as usual. Many rare books available in the Library are often consulted by research students interested in various subjects.

PHOTOGRAPHY

8. " The number of new photographs added to the collection was 725 and of 2,577 prints made, 98 were sold to the public. A set of 54 enlargements, size 20" × 16", for the Colombo Plan Exhibition was made and exhibited. A set of 24 enlargements, size 20" × 16", was sent to the Ceylon House in London. A start was made with Colour Photography. These films were developed and printed by a commercial firm. Owing to the want of a special dark room and apparatus, this work could not be continued any further. "

THE ARCHÆOLOGICAL MUSEUM

9. There being not enough of room to exhibit all the available antiquities in the building at our disposal for the Museum at Anurādhapura, the construction of an extension to it was undertaken. This work was still in progress at the end of the year and the final arrangement of the exhibits has thus been delayed.

PUBLICATIONS

10. *Monograph.* The writing of the Monograph on Sigiri graffiti was over by the end of 1952, and the " copy " for the whole work is now with the printers. In volume, as well in scope, the work has exceeded the original estimate made of it. The main body of the Monograph consists of the description, texts, transliteration and translation, with explanatory notes, of nearly 700 graffiti in Sinhalese verse of the eighth to

tenth centuries. In order to facilitate the understanding of the palæographical, linguistic, literary and human interest of these unique documents, it has been necessary to append to the main body a long Introduction dealing in detail with these topics.

11. These documents are invaluable for the understanding of the evolution of the Sinhalese script—how the straight lines and angular forms of the Brāhmī writing assumed the rounded and curvilinear forms of Sinhalese from about the eighth century to the present day. The intermediate forms in this evolution are to be found in the informal writing of these graffiti, and the various types of the same letter from different documents have been arranged together in such a manner as to make the process of development obvious at a glance. The drawings are elucidated by an adequate dissertation on the manner in which the changes were brought about.

12. The major part of the Introduction is devoted to a study of the grammar of the language of the graffiti, in the understanding of which the Old Sinhalese of the early inscriptions, the language of the preserved literature and the living speech of today have each been made to contribute its quota. The precise meaning of a word being often dependent on its etymology, the phonological rules underlying the changes which Sinhalese words have undergone have been examined in detail. The peculiarities of mediæval Sinhalese with regard to its morphology and syntax have also been discussed. On all these points, it has been necessary to examine, and often refute, the theories which hitherto held the field. The aim here has been to understand the grammar of mediæval Sinhalese from the language itself, unswayed by the theories based on a study of the later phases of the language, though due regard has been paid to the view-point of grammatical theorists, indigenous as well as foreign, ancient as well as modern.

13. The documents being in verse, their metre had been studied with reference to the traditional Sinhalese prosody. There being, however, a number of stanzas which do not conform to any metre explained in the ancient text book on the subject, it has been necessary to investigate the rhythmic structure of the Sinhalese verse.

14. The question whether these verses have any literary merit and if so its precise evaluation, led the writer to an investigation of the standards of literary criticism that should be applied not only to these poetic efforts but also to ancient Sinhalese literature in general. The æsthetic theories which influenced the literary men of old Ceylon have also been touched upon. The subject matter of the documents, and their authors, have received due consideration.

15. A combined Glossary and Index gives the grammatical analysis of every word occurring in the graffiti, the meaning and etymology being given under the stem or verbal root. Reference is given where necessary to identical or similar forms found in epigraphical documents, in preserved literary works or in the modern language. The occurrences of each word in the graffiti have been fully indexed, except in the case of those which are of common occurrence. In such cases references are limited to twelve.

16. It was the intention to have facsimile reproduction of every graffito included in the Monograph. Considerations of expense, however, have stood in the way of the realisation of this ideal. Plates have had to be limited to 50, comprising about a half of the graffiti.

17. The entire work has run into over 1,400 pages of type-script. Considerable progress has already been made in the printing. The first proof has already been read of 360 pages (quarto size) and the revised proof of 80 pages. The complete work, it is estimated, will consist of over 700 pages in print apart from the fifty plates.

18. *Memoirs & Epigraphia Zeylanica*. Of Volume VI of the *Memoirs—The Shrine of Upulvan at Devundara*—the last proof was passed in October. It is very likely that the publication will be out before this Report appears in print. This Volume, after a brief historical survey of Devundara, gives an architectural description, illustrated with numerous drawings and photographs, of the stone-built shrine, popularly known as the Galgē, the conservation of which was completed in 1947. The identity of the monument is next discussed, and the conclusion arrived at is that it is the shrine of Upulvan built by Dāpūlusen in the seventh century. The

longest chapter of the book deals with the identity of Upulvan—a deity who, for the last four hundred years has been believed to be the same as Viṣṇu. Evidence is cited for the conclusion that he was Varuṇa, the Lord of Waters. The Memoir also deals with two Sinhalese inscriptions and a Tamil epigraph, hitherto unpublished. Revised readings are given of the inscriptions from Devundara originally read and published by Rhys Davids.

19. Vol. VII of the Memoirs, which will have Mādirigiri as its subject, has already been taken in hand and satisfactory progress has been made in the preparation of the drawings which would illustrate this monograph. It is hoped that the printing of this Volume will be undertaken by the Government Press, and that the necessary type with diacritical marks will be available soon. Printing in England is subject to long delays which are beyond our control. Arrangements are also being made to resume the publication of the *Epigraphia Zeylanica*, to be printed at the Government Press.

20. *Contributions to Journals &c.* The writer also contributed a paper to *Artibus Asiae* (Vol. XV No. 3) on the statue at the Potgul Vehera at Polonnaruva—a subject on which he also gave a talk at a meeting of the local branch of the Royal Asiatic Society.

The following note is by Mr. D. T. Devendra, Assistant Commissioner (Publication):—

21. “*Guide Books.* The increase in the number of Guide Books was welcomed by the general visitor although the total receipts from sales did not reflect it. This was because the market is quietly getting blocked with the regular output of popular literature. The booklets and post cards would be on the counters regularly and there must necessarily be a time when it is not possible to show an unbroken record of a rising income. A new English booklet on Anurādhapura (5,000 copies) came out during the year. Replacing that by Mr. John M. Senaveratne it contains many more pictures and has been priced lower than the earlier reprints of an original edition produced at short notice. A reprint of the English booklet on Mihintalē (3,500 copies) was also made. An entirely fresh edition will be called for when the departmental investigations which have been proceeding at the site for some time, have been completed. The English pamphlet on Paṇḍuvas-ṇuvara and the Sinhalese booklets on Anurādhapura and Polonnaruva printed in 1950, were running short towards the close of the year. The pressing need for economy in all spheres of activity is likely to affect the production of our popular literature.

22. “It is opportune also to record that the department also receives attention in increasing degree from foreign scholars and is also called upon to be ‘guide, philosopher and friend’ to many who are drawn to the Island by its store of antiquarian material. Among the latter special mention may be made of Dr. Douglas Barrett of the Department of Oriental Antiquities of the British Museum who was given facilities to visit archaeological sites when he came to Ceylon to make a special study of the Āndhra influences on local art. It may also be mentioned that there is evidence of growing interest in the antiquities of Ceylon on the part of American scholars some of whom have contributed papers to scientific journals in their own country.”

23. *Exhibitions.* The Colombo Plan Exhibition afforded the department an opportunity to bring home to the general public the purpose of its activities and to make known the important results achieved during recent years. The facade of the Archaeological Stall exhibited features of Sinhalese architecture in their classical purity, emphasising the key notes of restraint and harmony. Among the exhibits were a series of estampages of inscriptions from 3rd century B.C. up to the nineteenth, showing how the script that we use today was evolved through twenty centuries from the Brāhmī, a re-constructed model of the relic-chamber of the Dādigama Dāgāba showing the objects in position as originally deposited, the *garbha* with twenty-five cells found under the pedestal of a Buddha image at Mādirigiri, select examples of the antiquities discovered at Mahiyaṅgana and Devanagala, and a restored model of the two baths known as Kuṭṭam Pokuṇa at Anurādhapura. Specimens of the newly discovered Mahiyaṅgana paintings and copies of those recently brought

to light at Polonnaruwa and Mihintalē adorned the walls. The stall was well patronised and, it is hoped, the aim was achieved of making the public realise the interest that the Government has during recent years taken in conserving the nation's cultural heritage. We also hope that it contributed its share towards implanting in the minds of the educated public the seeds of good taste.

24. The department also contributed for the first time to a London Exhibition, when 15 large photographic reproductions of archæological subjects were displayed in an Exhibition (August 25-29) by the Royal India, Pakistan and Ceylon Society of 3, Victoria St., London S.W. 1. The enlargements were accompanied by explanatory notes and both covering a wide range of the archæological work in the Island, were favourably commented in a notice by the *London Times* of August 26, according to information received from Mr. Fredrick Richter, O.B.E., the Honorary Secretary of the organizing Society.

25. The funerary remains found at the *stūpa* near the Mahasāya, Mihintalē, and described in the Report for 1951 as probably being the share of the cremation of Mahinda's body enshrined at this well-known hill, created a great deal of religious fervour among the Buddhist populace who could not be restrained from applying to have them exposed for worship in different parts of the Island. Although it was made quite clear from the very beginning that these relics are not under the control of the Archæological Commissioner, applications are regularly being made to him and interviews are solicited by various Buddhist bodies and individuals. Expositions have now been made at Ambalangoda, Kurunāgala, Kāgalla, Colombo, Negombo and so forth, as well as at the thirty-fourth annual sessions of the All-Ceylon Buddhist Congress at Chilaw. These have been important events in local life. In some cases the Expositions were preceded by civic receptions as well. A proposal has been made to take the relics across to India, too, and perhaps Burma and further East and newspaper reports indicate the early possibility of such a journey. The relics being minute, Buddhist leaders perturbed by these frequent expositions have it is understood used their influence to stop them for some time. Whilst the department is a neutral party, its interest in the relics has not altogether ceased, for it was the Archæological Commissioner who excavated the *stūpa* and discussed its identity as well as that of the finds. It is the opinion of the writer that there should be no frequent moving of the relics which, by their minuteness may not be left intact if taken haphazardly from place to place as was done up to the time of writing this Report. A special point of ethnology in regard to the expositions is the quiet growing of a ritual around the worship of the particular relics. Ratnajoti Adhikaraṇa Nāyaka Thera, the Abbot of the Mihintalē Monastery, inaugurated such a ritual at the very commencement and its progress must be watched with interest by those engaged in the study of human practice, customs and institutions.

MAINTENANCE OF MONUMENTS AND ARCHÆOLOGICAL RESERVES

26. As it has been often emphasized, a considerable portion of the funds voted for the department is spent on the maintenance of monuments already conserved, keeping the reserves cleared of weeds and undergrowth, maintaining roads and paths in or leading to the reserves, guarding the monuments, repairing of fences, re-painting of labels and sign-boards—in short such activities as are designed to make a visit to the "ruined cities" enjoyable as well as profitable. With regard to this side of the department's activities, the efficient discharge of its functions means that there is nothing to report, in the same manner as the history of a people in peace and prosperity is eventless. And so it has been the case with regard to these matters during the year under review.

27. The department's aim of enhancing the æsthetic attraction of the archæological reserves was pursued during the year. In the Royal Pleasure Gardens at Anurādhapura, two oblong pools (of the class referred to as *dirghikā* in Sanskrit and *digu-vil* in Sinhalese) were restored to a semblance of what they might have been originally (Pl. I). The larger of the two measures 575 feet in length and 90 feet in breadth. The northern half of this *digu-vil* was being used as a rice field, a portion being filled

in as a site for the farmer's hut. The banks had washed down and ridges formed in the bed of the pond. The field was acquired, the banks of the pond were straightened and trimmed, after the washaways had been filled in, a spill was constructed for the flow of the excess water and the *digu-vil* was filled in with water. A smaller pond, 214 feet long and 82 feet wide, to which the water from the stone baths is drained, has also been similarly treated. Lotuses have been planted in the larger pond and water-lilies in the smaller. These two sheets of water, with aquatic flowers growing in them, form a pleasant contrast to the greensward of the park and the rugged outlines of the rock boulders, and have enhanced the attractiveness of the Magul Uyana, once the playground of royalty. Of the garden itself, the trees which were planted some years ago are growing to maturity and form a setting worthy of the architectural remains yet to be seen at the site. The Park is becoming increasingly popular both with the townspeople of Anurādhapura and the visitors. A number of visitors from abroad have remarked that this Pleasure Garden is what they most appreciated and enjoyed among the numerous attractions of Anurādhapura.

28. At Mihintalē, the mango orchard (*amba-vana*) at the foot of the rock is taking shape. Some of the trees have already started flowering, and the trees left of the jungle have been thinned out to give opportunity to the mango plants to thrive. The roads opened in the Mihintalē reserve, particularly that skirting the Rājagiri-Lēṇa hill, have enabled the visitors who are interested to visit ancient remains, the existence of which was not known to many. These roads have also solved the traffic problems which used to arise during Posen and other festivals when tens of thousands of pilgrims foregather at Mihintalē.

29. An ancient pond has also been restored at Polonnaruva (Pl. II). This is 80 yards to the south-east of the group of rock-cut images at the Gal-Vihāra, to the south-west of which is the tank restored a few years ago. The pond is oblong in shape, and measures $72\frac{1}{2}$ yards at its longest and 43 yards at its broadest. Apart from its æsthetic significance, this pond would supply the needs of pilgrims for drinking water. The newly opened motor road running parallel to the remains of the outer *prākāra* of the Ālāhāna Pariveṇa and these two sheets of water, restored to what they were in former days, enable the visitor to this area of the Archæological Reserve at Polonnaruva to appreciate the skill in planning which the ancients have exhibited.

30. From what the department has done at the Royal Pleasure Garden at Anurādhapura, in the area of the Ālāhāna Pariveṇa at Polonnaruva, at Sigiri as well as at Mihintalē, it will be clear to the discerning visitor that what is necessary to enhance the æsthetic appeal of the surroundings of monuments is to restore the old layout of the grounds, without imposing our ideas of propriety on the work of the ancients, and not allowing modern roads and paths to obscure that lay-out. For, if the ancient architects of Ceylon excelled in any aspect of their craft, it was in making their structures harmonise with the lay of the ground. They obviously were not obsessed with preconceived notions of "high art", and did not have to follow copy-book methods to attain their ends. True it is, religion and tradition had dictated certain requirements with regard to the buildings themselves, but in relating one building to the other in a complex group, they had a true feeling for what was appropriate, and their own creations were not allowed to be at cross-purposes with the natural features of the ground on which they sited them. In Polonnaruva, we can restore the ancient lay-out without being hampered by modern roads, but in most of the areas at Anurādhapura, modern roads have been built in such a manner as to obscure the planning of the ancients. In the area of the Abhayagiri Vihāra of the earlier capital, there are magnificent lay-outs which the average visitor does not apprehend as the roads have cut through them and the trees obscure the vista.

31. The site, at Nālanda, of the unique shrine in the Pallava style of architecture, known by the generic name of Gedigē, was acquired as far back as 1900, and its conservation was carried out in 1911. The site and the path leading to it from the high road have been annually cleared; but, being in the middle of a rice field, the building and its environs have been ill-used by the villagers working in the fields and boys tending cattle. For some time, a man from the village was appointed as

care-maker. He regularly drew his allowance for some months, but with no additional attention being received by the monument. The owner of the adjoining field on one side had, year after year, reduced the extent of the land by a few feet, increasing the sowing capacity of his field to an extent which is not negligible.

32. The site was enclosed with barbed wire fixed to concrete posts, and a turnstile gate was provided. The road leading to the site from the high road, slightly under a mile in length, becomes impassable during the rainy weather and many visitors who were keen on seeing this interesting monument have often had to turn away after struggling with the mud and soiling their shoes and clothes. The improvement of the road was, therefore, considered essential and taken in hand during the year under review. The drains were opened and the necessary culverts have been constructed. A causeway across a stream close to the high road, over which several feet of water used to flow after a heavy shower, has been converted into a hume-pipe culvert. The surface of the road has also been prepared and what remains to be done in order to make the road motorable is to have it gravelled after the new earth settles down. At the end of the road is a threshing floor which does not allow enough space for cars to turn. It is hoped that the revenue officers of the district will be able to make some arrangement to remove this difficulty.

33. The remains at Nālanda consist of the stone-built shrine and the vestiges of a small *dāgāba*. But the establishment, in olden days, seems to have been more extensive than one would conclude from what one sees today in the Reserve. For, in the threshing floor were found a number of architectural fragments and two pieces of a ninth-century Sinhalese inscription. It is, therefore, clear that remains of ancient structures have been obliterated when the land surrounding the *gedigē* was converted into paddy fields. A sign board has been set up at the turn from the main road and a label at the site itself.

34. The *Gedigē* itself deserves more attention and study than it has hitherto received. Apart from its architectural uniqueness, the shrine is the mute witness of an unrecorded phase in the religious history of the Island, for it bears unquestionable evidence of having been raised for the furtherance of a Tāntic Buddhist cult. The building, as it is today, does not faithfully represent the design which its builders had before them. For, in the partial restoration carried out in 1894, some of the stones seem to have been set in wrong positions. The stones of the *mandapa* and parts of the shrine itself lie scattered on the ground. Careful examination and study of these stones will enable the re-construction of the original design in its entirety. This, however, will be a work on which months of concentrated labour and thought have to be spent.

