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"THE EPIGRAPHY AND PALAEOGRAPHY OF CEYLON DOWN TO THE 10TH  
CENTURY, A. D."

TENNAKOOON VIMALANANDA.

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The Epigraphy and Palaeography of Ceylon Down to the 10<sup>th</sup> Century A.D.

The field of study covered by this thesis is the Epigraphy and Palaeography of Ceylon. The following points are discussed:— I. The development of the Brahmi Lipi in India and its final disappearance II. The distribution of the lithic records in Ceylon at different periods III. The evolution of the Sinhalese alphabet from the Brahmi Lipi IV. An index of ~~these~~ the sites of known inscriptions is provided with a detailed description of their location and type. V. An alphabetical list of inscriptions (published and unpublished) is also provided, giving references to all published inscriptions. VI. The development of epigraphical studies in Ceylon since the decipherment of the Brahmi Lipi upto 1948. VII. (a) Eight maps are provided indicating the sites of the inscriptions of different periods (b) Thirty one palaeographical charts are provided with complete transcribed tables in Roman script.

Conclusion— It is evident that the inscriptions of Asoka, from the subsequent inscriptions of Kanke and Nasika influenced the evolution of the Sinhalese alphabet. It is shown that the Brahmi Lipi continued to be used side by side with the primitive Sinhalese script for about two centuries later than it did in Western India considerably later than has hitherto been believed. Attention is drawn to the importance of the palaeographical evidence for the study of language and the technology of writing.

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-: PREFACE :-

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The present work is partly based on unpublished material to which I give references from the records of the Archaeological Survey of Ceylon. I am grateful to Dr. S. Paranavitana for allowing me to have access to these unpublished records. This arrangement was made possible for me by the University of Ceylon.

As this is the first attempt to give a list of the inscriptions of Ceylon, with charts showing the evolution of the Sinhalese alphabet together with the geographical locations of the inscriptions, it is likely that errors may have crept into my work, inspite of my close scrutiny of my sources, due to the variation in the spelling of Sinhalese place names by different <sup>w</sup> writers. I have neutralised these errors by giving grid references to the one inch to a mile maps published by the Survey Department of the Ceylon Government. According to the <sup>International</sup> Geographical Convention of the year <sup>1872</sup> I have used the spelling of the Sinhalese and Tamil place names as they were given in the maps. As W has no place in the Sinhalese alphabet, Turner, the Superintendent of the Census 1921, did away with W altogether in his reports. I, therefore invariably used "V" for "W".

Finally, it remains for me to express my sincere thanks to Mr. C.W. Nicholas, who helped me to locate certain place names in my maps and also gave me a list of the unpublished inscriptions. I should mention here my thanks to the Librarian of the Royal Asiatic Society (Great Britain), to the Librarian of the India Office Library, for the facilities they gave me in connection with my work. I must also thank to Mr. A.H. Mohideen, Mr. Tissa Devendra, Mr. S. Amarasinghe, Mr. C. Tennakoon, and Mr. H.B. Herath in helping me to find the grid references for my maps.

T. Vimalananda.

### Introduction

It is obvious that modern research in the field of archaeology has profoundly altered our ideas about the past. Moreover, as against the first somewhat haphazard excavations of early archaeologists, archaeology has recently acquired a systematic technique with the title scientific. The result of this technical advance is that our knowledge of human history has been extended by thousands of years. We now can discuss chronologically the historical events of millennia undreamt of a hundred years ago. Indeed, it is obvious that our knowledge in oriental history has been completely transformed in the last hundred years by archaeological methods, yet although many problems have been solved in this way, advancing knowledge has revealed new problems yet to be solved. As against the new technique of archaeological excavation, epigraphy has been found to be one of the main sources of information about the past. It throws a flood of light not only on the chronology of the past, on the acts of kings, but on daily life and common custom.

In Ceylon, however, the early epigraphs do not stand alone, as they do in India. In the absence of written documents, the early history of India must be based on inscriptions alone. Ceylon has the Mahāvamsa - the great

chronicle covering nearly twenty-five centuries of the island's history, which must always be its main source. The inscriptions can therefore be read against the fixed points of the great chronicle. Yet, they must be studied independently and their evidence in each case evaluated separately. During the past hundred years, thousands of inscriptions have been brought to light and published in the painstaking reports of the Archaeological Department of Ceylon. This, <sup>laborious work</sup> was the result of the labours of great orientalists as Gol,<sup>dschmidt,</sup> who died of fever contracted in the course of his work, Muller, Bell, Wickramasingha, Codrington and Paranavitana. Though the early inscriptions, i.e. those dated before the 4th century, are essentially records of religious foundations, the later epigraphs become more and more comprehensive in their scope and cover such subject matter as questions of royal succession, dynastic changes, organization of charitable institutions under royal patronage, and the management of such institutions as the royal palaces, monasteries and public parks, as well as many details of the daily life of ordinary people, the homes they lived in and their occupations. We learn from inscriptions also concerning the administrative machinery, both central and municipal, the hierarchy of officers and the auditing of public trusts as well as the regulations governing such things as hunting and fishing. As historical evidence,

these details are unimpeachable evidence, and as such, introducing <sup>ed</sup> a note of human interest into Ceylon's history, which is rare in the East.

These priceless inscriptions are found engraved on caves, rocks or pillars, as well as on the steps, moonstones, slabs, and stone railings of historic buildings. The evolution of the *Sinhalese* script of today from the Brahmi Lipi of the earliest inscriptions had been such that the meaning of the old script was forgotten. Indeed, the many known inscriptions, being unintelligible, were regarded with considerable curiosity, not only by the European officials, but by the people of Ceylon themselves, including invaders from South India.

THE DISAPPEARANCE FROM USE OF THE BRĀHMĪ LIPI IN INDIA.

Indian thought tends to assume that as all things are impermanent, perhaps the disappearance from use of the Brāhmī lipi in India is no exception to this rule of her philosophy. The Brāhmī lipi, which was once so firmly established, and popular, on the Indian subcontinent, yet could not survive the political and cultural changes, brought about in the centuries preceding the Christian Era. The fact remains that though the Brāhmī lipi disappeared from use, numerous other scripts gradually evolved out of this lipi; which, though dissimilar in a superficial aspect, yet in their structure, could be traced to the same common source. The Brāhmī lipi still lives in all the scripts of Modern India, Northern as well as in the Southern. Hence, the history of Indian epigraphy is a continuous history, so that the Brāhmī lipi can reasonably be accepted as the <sup>national</sup> ~~national~~ alphabet of India.

With the disintegration of the Maurya Empire, there was no central paramount power in India, nor, indeed any supreme government capable of checking the scenes of invaders from the north-west. It is remarkable that the first marked changes in the Brāhmī lipi occur during the period of the foreign influence of the Sakas and the Pallavas. Sternkonow describes, in his Historical Introduction to the Corpus Inscriptionum Indicarum Vol. II. part I, the changes brought about by the Saka invasion. His finding is not wholly acceptable, but his dictum remains true, "We cannot say for certain when the Sakas first made their appearance in India, or whence they came. There are no indications to show that they made important independent contributions to Indian civilization. But we get the impression that their rule gave rise to a certain fermentation, which became of importance. The influx of Greek notions and Greek

art continued, and <sup>even</sup> if Indian civilization continues to bear an Indian stamp, there can be hardly <sup>be</sup> much doubt that the crossing and the intercrossing of ideas and ideals acted as a powerful ferment" <sup>1</sup>. It is certainly true that under the Kushanas India took a great stride forward in art and culture. This cultural impetus received from Bactrian hands is not unique, for it is now generally acknowledged that the Bactrian hoardes who destroyed the Roman Empire, made their own contribution to European culture. As will be indicated, we must look for the developement of the Brāhmī lipi to the merchant communities, and not to Kings and priests.

The palaeography of the early inscriptions of Nasik and Karle, which, on architectural grounds are not earlier than the first century A.D., show a distinct change from the earlier Brāhmī lipi. This change is sufficiently marked to make it doubtful whether the engravers, at that time, could read the earlier script at Gīrnār; Asoka's inscription at Gīrnār, is found to be on the same rock as that of Mahakshatrapa Rudradaman, cut in the 2nd century A.D. Rudradaman refers to "Aśokasya Mauryasya te yavanarājēna tush(ā)sphēna ādhishtāya", "Adorned with conduits for Aśoka the Maurya by the Yavana king Tushāspha while governing".<sup>2</sup> Not by the usual title "Devānampriyasa Piyadasino raño" (Gīrnār rock edict II) used in the edicts, although those edicts are inscribed on the very same rock. It would therefore seem probable that Rudradaman's engravers were not able to read the early Brāhmī lipi. Rudradaman not only mentions the great Asoka, but his Greek governor Tushāspha too,

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1. Corpus Inscriptionum Indicarum Vol. II. Part I. Stein Konow pp. XXVI.

2. Epigraphia Indica Vol. VIII. pp. 36.

whose name and worthy deeds must have survived in local legends. It is important to remark that the inscription of Rudradāman is in Sanskrit not in Prākṛit. This indeed is the first Sanskrit inscription written in the true Kāvya style. It would therefore seem that the radical changes in the Brāhmī lipi coincided with the appearance of classical Sanskrit in Indian Epigraphography.

Indian literary records are completely silent as to any early forms of the orthodox Brahmanical script, which eventually came to be known as Devanāgarī. Neither Fa-Hien nor Hiuen-Tseng had any knowledge of the Maurya script, for the latter describes the Asokan pillar at Sarnath, in great detail, but does not mention the inscription on it which he must have seen. Kielhorn gives the year of the engraving of the inscription of Rudradāman as 150 A.D.<sup>1</sup> and we know that the engravers of this edict had no knowledge of the Brāhmī lipi found on the same rock. Thus on solid epigraphical grounds we can say very conclusively that by the middle of the 2nd century A.D. the people had lost the knowledge of the primitive Brāhmī lipi. However, it must be mentioned here that under the royal patronage of the Delhi emperors, efforts were made to read the lipi, but without any success.<sup>2</sup>

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1. Epigraphia Indica vol. VIII. pp. 36.

