

Development and Management Issues in Connection with Co-Ownership of Land and Properties under the Viharagam and Devalagam Ordinance No. 19 of 1931 Buddhist Temporalities, Sri Lanka: Case Study in Ratnapura District

W. M. Dananjaya Ranasinghe¹

¹Assistant District Valuer
Government Valuation Department

R. G. Ariyawansa²

²Professor, Department of Estate Management and Valuation
Faculty of Management Studies and Commerce
University of Sri Jayewardenepura
ariyaw71@sip.ac.lk

Abstract

The Viharagam and Devalagam Ordinance in Sri Lanka is a main legal system, which courses to arise many legal, economic and social problems for such properties since having Co-ownerships. In the ancient period of the country, this was not a big issue as the co-ownership concept was adopted to strengthen the relationships between families and individuals. With the advancement of society and legal enactment related to lands, people gradually tend to refuse enjoying lands with co-ownership instead of having lands as separate entities. Also most of such landed properties are underutilized and as a result of that contribution to the economy is at low. Besides, there is a big failure in management and development of temple and Devala properties though amendments to the Ordinance which expect solutions for these issues. All the governments, after the independence in 1948, has failed to make a considerable influence in the Ordinance or to introduce an Act related to Devalagam and Viharagam properties in order to solve these problems and to formalize the land use of such Viharagam and Devalagam areas. The background of these issues are originated with the long term possessory of those lands from generation to generation and to use as separate entity of the part owned by the present generation which, however, has been obstructed due to the shortage of the prevailing law. Hence, the objective of this paper is to review the Viharagam and Devalagam Ordinance No.19 of 1931, Buddhist Temporalities and to examine the management and development issues in connection with the Viharagam and Devalagam lands. In order to carry out the study, a sample of three hundred fifty (350) people were interviewed via a properly organized questionnaire survey among Paraveni families in Ratnapura District. Also in-depth interviews were done with chief of Devala and Temples as well as the community leaders in the study area. However, this paper discusses only the results of in-depth interviews and the review of the Act. Study noted that the co-ownership issue has been prevailing from generation to generation over many years even before the Viharagam and Devalagam Ordinance is introduced. This critical issue was become more complicated along with the judgment stating that the Paraveni lands with co-ownership rights cannot be partitioned. Secondly, the barriers towards the management and development of Paraveni properties are identified under eight particular aspects. These findings are directly useful for the Paraveni land owners, relevant religious institutions and for the government in development and management of such lands and properties. This will result to bring socio-economic benefits to local and national level development too. Further, this can be applied to similar context in any part of the world.

Key words: *Co-ownership of land, Vibara and Devalagam Ordinance, Land Development and Management issues*

Introduction

Viharas, Temples and Devalers³, which were highly respected by the people, had been more recognized by ancient kings of the country offering large extend of lands with the view of the betterment of such institutions. Among these lands, Paraveni Pangu⁴ lands is the major sector with having development and management issues. These lands are listed and it is called as Commissioner List. This list is old for 145 years at present (Presidential Commissioner report: issues of Vihara and Devalagam, 2006) by which hereditary shares are not amended in this. Therefore, it goes to partnership rights and causes various issues among land and property owners. These issues can be identified as “Inappropriate of Rajakariya”, “Issues in Income Distribution”, “Dissatisfaction on Property Right”, “Legal Encumbrance”, “Difficulties in Financing/Banking”, “wasting time in Property Management/Admin process, institutional conflict, boundary demarcation issues” etc. As a consequence of this situation; land development, land management and declaration of title etc have been serious issues in connection with this lands and properties.

When compared to legal system affected to general lands, being the lands in Vihara & Devalagam portfolio (Commissioner List), there is no provisions to solve the co-ownership problems in the Vihagam and Devalagam Ordinance. Hence, the co-ownership enjoyment of Devalas and temples land are taken into the discussion among the members of the affected society.