35. Neither the proclamation of a site as an Archæological Reserve nor the bringing of a monument within the operation of the Antiquities Ordinance is a step which can be taken with a light heart. The proclamation of a site as an Archæological Reserve or a monument as "protected" will have to be followed by a series of other acts if the monuments are to benefit therefrom. A site in the jungle has to be cleared, enclosed and made accessible by opening a road. A protected monument in danger of destruction by neglect or injudicious treatment will have to be conserved or restored by the department. Some monuments are in such condition that years of labour are necessary to be satisfied that we have done our duty by them. Every monument conserved and every site cleared from the jungle, in addition to the expenditure involved in these operations, also add to the future commitments of the department. For a site cleared will relapse into the jungle if the clearing is not repeated every year, and a conserved monument requires constant care if it is not to revert to the condition from which it was rescued. Newly opened roads need maintenance. Watchers and guards are required at sites opened up, for such a site attracts more attention from vandals than one uncared for in the jungle. The work done by the department during the last seven years has added much to its commitments in the matter of maintenance, thereby reducing the proportion of the funds available for undertaking new works.

36. The question of ancient sites at Anurādhapura which have passed into private ownership continues to engage the attention of the Department. The work of properly conserving the remains at the Royal Pleasure Garden and the Palace

of Vijaya-bāhu I made it necessary to acquire some lots of land which have been leased out. The lots at the Pleasure Garden have already been taken possession of and have contributed to the restoration of an old *digu-vil*. Those at the Palace have not yet been taken over. The terms of the lease are that the Crown can resume possession of the land without paying any compensation to their occupants, but considerations of equity have made it necessary for the department to pay to the dispossessed occupants for cultivation and homesteads.

37. The Anurādhapura Preservation Ordinance, No. 34 of 1942 administered by the Local Government Authorities, envisages a time in the not-too-distant future when the area of the ancient city of Anurādhapura and the monasteries in its environs would be freed of the modern buildings that have sprung up there. In order to achieve this end, new buildings within an orbit called the Preservation Area are allowed only after very careful scrutiny. The boundaries of this area, fixed by an expert specially imported for the purpose from abroad, were found to be over wide, with the result that many people owning lands containing no ancient remains on them were debarred from building upon them. This caused genuine hardship, and the department was requested by the authorities concerned to furnish them with a plan of the ancient city of Anurādhapura and its environs known or likely to contain vestiges of old structures. The surveyor of the department, accordingly, under the instructions of the Archæological Commissioner, prepared such a plan. So far as the department is concerned, modern building applications falling outside this area are not referred to the Archæological Commissioner for his views. But the new town, in which the residents in the area to be preserved for archæological purposes have to be found room, has not taken shape as fast as it was intended; and, in the meantime, to follow a policy of not allowing any sort of modern structure in places where ancient structures once existed would be depriving the community of the essential needs of life. Such a drastic policy, when the people have no alternative place of residence, will certainly do more harm than good to the cause of preserving the ancient remains.

38. In this scheme of reclaiming lands lost to archæology, the share of the Archæological Department is to acquire modern buildings on ancient sites, to obliterate the work of man in the nineteenth century and the twentieth, and to expose whatever there exists of human habitations of periods earlier than the eighteenth. The heart of the religious life of ancient Anurādhapura, as it is also today, was the Bo-tree shrine. And it is around this venerated shrine that modern commercialism has raised its head in its ugliest manifestations. It was, therefore, decided to begin by acquiring these premises which detract from the religious and aesthetic appeal of the Bo-tree shrine and its environs. The funds necessary for this purpose were included in our votes for the last two years and the Government Agent, North-Central Province, went through the necessary preliminaries of valuing, &c. But, when the actual acquisition was to be effected, the cry was raised that depriving some traders of their places of business would confer an unfair advantage on those left behind for the time being. Equity demanded that the acquisition of the commercial area should be wholesale and not piecemeal. The matter had, therefore, to be dropped for the time being; and the appropriate authority has been requested to give us the boundaries of the commercial area that can be acquired in one single operation without giving rise to charges of discrimination.

39. At Yāpavu, the inner stone rampart and ditch and much of the formerly built-up area within the fortification are in the possession of the modern *pansala*. A proposal has been made to acquire these, but the matter has been going on for some years, as such matters usually do, without any definite results. Similarly delayed has been the ambition of the department to extend its reserve at Paṇḍuvas-nuvara to touch the high road from Chilaw to Vāriyapola.

40. The Archæological Reserves are being visited by an increasing number of people every year, not taking into account the pilgrims who foregather at the festivals of Poson and Āsaḷa. Sigiri, which was comparatively neglected by tourists and sight-seers ten years ago, today attracts tens of thousands of them. There is hardly a week-end when large crowds are not to be seen at the place. Mādrigiri, the very existence of which was known only to a few antiquaries ten years ago, is now visited by hundreds

every month. Many more would visit this place if the Irrigation Road, of which the Archæological Road leading to the site is a continuation, is made permissible for omnibuses. Parākrama-pura has its quota of visitors almost daily. It is thus gratifying to see that our work is bearing fruit. The impressionable youth who see these monuments of art and architecture conserved by the department will eventually pave the way, it is hoped, for a better standard of taste than does prevail in this country today.

41. *Lecturer-Guides.* The lecturer-guides of the department render their services free to any visitor in need of them. This work, however, does not seem to appeal to young men. Of the first batch of three, only one remains today; the other two have succeeded in finding more comfortable jobs. It is not possible to arrange conducted tours by these lecturer-guides during fixed hours of the day, for the visitors prefer their own time tables. Parties of school children conducted by teachers rarely make use of the lecturer-guides. For obvious reasons, teachers prefer to explain things themselves to their flock.

42. Dr. C. E. Godakumbura reports as follows on the maintenance of archæological reserves where no officers or permanent labour gangs are stationed :—

WESTERN PROVINCE

“ Periodical inspections were made of the sites under the care of this department namely, Bāddegāne in Piṭakōttē, the Portuguese cemetery at Negombo and the Fort at Kalutara. Action has been taken to bring under the Antiquities Ordinance a number of monuments in Colombo belonging to the Dutch and early British period. Among them are the remains of the Dutch Ramparts in Colombo and the Guard House in front of the House of Representatives.

PROVINCE OF SABARAGAMUVA

43. “ Archæological Reserves at Padavigampola Māniyangama and Taldūva were kept clear of weeds and maintained regularly. Excavations were continued at Dādigama. Regular inspections were made of the Portuguese Fort at Mānikkaḍavara.

CENTRAL PROVINCE

44. “ The Archæological Reserve called Simhayāpitiya at Gampola was cleared under the supervision of the District Revenue Officer, as arranged by the Government Agent, Central Province. The sites at Gurudeniya and Mānikdena were inspected. The clearing of the Gurudeniya reserve was entrusted to the Government Agent. Action was taken to prevent the felling of trees by unauthorised persons at the Mānikdena Reserves.

NORTHERN PROVINCE

45. “ Officers in charge of works at Jaffna looked after the site at Kantarōḍai.

SOUTHERN PROVINCE

46. “ The site of the Upulvan-devarajagē at Dondra was looked after by a caretaker. A number of inspections of the Reserve called Rambāvihāra, at Pallē-Rōttē were made and action was taken to prevent encroachment into this land. A full time watcher has been now appointed to look after the site. The clearing and fencing of the site of Kuṣṭarajāgala at Vāligama was handed over to the Assistant Government Agent, Mātara. The reserves at Tissamāhārāma were periodically inspected. A watcher has been stationed to look after the sites.

EASTERN PROVINCE

47. “ Further action has been taken to prevent the destruction of the ancient monuments near the Sēruvila Dāgāba. The site at Nātanār-Kovil has been cleared.

NORTH-WESTERN PROVINCE

48. "The sites at Rājāṅgaṇē and Arankālē have been maintained by full-time watchers. The road to Arankālē from both ends, Bāranākgama and Mānapāya has been improved by the P. W. D. and many visitors come to see this site of the old monastic dwelling place. Further action has been taken regarding the deviation of the road which cuts through the Archæological Reserve at Rājāṅgaṇē.

NORTH-CENTRAL PROVINCE

49. "Action was taken to eject encroachers from the reserves at Diṁbulāgala and Riṭigala.

PROVINCE OF ŪVA

50. *Buduruvagala*. "The site of the group of colossal statues at Buduruvagala was cleared. The motorable road to the site which was completed during the previous year was prepared, washaways filled, drains improved, and fillings on culverts completed. The gravelling of the road was done by contract under the supervision of the acting Conservation Assistant. The Fort at Haldummulla was inspected.

51. *Galēbudda, Māligāvli, Daṁbēgoḍa*. "These sites which had been cleared during the previous year were re-cleared of weeds and maintained. Full-time watchers have been employed to keep the sites free from growth of jungle and to look after the antiquities contained in them.

52. *Hābbāssa*. "On reports that treasure-hunters were planning to ransack the *dāgāba* at Hābbāssa, inquiries were made, but no vandals were found. It was, however, decided to clear the reserve and place watchers. The jeep track which had been opened had gone out of use and also in view of the distance from Buttala a new footpath covering a distance of about 6 miles from Okkampitiya was opened. Thereafter the site was cleared and stumps of smaller trees removed. The clearing disclosed that a sufficient area had not been reserved for archæological purposes here and steps have been taken in consultation with the Government Agent of the Ūva Province to extend the Reserve.

53. *Araṁbēkema*. "The site of the caves with paintings at Araṁbēkema along the Tanamalvila-Hambēgamuva road was inspected."

PROTECTED MONUMENTS

54. The department exercised a certain amount of supervision over the restoration of the eastern *vāhalkaḍa* of the Ruvanvāli Dāgāba which is being re-built according to a design furnished by us. The pavement of this *dāgāba* is also being re-set, and the western side of the Elephant wall is being restored. A design was also supplied for the restoration of the old *dāgāba* at Maḍukande Vihāra near Vavūniyā. The provisions of the Antiquities Ordinance, meant to ensure that restorations of ancient shrines are done in conformity with the ancient architecture, are not giving results to the extent anticipated. It is easy to give a suitable design, but the actual work is carried out by persons who are used to different standards of fitness. If a restoration is not being carried out to the satisfaction of the Archæological Commissioner, it is open to him to cancel the permit. This means litigation, should the restoration work continue in spite of the withdrawal of the permit. The general public would interpret such a step as obstruction by the Archæological Department of meritorious work undertaken by the pious.

55. The Āmbākke Dēvāle, of which the *maṇḍapa* was restored in 1947, the Telvatta Vihāra and Devanagala also received the department's attention. Drawings were prepared of the Gaḍalādeṇi shrine with a view to having its original architectural design revealed by the removal of the later accretions. Repairs were also effected to the Dutch Church at Mannar. The re-building of the Mahāsāya at Mihintalē was continued until an unfortunate accident resulted in the loss of two lives.

56. Of the giant stūpas at Anurādhapura, it is only of the old Abhayagiri Dāgāba that the original fabric of the spire is still preserved, even though it may be truncated and in a ruined condition. Already in 1903, this spire was threatening to collapse and extensive repairs were undertaken in 1910 to prolong its life. During the period of forty years from that date, the spire has been left to itself, and has steadily deteriorated. Vegetation has settled on the brick masonry and the roots have penetrated through the joints. If timely action is not taken, it would be a matter of years before this landmark of Anurādhapura will be no more. The consent of the Aṭamasthāna Committee was obtained with some difficulty for the department to undertake the necessary preventive measures. A flight of steps was built on the eastern side of the dome up to the *hataāras-koṭuwa*, and a scaffolding of jungle timber was erected up to the spire. The dilapidated nature of the brick masonry of the spire has necessitated elaborate precautionary measures to ensure the safety of the labourers who will have to work at such a height. The lack of necessary materials has delayed the work.

EXCAVATION

57. The emphasis during this year has been on conservation, for it was felt that the remains of monuments brought to light during the last five years should be conserved before others, now buried, are exposed. Remains of ancient structures, particularly those of brick, deteriorate very fast once they are deprived of the earth which, while burying them, also serves as a protection against the inroads of Nature as well as Man. Apart from the removal of debris incidental to conservation work, such as that undertaken at the Rankot Vehera, the only excavation work of an extensive nature undertaken by the department during the year has been at Sigiri. The work at the Koṭa-vehera (Sūtighara-cetiya) at Dādigama was continued under the supervision of Dr. Godakumbura and, at Paṇḍuvas-nuvara, digging of a limited scope was undertaken by the writer towards the close of the year in order to ascertain the character of the Circular Site near the modern *pansala*.

58. Excavation work continued during the year has almost completed the exposure of the layout of the central area of the western sector of the walled city of Sigiri—an area covering over 12 acres and extending for nearly a quarter of a mile from the inner face of the rampart up to the retaining wall of the lowest of the terraces on the hill-side (Pl. III). Before giving a brief account of the remains unearthed during the course of the work carried out during this year, it would be helpful to understand these in their proper perspective if the broad outlines of the layout are dwelt upon. The layout comprises three distinct parts. Of these, the most extensive is an oblong enclosure (No. 1), surrounded by brick walls of an average thickness of 5 ft., and measuring 660 ft. by 396 ft., with a projection, measuring 48 ft. by 66 ft., on the north and south, providing ingress on these sides. The main entrance to this enclosed area, however, was through a gateway on the west facing the draw-bridge across the moat. A detailed description of this main gateway will be found in the Report for 1949. Directly east of this main entrance and piercing the outer wall enclosing this area on the east, is another gateway designed on a smaller scale.

59. This extensive parallelogram is divided into three sections by cross walls, extending east to west and parallel to the outer walls on the northern and southern sides. The central section is square, measuring 396 ft. each side, into which access is provided by gateways at the centre of each internal cross wall in addition to those, already noted, piercing the outer walls on the eastern and western sides. The centre of the square is occupied by an island, 75 ft. square, surrounded by a moat which is 45 ft. wide and about 12 ft. in depth. Causeways, approximately 48 ft. in width, leading from the four gateways to the island, divide the surrounding moat into four ponds. An embankment of an average breadth of 16 ft. runs between the moat and the outer wall of the square. The sides of the island, the four causeways and the embankments were held by retaining walls of brick, which have crumbled down but for a few courses at the bottom. Two limestone flights of steps descending to the

moat and flanking the causeway on the east are still preserved, but with the uppermost steps fallen down and the other steps displaced. A similar flight of steps is noticed to the south of the western causeway. Two *āsanas* of limestone are to be found on the embankment on the western side, one to the north and the other to the south of the causeway.

60. On the Island, there has been a structure, probably a pavilion; the limestone steps ascending the platform of this pavilion are still visible facing the gateways on the four sides. Excavations had been conducted here by Bell in 1899, (Report for 1899, p 7) and drawings elucidating the brief account of what he found there are available. There is evidence that digging has been done to a depth below the floor-level of the pavilion, for the covering stones of an underground drain are now to be seen above ground. We have not yet been able to give any attention to the island itself.

61. To the north as well as to the south of the square occupied by the Island and its enclosing moat, are parallelograms measuring 396 ft. east to west and 132 ft. north to south, excluding the two projections on the northern and southern sides. The centre of each of these parallelograms is occupied by a rectangular depression, measuring 39 ft. by 13 ft. with its sides held by brick retaining walls. A line drawn from the centre of one outer entrance to the other, passing through the depression noted above, would divide each of the parallelograms into two equal halves, and occupying the centre of each half was a pavilion, measuring 57 ft. by 24 ft., with a projection for the flight of steps. The noteworthy feature of these pavilions is that the base of each of them rises from a sunken pavement of limestone. In other words, a moat with its floor paved with limestone and the sides retained by brick walls encompasses each of these four pavilions. The remains of the two pavilions inside the northern parallelogram were cleared in 1951. In the course of the year under review, all the features in the southern parallelogram were cleared, in addition to the other details in the northern one. Of the four pavilions, that on the western half of the northern parallelogram is the one of which the ground plan is the clearest. At regular intervals in the retaining wall bordering its moat are limestone steps and the retaining wall at the front (north) is recessed.

62. The area between each of these pavilions and the outer wall to the east or west, as the case may be, is occupied by six or seven sunken pavements of limestone, some square, the others oblong in shape, with brick retaining walls of an average height of $1\frac{1}{2}$ ft. These sunken pavements belonging to one group are interconnected by underground drains. The purpose which these features served and the name by which they are referred to in the ancient literature of the Island are matters which require investigation. Underground drains have been met with in other parts of this enclosure also, but they have not as yet been followed all along their courses. This is a work which has to be undertaken along with the conservation; otherwise their traces may disappear between the time of excavation and that of conservation.