2. (i) Corpus Inscriptionum Indicarum - Sir Alexander Cunningham pp. 35;

(ii) The Archaeological Survey of India Vol. I. - Sir Alexander Cunningham. pp. 161;

(iii) The Corpus Inscriptionum Indicarum Vol. I. - Hultzsch pp. XV.

PRELUDE TO THE DECIPHERMENT OF THE BRAHMI LIPI  
IN MODERN TIMES

In modern times, Sir william Jones was the first European to recognise the need for a careful and systematic investigation of the monuments of ancient India, and especially of the inscriptions. This great pioneer Indologist saw that Sanskrit literature does not give a fair and objective story of India's past. He warned historians against uncritical acceptance of their works as history. To implement this view and to further researches into Indian literature and history, he founded the Royal Asiatic Society in the year 1784. He said at this famous Society's inauguration, which will remain a permanent document of value for his imagination and vision "When I was at sea last August, on my voyage to this country (India), which I had long and ardently desired to visit, I found one evening, on inspecting the observations of the day, that India lay before us, and Persia on our left, whilst a breeze from Arabia blew nearby on our stern. A situation so pleasing in itself, and to me so new, could not fail to awaken a train of reflections in a mind, which had early been accustomed to contemplate with delight the eventful histories and agreeable fictions of this eastern world. It gave me inexpressible pleasure to find myself in the midst of so noble an amphitheatre, which has ever been esteemed the nurse of sciences, the inventress of delightful and useful arts,



the scene of glorious actions, fertile in the production of human genius, abounding in natural wonders, and infinitely diversified in the forms of religion and government, in the laws, manners, customs, and languages, as well as in the features and complexions of men....." (1) Sir Alexander Cunningham, almost a hundred years later, pays him a great tribute saying "The study of the Indian Antiquities received its first impulse from Sir William Jones". (2) With the expansion of the territories of the East India Company, more and more ruined sites were discovered, numerous estampages of inscriptions began to pour on to the Society's offices at Calcutta. Jones himself edited and published some of those newly found Sanskrit inscriptions, which are, however, all of late periods, in the pages of the several volumes known as Asiatic Researches. He was struck at the obvious simplicity of the Brāhmī alphabet; but all his attempts to read it proved futile. The Brāhmī Lipi remained a mystery to him to the last day of his life. It remained so for many years to come.

The untimely death of Sir William Jones in the year 1794 darkened the prospect of the early materialization of the scheme of research, which he had laid before the Royal Asiatic Society. However, Colebrooke, a young scholar, on whom the

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(1) Bicentenary Celebration Volume - Sir William Jones  
p. . Published by R.A.S. Bengal.

(2) Archaeological Survey of India, Vol. I. by Sir Alexander Cunningham: Introduction page 1.

mantle of Sir William Jones fell, completed some of his predecessor's unfinished literary works. His interest was, however, in manuscripts rather than the inscriptions. Like Jones, he died early, in 1837, the result of hard work, ill-health and family bereavement. Sir Alexander Cunningham says "Colebrooke's acquirements were, perhaps, not so varied as that of the brilliant founder of the Society, yet he possessed a scholarship equally accurate in both the classical and Sanskrit languages"<sup>(1)</sup> By this time, several important Sanskrit inscriptions had been published, including that of the Allahabad pillar inscription of Samudra Gupta in both text and translation, together with a chart of the Gupta alphabet.<sup>(2)</sup>

It seems, from the writing of James Prinsep, especially his correspondence with Cunningham, that after the retirement and death of Colebrooke, English Orientalists both in India and in England were discouraged, and had little hopes of deciphering the still unread Brāhmī Lipi. Indeed, for a time the inscriptions were neglected. This period of eclipse of interest in the Brāhmī Lipi, can be ascribed to the dominant interest taken at that time in the collection of manuscripts in India. The energies of scholars were canalised in this one direction. Yet more and very important historical sites were discovered - India has a super abundance of ruins.

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(1) Archaeological Survey of India, Vol. I. Sir Alexander Cunningham. Introduction, page 2.

(2) J.R.A.S. (Bengal) Vol. III. Page 118.

Gradually, interest in epigraphy dawned with the collection of antiquities. The Marquis of Wellesly deputed Buchanan (who afterwards took the name of Hamilton) to explore the country and submit a report giving a detailed description of all the ancient sites.<sup>(1)</sup> Buchanan explored diligently the Buddhist remains of Gaya, Baragoan, Kasia,<sup>and</sup> Kahaon; and his pioneer exploration of these areas for archaeological and historical research proved invaluable. The judgment and accuracy of his reports is remarkable, as in subsequent decades, Sir Alexander Cunningham found, especially with reference to the identifying of the sites mentioned in the itinerary of Yuan Chwang.

Horace Wilson, who followed Buchanan, was an eminent Sanskrit scholar. His contribution in the field of epigraphy is, however, less significant than his work in literature. He does not seem, however, to have realised the importance of the still unread inscriptions in the Brahmi Lipi. Wilson was prominent among the group of scholars known as the Orientalists, opposed to those educationists, many of whom had missionary interest. To the latter, India was an uncivilized country and her culture, literature and history were of no account. These views were adopted by Macaulay and Voiced with all the unhesitating certainty of

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(1) Archaeological Survey of India, Vol. I. Sir Alexander Cunningham: Introduction page 4)

his magnificent prose. The Orientalists wished to see Sanskrit and Persian literature encouraged and included in the syllabus of schools and colleges. To Macaulay, India had nothing of value to offer her coming generations, and so English became <sup>the</sup> medium of School instruction. Oriental studies <sup>were</sup> <sup>dis-</sup>paraged, ~~all~~ of which Keith describes as colossal ignorance. (1)  
*on the part of Macaulay.*

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(1) Speeches and Documents on India Policy, Vol. I.  
Preface. Oxford University Press.

THE STORY OF THE DECIPHERMENT OF THE BRĀHMĪ LIPĪ

Half a century passed by after systematic and co-ordinated efforts were begun to read the Brāhmī Lipi in India, but with no sign of immediate success. The atmosphere was tense, partly due to the failure of the Orientalists to carry out their plans with regard to the educational policy of the country, and partly to the enigma presented by the Lipi itself. It was, of course, known that the Brāhmī Lipi was a script and not "ornamental decoration,"<sup>(1)</sup> as the cuneiform had been ascribed to. No such absurd allegations were ever made with ~~with~~ regard to it, though, of course, there were innumerable local legends in the places, where these records were found.

By this time, faithful reproduction of various inscriptions in Brahmi Lipi had reached scholars in Europe. Recognising it as a script, they took<sup>a</sup> keen interest in it, the contents of the inscriptions and the language implicated, and a lively rivalry was manifest amongst western scholars to be the first to read the Lipi.

At this time, the study of Indian numismatics received an added impetus. An enormous variety of coins of all ages, of different values, of various metals, of diverse legends, in foreign and different scripts, of various weights - completely foreign to India, had been brought to the notice of archae-

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(1) The Civilization of Babylonia and Assyria. Morris Jastrow Jr. page. 63.

ologists. To the people of India, these coins, whether of copper, silver, lead or gold, had only metallic worth. Incidentally, it is one of the many bilingual coins issued by the Greek princelings, who were the successors of Alexander, that led to the decipherment of the Kharōshthī Alphabet. This script completely died out in India circa 4th century A.D. At this stage, the study of Indian epigraphy by the correct reading of coins bearing bilingual legends in Greek and Kharōshthī, greatly aided Prinsep in his search for the key to the Brāhmī Lipi.

The mantle of scholarship, which for so long had been worn by Sanskrit literary scholars, now fell on James Prinsep. He was not a Sanskrit scholar of the type and calibre of Sir William Jones, Colebrooke and Wilson. Nor had he any marked interest in Sanskrit manuscripts. The man who was destined to be recorded in Indian history as the decipherer of the Brāhmī Lipi, was by profession Assay Master of Calcutta Mint. He says "My whole day is consumed at the scales. What a waste of precious moments"! (1) We can confidently say that with Prinsep's appointment as Secretary of the Royal Asiatic Society, a new era dawned with regard to Indian Archaeology in general, and to Indian epigraphy in particular.

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(1) Archaeological Survey of India, Vol. I. Sir Alexander Cunningham. Introduction, page 13.

As the result of Prinsep's work, the puzzling script of the pillars and rock inscriptions of India was made plain and a new world of history displayed. He was able to read the edicts of the Delhi pillar for the first time. These once deciphered, the full alphabet of the Brāhmī<sup>Lipi</sup> was analysed, and, together with the text and translations of the inscriptions were placed before the members of the Royal Asiatic Society on the 17th June 1837. This decipherment of the Brāhmī Lipi was a remarkable and brilliant achievement. Prinsep had written "Apparently trivial and fragments of rude writing have led to even more important results than the others. They have instructed us in the alphabet and the language of those ancient pillars, and rock inscriptions, which have been the wonder of the learned since the days of Sir William Jones, and I am already nearly prepared to render to the Society an account of the writing on Sultan Firoz Laṭ (pillar) at Delhi, with no little satisfaction that, as I was the first to analyse those unknown symbols and show their accordance with the system of Sanskrit alphabets in their application of the vowel marks, and in other points, so I should be now rewarded with the completion of a discovery"<sup>(1)</sup> As Isaac Taylor remarked, this unravelling of the Brāhmī Lipi removed "the darkness and confusion of early Indian history" and added a

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(1) J.R.A.S. (Bengal) Vol. VI. P. 452.