There are many issues related with the co-ownership properties in connection with the development and Management in Sri Lanka, mainly co-ownership enjoyment of Devalas and Tempaltries. In ancient period this was not a big issue as the co-ownership concept was overwhelmingly adopted as to strengthen the relationship between families and individuals (Case No./partition/357 District court Ratnapura, 12/10/2011). With the development of the society and with legal enactments related to lands, people gradually refused to enjoy lands with co-ownership and tried to enjoy land as a separate entity (Case No./partition/269 District court Ratnapura, 27/10/2000). This fact was fastened with the legal enactment to the lands by Roman Dutch law. Section 51(1) and (2) of Partition Act No.16 of 1951 facilitates to part a co-ownership land in a District Court, resulting this law was well used by Paraveni people (Case No./partition/269 District court Ratnapura, 27/10/2000). However, a problem was arisen in 1977 with the Partition Act No. 21 of 1977 (Section 48(1)) as the ownership of “Paraweni-Himikaru” (Occupier of Property) is not included in the interpretation of this Act (Badeema⁵). This fact is well clarified by Case No./partition/357 District Court Ratnapura. According to the present situation regarding these lands, various socio-economic issues have been arisen.

³ Religious places available in Sri Lanka particularly for Buddhist devotees

⁴ Lands under the Ordinance are two kinds as Paraweeni Pangu land and Bandara Lands. Lands which was given to Temple/Vihara/devals are called Bandara Lands. In the meantime, some lands were given to villagers (families) around such relevant religious institutions. These families should use and reside on such lands and they must provide some duties to the relevant religious institution as a condition.

⁵ Right, relationship with the land

Methodology

Field data were collected by means of discussions held with Basnyaka Nilame of Saman Devalaya, Mohottala Nilames, Vidanes, Secretaries, Viharadpathi of Delgamuwa Dalada Rajamaha Viharaya, community leaders and other experts in the fields related to Devalagam and Viharagam during April 2015 to June 2015.

There are 53,671 numbers of paraveni families living in Sri Lanka within an area of land 185,511 acres. The number of Devala and Vihara including to the Ordinance is 573 within the districts of Anuradapura, Kurunagala, Mathale, Mahanuwara, Kegalla, Badulla, Monaragala, Rathnapura and Gall. This study is limited to analyze Paraveni Pangu Lands in Rathnapura District only. Sample of the study is 350 families out of 3319 Paraveni families in the district.

This paper, however, is based on the data and information obtained from the discussions only.

Co-ownership of the real property

Ownership of undivided shares represents the essence of the concept of co-ownership. The fundamental feature of the concept is that specific portions of co-owned property are not separately assigned to the different co-owners. There is no division of the co-owned property, and each co-owner is entitled to the entirety of the property, in proportion to the extent to his undivided interest (Peiris, 1976).

Viharagam and Dewalagam Ordinance No. 19 of 1931. Buddhist Temporalities, Sri Lanka

Outlines of the Main Provisions of BTO of 1931

SECTION	TOPIC COVERED
Section 2	Interpretation section
Section 3	To which temples the BTO applies
Section 4	Management of Temple Property
Section 5	Public Trustee's Powers
Sections 7 - 9	Trustees for Dalada Maligawa, Dewales and Atamasthana
Sections 10 - 19	Trustees for other temples, the appointment, Qualifications, Term of Office, Necessity to give Security, Suspension/ Dismissal/ Filling of Vacancies, Ability to sue and be sued/ Neglect of Duty
Sections 20 -22	Temple Property; in whom they vest; Commitment of Services; Contracts on behalf of temple etc,
Section 23	Pudgalika Property of a Bhikku (Personal Property of Monks)
Section 25	Application of Temple Income by Trustees
Section 26 & 27	Invalidity of Mortgages/ Alienation of Temple property and Recovery of Property Improperly Alienated
Sections 29 -31	Leases of Temple Property and Setting Aside Improvident Leases
Section 32	Recovery of Procession of Property from Trustee/ or Viharadipathi (Chief Incumbent) who has Vacated office
Section 33	Generals Powers of the District Court in Matters governed by the BTO

Section 34	Prescription Not Applicable To Temple Property
Sections 35 - 39	Accounts and Audits
Sections 41 - 42	Registers of Bhikkus and Offence of "Passing Off" as a Bhikku
Section 43	Powers of Minister To Make Regulations under the BTO
Sections 45 - 48	Transitory Provisions

Source: The Buddhist Temporalities Ordinance no 19 in 1931 (BTO)

The following four sections are important to property Management and Development

Section 20 – All temple property and all offerings to vest in trustee.

Section 21 – Commutation under the service tenures ordinance to be paid to trustees or controlling Viharadipathi.

Section 26 – Mortgage or alienation of immovable property invalid,
Provided that section shall not be applied either to Paraveni Pangu or to a sale in execution of any property if the right for the seizure thereof was issued after written of three months to the Public Trustee.