63. A well, 24 ft. by 15 ft. at its mouth and 18 ft. by 12 ft. at the bottom, has been cleared in the south-eastern corner of the northern parallelogram. The sides, which batter inwards, are faced with brick. A natural rock is found at the bottom. A similar feature, but of somewhat smaller dimensions, has been cleared at the north-western corner. Whether these two were in fact meant as wells may, however, be doubted. Unless there was water in the nearby moat, their depth is not sufficient to ensure a supply of water in the drought. There are no steps leading into them, nor has any arrangement for drawing water out of them been noted. At some depth from the ground level, there appear to have been slits in the brick-work to which the ends of wooden beams were fitted. Surrounding the well on the north-eastern corner there are remains of a brick wall.

64. The second component part in the layout taken as a whole is an area to the east of the first enclosure already described. The western boundary of this area is formed by a portion of the eastern *prākāra* of the first enclosure. On the north and south, the second enclosure is defined by two thick walls which, starting respectively

39 ft. to the north and south of the centre of the eastern gateway of the first, continue eastwards to a length of 528 ft. until the third enclosure, to be described later, is met with. These two parallel walls, at first sight, appear as defining a broad avenue, as in fact stated by Bell, but the area enclosed by them, so far as it has been investigated, was laid out as a garden.

65. The entire area of this second enclosure is not in one level. At a distance of 264 ft. east from the gateway which gives access to this enclosure from that to the west of it, there is a flight of five limestone steps leading to the upper terrace which is held on the west by a retaining wall of brick. The upper section of the second enclosure has not yet been excavated, and it is not possible to say how it was utilised. The lower half, which is at present water-logged during the rainy season, was utilised as a fountain garden.

66. To the north of Enclosure No. 2, is an artificially raised site with a deep and broad polygonal moat round it, except on the east where there is a natural hummock of granite giving access to the building which existed there. To the south is a similar raised site, also with a moat surrounding it. These "island" sites were excavated by Bell in 1899, and the reader is referred to his report for that year, (pp. 7-8) for an account of what was then revealed.

67. Running from moat to moat below the parallel walls, there is an underground drain covered with stone slabs. From this underground channel, the water is taken to two cisterns, faced inside with limestone and measuring, internally, 76 ft. 6 in. by 6 ft. 6 in., built abutting each of the parallel walls. Leading from these cisterns as well as from the main underground channel, are narrower channels, some above ground, others under-ground. In places one underground channel is directly below the other. There are also two channels leading underground from the upper terrace and continued on the surface on the lower, and connected with the drain running from moat to moat.

68. The purpose of this elaborate network of channels is explained by some limestone slabs, each one with a hole in the centre and eight other holes in a circle round the central one, placed at equal distances in two oblong paved areas bordered by a low kerb. The under side of these slabs is concave, and the channels lead to small cisterns below them. It is, therefore, clear that the water brought along these channels gushed through the holes in these limestone slabs, due to the pressure exerted by the large volume of water in the two moats. In other words, each one of these limestone slabs with holes represents a fountain. There were, no doubt, other ornamental features which are now missing. After Sigiri was abandoned, this area must have been neglected for many decades, giving opportunities for the people round about to remove whatever they liked, before the earth washed down from the hillside buried and preserved what remained. From the clear evidence that we have here of the existence of fountains, it may be inferred that the underground channels, noticed elsewhere, also served a similar purpose. It may not be impossible to make these underground channels once again serve their original purpose.

69. Platforms with steps leading on to them have been built abutting the parallel walls and the retaining wall at this point. On these, no doubt, royal personage sat down and watched the fountains playing.

70. The third enclosure, the clearing of which was undertaken and almost completed during the year, is on a higher level than the eastern half of the second, for the ground gradually rises as one approaches the base of the rock. At present there is a retaining wall of small blocks of granite, almost running across at the point where the two parallel east to west walls of the second enclosure make a right angle return. This, however, is a later addition. Originally, the rise in the ground here was utilised for the base of a square building, through the flight of steps of which one ascended from the lower to the upper level. The third enclosure, thus, was a continuation of the second. Its outer *prākāras* were also continuations of the two parallel walls of the second enclosure, but turning at right or obtuse angles at a number of points.

71. The boundary wall of Enclosure No. 2 turns southwards at right angles at a distance of 528 ft. from its starting point and, after being continued in that direction for 9 ft., turns at right angles again and goes eastwards for 114 ft. It then turns northwards and, having continued for 66 ft., turns at right angles towards the east,

and is taken for a distance of 141 ft. until it encounters the retaining wall of the lower-most terrace of the hill side. The boundary wall on the opposite side balances with the other in the first three right angle returns. Beyond this, however, its course is not in unison with that of the other wall. It turns three times at obtuse angles in order to roughly repeat the outline of a small pond which it encloses, and is joined to a high boulder adjoining the pond. The brickwork of the *prākāra* has been keyed to the boulder by means of grooves which give a rough indication of the height of the *prākāra* at this point.

72. The third enclosure, thus, is irregular on plan. The level of the ground is also not uniform, generally sloping towards the south. There are two openings through the enclosing wall, one on the northern side, close to the retaining wall, and the other leading from the pond to the Island to the north of the second enclosure. The third enclosure itself can be treated as consisting of three separate units, the narrower section adjoining the second enclosure, the pond and the area to the south. The narrower section, which is roughly square, was occupied by a square building, measuring 66 ft. each side. The flight of steps leading to it from enclosure No. 2 has already been mentioned. The risers, moonstone and guardstones of this flight of steps have all been removed at a subsequent date. The site of this building being higher in level than that along which the outer enclosing wall was built, it is supported by retaining walls, of brick, on the north as well as on the south. The narrow corridor between the outer *prākāra* and the retaining wall of the building has been partitioned into small chambers by means of cross walls on the south. The corresponding area on the north has been utilised for a lavatory and a soak-pit, besides other features of which the purpose is not clear. A drain runs round all the four sides of the building, barring, of course, the entrance. Several narrow walls lead eastwards from this building, and a number of underground drains have been encountered in the area to the south of the pond. Balancing with the pond inside the third enclosure in its northern sector is a pond to the south also. This, however, is outside the enclosure, and its banks have washed down, making it difficult to trace its outlines definitely.

73. The foregoing account has dealt only with the more striking features of this palace garden. A detailed account will require numerous drawings and photographs in order to make it intelligible; this obviously cannot be attempted in an administration report. A detailed monograph, adequately illustrated, dealing with Sigiri in all its aspects, including the remains brought to light in recent years, will not be a luxury, for the like of Sigiri cannot be found anywhere else.

74. The plan of Sigiri reproduced (see Plan) will show the relation that the newly exposed lay-out of the palace garden has to the other features of the place—the palace on the summit of the rock, the outer gateways, the moat and the Island pavilions. It will be clear that every one of these various units is related to the others and all contribute to form a balanced whole. The skill exhibited by the architects in making the natural features harmonise with their own creations is beyond all praise. The formality and symmetry of the lay-out on the level ground is in contrast to the assymetry, no doubt deliberately introduced, as one approaches the rugged boulders at the base of the hill. The various sheets of water in the moats, ponds and cisterns alternate with pavilions which would have originally appeared as rising from water. In fact, the whole garden must have been used for water-sports, of which vivid descriptions are found in Sinhalese and Sanskrit poems.

75. The entire plan of the garden is unfolded when one stands on the summit of the rock and looks westwards. It is even now a striking spectacle, and one can imagine what the sight would have been in Kāśyapa's days, with the ornamental roofs of the pavilions and other buildings, the fountains, the flowering trees, the bowers and other features which are now no more. Even the bare lay-out now exposed, when properly conserved, will not be without æsthetic appeal to those who can appreciate balance and harmony and the ordering of the various parts to give unity to an elaborate scheme.

76. The magnitude of the task of winning back from the jungle the lay-out of this royal garden, in which the department has been engaged for the last three years, will be realised when it is said that the lengths of its outer enclosing walls and the internal cross-walls when added together, total up to a mile and 132 yards. This, of course,

does not take into account the walls of the various pavilions and other structures, the retaining walls and channels. And of every one of these walls, two faces had to be cleared of debris. Some of the walls had to be dug to a depth five feet. The greater part of the vast quantity of earth excavated was transported outside the walls—a distance of over half a mile.

CIRCULAR SITE AT PAṆDUVAS-NUVARA

77. In the close vicinity of the modern *pansala* at Paṇduvas-Nuvara (the mediaeval Parākrama-pura), and about a quarter of a mile to the south-east of the palace, there is a site which is pointed to visitors as the "One-pillar-palace" in which Princess Chitrā, the Enchantress, the daughter of the legendary Paṇdu-vāsudeva, was kept a prisoner, in order to avoid a prophecy that a son born of her would kill her brothers. The story belongs to the domain of folk-tales rather than to that of history, and there is no evidence that the place was known by its present name in ancient days; the chronicle records that Paṇdu-vāsudeva lived at a place, Upatissagāma, to the north of Anurādhapura. But a sympathetic chord is touched in the hearts of most visitors when this particular site is pointed out as having witnessed true love overcoming all obstacles and Fate working to its inexorable end—the themes of many a folk tale. The archæologist, however, is concerned with revealing what really happened in the past by the systematic examination of man's own handiwork, and the investigations recently undertaken by the department at what is popularly believed to be the "One pillar-palace" seem to indicate that this site had witnessed events which had nothing to do with love and romance of a legendary period, but were rather concerned with religion and politics during a comparatively recent epoch in the Island's history.

78. The site is enclosed by a circular rampart of earthwork, which is 66 ft. broad at the base, 21 ft. at the top, and has an average height of 12 ft. The diameter of the area so enclosed is approximately 297 ft. Investigations were begun by digging a pit in the centre of the enclosed area; and at a depth of about 2 ft. from the present ground level was found a pavement of stone, measuring 10 ft. in length and 9 ft. in breadth. Some lines had been drawn on this pavement after the slabs forming it had been placed in position. The centre of the pavement was occupied not by a stone but by two bricks, on the same level as that of the surrounding slabs of stone. The stone slabs were removed after they had been numbered and their position carefully marked in a drawing. Further digging, carried out with the collaboration of Mr. P. H. W. Pieris, revealed that the bricks in the centre of the pavement formed the summit of a small brick structure, 6½ ft. square at the base, rising with irregular sides from a brick pavement which is at a depth of 3 ft. 4 in. from the surface of the stone pavement. A cavity, square in section, in the centre of this structure had been filled in with layers of quartz nodules alternating with layers of red earth. At the bottom of this cavity was found a terra-cotta object, obviously specially prepared, shaped like the fragment of an egg-shell, being a part of the lower half in horizontal section along the long axis. The bricks are of a size that was in vogue in the twelfth century and, on one of the stones of the pavement, a letter engraved as a mason's mark exhibited a form of script of the same date. The occupation of the site, therefore, was during an epoch a millennium and half after the times in which Chitrā, the Enchantress, is supposed to have lived.

79. A narrow section was cleared from the centre northwards as far as the base of the outer rampart, carefully removing the earth which had accumulated during the centuries when the site was in the jungle; at a number of points digging was continued to the natural ground. This revealed that, surrounding the square structure in the centre, which was below the ground level, there were several concentric ridges formed of earth faced with brick, mostly fragments. Between these ridges were depressions filled in with whitish clay (of the type known as *makulu* or *kirimāti*). In the two inner circles, the white clay was embedded with nodules of quartz. The layer of whitish clay runs beneath the base of the raised ridges. The plan reminds one of the manner in which the Universe was conceived by the people of India and Ceylon in ancient times. The square structure corresponds to the mountain Meru,

the ridges to the circles of mountains which are said to encompass it, and the depressions to the oceans in between these circles of mountains. Encircling all, it was believed, there was Chakravāla, beyond which the light of the sun and moon does not travel. The central features being buried, the Universe must have been here represented as seen from a point very much above the summit of Meru. In the Ceylon tradition, mountain Meru is the highest, the outer ranges gradually diminishing in height. Here, however, the outer ridges, at least of some of them, attain a height greater than that of the Central Mountain. It is not impossible that differences of opinion existed among various sects with regard to the relative heights of the Central Mountain and the Outer Circles of Mountains. The general scheme appears to be broken here and there to represent islands, continents, &c. The object resembling a fragment of egg-shell probably represented a part of the shell of Brahma's egg (Brahmāṇḍa) fallen down after the cosmos and burst itself out.

80. There is thus reason to conclude that the circular site at Paṇḍuvas-Nuvara is a representation in miniature of the Universe—the Chakravāla. A reference to such a monument is found in the Tamil poem *Maṇimekalai*, of which the theme is Buddhistic.

81. The circular enclosure at Paṇḍuvas-Nuvara is a Chakravāla-kōṭṭa and its date, the twelfth century or thereabouts. But what was its purpose? We know that, during this period, potentates in lands influenced by Indian culture raised models in miniature of the Cosmic Mountain, on the possession of which they based claims to universal dominion. A model of the entire Universe—the Chakravāla—it may be argued, is more efficacious for this purpose than that of the Central Mountain thereof, and a ruler who planned on a grandiose scale could well have thought of making himself the possessor, i.e., the lord, of such a monument. That would have made him a Chakravartin (Universal Monarch) in the eyes of his subjects, according to the belief then prevailing. If such was the purpose of the Chakravāla-kōṭṭa at Paṇḍuvas-Nuvara, it is reasonable to conclude, further, that the monument was raised on the orders of the king who resided in the palace in the vicinity. And it has been pointed out that this was the youthful Parākramabāhu, planning not only to extend his authority over the whole of Ceylon, but also to make his power felt beyond its limits. Parākramabāhu assumed the title of *Chakravartin*, and the Chakravāla-kōṭṭa was no doubt designed to give religious sanction to that magniloquent epithet. We can imagine the young prince, seated like Indra, over the stone platform in the centre of the enclosure, and a Brahmin priest conducting an elaborate ritual designed to that end. And that, no doubt, must have sustained the morale of Parākramabāhu's soldiers at many a critical juncture in the course of his numerous campaigns.

Dr. C. E. Godakumbura reports as follows :

DĀDIGAMA

82. "During the year under review excavations at the Sūtigharacetiya, Dādigama, were continued. In addition to the four chambers observed on the same level as the second chamber exposed in December, 1951, there were four other chambers observed on the same level in the fabric of the uppermost (the third) *peṣāva*. The eight satellite chambers encompassing the central relic chamber were distributed in a symmetrical arrangement oriented at the following geographical points: North, North-East, East, South-East, South, South-West, West and North-West respectively. The satellite chambers are apparently smaller than the central relic chamber.

83. "In order to expose these chambers it was necessary to widen the excavation pit in the truncated dome of the *stūpa*. Before the commencement of the widening of the thirty-five feet deep pit precautions were taken to prevent the central chamber from being inundated during the heavy rains which are frequent in the locality. Since the heavy rains had caused plenty of rain water to collect in the excavation pit precautionary measures were adopted to reduce the amount of water that might percolate into the central and satellite relic chambers. Since earlier action had been taken about the flow of rain water collected on the truncated surface of the dome of the *stūpa* there was no possibility of rain water on the surface of the truncated dome flowing into the pit. The water that collected at the bottom of the pit was only the water collected in the exposed square excavation pit. It was, therefore, decided to

construct catchment areas in the form of shallow troughs on the four sides of the pit at different levels so that rain water could accumulate in them and be drained off manually before it starts percolating into the relic chambers. The central relic chamber was surrounded by a projecting cordon of brick masonry. The exposed chamber itself covered by a huge tarpaulin and placed in such a way that rain water drained from it into the catchment pits.

84. "The thirty-six feet wide pit was further widened to forty-eight feet in order to provide access and room for exposing the satellite relic chambers. Four flights of steps flanking the four respective sides of the excavation pit were also constructed to the bottom of the pit to facilitate excavation work prior to the actual exposure of the satellite relic chambers. It was decided to leave about four feet of brick masonry above the satellite relic-chambers intact, primarily as a security measure for the unopened relic chambers, until a tentative date for their opening was known and secondarily as a protective device against the percolating of rain water. During the course of excavation work in the pit important and interesting stratification details were observed and recorded from evidence in the fabric of the *stūpa*.

85. "Excavations on the *maluva* with the removal of debris on the southern, south-eastern, north-eastern and northern sectors of the *stūpa* was also undertaken during the course of the year, exposing fully the basal terraces of the *stūpa*. Important architectural details on the construction and delineation of mouldings were also observed and recorded. The purpose of the extraneous "stepped up" structures observed on the *pēsāvas* was also studied.

86. "A great variety of potsherds of different shapes and sizes were collected from the *maluva* area. These were found prolifically distributed on the southern sector showing by the high frequency of occurrence that the southern side was an area of much activity during the time of the construction of the *stūpa* (further evidenced by the presence of the "stepped up" extraneous structures.—see above). This collection would not only help to have and prepare a comprehensive collection of stratified archæological pottery, but it is also of great use in the study of shapes and purpose of the particular pottery.