"brilliant epoch of about eighty years in duration"<sup>(1)</sup> on our knowledge of India's past.

The story of the alphabet of the Brāhmī Lipi, by James Prinsep, as it comes from his own pen, is of the greatest interest. Bhandarkar commenting on this narrative said "The ecstatic exclamations into which the Assay Master of Calcutta Mint burst as he progressed with the decipherment of the Brāhmī script have been luckily preserved for us in his letters to his friend General Cunningham, who has very wisely printed two or three excerpts from them, which even now read like a romance"<sup>(2)</sup>. Pleasant surprises are not rare occurrences in the field of archaeology. But the stages in the unravelling of the Brāhmī Lipi read like fiction. The first half of the 19th century was an era of archaeological discoveries and decipherment of various hitherto unknown scripts. The Rosetta Stone with its dual key to the Egyptian hieroglyphics actually took nearly a quarter of a century to read.<sup>(3)</sup> The decipherment of the cuneiform was a long and painful process, and it took about 50 years to read the scripts with an appreciable amount of certainty and accuracy.<sup>(4)</sup>

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(1) The Alphabet, Vol. II, p. 289.

(2) Revealing India's Past, p. 203.

(3) Rosetta Stone - British Museum.

(4) The Civilization of Babylonia and Assyria - Morris Jastrow, Jr., page 63.



But the Brāhmī Lipi, after an oblivion covering, well over eighteen centuries, was deciphered with its minutest detail in the course of a few minutes!

While Prinsep was engaged in arranging the facsimiles of the inscriptions of the stone railing of the great Stupa at Sanchi, he observed that the inscriptions terminated in two letters:-  $\text{ऽ}$   $\text{ऽ}$ . This induced him to express his belief that all these records could not be fragments of one continuous text or inscription. If so, what was the meaning of those two letters? It immediately occurred to him that these inscriptions on the pillar railings must be either "obituary notices", or, more probably, records of "offerings and presents of varies". The latter surmise was correct, though it originated in a pure guess. Another letter, which Prinsep found repeatedly in the inscriptions, preceding the last two letters  $\text{ऽ}$   $\text{ऽ}$  was  $\text{ऽ}$ . Prinsep asked himself if it could be the last letter of a case ending. He was perfectly right. Thus, he got the Prākṛit genitive case singular. He, therefore, read the last word as dānam (gift), and the letter  $\text{ऽ}$  preceding read the last word as dānam (gift), and the letter  $\text{ऽ}$  preceding be in his own words the master key to the Brāhmī Lipi. He says "Since 1834, my acquaintance with the ancient alphabet had become so familiar that most of the remaining letters in the present examples could be named at once on re-inspection. In the course of a few minutes, I thus became possessed of the

whole alphabet, which I tested by applying it to the inscription on the Delhi column..... Like most other inventions, when once found, it appears extremely simple; as in most others, accident rather than study, has had the merit of solving the enigma which has so long baffled the learned"<sup>(1)</sup>

It is clear that the faculty which enabled Prinsep to succeed where so many scholars had failed, was his keen powers of observation. His mind was as remarkable for its vigour as its penetration. He was gifted with a buoyant personality and infinite patience. But his perception of the values of the alphabet which had remained unintelligible for so long was no mere intuition, but the result of a prolonged study of the inscriptions. From the beginning, the study of Indian coins had induced him to believe that the key to the decipherment of the Brahmai lay close at hand. With characteristic optimism he had written to Cunningham "Chaulo bhai. Juldee puhoonhgu - Go ahead brother, we shall soon get there"<sup>(2)</sup>

Sir Alexander Cunningham, half a century later, commenting on Prinsep's great discovery said "The thick crust of oblivion which for so many centuries had covered and concealed the character and language of the earliest Indian inscriptions, and which the most learned scholars had in vain tried to penetrate,

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(1) J.R.A.S. (Bengal) Vol. VI. pp. 460-61.

(2) Archaeological Survey of India Report. Vol. I. pp. ix-x.

was removed at once and for ever by the penetrative sagacity  
and intuitive perception of James Prinsep<sup>(1)</sup>

Prinsep died in 1840 on the 22nd April, due to softening  
of the brain after a year of prolonged illness. Thus passed  
away the decipherer of the Brahmi Lipi, in the very prime of  
his life and in the very midst of his great discoveries.

### THE PHASES OF EPIGRAPHY IN CEYLON

It is fortunate Ceylon is so rich in inscriptions, moreover, they extend well over two thousand years. Almost every cave in the North-Central Province, the North-Western Province, and the ancient Rohana has one or more inscriptions. A high percentage of those inscriptions are in a good state of preservation, though it must be confessed that many of them are readable only with difficulty, mainly due to damages done by human hands. It is clear that many are still buried in unexcavated ruins or covered by modern brick walls, especially in those caves which have been converted into modern shrines, or to the residences of the bhikkhus. Many inscriptions were completely destroyed by Ceylon's many invaders, some by treasure seekers, and modern builders. Some were destroyed by the villagers themselves, who were afraid that the land might be acquired by the Government. This result was doubtless not foreseen when the Government undertook steps to preserve the Island's ancient monuments.

A glance at the accompanying maps on which the distribution of the epigraphy is shown period by period, indicates the development and decay - demonstrated graphically - of the epigraphy of Ceylon. These changes were not usually abrupt, but very often the changes were indirect. It is true that invasions from Southern India had at times dramatic results.

Religious disputes of a sectarian nature, familiar to all students of Buddhism, also played their parts, involving royal patronage. But the essential causes which produced the changes to be found in Sinhalese epigraphy must be sought in the change of writing materials. These changes and their inevitable results are known to palaeographers all over the world. Everywhere it is admitted that the stone-mason's alphabets which he cuts on the rocks, are derived from the scribes alphabet which he wrote with the stylus or the pen. In India, pen and ink were certainly used in the centuries immediately B.C. In Ceylon and Southern India, the stylus used on palm leaf, dominated the art of writing, leaving its characteristic marks on the epigraphy.

Period I. Circa 3rd Century B.C. to Circa 1st Century A.D.  
Devānampiya Tissa to Mahāculimahatissa (247 B.C. - 3. B.C.)

Epigraphy abounded in Ceylon at this period, being found mainly in caves. They are in a fairly good state of preservation. Many remain unpublished but it must be admitted that they are as a whole of a scanty nature, providing little material for history. However, they are invaluable for the light they throw on the development of the script and the Sinhalese language. These inscriptions are almost invariably found engraved on the drip ledge of Buddhist caves, very often beyond the reach of

human hands without some sort of a ladder or scaffolding. We can say that the epigraphs on natural caves, as opposed to the epigraphs on pillars, slabs, guardstones, moonstones, etc. always escaped the hands of the vandals.

Period II. Circa 1st Century A.D. - 490 A.D. Coranāga to Mahānāma, 3. B.C. - 490 A.D.

The bulk of the inscriptions of the preceding period are records of gifts to the Sangha by lay householders. There are records of bhikkhus themselves offering certain caves to the Sangha. The number of royal benefactions recorded is quite insignificant, when compared with gifts of householders. But the beginning of the first century of the Christian era shows the diminution of the people's benefactions, as compared with those of kings and other royal personages. Henceforward and in later periods, the issuing of inscriptions became a royal prerogative, i.e., the inscriptions were issued almost entirely by kings, whilst popular records cease. Engravers, therefore, had to look exclusively to royal patronage. This change was marked in other ways, for cave inscriptions gave place to records on slabs, pillars and rocks.

At the same time, it is clear that the art of writing had spread considerably and the influence of

the instrument used, the ola stylus, and the material which was always palm-leaf is described in the Mahāvamsa.

It is here, necessary, to mention that copper-plate records are not found at this period. Writing must have become popular about the first century B.C., for we know from the Mahāvamsa that when King Vaṭṭagāmaṇi Abaya was in distress, he donated lands to the Bhikkhu, who afforded him shelter, by recording his gift on a Ketaka leaf. "Thereon the king, glad at heart, recording it upon a Ketaka leaf (Pandanus odoratissimus) allotted the lands to his Vihara for the use of the (1) brotherhood"

During the reign of King Vaṭṭagāmaṇi, it is said <sup>that it was</sup> to have committed to writing the Pali Texts together with their commentaries. "The text of the three piṭakas and aṭṭhakathā thereon did the most wise bhikkhus hand down in former times orally, but since they saw that the people were falling away (from religion) the bhikkhus came together, and in order that the true doctrine might endure, they wrote them down in books" (2)

Wickramasingha positively affirms the wide popularity of the art of writing, and the existence of a

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(1) The Mahāvamsa, Geiger, pp. 232-33.

(2) The Mahāvamsa, Geiger, p. 237.

Sinhalese literature in the early centuries preceding the Christian era. (Catalogue of Pali Mss. in the Oriental Department, British Museum, page X). Further, he asserts that the Brāhmī Lipi was sufficiently well developed even to embody Sanskrit texts in that script at this period of Ceylon's history. (1)

It was also during this period that Ceylon enjoyed a great reputation abroad as a seat of theravāda Buddhism. The Mahāvamsa speaks with pride of the written commentaries in the Sinhalese language saying that they are faultless. Moreover, the Mahāvamsa again records that in the reign of Mahānāma, the famous commentator, Buddhaghosa came from Gaya to Ceylon, where he translated the Sinhalese commentaries on the Buddhist scriptures into Pali language, and composed his great philosophical work, The Visuddhimagga, in Pali. (2) In short, in this period, the epigraphy reflects developments which must be traced to the influence of the palm leaf manuscript.

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(1) Epigraphia Zeylanica, Vol. I. Page 14.

(2) A Short History of Ceylon - H.W. Codrington, p. 25.