Section 27 – Transfer of Parvenu Pangu land,

Problem of Development and Management of lands and properties

Development and management issues in Paraveni land and properties in Viharagam and Devalagam in Sri Lanka have been a continuous problem. The Paraveni lands extents are 23781.3 Amunu⁶ under the Viharagam and Devalagam Ordinance in Sri Lanka but the function of this landed property become delay due to the impact of this ordinance (Property right protection Organization of Dumbara, 2010; Registration record of Paraveni land in 1870; Presidential Commission report on disputes relating the Buddhist temple & land, seasonal paper 3 of 2006). Sales of lands, land transfers, land mortgage, land development and land Management are the key issues in connection with the co-ownership of Paraveni lands. There are so many cases in courts against the ordinance and regarding these issues (Property right protection Organization of Dumbara, 2010). There are so many people quarrelling with neighbors against these issues (Presidential Commission report on disputes relating the Buddhist temple & land, seasonal paper 3 of 2006). The considerable amount of landed properties are not in well-developed due to this issue and there is no any method to solve the partition issues under the Buddhist religious places and Devales lands. The issue was emerged after introducing the Partition Act in 1977 [Section 48(1)] in which the ownership of "Paraweni Himikaru" (Paraweni owner) is not included in the interpretation of the act. Following figure 01 briefs the situation.

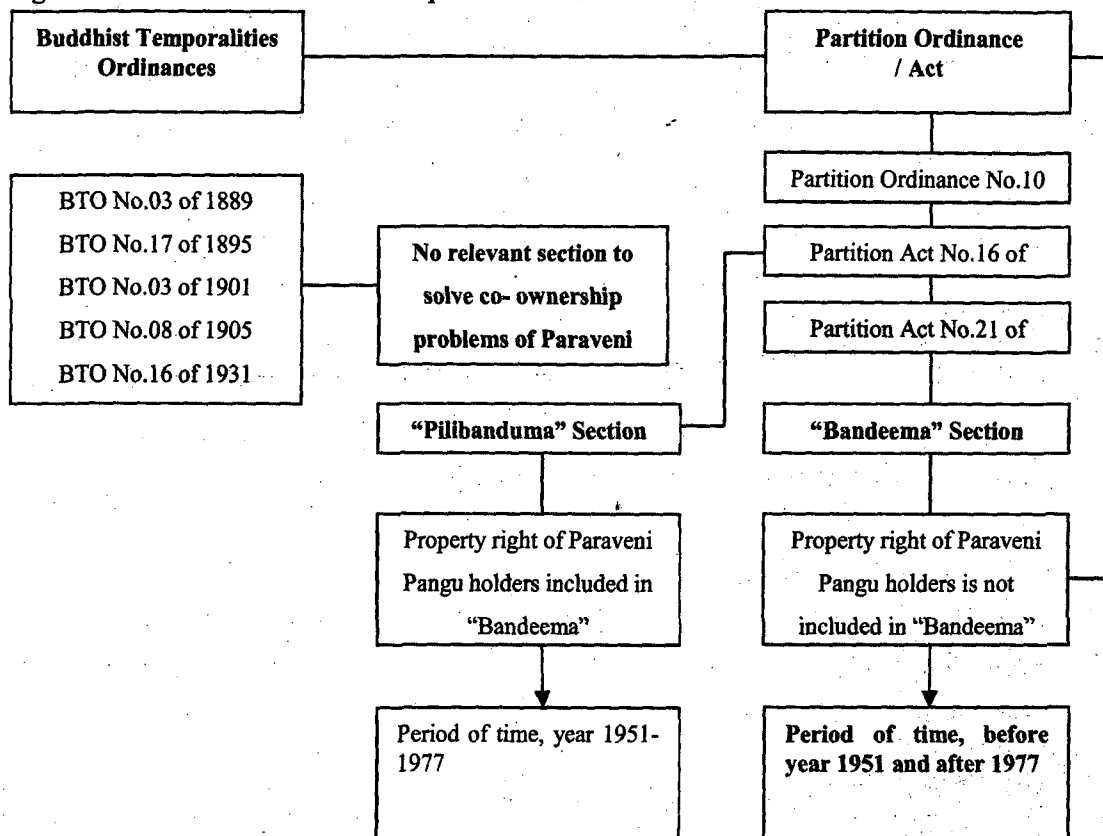
As per the figure No.01, the concept of "Bandeema" of Paraveni Pangu holders, is not included in the Partition Act No.21 of 1977. Hence, the co-ownership problem cannot be solved after the year 1977.

⁶ This is a traditional method of measuring land. This likely equal to 2.5 acres of paddy land and 4 acres of highlands.