87. "A noteworthy feature in architectural construction on a *stūpa* was observed at Sūtiḡharacetiya. On close examination of the basal mouldings of the second basal terrace (*pēsāva*) of the *stūpa* it was possible to understand how the ancient craftsmen would have most probably delineated the mouldings of the *stūpa*. It was evident that courses of brick masonry were set tightly bonded in a rectilinear pattern around the periphery of the particular *pēsāva*. Later on the bricks were "dressed" to give the requisite curvilinear moulding. This is concluded from the following data, fully observed in a part of the south-east sector of the second *pēsāva*, and partially on the north-east sector, because brick masonry set in a rectilinear pattern was present in the aforesaid areas. The reason for the presence of such an incomplete state of construction in this particular section is evident and throws more light on the state of incompleteness of the *stūpa*. It is quite probable that there might have been a stepped up structure (now collapsed) in this particular section and it would have covered the basal mouldings of the *pēsāva*. The presence of such extraneous structures in a stepped-up method was fully observed *in situ* on and around the periphery of the south and south-east sectors of the *stūpa*. Now it is possible that since the extraneous structures covered parts of the basal mouldings of the *pēsāvas*, those particular sections were not accessible for the purpose of "dressing" the mouldings during the course of construction of the *stūpa*. Hypothetically it may be assumed (until the other extraneous stepped-up structures are dismantled and the mouldings beneath them fully examined) that the extraneous stepped-up structures are contemporary with the period of construction of the *stūpa*. It may be, therefore, concluded that these are extraneous structures, which have no architectural significance as a feature of a *stūpa* and had been used as a means of access to its truncated dome during the course of the construction of the *stūpa*. The fact that they were used as steps for ascending is evident from the stepped-up arrangement of these structures and the signs of wear and tear on the bricks. From this and other relevant facts it can safely be concluded that the *stūpa* was left incomplete when it left the hands of

its original builders. In a comparative study of the basal mouldings of the section of the *pēsāva* with brick masonry set in a rectilinear pattern and a section of brick masonry “finished” with curvilinear mouldings, it may be perhaps concluded that bricks originally set were not moulded bricks but rectangular bricks set and later “dressed” to the shape of the requisite moulding.”

CONSERVATION

88. A fairly detailed account of the conservation work carried out during the year, from the pen of Mr. P. H. W. Peiris, will be found in the sequel. I, therefore, confine myself to a few observations of a general nature on the more outstanding works.

89. At Anurādhapura, the main effort has been at the Kuṭṭam-Pokuna. The visitor to the site can now study the design of one of the baths in detail. The larger of the two baths has already been taken in hand; but, in its restoration, we are likely to encounter difficulties not met with in the other, for the muddling hand of Man has been busy here obliterating the evidence which Nature always provides to guide those who wish to undo the damage effected by her to monuments of the past. The work brought to a completion during the year at the Dakkhina Thūpa enables the student of architecture to understand the design of the lower half of this ponderous pile of masonry.

90. The restoration of the last stage of the series of flights of steps leading from the base to the summit of Mihintalē hill was started towards the middle of the year and has made satisfactory progress. These flights of steps seem to exercise a strange fascination on the minds of most visitors to the sacred hill, particularly the school children. They seem to regard it almost as a religious duty to count the number of steps, but no two visitors rarely agree on the grand total. I have seen many a youngster maintaining the accuracy of the result achieved by his enumeration against the conclusion arrived by his companions, just as vehemently as their elders do in matters of greater moment. So far, however, no one was in a position to be accurate in his enumeration of the steps leading to the summit of Mihintalē, for the lower portion of the flight starting from the Convocation terrace was buried in debris and the visitors avoid the main flight of steps at this point and use another leading to the two inscribed slabs. The portion of the main flight of steps hitherto disused has now been cleared, and those who attach importance to numbers can now hope to count the steps leading to Mihintalē and obtain accurate results.

91. The work at the Rankot-vehera has made it possible to study the architectural details of one of the *vāhalkaḍas* of that monument and compare how this interesting architectural feature has changed in design in the thousand years which separate the earliest *vāhalkaḍas* of the colossal *stūpas* at Anurādhapura from their counterparts at Polonnaruva. At these latest examples of *vāhalkaḍas*, the vertical aspect, which received no emphasis at all in the earlier examples, strikes the eye of the beholder by means of the slender pilasters between the base and the cornice. In addition to the southern *vāhalkaḍa*, the chapels between that and the eastern, the three basal terraces of this quadrant, and a portion of the dome have been conserved or re-built. The completion of the work undertaken at this colossal *stūpa* will require many years of labour and the expenditure of a good part of the financial resources of the department. The conservation work carried out during the year in the north-eastern sector of the Ālāhana-pariveṇa enables the visitors to grasp with ease the planning of this complex group of monastic buildings.

92. The conservation work at the summit of the Sīgiri rock has brought back to the notice of the visitors the sunken pavements of limestone (probably the architectural feature called *kuṭṭima* in Sanskrit) on the terraces to the east, south and west of the main building at the highest point—evidently the edifice meant for the king's use when he considered it expedient to grace the summit with his presence. It has also been possible to undertake the conservation of the original approach to that edifice as planned by the ancient architects.

93. Bell, in his account of the remains at the summit, written not long after the excavation was completed, refers to this approach in the following words: 'The backbone of the citadel was formed by a paved way, gradually descending, along its axis from end to end. It hugged the retaining wall of the upper ridge, winding with its angles, but for the most part running straight. From this "spiral column" branch off, up and down, west and east, staircase "ribs", whilst each section was equally well served by minor passages and stairs'. (Report for 1897, p. 13.)

94. The plans prepared by Bell indicate that, even when the remains on the summit of Sigiri were first excavated, this pathway was damaged in certain sections. In the fifty years during which these remains were left to themselves, large stretches of this paved way had fallen down. Only on the southern sector was it in a condition to be used by the visitors. The vegetation mantling the retaining wall hid it entirely from view, and the existence of the paved pathway in the northern half of the rock was unknown to the average visitor. In the meantime, to enable visitors to proceed further after landing at the northern end of the summit, a new flight of steps had been built about twenty years ago. The visitor thus had to go unceremoniously through the royal edifice after gaining admission to it from the back.

95. The designers of the palace, however, did not provide for such disrespectful treatment of the abode of royalty. As planned by them, once the visitor arrived at the summit at its northern end, he had to descend a flight of steps and gain admission to the paved pathway, halfway up the vertical drop of the rock from the western ridge. Proceeding along this, he had the royal abode on his right hand side, but could not have a full view of it. He eventually arrived at a landing near the rock-cut throne, from which point he had to turn westwards, climb a flight of steps and arrive on a terrace below the king's residence. When he stood there, the edifice would have burst itself suddenly into his view and we can imagine the awe that would have been created in his mind when the abode of the All-highest was thus revealed to him. He now stood facing the main entrance after having approached it from the east. He had still to pass two more terraces before arriving at the entrance of the royal abode.

96. The conservation at Sigiri as well as Polonnaruwa, carried out during the last five years, has been mainly concerned with brick masonry. The work consists in adding new mortar, so as to be invisible, at the joints; but where a wall is too much out of the plumb, it is necessary to dismantle and rebuild it in order to ensure its preservation. The old bricks which appear sound when seen in a wall are often cracked and fall down to pieces when removed from their positions. These bricks have to be replaced. Even when a wall is not rebuilt, bricks which are decayed have to be replaced. We have so far been able, at Sigiri, to find old bricks at the site for these replacements, but the supply has now been exhausted, and it has become necessary to use newly made bricks, but of the old dimensions, as we have for some time been doing at Polonnaruwa. The conservation of the *dāgāba* at Pidurāgala, only half completed, has ensured the preservation of a *stūpa* which might prove to be Kāśyapa's tomb (Pl. IV). This *dāgāba* and the one of which the conservation has been completed at Paṇḍuvas-Nuvara, are important for a study of base-mouldings of Ceylon *stūpas*.

97. The conservation of the *piḷimagē* to the south of the citadel at Paṇḍuvas-Nuvara led to the discovery of a hoard of coins among which are 108 one-eighth *masu* pieces of Dharmāsokadēva. This is a numismatic type which has hitherto been very rare; only one example was known at the time Codrington wrote his standard work on Ceylon coins. The find of as many as 108 specimens would result in the type being no longer rare and thus reducing its value to numismatists.

98. The conservation of the stone work of the shrine which enclosed the Avukana Buddha, nearly half completed, has been a very tedious affair, for the stones of the inner wall had been scattered about some years ago by a society that wished to substitute new shrines for old—a slogan which has a very powerful appeal to the present day Buddhists of Ceylon. The scattered stones had to be shifted about several times in order to ascertain the place which each one of them occupied in the original architectural scheme. The date of this architectural monument will be discussed in the section on Epigraphy.

99. The marble Buddha image, about 6 ft. in height, discovered some years ago at Maha Iluppallama, was repaired (Pl. V). It may be mentioned that this Buddha, brought to light in 1946 in the Government farm at Maha Iluppallama, is the only marble image in the round so far discovered in Ceylon. It is in the Amarāvati style and must have been imported to Ceylon from the Āndhra country in the second century or so. It is of interest in comparing with Buddha images of lime-stone of the early period fashioned in Ceylon. The image is also unique in another respect. It is, I believe, the only Buddha image anywhere in the world which has been brought to light by a bulldozer. The image has not suffered irreparable damage from the impact with the machine. The head had been severed from the neck and one of the hands had suffered damage. Under the provisions of the Antiquities Ordinance, the Archæological Commissioner is entitled to the custody of the image; but religious sentiment stood in the way of the law in this respect being given effect to. The image is preserved on the site in a house put up by religious devotees, but the site itself has been declared to be an Archæological Reserve. The severed head was joined to the torso, other necessary repairs effected and the image restored to an erect position. In the circumstances under which the Archæological Commissioner has to exercise his custodianship over this image, it is doubtful whether he would be able to prevent its being converted eventually from the Amarāvati style of the second century to the Colombo style of the twentieth.

CONSERVATION

BY

P. H. WILSON PEIRIS, *Dip. Archæo. (Cantab.), G.D. Arch. (Bombay)*
A.R.I.B.A. (Dis. Thesis)

ANURĀDHAPURA

100. “*Dakkhina Thūpa*.—During the year under review the conservation of this monument was continued on the south-eastern quadrant above the three basal terraces. In this quadrant, the drum to its total height of 11 ft. and the dome to the same height have been re-built, while the further conservation of the dome was done in a broken face to a height of 2 ft. 6 in. This portion will indicate the profile of the *stūpa* in its original construction and also that of the basal terraces which are a subsequent addition. This work was slow due to the fact that every face brick had to be filed to shape before being used. The conservation of the rest of the monument will only consist of the pointing of the existing brickwork and strengthening where necessary so that these three sectors, after conservation, would present broken faced brickwork. For the purpose of locating the retaining wall and the flight of steps leading to the *maḥva* an excavation was done on the southern side of the *stūpa*. This did not yield sufficient results.

101. *Brazen Palace*.—The excavations so far done at this site were confined to the north and east sides, and these have yielded very little evidence as to the profile of the original plinth and mouldings. Thus, we have been able to conserve only the lowest moulding consisting of two off-sets and a fascia. The position of the pillars indicates that the plinth rose to a height of at least 3 ft. In order to stabilize the pillars standing within the area enclosed by the plinth, it is necessary to conserve the same in its entirety, but as the details of the mouldings are not available, the plinth would be continued to its original height in a broken face.

102. *Kuttam Pokuṇa*.—During the year under review, the parapet of the northern pond on all four sides was set and built in position. Large stones, some measuring as much as 22' x 2' x 1', had been used and their handling was difficult and laborious. A heavy scaffolding had to be built for the purpose. Two *pūrṇa-ghaṭas* were missing. These were replaced by two concrete ones. The five hooded Nāga guard-stone was also set in position. The cistern on the terrace, 5 ft. 7 in. square and 1 ft. 10 in. deep, was set in position with a concrete backing and foundation. This cistern has acted as silt trap for water from the terrace

which entered the pond through a channel. The outer retaining wall, 3 ft. 4 in. in height, stands 16 ft. 6 in. away from the pond proper. This was reset on the three sides, but was not built. This retaining wall encloses both ponds and the alignment has to be adjusted when its continuation bordering the southern pond is taken in hand. There are two flights of steps, with five steps and a moonstone in each. These, with their balustrades, were set in position. The excavation of the larger pond was taken in hand and all the silt in it was removed. Conservation drawings were prepared and the outer retaining wall of the surrounding terrace has been dismantled.

103. Mention was made in the Report for 1951, that several stones from the northern pond were found missing and that the gaps were filled in with brick work. In the course of dismantling the stones of the southern pond, it was discovered that these stones, some of which were moulded, had been used as backing for the retaining wall, and buried within the filling. Many of the stones in the construction itself have been misplaced, without giving heed to the architectural features which give definite clues as to their position. This is the result of a conservation undertaken a few decades ago by engineers who thought in terms of strength and not of the correct representation of the original work. It would have been better if such conservation was never done.

104. *Royal Palace*.—The two flights of steps on the east and west entrances of the main building each containing 7 granite steps, the four brick balustrades and four guardstones were set in position. The lower and upper plinths were rebuilt with moulded stones up to their full heights on all four sides. The lower plinth begins and ends with a fillet and has cyma reversa, facea, flat torus, and cyma recta mouldings in that order with a fillet between every two of them. The upper plinth on which the wall rises has a cyma recta with a fillet on either end. The outer wall was rebuilt to a height of 5 in. from the lower plinth. The old plaster of the inner wall of the entrance hall was removed carefully and refixed after the wall was rebuilt. This was very difficult work, for the old plaster tended to crumble at the touch. A thick layer of wax was laid on the plaster before its removal. On being fixed on the rebuilt wall, the plaster was given a cement backing and impregnated with a chemical solution. The inner walls were rebuilt to a height of 3 ft. 10 in. The work on the main building has thus been completed (Pl. VI). The flight of steps leading to the upper story abuts on the south outwall and has 7 steps each 5 ft. 6 ins. long. Each of these steps has a rise of 6 in. and a tread of 9 in. This flight of steps was set in position and fixed. The vault on the north west corner was reset and built to a height of 4 ft. Here, as in the case of the Dakkhina Thūpa, the bricks had to be shaped to form the mouldings.

105. *Basavakkulama Ruins*.—The conservation of the outer gateway, which is detached from the main group of buildings, was undertaken during the year. The two flights of steps and the plinth were conserved. Most of the stones from these were missing but, with careful observation, it has been possible to trace that the plinth contained the following mouldings in this order from the bottom :—Double fillet, cyma recta, facia, cyma reversa, and broad fillet. The two balustrades and the flight of steps on the south are missing. The flights of steps on the south and on the north had only one stone step remaining in each. The balustrades were found in position on the flight of steps on the north. The stones of the plinth mentioned above, the flight of steps and the balustrades were set in position with a concrete foundation and backing."

MIHINTALĒ

106. *Convocation Terrace*.—The conservation of the retaining wall on the eastern side bordering the convocation hall was done last year. This wall was continued on the northern side from its return to a length of 35 ft. and a height of 5 ft. with a concrete backing. A rubble wall adjacent to the above on the same side was also dismantled and set in position to a length of 81 ft. backed with concrete as in the above. This wall had an average height of 7 ft.

107. The flight of steps leading from the Convocation Terrace to the summit was also taken in hand (Pl. VII). Flanking the flight of steps on either side, there were two walls, one of rubble and the other of dressed stone. The rubble wall was built to retain the earth on the sides while the dressed stones acted as a lining to give a finished face. Both these walls had collapsed and were out of alignment, on both sides. Much debris had to be removed to expose both side walls and the flight of steps. The steps had also shifted from their positions and consequently it was found necessary to dismantle both the side walls and the flight of steps, to set them in their original positions. The facing stones as well as the boulders used for the rubble wall were of considerable size. These had to be carefully taken out by means of chain blocks and the work was rather laborious. These walls most probably rose to a greater height than what remains supporting the terrace now occupied by the two slab inscriptions. The rest of the stones from these walls may have been removed as building material for new constructions in the vicinity. At the foot of the flight of steps, the landing, measuring 39 ft. in length and 33 ft. 3 in. in width was paved with granite slabs. The flight of steps rose to the summit with intermediate landings. The first landing was set after 22 steps, each measuring 1 ft. 9 in. tread and 3 in. rise. This landing measured 15 ft. in length and 12 ft. 7 in. in breadth. The side walls, both of rubble and of dressed stone were set in position with a concrete backing to a length of 81 ft. on each side. The paving of the two landings and the 36 steps were set in position with a concrete foundation (Pl. VIII).

108. *The Stūpa to the North of Kaṇṭaka-Cetiya.* This *stūpa* was taken in hand for conservation. The terrace on which the *stūpa* stands is raised about 10 ft. above the level of the surrounding ground on the east but the north and western sides slope down to a considerable depth since the retaining walls on these sides have completely collapsed. To preserve this monument it would be essential to build the retaining wall of the terrace from its foundation which would involve a considerable expense in labour and money. So far only the eastern and southern sides of the *stūpa* have been exposed and the other two sides have been left untouched as these slope directly from the *stūpa* to a considerable depth. Under the circumstances it was decided to preserve only the portion exposed and to leave the rest intact until such time that the retaining wall is built. During the year, portions of the dome threatening to collapse were set and rebuilt in position and the plaster was edged. The *stūpa*, 88 ft. in diameter, rises in 3 basal terraces each measuring 3 ft., 2 ft. 6 in. and 2 ft. in height respectively. Each of these contained an oval surmounted by a *facia* with a beaks moulding crowning it. The terraces were considerably damaged due to settlement and the details of the moulding were intact only in two places. Up to date a portion of the 3 basal terraces and a part of the dome to a height of 5 ft. 4 in. has been conserved."