Period III. 490 A.C. to 703 A.C. Sotthisena to Manavamma

The inscriptions of this period are perhaps the most important of all. They clearly show the development of the Sinhalese language, as well as the evolution of the Sinhalese alphabet. As has been said, the period is distinguished by an intensive use of ola manuscripts. <sup>P</sup>igraphy, i.e., rock inscriptions, takes a second place; both in manner and extent, these show a marked decline in skill and interest. The clumsy and indifferent style of the rock inscriptions indicates that the craft of the engravers was subordinated to the general interest in manuscripts. The fact that the old Brāhmī Lipi still appears side by side with the comparatively well developed Sinhalese scripts, indicates that the stone-cutter, as distinct from the manuscript writers, leant towards the old tradition. This aspect of the question is discussed in detail in the chapter on palaeography. Yet, inscriptions of this period are by no means scarce, and are widely distributed. Plentiful new materials are now available to scholars, and on this point earlier comments must be modified.

Sir D.B. Jayatilaka and William Geiger wrote of the linguistic importance of the inscriptions of this period as follows" Proto-Sinhalese is the period of transition from the Prakret stage to that of the Mediaeval Sinhalese. It is to be regretted that very few inscriptions belonging to the time between the 5th and 8th centuries are still known to us; for this period is of the greatest importance for the history of the Sinhalese language, in as much as these centuries just cover the period where it underwent the most characteristic changes, phonological and morphological, and developed from the Prakritic stage to that of a modern Indian idiom" (1)

Period IV. 703 A.C. - 1073 A.C. Aggabodhi V to Vijaya Bahu I.

The inscriptions of this period show the following epigraphical changes:- (a) a marked revival of epigraphy under royal patronage, (b) its virtual extinction in Rohana as reference to the map of the period will show, (c) the last phase of Anuradhapura as the ancient capital, (d) the rise of Polonnaruwa as the new capital and (e) the eventual destruction of Anuradhapura. In this period it would seem the

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(1) A Dictionary of the Sinhalese Language, Vol. I. Part I. Page XXVIII.

writing of manuscripts was more or less confined to the Sangha and the people; whilst epigraphy was favoured by reigning monarchs. It is clear that it thrived under this state patronage. The plausible argument for this royal patronage of rock records is clearly that the kings sought to engrave the record of their benefactions on more permanent materials than palm leaves, which are of perishable nature. A glance at the map will show the omission of Rohana from the field of their interest. Her past splendour, rivalling Anuradhapura, passed into oblivion. Moreover this period marks the period between the fall of Anuradhapura and the rise of Polonnaruva. As the result of waves of invasions from South India, it proved impossible to defend the capital, and Polonnaruva must therefore have been selected for strategic reasons. It is indeed remarkable that this point has previously been completely ignored by scholars. Of these invasions there are plentiful accounts. The <sup>cūla</sup> ~~Ma~~vamsa says: "When<sup>n</sup> he had begun to rebuild the so-called Manipāsāda, which the troops of the Cūla King had burned down.....He restored the beautiful Vihara of the four Cētiyas in Padalan-

ohana, which had been burnt down by the troops of the Chola King. (In like manner) he restored the burnt *dewa* Vihara of the Tooth Relic, in the centre of the town, the *Dhammasangani* house, and the *Mahapali Hall*".<sup>(1)</sup> Anuradhapura, with its magnificent royal palaces, great viharas, huge monasteries, marvellous system of lakes, public parks, charitable institutions, hospitals etc., had been destroyed by the Chola army. In this complete destruction of the city, we must assume that a fairly large number of lithic records were destroyed. The destruction of the ancient city cannot but have entailed destruction of her epigraphic records.

Period V. 1073 A.C. - 1215 A.C. Polonnaruva Period.

The epigraphy of Ceylon reached its high water mark in the hey-day of Polonnaruva. This was the last glorious period before the disappearance of the royal capital from Rajarata (king's province), after which the capital became mobile, being shifted from centre to centre. Anuradhapura and its environs are full of caves and rocks offering plentiful

(1) *Cūlavamsa* - Geiger - page 177, and page 182 (Part I.)

material for both stone-cutter and architect. Polonnaruva offers a brick built civilization, situated as it is in the rich alluvial valley of the Mahavāliganga. The stone for its epigraphical records, was therefore dressed in the neighbouring quarries and had to be transported from there to Polonnaruva. But wherever natural rocks were found, inscriptions were engraved on them. The engraving of records on dressed stone panels thus received a great impetus at Polonnaruva. It should be noted here that the Cholas, though they demolished Anuradhapura, made Polonnaruva the seat of government during their period of occupation of the country. The Cholas at this period possessed a vast maritime empire. Trincomalee offered the invaders by sea a splendid natural harbour. From Trincomalee along the river valley of Mahavāliganga, the Cholas found an easy line of communication with the new capital. Further, Polonnaruva is much more centrally situated than Anuradhapura. Polonnaruva with its splendid buildings both religious and secular, its beautiful parks, and its strong fortifications was, too, to be destroyed by an enemy. Its deva-

station by Kalinga Magha and his ruthless army is the worst disaster recorded in the <sup>cūla</sup> ~~Mahāvamsa~~.  
"They wrecked the image houses, destroyed many oetiya, ravaged the viharas and maltreated the lay brethren..... The viharas, the Parivenas and many sancturies, the invader made over to one or other of his warriors as dwellings"(1)  
In this sack of the last national capital, we may fairly assume that large numbers of inscriptions must have been destroyed, as had happened at Anuradhapura.

PERIOD VI. 1215 A.C. - 1412 A.C. The Period between the fall of Polonnaruva and the foundation of Kotte.

The epigraphy of Ceylon during this period reached its low water mark, after the abandonment of Polonnaruva. The absence of epigraphic records at Polonnaruva is sufficient warrant for concluding that there was no serious attempt to restore the old capital. Codrington styled this chaotic period as the reign of "The Dambadeniya and Gampola Kings" There were several battles between the Sinhalese kings and the Chola and Pandyan kings. Here epigraphy falls as few

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(1) The Cūlavamsa. <sup>Part II</sup> Geiger, p. 132, 133

examples of the period survive.

Period VII. 1412 A.C. - 1550 A.C. Kotte Period.

With the establishment of Kotte as the capital of Ceylon, came the return to a certain degree of commercial prosperity, and a number of epigraphs of this period survive. These inscriptions are found round Yapahuva, Gampola, Kelaniya and Kandy, but their number is insignificant.

Period VIII. 1550 A.C. - 1815 A.C. Post Kotte Period

The national survival of the Sinhalese monarchs was threatened as never before, and very few epigraphs survive. The Portuguese, who were now in possession of the maritime districts of the country, destroyed many viharas. The King of Portugal wrote to his Indian Viceroy, stationed at Goa, under whose command Ceylon formed a unit, as follows:- "We charge you to discover all idols by means of diligent officers, to reduce them to fragments and utterly to consume them, in whatever place they may be found, proclaiming rigorous penalties against such persons as shall dare to engrave, cast, sculpture, limn, paint or bring

to light any figure in metal, bronze, wood, clay, or any other substance, or shall introduce them from <sup>foreign</sup> parts and those who shall celebrate in public or in private any <sup>festivities</sup> ~~positions~~ which have any Gentile taint or shall abet them". (1)  
Nevertheless, a certain number of inscriptions engraved by the kings of Kandy do survive.

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(1) The Pali Literature of Ceylon - G.P. Malalasekera  
p. 263.



THE STUDY OF SINHALESE CHRONICLES FROM 1815 - 1839

After three hundred years of continuous struggle with the various European powers who successively occupied the country, Ceylon ultimately succumbed to the British in the year 1815. The Sinhalese people, who had retained their freedom through 2,358 years of recorded history, now at last lost their independence and became wholly subject to a foreign power. However, the feeling of insecurity, helplessness and mutual suspicion, which was the keynote of the preceding epoch, gave way to peace and tranquillity. The new regime took quick measures for the development of the material wealth of the country, as well as the promotion of the education of the people. At this stage, we suggest that three forces disputed the nature of the culture and education, which the new regime was to confer on the people. These three distinct forces were:-

1. The Governor, for the British Government, was bound by treaty to preserve "The religion of Boodho, professed by the chiefs and inhabitants of these provinces is declared inviolable, and its rites, ministers and places of worship are to be maintained and protected..... The rights, privileges and powers of the respective officers.... with their civil rights and immunities, according to the

laws, institutions and customs established and in force amongst them"<sup>(1)</sup> The new Government was obliged to protect Buddhism, to maintain existing viharas, and to honour the rights and privileges of the chiefs of the country. Consequently, successive governors had no freedom of choice with regard to these weighty, important questions. Thus the Buddhist Sangha and the titular and powerless chiefs continued to enjoy their rights and privileges without having any moral and legal responsibilities to discharge.

2. Educationists, Missionaries, and Early writers on Ceylon expressed their views clearly on the question as to what sort of educational policy the British Government should adopt in Ceylon. These educationists were mostly drawn from the clergy of the church of England. They have done good service to the country by compiling dictionaries, but they have done a great deal of harm to the native literature and the culture of the people in their premature and usually ignorant attempts to expound it to the people of the west. The teaching of Pali, Sinhalese and Sanskrit was discouraged and discontinued. English has virtually took the place of Sinhalese. Greek, Hebrew and Latin were taught to the Sinhalese children. "The fact was that youths were acquiring knowledge which was remote from their day to day experiences, and which had no relation

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(1) Kandy Convention, 2nd March 1815.

to their accustomed contexts of situation..... In 1831 the students of the Cotta School were examined in the following subjects; in the presence of the Governor and Lady Horton: Theology, English reading, Grammar, Latin, Greek, Hebrew, Geography, Arithmetic, Algebra, Geometry and Trigonometry"<sup>(1)</sup> The following quotations are representative of the opinions this missionary group expressed: (a) "The Buddhists believe in the existence of one Supreme God, and in a future state of reward and punishment..... a hog is sometimes sacrificed by certain sects"<sup>(2)</sup> (b) "The Sinhalese, possess no accurate records of events, are ignorant of genuine history, and are not sufficiently advanced to relish it"<sup>(3)</sup> (c) "The wildest stories, current amongst the natives, throw no light whatever on the ancient history of the island. The earliest period at which we can look for any authentic information is the arrival of the Portuguese under Almeida in 1505"<sup>(4)</sup>

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(1) The Sociological Consequences of Imperialism, with Special Reference to Ceylon. P.400 - P.R. Pieris - Ph.D. Thesis, 1950. University of London.