Application of Buddhist Temples the Ordinance

Unlike previous Ordinances, this Ordinance of 1931 specifically stated that the provisions of this Ordinance are applicable to "every temple" in Sri Lanka. However, by an order published in the gazette by the Minister, any Temple other than the Dalada Maligawa⁷, Sripadasthana⁸ and the operation of all or any of the provisions of the Ordinance (Section 3). According to the Ordinance "Temple" means Vihara, Dagoba, Devala, Kovila, Arama, or any place of Buddhist Worship. It also includes the Dalada Maligawa, Sripadasthana and the Atamasthana⁹ of Anuradhapura".

Figure 01: Arisen of the Co-Ownership Problem



Considering the Buddhist religious places and Devalas property, there are two types of properties which is known as "Paraveni Pangu" lands and "Bandara" Lands. The Paraveni Pangu lands is 58.5% out of total Temple and Devalalands (Registration record of Paraveni land in 1870, Presidential Commission report on disputes relating the Buddhist temple & land, seasonal paper 3 of 2006).

⁷ Temple of Relic Tooth, Kandy in Sri Lanka

⁸ The temple and the place where the Foot Print of the Lord Buddha was established.

⁹ The eight most religious viharas in the sacred city of Anuradhapura, Sri Lanka

Issues arisen due the co-ownership are in different nature which are, however, interrelated. Following paragraphs brief major issues and open for the further reviews by the future researches.

Inappropriate of Rajakariya (Duties to be fulfilled for Temples)

At ancient time barter system came into existence and in that the duties decided with the extent of task agreed and no one can change the assigned duties. At the English period the duties of Paraveni were valued for a certain amount of prices. Those ancient prices have not changed at all along with era changed. Hence, the income earned with this is not enough at present to maintain the Devala's and temple's day today functions properly. The Vihara, temples and Devalas are not in a position to take legal measures against the Paraveni for not fulfilling their duties entrusted because the legal approach is too expansive in proportion to the return of that duty.

Paraveni owners are not very keen on their duties. Also they do not know about their duties and the necessary training on their entrusted duties. In the meantime, some duties have been changed in line with the development of society. For instance, some people/family have duty of supplying copra for lighting lamps carrying in the traditional procession ceremony. However, at present, electricity is mostly used for lighting process. Therefore, such duties are outdated. Under such circumstances, they do not fulfill their duties or sometimes tend to fulfill duties to some extent as a symbol. Some occasions can be found that they do their duties nominally in respect of according land of the duty. At present, Paraveni owners do not work to Vihara temple and/or Devala and do not pay the taxes to them for residing/consuming these lands. However, paraveni owners do not like to give up position of these lands too. Therefore, Paraveni share and temple/Devalas having issues on land position (Report of the Commission of Viharayas, Devalas and Nindagam, Seasonal Paper 1 of 1956).

This is, therefore, evidence that the fundamental expectation of the Act is not property realized due to ignoring its evolution in line with the socio-economic development of the country.

Issues in Income Distribution

The ownership of the persons in Paraveni lands does not have right of that extent which they enjoy even if it is a larger area. Most of them use plots of lands lower than their ownership as the contrary in demarcating the physical extent of the land, creating a clash between the ownership and the enjoyment in case of dividing the income among Paraveni people. As a result of this, income distribution problem is arisen. Paraveni co-owners divided their shares among themselves without any transparency. Religious places do not monitor this matter. Specially, in Ratnapura District, owners face to this problem to greater extent particularly in distributing income of gem field more than the other district in the country. The Commissioner of Buddhist Affairs does not involve into this matter (Page 43, 45 Presidential Commission report on Disputes Relating the Buddhist Temple Lands, Seasonal Paper 3 of 2006). This generates series of socio-economic as well as development and management problems in connection with these lands and properties.

Viharagam and Dewalagam Ordinance No. 19 of 1931 Buddhist Temporalities does not give provisions to divide the income generated by the Paraveni Properties of Vihara and Devalagam. However, provisions regarding the leasing of Banadara lands, are clearly indicated in this ordinance. In section 29(1), (2), (3), (4), (5) & (6) give outlines regarding the power of leasing and section 30 and 31 provides about handing over the property. To solve the income distribution issues in Paraveni lands, no power is vested to Commissioner of Buddhist Affairs or the management of religious places by this ordinance. Hence, the tenures fail to gain the maximum utilization of such lands and therefore, there is no maximum utilization or highest and best use in these lands. This affects regional and local development at large.