PO L O N N A R U V A

109. *Ālāhana Piriveṇa.* "The conservation of the remains unearthed on the lowest terrace on the northern side of the north-eastern corner was completed during the year. The buildings were in a dilapidated condition from which very little details were obtainable. The bricks had to be removed carefully and the alignment had to be made before setting them in position.

110. These buildings probably were residences of monks. Each one of them was of a different type. The one nearest the passage leading from the northern entrance to the upper terrace consists of a chamber, 33 ft. in length, 21 ft. 9 in. in breadth. Entrance to this was gained by a doorway, 4 ft. in width placed at its centre and facing south. The one adjacent to it on the east contains a chamber, 28 ft. 6 in. in length, 9 ft. 3 in. in breadth. A corridor, 8 ft. in length and 4 ft. 6 in. in breadth, facing south, gave entrance to this chamber. On either side of this corridor there were two chambers each measuring 9 ft. in length and 3 ft. 6 in. in breadth. The next one to the east contains a chamber 25 ft. 6 in. in length and 9 ft. 8 in. in breadth. Entrance to this chamber was gained by a corridor facing south, 14 ft. in length

and 4 ft. in breadth. On each side of this corridor were two chambers, the dimensions of the two on each side being (1) 9 ft. in length, 3 ft. 6 in. in breadth, (2) 9 ft. in length, 8 ft. in breadth. The next one had two component parts which taken together measure 35 ft. 10 in. in length and 28 ft. 4 in. in breadth. Flanking it on the south is a chamber in the form of a vestibule measuring 8 ft. 6 in. in breadth. The main building contained a chamber, 27 ft. in length and 8 ft. 9 in. in breadth, entrance to which is gained by a corridor, measuring 15 ft. in length and 3 ft. in breadth. This corridor is flanked on either side by two chambers the measurements of the two on one side being (1) 14 ft. 10 in. in length, 3 ft. 6 in. in breadth, (2) 9 ft. 6 in. in length and 5 ft. 3 in. in breadth. Each one of these buildings had a projecting plinth 1 ft. 6 in. in width running right round. The main building had a brick flight of steps with a moonstone at the entrance. The boundary wall enclosing the *stūpa* mentioned in last year's report was conserved to a length of 86 ft., a height of 1 ft. 1 in., and a breadth of 1 ft.

111. The northern retaining wall of the uppermost terrace on the north-east corner was conserved to a length of 83 ft. and to a height of 7 ft. 6 in. On the third terrace, part of the eastern wall of brick was conserved to a distance of 42 ft. and to an average height of 1 ft., a rubble wall running alongside and flanking the brick wall was conserved to an average height of 4 ft. and a length of 42 ft., on the eastern side and to an average height of 8 ft. 6 in. and length of 97 ft. on the northern side.

112. *Rankot Vehera*. The conservation of the three basal terraces of the south-eastern quadrant, part of which was conserved last year, was continued during the year under review. The three basal terraces were of the same architectural features containing an oval at the base surmounted by a fascia with a fillet at either end, the cornice being formed by a beaks moulding terminating in a fillet. The lowest and the second terraces measured 3 ft. 3 in. in breadth and 3 ft. 2 in. in height whilst the uppermost measured 4 ft. in breadth and 4 ft. 7 in. in height. From the uppermost terrace the dome sprang with a cyma moulding, 9 in. in height at its base. During the year the lowest terrace the second and the uppermost were conserved to lengths of 20 ft., 80 ft., and 100 ft., respectively. The dome was conserved to a thickness of 5 to 6 ft. bonding the outer brickwork to the old brickwork inside. Beyond the height of the present conservation of the dome, the work would be continued in a broken face. On the south-eastern sector, the shrine was conserved except for the wall of the chamber which supported the statue. The shrine measures 15 ft. 6 in. internally with an ambulatory of 3 ft. in width all round, flanked on the east by a vestibule 15 ft. in length and 9 ft. 6 in. in breadth. The walls were 2 ft. in thickness with a projecting plinth 1 ft. 6 in. all round. The entrance to the vestibule is gained by a 4 ft. 6 in. wide opening which had a moonstone at the entrance. In the erection of this building, the ancient builders had adopted a kind of stone frame construction similar to the steel frame construction of the present day. The stone frame was embedded in the brickwork. The two shrines on either side of this building were conserved by pointing the loose fabric and the cracks.

113. The *vāhalkaḍas* of this *dāgābas* are different to those found attached to the *dāgābas* at Anurādhapura (Pl. IX). Those at Anurādhapura are solidly constructed of stone and are highly ornamented with friezes. Compared to the *vāhalkaḍas* of Rankot Vehera, they are considerably bigger in size. The *vāhalkaḍas* at Rankot Vehera are of brick having on the side facing the *dāgāba* a chamber 18 ft. by 6 ft. with a niche within it. Each of these niches in the two *vāhalkaḍas* already exposed, contains the torso of a statue. Probably there is a statue in each of the niches in the other two *vāhalkaḍas*. These chambers are roofed and from the outside the *vāhalkaḍas* appear similar to the ones at Anurādhapura. They, however, have a comparatively less number of friezes. One of these chambers, with its niche, was pointed and, conserved. The *vāhalkaḍas* measured 30 ft. in length and 15 ft. in breadth. A length of 14 ft. in the centre projects 3 ft. 6 in. from the face (Pl. X).

114. *Tivaṅka Image House*. 13 squares of cement rendering of floor were done and gutters provided to the roof."

SĪGIRI

115. *The Island Pavilion.* "To the east of the main entrance approaching the rock of Sīgiri, is an enclosed area the centre of which is occupied by a pavilion surrounded by four ponds with causeways leading to it from the four directions. The eastern *prākāra* of this walled area was conserved last year to a length of 40 ft. on either side. During the year under review, the conservation of this wall was continued north and southwards up to its returns to the west at both ends to a length of 143 ft. on each side. The conservation of both these northern and southern walls was continued towards the west to a length of 90 ft. The walls are 6 ft. 6 in. in breadth and still stand 3 ft. 6 in. in height. From the eastern entrance the avenue leading towards the rock is flanked on either side by two parallel walls. These walls were conserved during the year to a length of 484 ft. on each side. The average breadth and preserved height of each wall being 4 ft. 6 in. and 1 ft. 8 in. respectively. On the northern wall of this enclosure towards the west of the northern entrance, and flanking the wall there is a flight of steps leading down from which an opening formed by a corbelled arch runs through the wall into the north-western pond. This opening is 2 ft. 9 in. in width and the archway may have been as long as 22 ft. 9 in. but at present this archway has been conserved only up to the thickness of the wall. This arch and the retaining wall flanking the opening were carefully dismantled and rebuilt with a concrete backing.

116. *Summit of Rock.* The conservation of the pond on the northern extremity of the rock surface of the summit, of the flight of steps leading into it and of the retaining wall of the uppermost terrace, was undertaken during the year. The pond, built of faced bricks, measured 25 ft. 6 in. by 25 ft., had a depth of 7 ft. 6 in. The pavement on the western side of the pond flanking the retaining wall of the uppermost terrace on the north extremity was set in position. The retaining wall of the uppermost terrace both on the north and east sides measured 179 ft. It was 3 ft. in width and had an average height of 7 ft. This wall was exposed and reset in position with a concrete backing. The flight of steps that led to the pond from the uppermost terrace has a width of 2 ft. 10 in. containing 16 steps each measuring 7 in. rise and 8 in. tread. These steps were found dislodged and were set in position on a lime concrete foundation.

117. The building on the second terrace measuring 52 ft. in length and 12 ft. in breadth, having walls 1 ft. 6 in. thick, was conserved to a height of 1 ft. 6 in. The lime stone pavement inside this building measuring 47 ft. in length and 10 ft. in width was conserved. On the south-east corner of the second terrace is a depression supported by a retaining wall and measuring 26 ft. in length and 18 ft. in width. A flight of two steps, one measuring 8 in. tread and 9 in. rise which has a balustrade of 1 ft. width on either side leads to it. This depression, containing a lime stone paving, 7 ft. long and 11 ft. 8 in. broad, and the flight of steps with the balustrades and the lime stone paving were conserved, the two latter being set on concrete foundations. A lime stone paving on the extreme north end of the second terrace measuring 20 ft. in length and 10 ft. 9 in. in width was reset on concrete. The retaining wall of the second terrace, built of rubble to a length of 96 ft. and 3 ft. 6 in. in height, was set in position with a concrete backing and the brick wall 3 ft. in thickness and 2 ft. in height was rebuilt. Piercing this retaining wall on the north side is a flight of steps, 2 ft. 6 in. wide, containing 3 steps each having a rise of 6 in. and a tread of 8 in. and flanked by a brick balustrade. This flight of steps was conserved.

118. On the north side of the third terrace, a building, 30 ft. long and 11 in. wide with walls 2 ft. thick and 1 ft. high was conserved. Two flights of steps one on the north and the other on the east, lead down from the third terrace. The one on the north has two side walls, 2 ft. thick, 15 ft. long and an average height of 3 ft. 2 in. The steps on this flight measure 2 ft. 9 in. in length. There are 16 steps in each, measuring 7 in. rise and 8 in. tread. The flight of steps on the east is 3 ft. 4 in. long and contains 11 steps having the same rise and tread as the steps in the other flight. Both these flights of steps which were out of position were removed and reset on concrete foundations. Their side walls were also conserved (Pl. XI).

119. *Dāgāba at Pidurāgala.* Last year's report dealt with the excavation of the *dāgāba* at Pidurāgala. The *stūpa*, 50 ft. in diameter and 16 ft. in height in its present state, stands on a platform 80 ft. square and raised 6 ft. 6 in. from the level of the surrounding ground. The platform had 4 flights of steps on the four cardinal points. During the year under review, the southern half of the *dāgāba* and the flight of steps on the same side were conserved. The *dāgāba* has two *pesāvas*, each measuring 3 ft. 4 in. in height and 8 in. thickness. The mouldings of each *pesāva* in their order are as follows:—Fillet elongated ovolo, 3 fillets, fascia, fillet and beaks moulding. These were made of moulded bricks. The *pesāvas* were rebuilt with the same architectural features. The retaining wall of the terrace on the south side and parts of the east and west sides making up a total length of 90 ft. was rebuilt. This wall had an elongated ovolo and flat torus as its base mouldings. The retaining wall was fully dismantled, as it had crumbled down in many places and rebuilt in position, with the original features. The flight of steps conserved is 8 ft. in width, of its 10 steps only 5 remained. The flight of steps was dismantled and reset, making the missings steps in brick. The brick balustrades of this flight of steps, 2 ft. in thickness, were also rebuilt."

PAṆḌUVAS-NUVARA

120. "The *stūpa* to the south of the citadel was described after its exposure in the report for 1951. Last year, some conservation confined to the south eastern quadrant of the *stūpa* was done. During the year under review, the conservation of the *stūpa* and that of the terrace was completed (Pl. XII). The top surface of the *stūpa* was water-proofed with a broken faced brick-work. The drum of the *stūpa* was built up to an average height of 3 ft. Each of the basal terraces has the following mouldings in the given order:—Broad fillet, cove, fillet, fascia, fillet, broad fillet and fillet. Each of the *pesāvas* is 2 ft. 2 in. in height.

121. The *pilimagē* to the west of the *stūpa* consists of a shrine 29 ft. square with a vestibule flanking it on the eastern side measuring 17 ft. 10 in. by 17 ft. 6 in. The vestibule has two entrances, one on the north measuring 5 ft. and the other on the east measuring 4 ft. The walls of the *pilimagē* rise on a raised plinth 2 ft. 9 in. in height and 1 ft. 6 in. in breadth. The plinth from top to bottom consists of the following mouldings in the order given. Broad fillet, cove, fillet, fascia, torus, fascia, and three fillets one above the other, each one projecting forward from the one below. The inner chamber measures 20 ft. sq. and has walls 2 ft. thick. It has an entrance of 5 ft. 8 in. facing the east. The *pilimagē* was completely conserved with walls 2 ft. in height and the plinth was set in position with a concrete backing (Pl. XIII). For this purpose it was found necessary to dismantle the whole plinth and to reset it, rebuilding it with new bricks, shaped according to the mouldings. The four stone pillars and the lotus pedestal in the inner chamber were set in position.

122. *Citadel Wall.* The following conservation was done on the western side. The inner ramparts of the citadel wall was conserved to a length of 350 ft. and the citadel wall itself to a length of 38 ft. on the outside. The citadel wall rising above the rampart level was conserved to a length of 688 ft. with a concrete backing."

YĀPAVU

123. *City Wall.* "The conservation of the city wall towards the south from where the work ended last year, was carried on to a length of 300 ft. on the inner face and a length of 50 ft. on the outer face. The two-foot rubble wall occurring on both sides was built to the same distance as the brick work above. The conservation of the brick work was done to a height of 3 ft. On the inside of the wall in the portion the conservation is over, the earth rampart was restored to its original state. As conserved its height is 9 ft. 6 in. and breadth at top 16 ft. This earth rampart was done to a distance of 225 ft."

AVUKANA

124. "The structure of the *pilimagē* at Avukana has been described at some length in recent reports. Our work at the site in 1952 enables us to give further details.

125. The north and south units of walls are dissimilar in that the walls on the north terminate at the line of boulders, while, since the boulder of the statue is the southernmost in the line, the south unit of walls extends further westwards. The south L-wall is returned at its west extremity and this returned wall meets the twin half of the boulder of the statue. The south I-wall is closed up at its west end with a stone work which is in conformity with the rest of the wall. On the south, the gap between the boulder and its twin half, falling between the I and L-walls, is closed up with a short east-west wall 4 ft. 8 in. high. This wall is further to the statue side than the I-wall. Each of the ambulatory passages has a platform at the west end and a short wall 5½ ft. in height which connects the I and L-walls, does the function of a retaining wall for the platform. The topmost tier of this wall is a coping. Immediately to the west of this cross wall, there is on each I-wall a gap of 3 ft. which gives direct access to the plane on which the statue stands. The statue though connected to the boulder in its upper reaches, is completely separated from it at the bottom, and between the boulder and the statue there is enough space for a person to pass through. Thus the gaps on the I-walls and the gap between the boulder and the statue, give access from one platform to the other.

126. The platform of the north unit of walls is 10 ft. 9 in. long. On its west extremity is a stone facing 4 ft. 6 in. in height, the top-most tier of which is a coping. This stone facing joints the two walls of the north unit. The platform on the south unit of walls, which is 22 ft. in length has at its end a cross wall which also has a tier of coping stones at the very top. This cross wall is 2 ft. 4 in. high. On its north end it joins the twin half of the boulder of the statue and at the bottom touches the west end of the gap wall. Further west, is the western-most cross wall of the south unit consisting of two parallel members. On the south end it abuts on a small boulder. The brickwork rising over the stone work has its continuation over this small boulder, but though this boulder has an undulating surface no cuts have been made on it to receive the bricks. The brickwork at this point was found to be built with a strong lime mortar. At the west end, the south L-wall begins only from the level of the platform and the stones of the original construction were laid at this point on filled earth.

127. Horizontal grooves corresponding to the walls of the *pilimagē* are cut on the boulder of the statue as well as on adjacent boulders. These grooves above the returned walls of the west extremity of the south unit are of particular interest, because at this place it is quite discernible that the inner and outer ends of the two sets of grooves respectively fall on the locus of a parabola. This fact indicates that there has been a separate vaulted roof for this end of the *pilimagē*. In all probability this vault was of brick. Between the south and north units of walls are two threshold stones each of which was originally one massive stone, roughly measuring 25 ft. in length 3½ ft. in breadth and 1½ ft. in thickness. These had both snapped in the middle owing to the pressure on either end. This circumstance has enabled us to undertake the conservation in parts. It may be mentioned, incidentally, that the mid-points of these stones have been marked by the original builders. The mark left between the feet of the statue, popularly believed to be the point touched by a plumb from the nose of the statue, also appears to have been made use of for the purpose of obtaining the alignment of the *pilimagē*. There are also marks of alignment on the hummock of granite in front of the *pilimagē*. The ancient builders at Avukana have kept rough hewn stones in position and later cut them into shape. The first moulded stone at the end of the short member of the south L-wall has an extra portion projecting towards the entrance. This extra portion has been left out perhaps after one unsuccessful attempt for its removal.