(2) The Description of Ceylon - J. Cordinar, p.149

(3) An Account of the Interior of Ceylon - Davy, p.293

(4) An Account of the Island of Ceylon - R. Percival, p.5..

3. Government cannot be carried on except on a foundation of accurate facts. It was the early British officials in Ceylon, Civil Servants and judges on whose shoulders the administrative responsibility of the country fell. In order to get these facts, they studied the writings, the social institutions and religious customs of the people. George Turnour, was the first to study Pali and he laid the foundation for systematic investigation into the historical works for which Ceylon is justly famous. The task was by no means easy. Turnour brought out for the first time a critical edition of the Mahāvamsa, together with a translation. In his masterly introduction to this pioneer Pali work, he refers to the wholly groundless disparagement by earlier writers of the historical works of Ceylon, as follows: "To publish now, in the face of these hitherto undisputed authorities, a statement containing an uninterrupted historical record of nearly twenty four centuries without the fullest evidence of its authenticities, or at least acknowledging the sources from which the data are obtained, would be to require the public to place a degree of faith in the accuracy of an unsupported document, which would be most unreasonable in me to expect"<sup>(1)</sup>

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(1) An Epitome of the History of Ceylon. - George Turnour.  
Page 11.

The years between 1815 and 1840 in Ceylon, as in Bengal, were a period of the study of manuscripts. George Turnour ~~was~~ the link connecting <sup>C</sup>Cylon and Bengal in both the study of manuscripts and of epigraphy, for he was in close correspondance with the great Prinsep.

THE STUDY OF EPIGRAPHY IN CEYLON

The general literature of Ceylon is altogether silent on matters of epigraphy. Inscriptions, whether on caves, rocks, slabs or rock-cut steps are never mentioned. This taciturn attitude to inscriptions is not confined to the earlier epigraphs in the Brāhmī Lipi, but also applies to the inscriptions written in the fully developed Sinhalese alphabet. Robert Knox refers to the inscriptions at Gadaladeniya Vihāra, which are of the 15th-16th centuries, and says that nobody could read them. In India, we can say conclusively on the evidence of the Rudradaman inscription and the plastering over and burying of many of the Asoka's inscriptions, that no knowledge of the Brāhmī Lipi survived in the 2nd century A.D. But in Ceylon, the palaeographic evidence shows that the stonemason knew the Brāhmī Lipi upto the end of the 5th century. It appears, therefore, that the Brāhmī Lipi was used in Ceylon over a period of eight centuries. Wherever early inscriptions were found, local legends sprang up, which often attributed them to the two kings Dutugamunu and Prakramabāha, who, because of their resistance to the Tamil invader, rank as national heroes of Ceylon. The script is even today referred to as NEgara. When this term came to be used, it is not possible to say.

The first European who noted the existence of the lithic

records in Ceylon was Robert Knox, a sea-captain, who was interned<sup>d</sup> by Rajasingha II (1635-1687). He writes "Here are some ancient writings engraven upon rocks which poseth all that see them. There are divers great rocks in divers parts in Gande Uda and in Northern parts. Those rocks are cut deep with great letters for the space of some yards, so deep that they may last to the world's end. Nobody can read them or make anything of them. I have asked Malabars, Gentuses as well as Chingulays and Moors, but none of them understand them. You walk over some of them. There is an ancient temple, Goddiladeni in Yattanour, stands by one where there are these letters. They are probably in memorial of something, but of which we must leave to learned men to spend their conjectures"<sup>(1)</sup>

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(1) An Historical Relation of the Island of Ceylon, in the East Indies. London, 1681.

THE DECIPHERMENT OF THE BRAHMI LIPI AND THE  
CHRONICLES OF CEYLON

The decipherment of the Brāhmī Lipi in India by James Prinsep had far reaching repercussions on the study of the historical works of Ceylon, as well as initiating the study of Sinhalese epigraphy. Even the reading and translations of the Delhi pillar edicts - the mystery attached to the name Devānampiyadasi, the named author of the edicts, remained. For none of the existing historical works of India or the Puranic list of kings record a king named Devānampiyadasi. This enigma was no less perplexing than the Brahmi Lipi itself. Prinsep had a short while before identifying<sup>ed</sup> him with Devānampiya Tissa of Ceylon, as the author of the edicts of the Delhi pillar. He writes "We have thus a strong prima facie argument in favour of the hypothesis that Devānampiya Tissa, the royal convert, caused, in his zeal, the dogmas of his newly adopted faith to be promulgated far and wide at his expense."<sup>(1)</sup> However, this tentative identification of the Devānampiyadasi of the Indian inscriptions with the king of Ceylon of the same name, could not be sustained. Prinsep himself discovered the inscription of Dasaratha, Asoka's grandson, at Gaya. He writes "With the identical pronomen of Devānampiya to Dasa-

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(1) J.R.A.S. ( Bengal ) Vol. VI, page 473f



ratha, the grandson of the above monarch, I certainly felt more strongly the impression of the Indian origin of the former" (1) Simultaneous to this discovery of the inscriptions of Dasaratha at Gaya, it should be noted that George Turnour had already removed a good deal of the obscurity attached to the name Devānāmpiyadasi. Turnour immediately communicated the result of his work in a letter to Prinsep. He wrote "..... I have made a most important discovery, connected with the Pali Buddhistical literature..... we find ~~Asoka~~ was surnamed Piyadasi: and if you will turn to the 5th chapter of the Mahavamsa, especially pp. 28, 29, you will see the circumstances under which Buddhistical edifices were simultaneously erected all over India. I proceed now to give my authority for pronouncing Piyadasi to be Dhanmasoka....." (2)

Turnour made a comparative study from the point of view of chronology of the list of Indian kings given in various Puranas, the data collected from the edicts of Asoka, the Greek classical records and historical works of Ceylon, and then pointed out his views about the discrepancy on the commencement of the Buddhist era as recorded in the Mahāvamsa as follows: "I am necessarily

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(1) A.R.A.S. (Bengal) Vol. VI, pp. 790-91, 1054.

(2) J.R.A.S. (Bengal) Vol. VI, pp. 790-91, 1054.

compelled to acknowledge that there is a discrepancy of about 68 years between the western and the Buddhistical chronologies"<sup>(1)</sup> Further, he was of the opinion that this chronological fault must have crept into the historical works about 150 years B.C. Indeed, he admits the genuineness of the reckoning of the Buddhist chronicles after 161 B.C. Of the Buddha era on which years are recorded, he says: "There is a chain of uninterrupted evidence in the Historical annals of Ceylon from 161 B.C. to the present day, all tending to the confirmation of the authenticity of the date assigned to that era"<sup>(2)</sup>

Turnour, in his critical examination of the Buddhist historical manuscripts of Ceylon, had, of course, to scrutinize the Buddhist era of the Mahāvamsa; he warned critics of this and asked them to restrict themselves to the matters of chronology. He says; "..... it is the chronology and not the general narrative of the history (the Mahāvamsa) that requires correction"<sup>(3)</sup>. The chronological discrepancy which Turnour pointed out in 1837 has been a bone of contention amongst all Indologists ever since. Apart from this, it will be acknowledged that the historical works and general literature of the country, formerly rejected as "wild stories," have served

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(1) J.R.A.S. (Bengal) Vol. VI. page 716.

(2) J.R.A.S. (Bengal) Vol. VI. page 722.

(3) " " " " " " " 721.

to illuminate the earliest chapters of Indian history, in its minutest detail. It is no less a triumph for Burnour, who alone defended the validity of the chronicles, than for Prinsep, who immediately acknowledged the value of Burnour's evidence.

THE BRĀHMĪ LIPI INSCRIPTIONS OF CEYLON AND TURNOUR'S  
GUIDANCE TO PRINSEP

As soon as Turnour received the copy of the Brāhmī Lipi alphabet from Prinsep, he applied it to the inscriptions of Ceylon, and he found that the early inscriptions were all written in the normal Indian Brāhmī Lipi. Further, he noted the striking similarity of the language. The honour of being the first man to read Ceylon's earliest rock epigraphs is therefore Turnour's, so Robert Knox's words were fulfilled. He had written about two centuries earlier of the then unknown characters: "We must leave them to the learned to spend their conjectures".<sup>(1)</sup>

When Prinsep came to discover that the scripts and language of the Delhi pillar edicts bore a striking resemblance to the scripts and language of the early inscriptions of Ceylon, he lost no time in forwarding a complete set of faithful reproductions of the Delhi pillar edicts to Turnour. Turnour, on receipt of these reproductions, wrote: "The alphabet thus deciphered (by Prinsep) bore a close affinity to that in which some of the ancient inscriptions in Ceylon are inscribed; and at once, perceiving that the language in which the hitherto undeciphered inscriptions on the columns above mentioned were composed, was Magadhi or Pali,

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(1) An Historical Relation of the Island of Ceylon in the East Indies, 1681.

Mr. Prinsep lost no time in imparting his discovery to me; coupled with the request that I would furnish him with a translation of the inscriptions on the Delhi lat<sup>(1)</sup>

In the translation of the inscriptions, Turnour and Prinsep were assisted by one, Ratna Paula.<sup>(2)</sup> Ratna Paula may have been a Sinhalese Bhikkha.