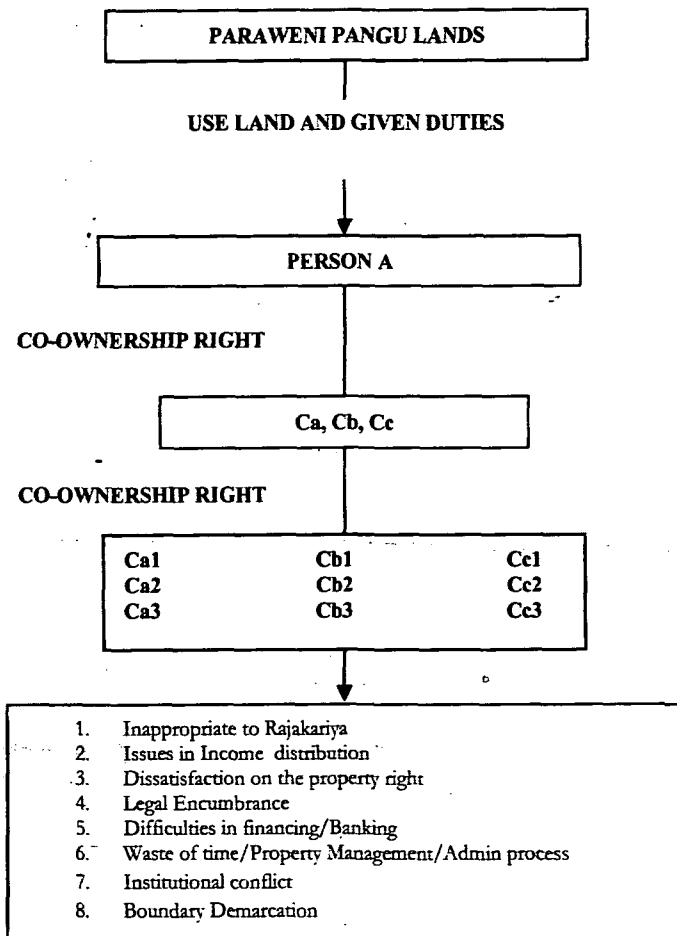
Dissatisfaction on the Property Right

Devala and Vihara temples express their titles of lands through "Sannasa"¹⁰ and "Thudapath"¹¹. However, hereditary owners say that certain "Sannasa" and Thudapatha documents are not registered. Even though, there is enough written evidences on those disparities occurred in the judiciary procedures that unregistered "Sannasa" or "Thudapatha" cannot be used as an evidence in proving of the right of a property in a Civil Court as per the section 7 of Sannas & Old Deed Ordinance No.6 of 1866 (Case No.12107 Handapangoda Mahinda thero vs. N. Premawardene, Ratnapura District Court in 2015). Some Vihara Temples have had some settlements, but they are not registered properly in government institutions. Therefore, disputes are arisen among "Paraveni People" for co-ownership of properties. As in appropriation and unapplicability of all the ordinances which are enacted to manage Vihara and Devalagam properties, the disputes, especially between temples and tenures and among tenures and tenures are arisen day by day (Presidential Commission report on Disputes Relating the Buddhist Temple Lands. Seasonal Paper 3 of 2006). This type of conflicts in our society tend to end with severe crimes. For instance, in Sri Lanka recent crime records reveals that 62 percent of the murders have been caused due to the land disputes (Bimsaviya Program, 1998) to which this would relate with Vihra and Devalagam lands too.

Following figure No 02 explains the way of co-ownership is generated among paraveni land owners and land development and management issues faced by them.

¹⁰ Official document through which the king offered land and property to temples

¹¹ Do

Figure 02: Co-ownerships among Paraveni Land Owners.

According to the figure 02, property right is expanded as co-ownerships from one generation to another with Paraveni Pangu lands. There upon, the undermentioned eight issues have arisen as illustrated. Here, the person A represents the first Paraveni Pangu land holder and Ca, Cb, Cc are the children or heirs of Person A. Ca1, Ca2, Ca3.....and so on are the grandsons or granddaughters or heirs of person A. Likewise a large circle of family members are sharing the land belonged to the first paraveni owners land without legally demarcated boundaries.