128. Mention must be made of a restoration attempted at this site in early times. Bell's plans, referred to in the report for 1949, give only one wall on each side of the statue and the thickness of the wall as much as the short member of the L-wall of the original edifice. Bell's partial excavations had brought to light only the features of the structure as after the ancient restoration. These rebuilders were not stone masons and could not continue the work on the original plan. They had, therefore, closed up the two ambulatory passages with large boulders and earth and put on each side, a brick work in a line with the inner face of the I-wall, to join it with the short member of the L-wall on the same side. Perhaps these same builders found a stone

missing from the eastern face of the short member of the north L-wall and filled up the gap with the brickwork now found at that place. The question arises as to whether there was any access originally from an ambulatory passage to the platform at the end of it. It should be mentioned that buried in the filling between the I- and L-walls were some crudely prepared stones kept against the retaining wall of the north platform, to serve the purpose of a flight of steps. This improvisation must be dated between the time of the collapse of the original edifice and that of the ancient restoration referred to above.

129. During 1952, the south L-wall was almost wholly conserved. All the stones to the west of the gap in the south I-wall, all stones on the cross walls on the west end of the south unit and all stones on the short wall that bridges the gap between the boulders have been reset. In the portion of the south I-wall haphazardly dismantled before our arrival at Avukana, most of the stones have now been kept and refixed, though not without much physical and mental exertion. At the west end of the south L-wall where an earth filling rising up to the platform level supported the stone work and at the place where the I-wall on the same side passed over decayed bedrock, rubble walls were built in cement. The compartments made by the intersecting stones were filled in with a lime-cement concrete in order to give strength to the structure. This measure was adopted particularly as the intersecting stones do not effectively key themselves in view of the fact that the headers on the inner face of the L-wall at the levels where on the outside the moulded stones occur, go only half way through the breadth of the wall. What appear to be headers placed at the right angle of the south L-wall on the outside, are false headers which are projected in relief on the stretchers occurring at this point.

130. The lack of space was the biggest problem, that confronted us at Avukana. The *pilimagē* is in a hollow of limited dimensions. Its walls, even the one unit dismantled, yielded a large stock of finished stones. The filling in the two ambulatories produced a heap of unwieldy boulders, as many as possible of these stones were heaved out of the hollow and spread on the limited area of flat ground found immediately above. The rest of the stones were accommodated in the *pilimagē* itself, but particularly these latter had to be shifted from one place to another as the work proceeded in order to find space for the heavy scaffolding built to handle the stones, or to carry a required stone to its destination. The stones used in the building are unique for their ponderous size. There was always the necessity to protect their edges during the operations of shifting into and out of the wall. Under these circumstances the work was arduous but the men responsible have been equal to it."

NĀLANDA

131. "During the year under review action was taken to remedy the want of a motorable road to the interesting monument of Pallava art at Nālanda. The new road branching off from the Matale-Trincomalee road midway between the 30th and 31st mile posts is $\frac{7}{8}$ miles long, and has a carriage space of 16 ft. Its total width including the side drains is 22 ft. Of the five culverts necessary for the completion of this road, four have been already constructed, one of them being a causeway 25 ft. long and 13 ft. broad at the place where the Nālanda Oya cuts through the road. Some more filling also has to be done on the road after the present filling has settled, in order to make the road suitable for traffic."

ALAKEŚVARA'S TOMB AT KŌṬṬE

132. "The site popularly known as Alakeśvara's Tomb at Kōṭṭe acquired some time ago by this Department engaged our attention during the year 1952. At the time the work was started here in April 1952, the site was covered with a thick undergrowth and low shrubs. Before the excavation was taken in hand the place had to be cleared of its vegetation. The excavation did not yield any 'finds' but it exposed some old laterite buildings. There is no symmetry in the structure so far exposed. The southernmost structure is a rectangle measuring 41 ft. by 18½ ft. This building has now been conserved. The one immediately to its north is a structure composed of a

square and a rectangle put together. The square building measuring 26½ ft. on each side has been first constructed. The rectangular structure 19 ft. 3 in. by 16 ft. 8 in. has been built with a longer side touching the square building at its middle. These structures are on one plane and immediately to the north is a structure on a lower plane. This serves as a platform for the others. On the western boundary of the land, a portion of another structure has been exposed, but the greater part of this structure appears to be falling within the adjoining premises. It is proposed to acquire the land necessary for exposing this structure completely. A U.C. road ran through this site and, thanks to the interest taken in the matter by Mr. D. W. Rupasingha, Chairman, U. C., Kotte, and Mr. M. S. de Silva, ward member, the council passed a resolution allowing us to provide a deviation round the site. This new road has now been constructed."

THE KANDY "PALACE"

133. "The retaining wall of the moat, its inner face forming a moulded parapet, and a portion of the retaining wall of the uppermost terrace were conserved during the year. Much earth had to be removed from between these two walls in order to expose them in their entirety. Some large palm trees growing on the terrace had their roots penetrating into the walls, and had therefore to be removed."

PROTECTED MONUMENTS

134. *Maḍukanda*. "The incumbent priest of Maḍukanda being anxious to construct a *dāgāba* on the site, sent his own design for approval by the Department. The department could not approve of this design. The work of the construction of this *dāgāba* is now proceeding according to plans given by this department.

135. *Ruvanvālisāya*. The plans for the conjectural restoration of the eastern Vāhalkaḍa were given to the Restoration Society. The work has been started and some progress has been made. Generally speaking the work is being done well, but it may be mentioned that the architectural motifs would appear better if more boldly modelled.

136. *Gaḍalādeniya*. Some conservation plans have been prepared for this monument. A modern roof, now in a very dilapidated condition, covers the major portion of the monument. Till this is removed it is not possible to complete the conservation plans and to make a full report of the state of the monument and the steps necessary for its protection."

DUTCH MONUMENTS

137. *Galle Ramparts*. "A portion of the earth work and the retaining wall of the rampart near the new light house had breached owing to the collapse of the sewer running through the rampart at this point. This breach has been repaired and the earth filling done. The Galle Municipality is maintaining the ramparts on behalf of this Department.

138. *Jaffna Fort*. The drain running through the inner ramparts taking the soiled water from the Prisons was blocked due to settlement. As the flow of water was obstructed it was found necessary to clear the whole drain. For this purpose the rampart had to be excavated to its full depth. The drain was repaired, the rampart filled in and brought to its original state. The ramparts are being maintained by this department.

139. *Fort Hamenheil*. A portion of the pier at Fort Hamenheil had collapsed and repairs to this were effected during the year."

EPIGRAPHY

140. A list of inscriptions copied during the year, prepared by Mr. W. S. Karunaratne, Assistant Commissioner (Epigraphy), is given as Appendix II.

141. Nos. 9 and 10 in this list, in a cave at Olagaṃgala, about 10 miles to the south of the historic Mahiyaṅgaṇa Dāgāba, refers to a benefaction by a Rajha Śiva. The characters of the document being the earliest form of Brāhmī, it may be possible to find in this King Śiva an early ruler of Ceylon, who had *Śiva* as a component part of his name. Mahāsiva the brother of Devānampiya Tissa, may be put forward as a claimant for the honour of having had the cave bearing this inscription dedicated to the *saṅgha*. The absence of such titles as 'Devanapiya' and 'Maharaja', borne by Anurādhapura kings, would, however, justify us in concluding that the donor was a local kinglet.

142. King Mahānāma, whose reign is remembered by the literary labours of Buddhaghosa, is represented in this list by No. 2, a rock inscription on a land to the north of Basavakkulama at Anurādhapura. The discovery of this epigraph was made by Rev. Pandit T. Śrī Dipānanda Thera of Śrī Bhāratindrāśrama, Anurādhapura. Of the name of the king, only the last two letters, *na ma*, are distinctly visible, but he is called the son of Budadasa (Buddhā-dāsa)-maharaja. The epithet Tiripali (=P. Siripāla or Siripālita) also appears to have been prefixed to the name. The record is badly weatherworn, and it is not possible to say anything with confidence with regard to its contents.

143. No. 5 of the list, though of little interest in itself, illustrates how epigraphy is indispensable for an understanding of the chronological development of architecture and sculpture in ancient Ceylon. The record was discovered by Mr. Charles Fernando, the head mason working at Avukana. It is indited on one of the stone slabs in the part of the shrine of which the conservation has not yet been taken in hand, and records the name of the individual who donated that particular stone. He, apparently, was not a person of high social or official standing, but his desire of proclaiming his good deed to the world has afforded us a clue to the date of the structure. For the script is of the eighth century and, as the stone was contributed for the original construction of the shrine, that must be the date of the shrine itself.

144. If the shrine is of the eighth century, the colossal image carved out of the rock which was inside the shrine, cannot be later in date than the eighth century. For, we cannot imagine that a shrine was constructed earlier and the Buddha image carved later. The well-known Avukana Buddha must, therefore, be of the eighth century in date at the latest. It is not impossible that the image was earlier than the shrine now preserved in part, which could conceivably have been built subsequent to the date at which the image itself was carved, in order to replace an earlier structure of brick construction. Coomaraswamy has ascribed the Avukana Buddha to the twelfth century (*History of Indian and Indonesian Art*, p. 165). The evidence that we now possess will prove to be of value in a study of the evolution of the Buddha image in Ceylon.

145. The shrine in question being of the eighth century, the comparison of its architectural style and the technique of its stone-work with those of other monuments of known date should serve as a warning to those who rely solely on the evolution of style for dating purposes. If, for instance, we compare the stone-work of the southern of the two baths in the Royal Pleasure Garden at Anurādhapura, with that of the Avukana shrine, we find a vast difference between the techniques of the stone mason in the two structures. The heaviness of the Avukana shrine is in marked contrast to the elegance of the Anurādhapura bath. But the bath, as evidenced by a letter found on one of its slabs, is of the ninth century. A comparison of the styles would lead one to conclude that the Tisāvēva bath must be later in date than the Avukana shrine by a period of several centuries, not one or two. We must, therefore, make due allowance for ancient architects having not always followed copy-book methods, and adopted their style and technique to suit the purpose they had in view. Heaviness of style is quite appropriate amidst the rugged boulders of Avukana, and the massiveness of the structure is in keeping with the colossal image which it enshrined. Elegance was clearly in its place in a bath in the royal pleasure garden.

146. In No. 4, found near the old Ruvanvāli (modern Rankot) Dāgāba at Polonnaruwa, King Niśsamka Malla figures in the role of spiritual mentor to the members of the *saṅgha* of his day. The sentiments expressed are admirable, even more so than similar exhortation which one reads of today. But the history of the Sinhalese

Buddhist Church after the demise of Niśsamka-malla indicates that the *bhikkhus* of the twelfth century paid as little heed to the good advice of Niśsamka Malla as their counterparts do to the excellent exhortations of the prophets of *laukika* Buddhism in the twentieth century.

Dr. C. E. Godakumbura reports as follows on :—

EXPLORATION

PROVINCE OF ŪVA

147. “*Hambēgamuva*. (Location 1 in. per mile map. Sheet P. 17/27). Nikapālāssa in Hambēgamuva vasama in the D. R. O's division of Vāllavāya in the District of Badulla, 22 miles from Taṇamalvila. The site containing ruins is called Paschimā-rāmaya, and is about 5 acres in extent. The ruins of the following buildings were noticed.

Dāgāba. This is only a mound of bricks about 10 ft. high, built on a square platform of rubble. The bricks from the *dāgāba* measure $14'' \times 8'' \times 2''$.

Temple (Dēvālē). To the west of the *dāgāba* there are a few pillars of granite which mark the site of the *dēvālē*. A piece of a stone statue remains within the building yet.

Image-house (vihāragē). The entrance to the building is marked by ‘guardstones’ and balustrades. Stone pillars and stumps of them stand on the platform on which grow huge trees. Pieces of a Buddha statue of stone lie about.

The above buildings are all surrounded by a retaining wall. A full examination of the ruins was not possible without further clearing.

148. *Nikavāva* (Map Reference, Sheet P. 7/8) Ruins of an old building, possibly a *dēvālē*, were found at Nikapālāssa, some distance away from Taṇamalvila.

149. *Kataragama* (Map Reference, Sheet P. 9/1,2). Some ruins were located in the jungle round the Kataragama temple.

150. *Bidunkaḍē*. (Map Reference, Sheet M. 18/40) in Buttala Division, about 6 miles from Habbāssa. The ruins at the site consist of :—

Dāgāba. The *dāgāba* is about 30 ft. high and appears to be intact. The bricks from the monument measure $14\frac{1}{2}'' \times 8'' \times 3''$.

Other Buildings. No. 1 15ft. x 14ft. There are 12 pillars standing up to a height of $5\frac{1}{4}$ ft. No. 2. There are a mound of about 15 ft. in diameter and stumps of light pillars visible. The *dāgāba* and buildings Nos. 1 and 2 are on one platform supported by a retaining wall. Outside the retaining wall there are two other buildings. On the platform of one there are 14 pillars standing to a height of $6\frac{1}{2}$ ft. The other is marked by a few stumps of stone pillars standing on a mound. About 300 yards from the ruins there are ruins of a pond. There are some *eraṇḍu* trees growing nearby forming a sort of avenue. About a quarter mile to the north of this site other remains of buildings were found on a small hillock by a stream. The building is constructed of slabs of stone and bricks. The bricks used are decorative, some having the lotus design on them. It appears that there was a tank between this group of ruins at Bidunkaḍē and Habbāssa. Evidently the two sites stood on either side of the tank ”.

SOUTHERN PROVINCE

151. “*Lunama Purāṇa Vihāre*. (Map Reference P. 17/27), in Giruvāpattu East of Hambantota district. A tapestry, considerably old, depicting a scene from the story of Rāmāyaṇa, namely the battle between Rāma and Rāvaṇa was found at this temple. The tapestry was brought to the Head Office in Colombo and photographs were made. This has now been returned to the temple ”.

PROVINCE OF SABARAGAMUVA

152. "*Haṇḍagiriya*. (Map Reference, M 21/51 and P 1/12) in Helapallē-palāta of Mādakōralē in the District of Ratnapura. The approach was through Mahavalātanna and Imbulumuvē. The village is situated to the south of the range of hills. It was observed that the original approach was through the valley of the Valavēgaṅga. This village may have been the northernmost point in the Ruhuna settlement in this direction. The climb towards Balangoḍa, a distance of about $2\frac{1}{2}$ miles, was very steep, more or less like the climb to Adam's Peak. In the middle of the village was an old *bo*-tree growing on a mound which evidently is the remains of a *dāgāba*. There were dressed stones and old bricks near the mound. There was another site with ruins close to the *bo*-tree called Tānnēgoḍa, old bricks and stumps of stone pillars were visible throughout the area. There was one brick measuring $12'' \times 7'' \times 4''$ with three *akṣaras* belonging to the 8th century inscribed. The ruins called Vidiyē-yāya are six miles from the village. The whole area is covered with ruins.

153. *Alpiṭiya* (Map L. 3/39) Cave called Gaṇēhenekanda, at Alpiṭiya, in Kīravāli pattuva of Beligal-Kōralē, about $\frac{1}{2}$ mile from the modern temple. The cave which is $8' 9''$ high $5' 6''$ wide at the base is enclosed on the eastern side with a rubble wall. It has drip ledges cut. Its $5' 2'' \times 1' 10''$ door way of dressed stone has its architrave moulded with *pālapeti* motifs and faces the east. There is a panel executed consisting of a sedent Buddha image placed on a high pedestal with rectilinear mouldings surmounted by a *makara-toraṇa*. The panel has been badly damaged and defaced. On either side of the Buddha are full figures of devas holding fly-whisks and standing on *tivaṅka* attitude. Above the *makara-toraṇa* arranged in two tiers are gods and demi-gods, among them being figures of Śiva, Viṣṇu and Brahma. There is very little evidence of the original paint and texture, no other place of archæological importance was discovered in the neighbourhood. The *makara-toraṇa* and painting may belong to the period of Kandy kings.

154. *Vākīrigala*. (Map Reference I 24/60). Kinigoḍa Kōralē, Kāgalla District. A full account of the important remains of archæological interest existing in this place was made with a view to bringing this site of historical importance under the Antiquities Ordinance. The Vākīrigala rock too was inspected. A full account of Alpiṭiya cave and Vākīrigala will be given in another publication.

Inspections were also made at Imbulgala, Aṭugoḍa, Arandara, Anvārama, Beligala and Danakīrigala, and Galatara".