The discerning eye of Prinsep observed immediately certain resemblances of cerebral N of the Girnar rock edicts, and that of the inscriptions of Ceylon. He adds "I think the Girnar and Ceylon inscriptions will be found to have the other nasals made by modification of the primary l. There are other letters in these texts not found in the lats of this side of India"<sup>(3)</sup>

These epigraphical discoveries in India and Ceylon led to the invention of new technical terms, many of them unfortunately based on superficial criteria, though these disappeared from use at an early stage of the development of the study. Turnour writes: "You (Prinsep) have analysed these inscriptions through a Brahmanized Sanskrit medium, while I have adopted a Buddhistical Pali medium. With all my unfeigned predisposition to defer <sup>to</sup> from your practiced judgment and reputation in oriental research, it would be

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(1) J.R.A.S. (Bengal) Vol. VI. Page 856.

(2) J.R.A.S. (Bengal) Vol. VI. Page 472.

(3) J.R.A.S. (Bengal) Vol. VI, pp. 472-475.

uncandid in me if I did <sup>not</sup> avow, that I retain the opinion that the medium of analysis employed by me has been (imperfect as that analysis is) the more appropriate and legitimate one" (1)

Turnour, though not the equal of Prinsep in his power of immediately perceiving cogent facts, was a scholar of vision, with a profound knowledge of Pali and the Prākṛita. The wide-spread distribution of Pali Buddhist texts in the countries of south-east Asia and the striking similarity of the language of the Asoken edicts to Pali, forced him to realise that here was evidence of a wide-spread and ancient culture founded upon a common language. He writes: "The inscriptions found on various other monuments of antiquity scattered over different parts of India, are now recorded. When, on the one hand, the multiplicity of these <sup>ancient</sup> monuments, still extant in Asia, is considered; and on the other, it is found that the age in which, and the object for which, these inscriptions were engraven, have been shrouded under an impenetrable veil, for centuries past, some idea may be formed....." (2)

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(1) J.R.A.S. (Bengal) Vol. VI. Pp. 1049-50.

(2) J.R.A.S. (Bengal) Vol. VI. Page 856.

THE FIRST OFFICIAL APPOINTMENT OF AN EPIGRAPHER BY  
THE GOVERNMENT OF CEYLON

In the year 1874, the Government of Ceylon appointed Dr. P. Goldschmidt as its Commissioner of Archaeology. Cunningham had been appointed <sup>as</sup> to the Director General of Archaeology in India in 1847 on the insignificant salary of Rs. 450 per month. Goldschmidt immediately began his exploration of the ancient sites of the Island with a view to preparing a list of inscriptions. He investigated Anuradhapura and the surrounding district and submitted to Government a report entitled A Report on the Inscriptions in the North-Central Province.

He made a collection of eighty-three inscriptions, and after some study was able to read them. He describes the process when he says "By finding out the links between the old Indian alphabet and the modern Sinhalese, I was enabled, after a short time, to decipher inscriptions of all ages."<sup>(1)</sup> However, he points out that owing to the deliberate destruction of epigraphs by the villagers, a small number only, of them, was in a good state of preservation. Moreover, many were in a state of decay, due to

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(1) A Report on the Inscriptions in the North-Central Province, 1875.

natural causes. Besides examining the inscriptions at Anuradhapura and Mihintale, Goldschmidt combed the jungle in various other districts in search of inscriptions. Like Turnour, Goldschmidt admitted that as the history of the Sinhalese kings is comparatively well known from the chronicles, and that as statements about the culture and the development of the people are rarely met with in the Orient - either in historical books or in inscriptions - the chief result to be derived from a compilation of the Sinhalese inscriptions was naturally a linguistic one. However, scholars have now, available in Ceylon, plentiful material for tracing out a continuous history of the Sinhalese language. Goldschmidt sums up the result of his survey by saying: "Sinhalese is now proved to be a thorough Aryan dialect."

Goldschmidt continued his search for inscriptions in the following years. He describes how he was stopped in his further progress in the jungle by continuous rains.<sup>(1)</sup> These rainy seasons he utilised in re-examining some of the inscriptions he had collected at Anuradhapura. The very caves which afforded shelter to Mahinda, the first great Buddhist missionary to Ceylon, now afforded shelter

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(1) Further Report on the Inscriptions found in the North-Central Province. Ceylon Sessional Paper XXI, 1878.



to this pioneer epigraphist. As a result of his labours, he was able to bring out a most comprehensive report on the epigraphy of Ceylon. The report on the inscriptions of Hambantota contains every inscription he copied and photographed there. So for the first time the inscriptions of Ceylon were arranged in chronological order along with full texts and translations. At first, Goldschmidt classified these inscriptions on palaeographical grounds, though he was able to make the necessary chronological adjustments with the help of the Mahāvamsa and other historical works. His grouping of inscriptions was as follows:-

- I. From the Introduction of Buddhism to the beginning of the Christian Era.
- II. From the beginning of the Christian Era to the Fourth Century A.D.
- III. From the 4th Century A.D. to the Eleventh Century.

Goldschmidt concluding this great pioneer report said: "New inscriptions, though probably pretty modern, will certainly be of great interest, for their language as well as the account of the historical matter, they are likely to contain!"<sup>(1)</sup>

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(1) A Report on Inscriptions found in the North-Central Province and in the Hambantota District. Ceylon Govt. Sessional Paper, XI. 1878.

Tragically, the hardships he had to undergo in the jungle in search of the inscriptions, and his labour in preparing his extensive report in the intervals of the rainy season, undermined his health. As a result he died ~~at the age of~~ in 1877. Dr. Edward Müller, who succeeded him as Commissioner in Archaeology, paid him the following tribute: "He went on translating the inscriptions and writing notes on Sinhalese Grammar, until his strength failed, and he died on the 7th May, 1877, much lamented by his <sup>many</sup> friends and <sup>all</sup> those of the inhabitants of Ceylon who took a real interest in the history of their country". (1)

Goldschmidt, like Turnour, had raised a good deal of interest amongst European scholars in the epigraphy of Ceylon by his contributions to the Indian Antiquary. (2)

Müller's first report on his epigraphical investigations was based on the same principles as that of his predecessor. But his approach to the problems of epigraphy in Ceylon was rather that of an historian than a linguist. He writes as follows "These are the inscriptions I could find, partly by inquiring from the natives,

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- (1) Ancient Inscriptions of Ceylon. Edward Müller, p. 5.  
(2) Indian Antiquary Vol. V. p. 189.

partly with the help of the Government Archaeological Returns; ~~but~~ <sup>but</sup> I am convinced that if a systematical re-  
search would be made by <sup>the</sup> Government in all the temples of their province, a great many more inscriptions would be found, which, perhaps, might give us some valuable information in addition to what we know from the books on the ancient history of Ceylon"(1)

His report on the inscriptions of the North-Western Province is his only contribution to the subject, but this was conceived on a large scale. His main work was the compilation of a Corpus on the lines of the first volume of the great Corpus Inscriptionum Indicarum by Sir Alexander Cunningham. Muller had the supreme advantage of being able to make profitable use of the various works on Indian epigraphy, which were being published at this time. The Corpus Inscriptionum Indicarum greatly facilitated his reading of the early inscriptions; and also the Elements of South Indian Palaeography by Burnell proved of the greatest use in reading the Sinhalese inscriptions of later centuries. Also, it should be noted that the papers on which Goldschmidt had been working at the time of his death were entrusted to Muller: of these he says "Unfortune-

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(1) A Report on Ancient Inscriptions in the North-Western Province. Ceylon Government Sessional Paper, XI.1879.

ately, his papers were in great disorder"<sup>(1)</sup>. Notwithstanding the disorder in Goldschmidt's papers, Muller had apparently his principles, and followed his chronological order. "He writes of Goldschmidt's work "The chief interest of ~~his~~ report is the chronological arrangement of the inscriptions, and the attempt that is made here for the first time to identify the names of kings as given on the stones with those of the "Mahavamsa".<sup>(2)</sup>

It must be admitted that since the publication of Muller's Ancient Inscriptions of Ceylon, the study of the epigraphy of Ceylon has naturally become more detailed. Many errors which had crept into his work, owing to incorrect reading or wrong literary interpretation or erroneous listing of inscriptions, were subsequently corrected and the corrections brought to the notice of scholars in Epigraphia Zeylanica. But as a Corpus, his pioneer work still holds, and must be admitted to be the foundation of all later study.

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(1) A.I.C. Page 5.

(2) A.I.C. pp. 4-5.

H.C.P. BELL, 1890 - 1912.

The appointment of H.C.P. Bell as Archaeological Commissioner by the Governor, Sir. A.H. Gordon, heralded a new epoch in the archaeology of the Island. Bell was not only a linguist and ~~also~~ an epigraphist, but he was also a good surveyor, and had a sound knowledge of architecture, as well as of history. He was further a good administrator. All these acquirements fitted him excellently for his new post, which he took up in July 1890.

Bell's annual reports, as well as his preliminary progress reports and district reports are testimony to his genius. They set out the land-marks of the general archaeology of the country, and provided an abundant source of information on all matters concerning Ceylon's past. It is evident that Bell was more systematic, accurate and lucid in his reports than <sup>any</sup> of his predecessors. He published his observations on the Island's ancient sites under the following broad headings, viz:-

- I. Exploration.
- II. Excavation.
- III. Topographical Survey.
- IV. Circuit Notes.
- V. Conservation.
- VI. Epigraphy.