Legal Encumbrance

Buddist Vihara and Devala have Vihara villages and Devala villages. It has specific extent of lands only on certain areas. These Vihara villages and Devala villages in which these Paraveni possessions, changing share of land users make big destructions or restriction of developing the area. To get either solution for these or legal opportunities are rare due to this property ownership. This matter badly occurs through current development process continually. Today's situation is totally different from king's period in socio-

economic and other conditions. In this scenario the transportation, infrastructure facilities, energy and others are came across a great deal with the current developing economic and social changes. But the legal procedure has not clearly formatted for the achievement of infrastructure development. Therefore, the legal functions become barriers to the infrastructure development in these villages. Obtaining licenses/permits etc to a Devala and Temple land is a difficult and complicated procedure. When considering the procedure, initially it is required to obtain formal approval from Basnayaka Nilame, then it should be approved by the Commissioner of Buddhist Affairs. Comparatively obtaining a license to such a land is a time consuming process. And also the knowledge of obtaining license is minimum among Paraveni owners and also the contribution given by the Temple or Dewala is limited in obtaining a license.

“As per the section 27 in Viharagam and Dewalagam Ordinance No. 19 of 1931 buddhist Temporalities; process land transfer is explained.

27(1) whenever a Paraveni Pangu tenants interest in any land held of a temple transferred it shall be duty of the transferee with one month of such transfer to send a written notice in duplicate to the Public Trustee.

27(2) The Public Trustee shall thereupon –

- (a) Send the transferee a written acknowledgment of such a notice within one week of its receipt,
- (b) Keep a register of all such notices, and
- (c) Send one copy of every such notice to the trustee of the temple concerned

27(3) If any transferee fails to comply with the requirements of sub section (1) he shall be guilty of an offence and be liable on summary conviction to a fine of five hundred rupees or in default six month simple imprisonment.”

This fact affect to generate negative views on Paraveni lands, by the purchaser, sellers, investors, developers and occupiers. In the contrary, there are no provisions regarding the obtaining of licenses in case of property development/usage such as gem mining, construction, cultivation etc. These activities are decided by the whims and wishes of Basnayaka Nilames who are ruling the properties at the moment.

Difficulties in Financing/Banking Mortgage or Alienation of Temple Property

No mortgage, sale or other alienation of immovable property belonging to any temple is valid, unless the prior permission had been obtained from the public trustee. Even though, the permission is granted by the Public Trustee, the formal sector in the money market is reluctant to grant credit facilities for these types of Paraveni lands keeping as a mortgage bond (Presidential Commission report on Disputes Relating the Buddhist Temple Lands. Seasonal Paper 3 of 2006). Paraveni owners face problems in finding of money in their activities due to this contradictory situation of ownership of properties. Lack of capital is one of the problems faced by Paraveni owners. Hence, the development procedures pertained to properties is difficult due to lack of capital. So they have to lend from informal sector even they like or dislike. Therefore, financial institutions refuse or act as lethargic manner on these properties (Presidential

Commission report on Disputes Relating the Buddhist Temple Lands. Seasonal Paper 3 of 2006).

As per the section 26 in Viharagam and Dewalagam Ordinance No. 19 of 1931 Buddhist Temporalities; "No mortgages, sales or other alienation of immovable property belonging to any temple, shall be valid or of any effect in law". This section directly effect on Bandara Lands while indirectly effect on Paraveni lands as a barrier for the development, investment and capital growth.

Property Management Issues of Devala and Vihara

According to the feudal system the duties was not changed from generation to generation. Therefore, good managers for the management of Vihara and Devala cannot be appointed out of the qualified skilled persons as these managers are appointed from the generation to generation. The educated persons of Rajakari families are not engaged in the management process of Paraveni lands as they are employing in comparatively better jobs. Hence, the unskilled persons take the responsibility of management subsequently. The current managers have poor knowledge and they are weak in managerial functions and nor process to be trained them in the present state but they are still being with the administrative functions of Devala and Vihara. Therefore, various issues have arisen between Vihara, Devala and Nilakaru Lease holders with their managerial inabilities in managing Vihara and Devala.

"As per the section 37(1) (b) in Viharagam and Dewalagam Ordinance No. 19 of 1931 Buddhist Temporalities; 37(1) (b) The nature, extent and value of the Paraveni and Maruwaena Pangu and other lands belonging to such temple; 37(2) Any Viharadhipathy who without just cause withholds any information required to be given by this section, or who willfully gives false information regarding the same, or who without just causes retains possessions of any property vested in trustees under the provision of this ordinance, or willfully obstructs any trustee or causes any trustee to be obstruct in the discharge of this duties shall be guilty of an offence and be liable on summary conviction to fine not exceeding two hundred rupees."