CENTRAL PROVINCE

155. "*Sūriyagoda* (Map Reference I 25/19) in Gaṅgapalāta Kōralē of Yaṭīnuvara. An inspection was made of this temple which claims to be the first monastic residence of Vāliṭṭa Saraṇaṅkara Saṅgharāja. The original temple still exists. Although it has been renovated from time to time its first plan has not been altered. There are some old doors and door jambs. The most important portion of the establishment from an architectural point of view is the image-house on pillars (*ṭam-piṭa-vihārē*) and the 'Confession Hall' (Sinh. *pōyasimāva*, Pali : *Upasatha-ghara*). Unlike other Confession Halls known, this is open. It resembles the *diggē* of a *dēvāle*, the *ṭam-piṭa-vihārē*, taking the place of the inner chamber. The Confession Hall, too, is built on wooden pillars. Its roof of sawn wood is covered with flat Sinhalese tiles. The pillars contain fine carvings. The ends of beams and rafters too are carved. The Image house and the Confession Hall are surrounded by a half wall of wattle and daub 5 ft. high. The wall is plastered and white washed. This wall is covered by a roof thatched with straw resembling a modern coping. The eastern side of the wall near the retaining wall had fallen down and a new structure has been built here. The wall mentioned above is called the *Vaṭadāgē*, perhaps a wrong application of the term whose meaning may have been forgotten in Kandyan times. To the south of the *pansala* there is an old *bo*-tree and an old *mūnamal* tree. The *dāgāba* near the Confession Hall is of modern origin. The old establishment did not contain a *dāgāba*. The *ṭampiṭa-vihārē* took the place of the *dāgāba* too. The monastic establishment at Sūriyagoda was found to be

very useful in the understanding of the evolution of the Buddhist monastery in Ceylon. There were also some very valuable antiquities in the temple among them being a *panhiṇḍa* (stylus) with its case said to be one used by the Vāliṇṇa Sāraṇāṅkara Saṅgharāja himself. There are also a number of old manuscripts, including two copies of *Baṇḍahampot* and a Sinhalese primer, books used by the noble prelate mentioned here.

156. *Māligāpatana*. Investigations were made into a case of treasure hunting at Māligāpatana (Maligātāna) near Vēragantōṭa.

157. *Uḍavela* and *Kengalla*. Inquiries were made into the discovery of some ancient coins and other antiquities of Uḍavela in Uḍadumbara. Some old coins were also found at Kengalla in Pāta-dumbara. At *Waṭaddora* (Map Reference L 10/13) in Tispanē Kōrale in the Division of Kotmalē in the District of Nuvara Eliya the remains of an old *dēvale* called Kehelgamu dēvālē were inspected. This *dēvālē* contains a statue of Devol deviyo which is of special iconographical interest.

158. *Haṅguraṅketa*. Inspections were also made of ancient buildings and antiquities at Haṅguraṅketa and the area round this place.

159. *Mātālē*. In the District of Mātālē several places in the area round Ālahāra were explored and an inspection was made of Monaruvila”.

WESTERN PROVINCE

160. “*Āradhanā-kanda*, near Avissavēlla (Map Reference L. 8/60). Two Buddha statues of bronze were found at Āradhanākanda, the site of the Housing Scheme of the Urban Council, Avissawella. The larger statue is surmounted with a *makara-toraṇa*. It is 6½ inches high including the base and the *toraṇa* and its maximum width is 5 inches. The smaller one is gilt and it is 4¾” high and its breadth is 2½ inches. Investigations were made at the site. There appears to have been a building of rubble at the site where the statues were found. There was another spot not far away from the place where the statues were found which appeared to be of some archaeological importance. There were stumps of pillars, pieces of charcoal, brick bats from large size bricks, pieces of tiles and fragments of a couple of dressed pillars. This spot was excavated. Three stone pillars carved octogonally were found. Pieces of charcoal, iron nails, brick and tiles were collected. It was apparent that there was a wooden house roofed with tiles standing here which had been subsequently burnt down. The local tradition was that Rājasiṅha II of Sitāvaka (1629–1687 A.D.) for fear of personal safety, did not allow petitioners to come to his palace, but their petitions were presented here to the *Mahanilamē* (Prime Minister). The people of the locality identify another spot at this site as the cremation ground of the Mahanilamē.

161 *Bōmiriya*. (Map Reference L. 7/60, L. 12/3). Investigations were made for some antiquities at Bōmiriya.

162. *Kōtte*. In the premises of the Ānanda Sāstrālaya, a mint for coins was found and some trial excavations were made here.

163. Inspections were also made at the following places :—

District of Kalutara : An inspection was made at Siyalagōla.

District of Anuradhapura (N.-C. P.) : Nābodagasdigiliya, Minukgōḍa, Kākīrāva.

District of Kurunāgala (N.-W. P.) : Uhumiya, Talkōṭē.

District of Badulla (Ūva) : Māpākāḍa.

District of Galle (S. P.) : Naradagala, Maboluvana, Hiṇiduma, Tavakkugala and Tavalama.

District of Trincomalee (E. P.) : Kandamalāva, Kinniyāva, Kallār (near Allai Tank)”

Numismatics

164. "Several finds of old coins were reported to the Archaeological Commissioner within the year. These coins have been sorted and identified. The finders have been rewarded where possible. The following is a list of coins examined during the year :—

Kōṭṭē in Colombo District. 1 Coin of Bhuvanekabāhu and a number of coin moulds, chiefly of Parākramabāhu VI.

Anvārama in Kāgalla District. 20 *massas* of Lilavatī, 53 *massas* of Sāhassamalla 8 *massas* of Dharmāsokadeva.

Taldūva, Kāgalla District. An early British coin.

Geli-oya, Kandy District. 100 *massas* of Lilavatī, 240 *massas* of Sāhassamalla 24 *massas* of Dharmāsokadeva.

Urugala (Uḍavela) Kandy District. 176 V.O.C. Coins.

Ālahāra, Kandy District. 1,774 coins of Rāja-rāja (India and Ceylon).

Mannār. 1 *massa* of Sāhassamalla.

Galkaḍavala (Palugasvāva) Anurādhapura District. 1,040 Roman Coins".

Beads

165. "A large number of old beads, numbering over 10,000 of various sizes, shapes and materials were photographed, drawn and catalogued during the year. These include beads from the southern and eastern Vāhalkaḍas of the Ruvanvālisāya which were excavated in 1946 and 1949 respectively, and beads from the chambers of the Sūtiḡharacetiya, Dādigama. The beads from the Dakkhina thūpa excavations at Anurādhapura and other beads were also studied for purposes of comparison".

Other Antiquities

166. "The pottery from the excavations mentioned in the foregoing para were photographed, drawn and taken for study. A large amount of potsherds has been collected at the Excavations at Dādigama. The various objects found at the excavations at the Ruvanvālisāya including old coins, were also taken for study".

CHEMICAL TREATMENT OF ANTIQUITIES

BY

R. H. DE SILVA, B.Sc., Section B (Cey.), B.Sc. Hons. (Lond.), Assistant Commissioner, (Chemist)

167. The monuments of Ceylon that have come down from the earliest times comprise sculpture hewn largely from solid gneiss, granite, or limestone; buildings, secular and religious, constructed of rock stone masonry and later of brickwork; wall paintings executed on plaster laid on brick or on rock background, as in cave temples and Sigiriya; wooden structure as abound in the Kandy District. The deterioration of such materials that constitute monuments and paintings is inevitable with the long passage of time but their decay could be retarded in most cases by the adoption of suitable chemical treatment in much the same way as therapeutic treatment is availed of in aid of an ailing patient. It is part of the chemist's duties to diagnose the causes of decay of monuments and paintings and effect remedial treatment to suppress, if not remove, such causes. In the laboratory the chemical treatment and preservation of various antiquities excavated and otherwise, is to be undertaken. The corrosion of metal objects, chiefly those of iron and bronze, is the most common problem to be attended to. When such objects are excavated they are invariably observed to be encrusted with the corrosion products of their metals, with the result

that they are disfigured sometimes to the extent of being unrecognizable. If the limit of corrosion has been reached and the object is too far decayed, no chemical treatment could be of any avail, but in cases of partial decay which is more common, the objects are to be restored to their former likeness and ensured that further corrosion does not take place. It is the common belief that once an object is safely exhibited in a showcase, its life is safe indefinitely. To the contrary it is true that most objects carry with them the potential danger of deterioration in the form of minute quantities of corrosion centres that can enlarge apace and even infect other objects in the vicinity. Changes in temperature and humidity around museum exhibits are reflected in changes in the condition of the exhibits themselves and a close watch is to be kept to arrest any deterioration before it is too late.

168. During the past year a start was made in the treatment of monuments. The non-scientific reader is here given an idea of some of the ills that assail monuments exposed in the field, and to what extent measures can be adopted for slowing down their deterioration, disfigurement and decay. At the expense of seeming paradoxical it must be stated that though rocks (which would include monuments built of stone masonry, statues and sculptures carved of rock stone) are inanimate, they can still die and crumble away, with the difference that their death is a slow death, all in keeping with the long life of rocks as contrasted with the mere human span. Rock stones are not unaffected by being exposed to the rigour of the elements and weathering is the name given to alteration in rocks due to the action of the sun, wind and rain.

As far back as 1861 a Royal Commission in England was appointed to enquire into the causes of decay of the Stonework in the Houses of Parliament and since then scientists have been alive to the problem of preventing the decay of buildings of archaeological and artistic interest. Just as the alchemists of old vainly endeavoured to find the recipe for the Elixir of Life so has the perfect Stone Preservative eluded the anxious investigations of their modern counterparts. All that could be done is to render first aid or adopt palliative measures to prolong the life of the monument by removal of the extraneous causes of decay, where practicable. The deterioration of rockstone can be attributed to three main types—physical, chemical and biochemical and three common examples, are found through the action of sun, wind and the rain. The varying expansion and contraction of the minerals of the rock structure through the heat of the day and coolness of the night cause cracking, wind-blown sand and dust cause attrition and loss of detail in monuments—both physical processes while rain causes erosion as well as solution and leaching away of certain minerals that help to keep the rock in compact form—again physical processes. Chemical causes of decay on account of rain are found in the alteration of minerals by moisture which then react with other minerals in the rock thereby bringing about disastrous changes in the rock structure. Biochemical changes are due to the sustenance and growth of mosses or lichens which nourish on the minerals of the rock causing decay, as well as loosening the minerals by growing in below the surface.

169. *Anurādhapura*. Removal of growths of vegetation from monuments was started. The limestone sedentary Buddha statue, originally white, which is placed on a raised dais of brickwork and enclosed by an iron framework on the side of Outer Circular Road had been darkened by the growth of lichen. This was cleaned and restored to a semblance of its former likeness. The ornate moonstone at the entrance to the so-called Queen's Pavilion was also chemically treated for the removal of algae.

Polonnaruwa. The inscribed stonework at the entrance to the Vātadāgē was cleaned and a portion given a coating of paraffin wax which tends to prevent the access of the all harmful moisture into the body of the stone.

Sigiri. The gallery wall which is marred in places by an adherent lichen was treated with an algicide towards the end of the year.

Wall Paintings: The murals in the Fresco Pocket at Sigiri and in the Northern Temple at Polonnaruwa were last treated in 1943.

Among the causes of deterioration of the paintings in the gallery at Sigiri are :—

- (1) Lack of consolidation of the inmost mud plaster which is directly due to the ingress of nest making insects which bore right through the initial lime plaster and remove the mud from behind. This results in the formation of voids which has its consequence in the exertion of unequal strain in different sections of the lime plaster which ultimately gives way by cracking up.
- (2) Loosening and falling away of the pigments from the surface of the fine lime plaster, which process is assisted by the vigour of the winds that blow on Sigiri.
- (3) Loss of detail due to the growths of fungus and efflorescence of salts on the painted surface.

With the chemicals and materials at hand the work done at Sigiri was restricted to the cleaning away of fungus from areas immediately surrounding the painted figures at the extreme right of Pocket B with a dilute solution of alcoholic ammonia and then the spraying thereon of a 1% solution of magnesium silicofluoride in water which is an effective fungicide. First aid was also rendered to the paintings in the Northern Temple, Polonnaruwa, in the form of removal of moss growth from the surface with dilute alcoholic ammonia.

Dāmbulla. At the instance of the Public Trustee the recumbent clay Buddha statue in the Raja Maha Vihāra, which was badly attacked by termites and disfigured by their nests, was treated for the eradication of the termites and remodelled where necessary.

170. *Coins.* Six white metal coins excavated in the Sūtigahara Cetiya at Dādigama were cleaned and their qualitative analysis showed them to contain copper, silver and gold."

Colombo, February 27, 1953.

S. PARANAVITANA,
Archæological Commissioner.

APPENDIX I

Ancient Monuments declared Protected in 1952

No.	Province	District	Village	Name of Site	Monument	Plan	No. of Gazette Notification and Date
1.	Sabaragamuwa ..	Ratnapura ..	Kuruwita	Dēvālegama	..	Sabaragamuwa Mahasaman devale	Lot 49 F. V. P. 238 .. No. 10,418 of June 27, 1952
2.	Western ..	Colombo ..	Kōttē ..	Premises of Sāstrālaya	..	Ānanda Underground chambers	{ Lot 409 (T.P. 22539) .. Lot W. 409 P.P. 3606 No. 10,418 of June 27, 1952

APPENDIX II

Inscriptions copied in 1952

No. of 1952	Date of Find	Place of Inscription	King	Date	Language and Alphabet	Remarks
1 ..	15. 1.52 ..	On three sides of a pillar-fragment in two pieces, (Upper piece being 14 in. and lower piece 11 in. in height) found near the "ancient hospital" site at Mihintalē. (F 4/64)	—	..	Circa 9th century A.D.	Fragmentary. Mentions "Sāgiri ved hal"
2 ..	14. 2.52 ..	On a rock about $\frac{1}{2}$ mile north of the sluice of Basavakkulama at Anurādhapura (F 4/59)	Mahanama Mahārāja	Circa 3rd century A.D.	Old Sinhalese Late Brāhmi	The king is mentioned as "Mahānāma Mahārāja son of Budadasa Mahārāja"
3 ..	15. 5.52 ..	On one side of slab about $\frac{1}{2}$ mile east of the Vatadagē at Madirigiriya (G 12/36)	Sirisaṅbo Mapurmuḱā	Circa 9th-10th century A.D.	Sinhalese ..	Partially worn
4 ..	do. ..	On two sides of a pillar standing about 5 chains to the west of Rankot Vehera at Polonnaruwa (G 22/4)	Nissapkamalla	12th century A.D.	Sinhalese ..	Upper portion worn. The king's advice to the priesthood
5 ..	14. 8.52 ..	On a granite slab to the north of the Buddha image and built into the western wall of the building at Avukana (F 19/48)	—	..	Circa 8th century A.D.	Mentions the name of the donor of the slab

6	..	9.	9. 52	..	Under the drip-ledge of a cave forming a modern Vihāra at Pijimalena Vihāraya, Tāligama Bibili-oya, Kītulgala (L 9/35)	—	..	<i>Circa</i> 2nd century B.C.	Old Sinhalese Early Brāhmi	Reads: [Ganika Nagaputa] (Ga) mika Sabaha Gamika Sumanaśa etana lene aga (ta anagata) [catu-diśa śagaśa]. Belonging to the Villager Saba, son of the Villager Naga and to the Villager Sumana. The cave (belonging to these—etana) [was dedicated to the priesthood of the four quarters] present and not present
7	..	9.	9. 52	..	In the same cave as above	—	..	<i>Circa</i> 2nd century B.C.	Old Sinhalese Early Brāhmi	Eye-copy only. Reads: Gapati Kotaya-velu-puta Tīsa lene, (A) nuḍiya lene. The cave belonging to Householder Kotaya-velu's son Tīsa and Anuḍi
8	..	11.	9. 52	..	On a rock at Karandamahavihāraya at Hulannuḡe in Lāhugala 1½ miles north of the 13th mile post on the Pottuvil-Monarāgala Road, E. P. (N 6/6)	—	..	<i>Circa</i> 4th-5th century A.D.	Old Sinhalese Late Brāhmi	Mentions Kakavana Tīsa maharaja who was probably Kāvantissa, father of Duṭṭagāmuṇi of the 1st century B.C. The record deals with Habutagala vihāra, and belongs to a period later than that of Kāvantissa
9	..	13.	9. 52	..	Under the drip-ledge of a cave at Olagangala, about 1 mile beyond the stream called Hāpala Oya near Gaduguduvāva, which is 16 miles from Bibile, on the Bibile-Ūraniya-Alut-nuvāra Road. Uva P. (J 22/31)	Sivaśa local ruler	..	<i>Circa</i> 3rd century B.C.	Old Sinhalese Early Brāhmi	Reads: Rajha Siva dane. Vaśa teraś lene. The cave belonging to the Elder Vaśa is the gift of King Siva
10	..	do.	..	..	Under the drip-ledge of another cave at the same place	do.	..	do.	do.	Reads: Rajha Siva puta Aya Sivaḥa puta Aya Sivaḥa Mahasudāsane lene. The cave named Mahāsudarśana belonging to Prince Siva, son of Prince Siva, son of King Siva
11	..	14.	9. 52	..	On a rock at Nāgala Vihāraya in Nayin-nevela, Bokagonne Vasama, Bibile, Uva P. (M 3/22)	—	..	<i>Circa</i> 6th-7th century A.D.	Mediaeval Sinhalese, Transitional Stage between Brāhmi and Sinhalese	A record concerning a vihāra called Dalatapava
12	..	do.	..	..	On the same rock as above	—	..	<i>Circa</i> 6th-7th century A.D.	do.	A short record of two lines concerning Vaharila. (slavery)