Though it is very difficult to draw a line of demarcation between the above headings, they clarify the material greatly. It is obvious that all his works in these several fields were closely linked in his mind. Here, only his contributions to the study of epigraphy are to be dealt with. But perhaps it is not out of place to mention that he brought to light a very large number of monuments, "by excavation of desirable or likely sites", and that he refers to former work as "haphazard".<sup>(1)</sup>

His technique was hardly scientific. A contemporary of Sir W.M. Flinders Petrie, with whom he had correspondence, Bell was not able to equip himself for scientific field work. Archaeology is a young science and Ceylon is not the only field where early excavations have proved unsatisfactory. His reports do not enlighten us very much. In certain cases, it is known that he entrusted the excavations to coolies, i.e., ordinary unskilled labourers, even to convicted prisoners, under the guidance of some local village headmen.<sup>(2)</sup>

It must also be mentioned that the epigraphical

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(1) First Report on the Archaeology of Ceylon - Anuradhapura, 1890.

(2) A.S.C. Third Progress Report, 1891.

section of Bell's reports furnish us with only very brief information of the inscriptions listed, perhaps because of financial restrictions which humbled the scale of his publications. On the other hand his lists were extensive and covered a very large area. The inscriptions he examined, copied and photographed appeared in Annual Reports under the following columns, as a regular feature of these reports:-

- I. Serial No.
- II. Korale
- III. Village
- IV. Site
- V. Class
- VI. Sovereign
- VII. Year
- VIII. Remarks.

With regard to <sup>the</sup> geographical location of the inscriptions, this method is satisfactory and must be reckoned as Bell's great contribution. Bell fully availed himself of the earlier reports of both Goldschmidt and Muller. Geographical locations of inscriptions were furnished and these <sup>were</sup> have made the basis of my own work. I have adopted his system of chronology in arranging this mass of materials. Further, I accepted Codrington's division of periods for the history of Ceylon. Finally

I have also fully profited by the brilliant and accurate circuit notes of Bell, in locating the sites in the chronological distribution maps provided for the first time. Bell's labours in the field of the epigraphy of Ceylon may be set out as follows:-

- I. In the year 1890 he examined 38 inscriptions including one Tamil inscription from Anuradhapura.
  
- II. In his annual report for 1891, he first outlined a plan for the publication of "numerous inscriptions of the North-Central and other provinces collated and thoroughly edited in an Epigraphia Zeylanica worth the name"<sup>(1)</sup> (~~A.S.C.A.R. 1891~~) He examined nearly 90 inscriptions in this year, being assisted in this work by D.M. de Z. Wickramasingha and B. Gunasekara Mudaliyar. As a result he was able to note with satisfaction that some of the earlier discoveries and interpretations of Goldschmidt and Muller, especially their identification of names should definitely be reconciled with the

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(1) A. S. C. A. R. 1891.



nomenclature applied to sovereigns and ministers in Pali and Sinhalese chronicles of Ceylon. (1)  
~~(A.S.C.A.R. 1891)~~.

III. In the year 1892, he examined and took estampages of 111 inscriptions. <sup>(2)</sup> ~~(A.S.C.A.R. 1892)~~.

IV. In 1893, he made representations to the Government of Ceylon concerning the immediate necessity of editing and publishing all the inscriptions of North-Central Province, which he had eye-copied or photographed. Subsequently B. Gunasekara Mudaliyar, chief Translator to the Government was entrusted with the work. This year he has examined 109 inscriptions. <sup>(3)</sup> ~~(A.S.C.A.R. 1893)~~.

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(1) A. S. C. A. R. 1891.

(2) A. S. C. A. R. 1892.

(3) A. S. C. A. R. 1893.

V. In 1894, he succeeded in securing the services of a man trained under Hultzsch, for a short period. He writes: "He (trained man from India) taught the Head Overseer of the Ceylon Archaeological Survey details of the new and exclusively adopted process of copying inscriptions on stone and metal by estampages, i.e., impressions in ink on bibulous paper" By this new method, over 200 estampages were taken. Bell examined 55 new inscriptions in this year. He again emphasised the need for publishing the Epigraphia Zeylanica on the lines of Epigraphia Indica.<sup>(1)</sup>

VI. In 1895, he examined 83 inscriptions and the Head Overseer was instructed to take the estampages of all the inscriptions Bell discovered between 1891-93.<sup>(2)</sup>

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(1) A.S.C.A.R. 1894.

(2) A.S.C.A.R. 1895.

- VII. In 1896, he examined 36 inscriptions. In view of the ever increasing number of inscriptions, he says: "Until an Epigraphia Zeylanica can be commenced and the most important records reproduced by photo-lithography, it is undesirable to publish more than the summaries of their contents"<sup>(1)</sup>
- VIII. In 1897, he investigated the inscriptions of Polonnaruwa area. He reports: "The exploration of Tamankaduwa has yielded a rich harvest of cave and rock inscriptions hitherto unknown lithic records of the Island". He examined 71 inscriptions.<sup>(2)</sup>
- IX. During the period from 1898-1900, over 120 new inscriptions were added to the list, and the materials for the first volume of Epigraphia

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(1) A.S.C.A.R. 1896.

(2) A.S.C.A.R. 1897.

Zeylanica were despatched to Mr. M. De Z. Wickramasingha, who was at this time lecturer in Sinhalese and Tamil at the School of Oriental Studies in London. (1)

X. In his summary of archaeological operations, conducted by him during the period from 1890-1900, in the North-Central Province, Sabaragamuva, Central Province, the North-Western Province and the Eastern<sup>Province</sup>, Bell, for the first time gives an alphabetical index of the sites where inscriptions have been discovered by him. (2)

XI. During the year 1901-1905, over 165 inscriptions were examined and copied in the North-Central Province, North-Western Province and Northern Province. Some of these had been noticed earlier by Muller and Parker.

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(1) A.S.C.A.R. 1900.

(2) A.S.C. Summary Operations. 1890-1900.

However, estampages were made of nearly all of these inscriptions in addition to eye copies. Certain of these inscriptions proved invaluable in enabling the names of several very important ruin sites to be definitely fixed. <sup>(1)</sup>

XII. Wickramasingha, the Editor of the *Epigraphia Zeylanica*, wanted all the estampages to be sent to the Oxford University Press for his use. Though his idea was not accepted, he was furnished with 287 estampages. The next proposal was to preserve these estampages in the Colombo Museum, but this plan fell through for want of space. Between the years 1906-1912, A.P. Siriwardhana, an assistant trained by Bell, toured in the Central, North-West, North-Central, the Western, the Southern and Sabaragamuwa Provinces, taking estampages of inscriptions and making eye-copies

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(1) A.S.C.A.R. 1905.

of these inscriptions at the same time. For the better preservation of inscribed pillars and slabs, Bell started a local museum at Anuradhapura. In all, about 50 pillars and slabs found a permanent resting place in this local Museum. All these inscribed pillars and slabs were numbered and labelled with a brief account of their provenance. The report of 1911-12 contains a large number of cave inscriptions and a short summary of rock, slab and pillar inscriptions at Mihintale. Many of these cave inscriptions, which Bell published in the report 1911-12 were not included in Muller's Ancient Inscriptions of Ceylon. For Bell says: "His (Muller's) failure to secure and print a better collection of the cave inscriptions is the more regrettable, in as much as several of these old time records are of historical interest in perpetuating the names of early

kings, their queens and their children"<sup>(1)</sup> This report (1911-12) contains some inscriptions of Polonnaruva. Bell says "Early inscriptions of Polonnaruva are, so far as known, limited to but two"<sup>(2)</sup> This year, he also published the cave inscriptions of Sigiriya outlining of its antiquity "The glories of Ségiri Nuwara, during the occupation in the 5th century of the Lion Rock as his citadel fortress by the parricide ruler Kasyapa I, 479-97 A.D., naturally divert attention from any <sup>older</sup> other archaeological interest in Sigiriya. Yet the exploration of caves existing beneath the numerous massive boulders which lie off Sigirigala on the west, proves, as was, indeed, to be expected-that the site, almost up to its conversion into a strong-

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(1) A.S.C.A.R. 1911-2.

(2) A.S.C.A.R. 1911-12.

hold, had been the abode of forest eremites, some of whose names may be read to this day below the brows of the rock habitations which once gave them shelter"<sup>(1)</sup>

XII. Here for the first time appeared an extensive list of 48 Tamil inscriptions in Ceylon. These were tabulated under the following headings:-

- I. Serial No.
- II. Division
- III. Korale
- IV. Town or Village
- V. Site
- VI. Class
- VII. Sovereign
- VIII. Year
- IX. Remarks.

These Tamil records were found at the North-Central, the Northern and the North-Western provinces. Bell expresses his surprise at the paucity of Tamil scholarship in Ceylon. As there was no competent Tamil scholar in

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(1) A.S.C.A.R. 1911-12. P. 106.



Ceylon, he got these inscriptions translated through the good offices of Dr. Hultzsch of the Archaeological Survey of India. These inscriptions are of great historical value. (1)

XIII. In his Archaeological Survey Annual Report 1911-12, Bell published his last list of 286 inscriptions remarking "In all, nearly 900 inscriptions have been examined, and copied by the Archaeological Survey in the period 1890-12" (2)

XIV. Finally in the year 1911-12, he brought a resume index<sup>of</sup> all the work he had done in the cause of archaeology in Ceylon. This covers his work for the conservation of ruined sites, his epigraphical work, his discoveries of ancient historical sites, and his circuit notes, as well as the steps he took for the preservation of the general antiquities of the Island.

Finally it may be said that Bell enjoyed the confidence of the people, which greatly facilitated his labour and enabled him to collect the data for his valuable reports.

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(1) A.S.C.A.R. 1911-12 p. 109.

(2) A.S.C.A.R. 1911-12 p. 116.

Without this he would not have been able to gain the collaboration of the people and his work could never have achieved the massive proportion it did. In 1912, he saw the completion of the first volume of Epigraphia Zeylanica.