There is no further clarifications regarding this matter i.e. who decide the values of these properties? With what format the land to be described? When compared to the other ordinances introduced by the British colonials, most of them are amended so as to get best interpretations of the law. But, the amendments made to the Viharagam and Dewalagam Ordinance No. 19 of 1931 Buddhist Temporalities; is not succeeded towards the property development.

Institutional Conflict

Ordinary public are in view of that the public officers such as Divisional Secretariat, Local Authorities, Gramaniladari, Agrarian Service Department, Land Resettlement Department and other government institutions do not use their discretionary power to represent the common responsibility when implementing their administrative functions. They tend to pay less attention on Paravani owners and bias on the Vihara and Devala lands due to religious background and social power exists with such religious institutions. In this condition, Paraveni owners and government institutions go for judiciary actions

against. Sometimes, injunction is given against Paraveni owner's property. Then the bondage between Paraveni owner's and temple is cracked.

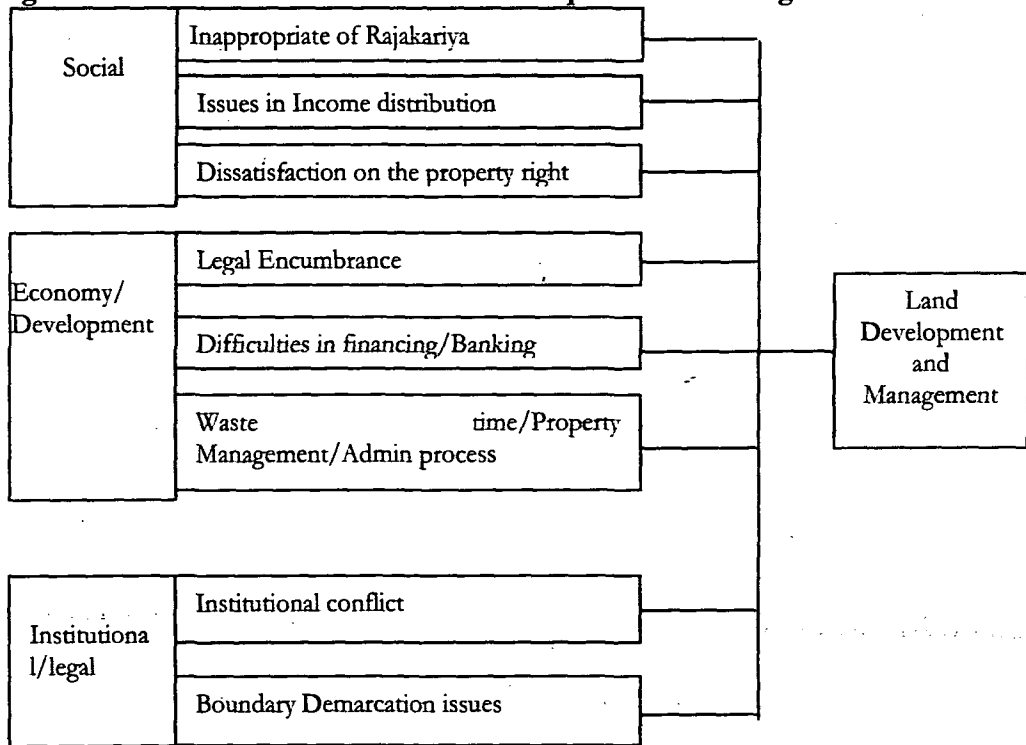
Different government institutions give various opinions on a same legal fact. For instance, the Land Settlement Department pointed out that the "Dumbara" village is not a Paraveni village, on the contrary the Commissioner of Buddhist Affairs says that this is a Paraveni village (Letter No. Bo/Ko/Ra/3/9 dated 1994.12.08 by Commissioner of Buddhist Affairs to Kiriella Nadun Rajamaha viharaya). On the other hand contribution of government institutions is poor for property development. Discussion with some officers revealed that the knowledge of government officers is very poor about Dewala and Temple lands. Further the contribution of Temples and Dewalas is also not adequate or not at all to mitigate these problems (Property Right Protection Organization of Dumbara, 2018).