No. of 1952	Date of Find	Place of Inscription	King	Date	Language and Alphabet	Remarks
13	14. 9. 52	On the four sides of a pillar lying in the compound at the same vihāra as above	—	.. Circa 9th century A.D.	Sinhalese	Considerably worn. A grant of immunities
14	15. 9. 52	On one side of a brick lying near the image-house at Tāngōda Vihāra, near the village of Itanavatta Tānāyāngama close to Yalkumbura, Bibile, Vellassa Division of the Badulla District (M 3/45)	—	.. Circa 8th century A.D.	do.	Reads : "Tunvanne Tun (vanu)". Probably a mason's mark indicating the third brick of the third stage
15	do.	On one side of a pillar fragment forming a side of the inner-compound of the house of B. N. Tisāhamy in the village of Udagedara, Mūdiyala, close to Yalkumbura, Bibile, Vellassa Division of the Badulla District (M 3/44)	—	.. Circa 9th century A.D.	do.	Considerably worn. A Vajāpota is carved on the reverse
16	15. 9. 52	Under the drip-ledge of a cave forming a modern viharagē at Galgē Vihāraya in Mātīgahatāna, 18 miles from Passara, at the terminus of the Passara-Dunedin road, Yakkinda Division, Badulla District (M 3/58)	—	.. Circa 2nd century B.C.	Old Sinhalese Early Brāhmi	Reads : "Upāaaka Dinaha lene sāsāa Manapadasāne". The cave named Manapadasāne belonging to the lay devotee Dīna is given to the priesthood
17	16. 9. 52	On a rock at Miyanakāndura, in the Ppāva Division of the Kandehēna Tea Estate at Namunukula, near Dēvatūra, Buttala Division, Badulla District (M 13/34)	—	.. Circa 13th century A.D.	Sinhalese and Pali Sinhalese and Tamil	The Buddhist formula "Namo Tassa Bhagavato Arahato Sammā Sambuddhassa" with comments in Sinhalese has been inscribed inside a large pictorial representation which probably signifies the Sun-god. Tamil script has also been used for words symbolising magical power
18	18. 9. 52	Under the drip-ledge of a cave called Kirmakulgolla in Tānkātiya near Diyaima about 2 miles south of Navanāliya and about 12 miles south-east of Balangoda in the Ratnapura District (M 21/46)	—	.. Circa 2nd century B.C.	Old Sinhalese Early Brāhmi	Reads : (Ghasāna api) Aya Keraha puta Aya Mahāsivaha lene Manapadasāne catudisā sāsāa dine. The cave Manapadasāne belonging to Prince Mahāsiva son of Prince Kera is given to the priesthood of the four quarters



Plate I.—Anurādhapura : Long Pond in the Magul Uyana

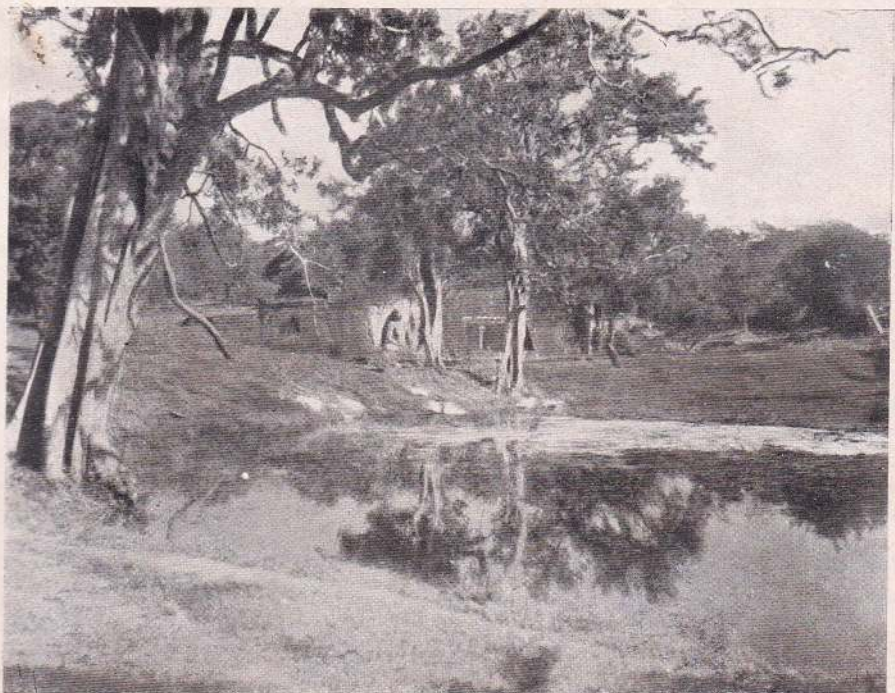


Plate II.—Polonnaruwa : View of *lokunā* recently cleared

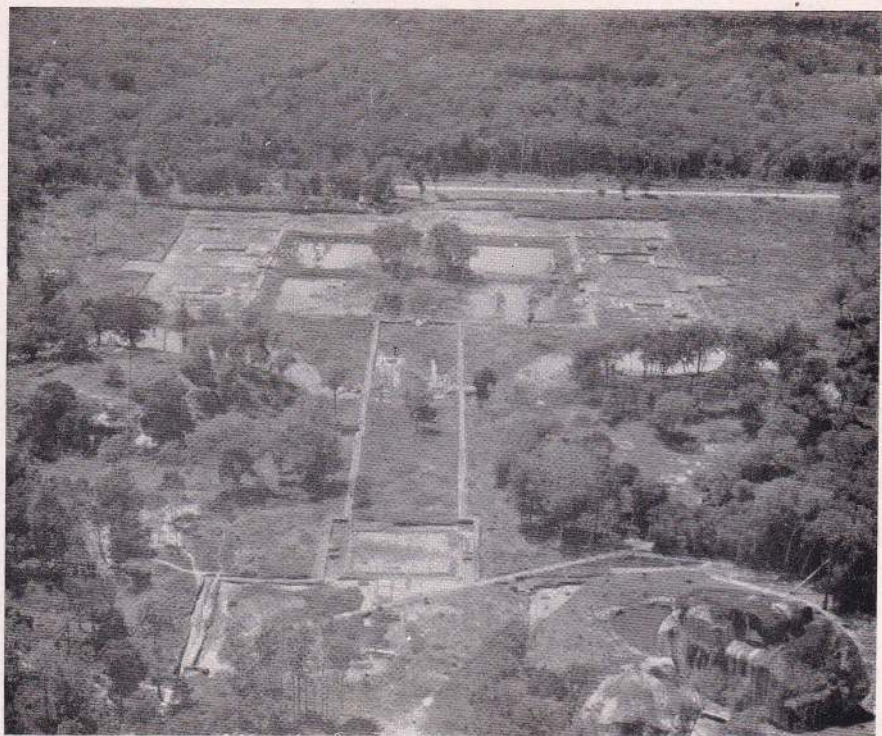


Plate III.—Sigiri : View from the summit of the cleared western area



Plate IV.—Pidurāgala : Dāgāba (probably burial mound of Kassapa) after conservation



Plate V.—Maha Iluppallama : Buddha Statue
after conservation

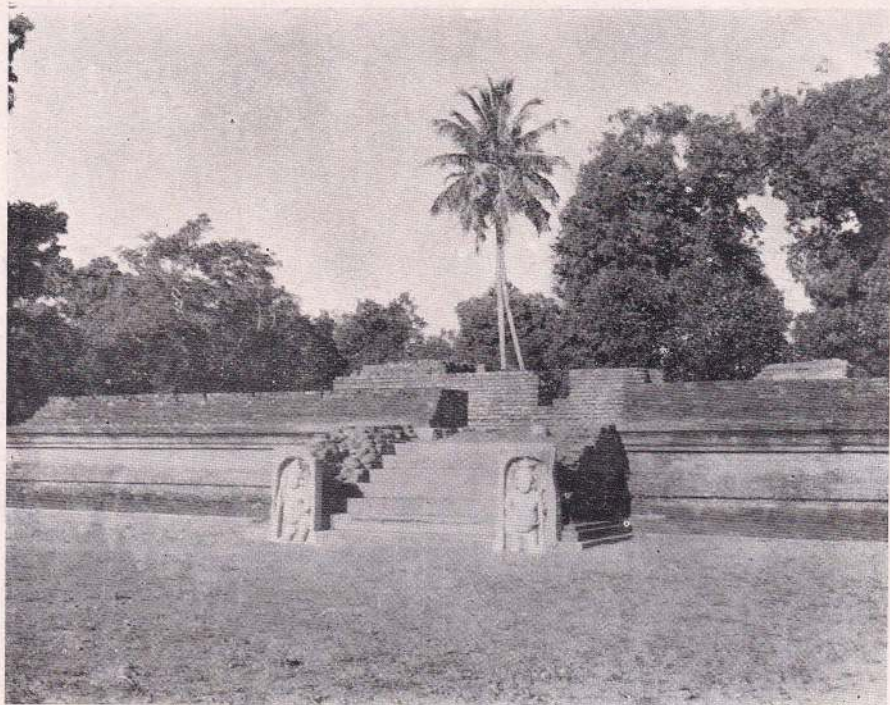


Plate VI.—Anurādhapura : Palace after conservation

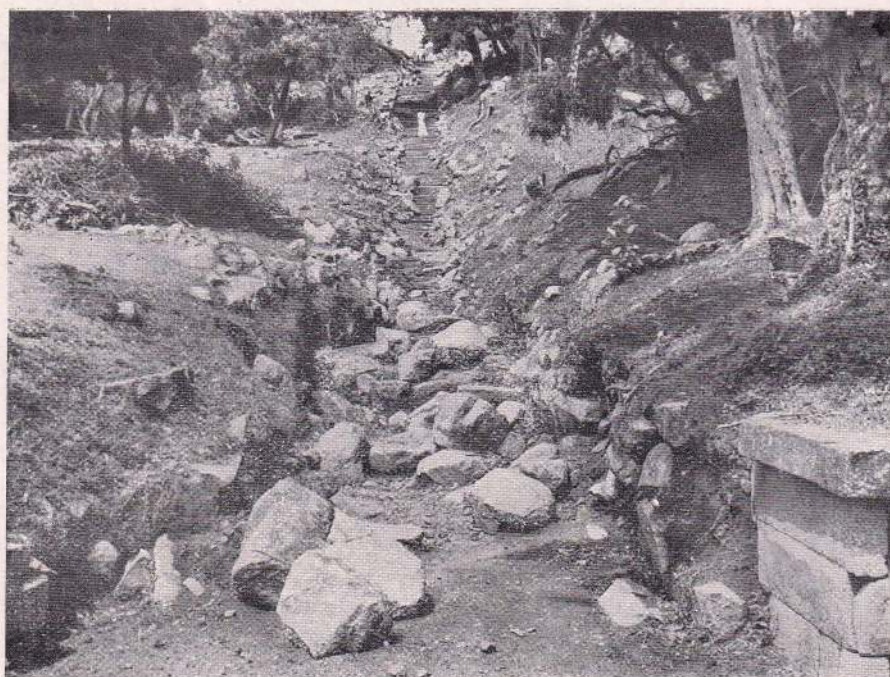


Plate VII.—Mihintalē : Steps of the upper flight, before conservation



Plate VIII.—Mihintalē : Steps of the upper flight, after conservation

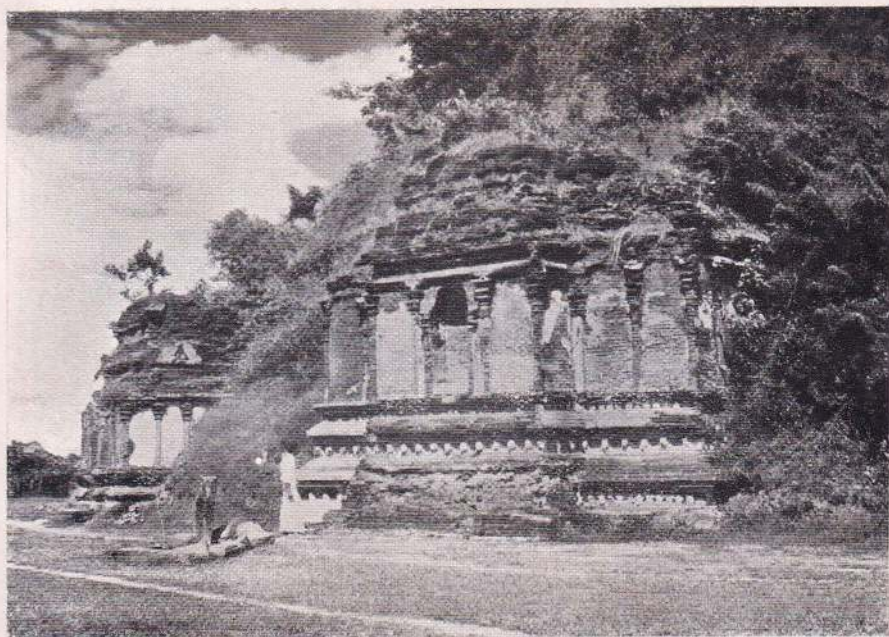


Plate IX.—Polonnaruva : Rankot Vehera Vāhalkaḍa, before conservation

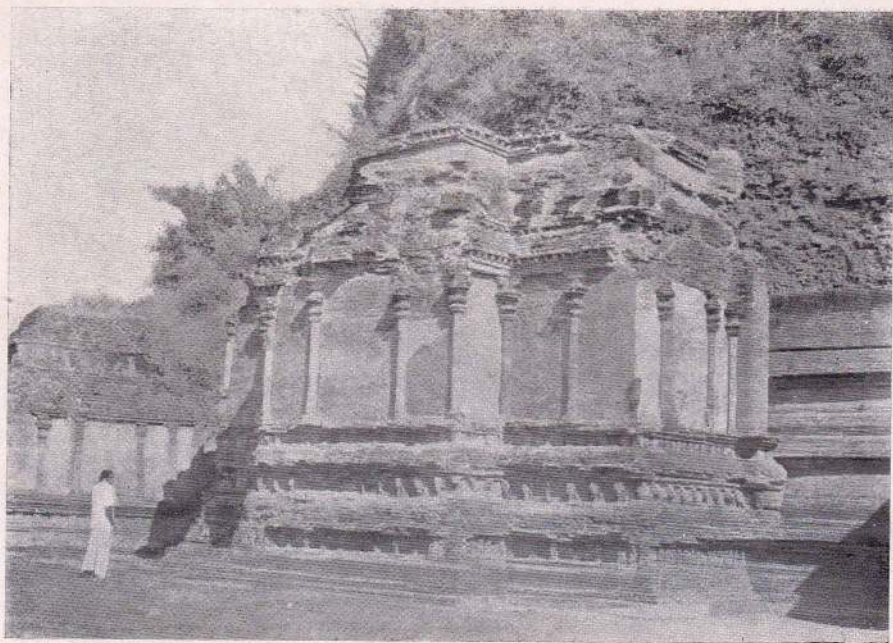


Plate X.—Polonnaruva : Rankot Vehera Vāhalkēḍa, after conservation



Plate XI.—Sigiri : View of conserved portion on the summit

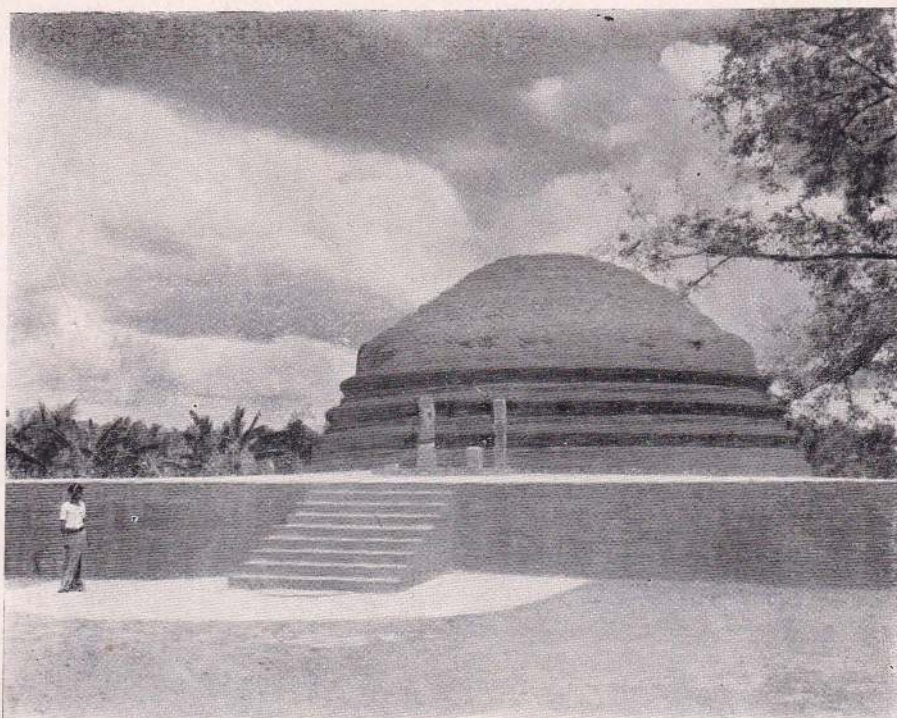


Plate XII.—Pañḍuvasnuvara : Newly conserved *dāgāba*



Plate XIII.—Pañḍuvasnuvara : Shrine close to *dāgāba* after conservation