Boundary Demarcation

Some differences are seen in the title rights and the possession of these Bandara and Parveni Lands. It is important to make a proper demarcation of boundaries to identify these lands. In ancient period, old measuring systems was used to identify the extents of lands. Most of the Bandara and Paraveni lands are recorded as per the old measuring system. Presently, perches, acres, hectare are used to measure the extent of lands. But, the old measuring scales are still seen in the usage very rarely. According to the land use, these lands are categorized as paddy land and highland which are utilized to cultivate various kinds of indigenous grains like Amu, Meneri, Kurakkan etc. The extent of land is decided according to the type of grain and the volume they decided. (eg. Pala of Paddy, Seru of Kurakkan). It is difficult to measure the extent of the land which belongs to Vihara and Devala unless it is expressed the category of the grain by the name. Unless the name of grain is expressed, whilst deciding the extent, the amount of tax to be paid to the state is considered to decide the extent. Although, the above facts are considered, many problems are still pertained in identifying of extent and boundaries. Such situations are arisen even in judicial cases (Dumbarachana case judgment. Case No 12107/Land, District Court of Rathnapura).

Thus, there are no provisions to demarcate the boundaries in the ordinance at least to obtain the assistance of Survey Department or from a licensed surveyor.

All the above discussed problems are related with three major problems areas such as social, economic/development and Institutional/legal. Ultimately all together affect land and property development and management. Following figure depicts the scenario.

Figure 03: Decisive factors of the Land Development and Management**Conclusion**

Management and Development issues in land and properties under Viharagam and Dewalagam Ordinance has been a prevailing issue for decades. This is severe in Paraveni Pangu lands.

This study was able to trace some key issues as inappropriate Rajakariya, issues in income distribution, dissatisfaction on the property rights, legal encumbrances, and difficulties in financing / banking, waste of time / property management / admin process, institutional conflict and boundary demarcation issues. Due to these problems, lands produce lower contributions for the socio-economic development of families and localities as well as for the country.

In concluding, it is recommended a suitable mediation body with adequate authority to be established to examine properly and find appropriate solutions for the issue of co-ownership of land under the Act.

References

- Bimsaviya Program (1998), Title Protection Organization, Minipura, Dumbara
 Case No. 12107/Land, District Court of Rathnapura
 Case No. 26854/Land, District Court of Rathnapura
 Case No. 269/ Partition, District Court of Rathnapura
 Case No. 357/ Partition, District Court of Balangoda
 Daraniyagala P.E.P. (1950), Pleistocene of Ceylon
 Hettige N., (2013), "Definition of the Land law and its Practice" Samadi publisher Colombo, Sri Lanka, ISBN 978-955-8786-22-2
<http://legal-dictionary.thefreedictionary.com/Tenancy+by+the+Entirety10/02/2015>.
Journal of Bolatthba, December, 2008 public by "Property Right Protection Organization of Dumbara"
Journal of Bolatthba, December, 2015 public by "Property Right Protection Organization of Dumbara"
Journal of Bolatthba, January, 2010 public by "Property Right Protection Organization of Dumbara"
 Partition Act No 21 in 1977
 Partition Act No. (Amendment) 17 in 1977
 Perhaps the oldest of the legislation which indirectly affected Buddhist temples (This legislation was repealed by Act No. 30 of 1968).
 Perris G.L., (1976), "The law of Property in Sri Lanka" ISBN 955-8156-13-2
 Presidential Commission report on Disputes Relating the Buddhist Temple Lands. Sessional Paper 3 of 2006
 Ralapanawa M., (2012), "Buddhist temporalities Ordinance, (inception, Evaluation, Present and Future)" Sarasvi publishers (pvt) Ltd, Nugegoda, Sri Lanka, ISBN 978-955-671-289-6
 Report of the Commission of Viharayas, Devales and Nindagam, Sessional Paper 1 of 1956
 Service "Paraueni" Lands Succession Ordinance No. of 3 of 1852
 Temple Lands (Compensation) Ordinance No.28 of 1944
 Thambiah, H.W., Buddhist ecclesiastical law. *Journal of the Ceylon Branch, Royal Asiatic Society, 1962* N.S 8:71-107
 The Buddhist Temporalities Ordinance (BTO)
 The Registration of Temple Lands Ordinance No. 10 of 1866
 The Sannasas and Old Deeds Ordinance No. 6 of 1866
 The Service Tenures Ordinance No4 of 1870: see (8.68).
 The Trusts Ordinance No. 9 if 1917
 This statute first enacted in 1889 has undergone several amendments and is the most important today.
 Wikrama Weerasuriya., (2011) "Buddhist ecclesiastical law" Sarasvi publishers (pvt) Ltd, Nugegoda, Sri Lanka, ISBN 958-955-671-730-3