FROM 1912 TO THE PRESENT

For about a decade after the retirement of Bell in the year 1912, nothing worth noting was done in the field of epigraphy. The world was engrossed all the energies and resources of the country and archaeology was virtually suspended. After the war, re-organisation of the Department fell into the hands of Hocart. He writes "For sometime to come the work of the Department must consist mainly in re-organisation and in conservation. Even if funds and time were available, it would not be advisable to launch out into extensive excavations and explorations until things have been put in such order that no accident can again break all the threads. Before research and even before conservation, must come continuity. Records and collections should be ordered in such a way that a new-comer can immediately find his way through them.

In pursuance of their policy, I have started to number all the inscriptions, and to label all squeezes with full particulars; a register would also have been opened already, but for the exiguity of our printing allowance. At the request of the Epigraphist, Mr. M. de Z. Wickramasingha, 64 new squeezes of known

inscriptions have been taken. The following inscriptions appear to be new, though, in the absence of any index it is impossible to say for certain:-

- No.1. Anaulundava, North of Polonnaruwa
- No.2. Kantalai: A square stone throne
- Nos. 29 & 30A: Waldeniya cave inscriptions.
- No.62. Mantai: A slab standing near the Temple of Tiruk<sup>i</sup>es<sup>es</sup>tirwaram<sup>(1)</sup>

If we are to accept Hocart's views, it is apparent that until 1920, the Archaeological Department had

- a) No Register of Estampages,
- b) the estampages were not numbered,
- c) there was no alphabetical index of inscriptions denoting their provenance.

But the annual reports of Bell give us an entirely different picture of the state of epigraphy in Ceylon. Are we to assume that the 900 inscriptions which Bell examined, took estampages and photographed, were unorganised and unnumbered? Hocart says "I have started to number all the inscriptions, and to label all squeezes with full particulars" His scheme for the reorganisation of the epigraphy and entering the estampages in the Register was based on the following recorded details:-

- I. Serial Number
- II. The year of recording the estampages

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(1) A.S.C.A.R. 1920-21/ p. 8.

in the Register.

- III. Division
- IV. Korale<sup>(1)</sup>
- V. Town or Village
- VI. Site
- VII. Class
- VIII. Sovereign
- IX. Year
- X. Remarks

The above is exactly the system which Bell had introduced over thirty years before Hocart was appointed. Furthermore, Bell had followed this right throughout his period of office. There were obviously several reasons for the limited scale of epigraphical summaries. For instance, only a very limited fund was available for the printing<sup>of</sup> survey reports. But Bell's very *concise reports* served a purpose, for his summaries display at a glance the epigraphical wealth of the country. Hocart's new numbering and general labelling do not refer to the old number and old labels. I failed to see Hocart's much promised continuity with the old system. It is not clear

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(1) A Korale is a group of villages, normally something between five and ten in number. There seem to be no exact word in English with this meaning, for the Korale is often large in area.

exactly which material Hocart found, for it seems that Bell's estampages were not always preserved. This lack of precision on Hocart's part, <sup>avoidable of</sup> <sup>e</sup>unavoidably, puts us into a predicament, and leaves many points of interest in a state of uncertainty. Furthermore, we have no indication as to how many new inscriptions were brought to light during the intervening period (1912-20). Are we to assume that not a single inscription was brought to light during this period of eight years?

Hocart writes, the year after his reorganisation, of the Department, that to all intents and purposes, he had suspended taking squeezes of inscriptions. He discouraged and disapproved of taking estampages that could not be properly edited and published. It seemed to him to be a waste of time, money and energy. He does report a certain number of inscriptions in his report of 1921-22. He writes "The following <sup>inscriptions</sup> are new:- No. 72. From the so-called Dhatarmanderaya. No. 66. A slab found buried in the bund of Topavava..... A few others may or may not be new". <sup>(1)</sup> Here it is clear that Hocart had some estampages and apart from that, he was not sure of new or old, even after reorganisation!

However, Hocart did realize the absolute necessity and prime importance of having an archaeological map for

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(1) A.S.C.A.R. 1921-22, p. 7.

Ceylon. He, therefore, made immediate arrangements with the Survey General's Department, to include ancient sites on their maps, and had plans for ultimately bringing out an archaeological atlas of the Island, which is still unavoidable and urgently needed. In the present work, the need has been filled as far as available material allows.

Hocart lacked the spirit and zeal of the early pioneers, Turnour, Goldschmidt and Bell. But he had a practical mind and did all he could to arouse official interest in archaeological matters. He writes "To explore Ceylon single-handed would be a big enough task if the Island were as bare <sup>as</sup> Mesopotamia or Egypt: but considering that it is mostly covered with a jungle, which the eye cannot penetrate further than 30 or 40 yards, the endeavour is hopeless. The explorer is entirely dependent on the information gathered from others; the tillager can almost be ruled out because his information is vague, and gives no idea of values; it is necessary to go and see for oneself in every case, but this is impossible with the numberless remains about the jungle. The return of Architectural and Archaeological remains and other antiquities compiled in 1887 does not help. It does not, give as a rule, <sup>give</sup> any information as to place beyond the name of the village and korale, and as korales are very large

in the North-Central province, and the variety of names is so small that three villages of the same name<sup>may</sup> occur in one<sup>e</sup> korale; it is not easy to find the ruins, nor it is<sup>it</sup> possible to decide whether they are worth finding, for no information is given as to the age, type, materials, etc. We have had, therefore, to begin all over again. After much deliberation, it was decided to enter monuments under korales, giving each korale a sheet in the loose leaf ledger. On this sheet is entered the number of the monuments (a new series is begun with each korale) the names of the monuments, of the villages, the one mile<sup>map</sup> on which they<sup>it is are</sup> situated, the numbers of plans, a short description, references to literature, the numbers of inscriptions and negatives and remarks. The site with its number is entered on the one mile map....." (1) Thus it is quite evident that Hocart set himself out<sup>to</sup> ~~et~~ lay the foundation of an historical geography of the country, which would serve as a general reference book for the Archaeological Department and scholars in general.

After the retirement of Bell in the year 1912, the character of the general reports of the Archaeological Survey of Ceylon changed. It must be confessed that Hocart's Annual Reports were rather meagre, especially

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(1) A.S.C.A.R. 1921-2, p. 8.



with regard to epigraphy. This branch of archaeology was indeed neglected for about 15 years, nothing being done beyond sending few estampages to the Government Epigraphist in London D.M. De Z. Wickremasinghe, *Editor*, to the Epigraphia Zeylanica. However, Volume II did not appear until 1927.

Hocart writes in 1924 "Their Surveyors (Survey General, Department of Ceylon) have been instructed to look out for and report all ancient remains. The more important of these will appear in the maps under preparation, and this will be of considerable assistance to us. In the meantime, we are continuing to locate sites, <sup>according</sup> to our lights, but sometimes the light fails altogether, and we are quite <sup>unable to locate</sup> some sites within many miles without the aid of the Survey Department" (1) The above lines show Bell's strength, ~~was~~ that he was man of the spot with complete and full knowledge of the sites, whereas Hocart was an office man.

Indeed Hocart expressed his doubts <sup>s</sup> ad to the significance attached to the inscriptions of Ceylon. He was indeed somewhat sceptical about treating these as historical documents of great importance. He says "Now it is true

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(1) A.S.C.A.N. 1922-23/p.4.

that there are accumulated arrears to make up, nevertheless it is questionable whether Ceylon inscriptions are of sufficient importance to justify such preferential treatment as against more important branches of archaeology. There seems to be an idea abroad that there is a special virtue in inscriptions; now inscriptions, like all historical materials, are only valuable in so far as they yield information, and it must be confessed that the inscriptions of Ceylon are not very productive, because they were mostly inscribed as legal documents, <sup>as deeds in support of endowments,</sup> not as records of events or customs" (1) Hocart was, of course, not himself an epigraphist. He was essentially a sociologist; his interest was in the social habits and customs of the people. However, under his direction in 1927 saw the completion of the 2nd volume of Epigraphia Zeylanica. (2)

Hocart's efforts to register all ancient sites and epigraphs on the maps of the Survey General's Department eventually bore fruit. He wrote "Our future explorations will be greatly facilitated by the new topographical survey, of which a complete set has kindly been supplied to this Department by the Survey General. Mr. P.J. May, took the greatest pains to get all the information he

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(1) A.S.C.A.R. 1923-24/p.5.

(2) A.S.C.A.R. 1924-25/p.6.

could from the surveyors, and not only have the sites been marked, but the nature of the ruins has been indicated <sup>as</sup> (1) far as possible.

Paranavitana was appointed as Epigraphical Assistant to the Commissioner of Archaeology in the year 1924. According to Hocart, he visited the Southern Province and Uva in quest of inscriptions and he was very much disappointed by the results of his tour. He (Hocart) says ".....Monaragala, near Buttala, where an inscription dating from about the period of Mahānāma (5th century A.D) and another short record of the 10th century were copied; Yudariganava, Katugahagaitige, and other places near Buttala were visited. The inscriptions copied from these two places will be of interest in tracing the old road from Māgama to the capital..... At Vēragala near Tanamalvila two inscriptions of the 5th and 7th centuries were copied..... Near Palatupana there is an extensive site containing a large number of caves and ruined stupas. This site is called Magulmaha Vihara. There is reason to believe that Vijayabahu I's stronghold named Palutpabhata in the Mahāvamsa was among this cluster of rocks, and the place is worth a more detailed inspection than was possible during this visit. Some of the caves contained Brāhmī

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(1) A.S.C.A.R. 1925-26/p.5

inscriptions of the 2nd century B.C."<sup>(1)</sup> It must be admitted that this casual and random manner of recording and commenting on inscriptions added greatly to the difficulties of the present work.

However, it appears that the Epigraphical Assistant did travel very widely in connection with the publication of the 3rd and 4th Volumes of the Epigraphia Zeylanica. Paranavitana was then serving as Epigraphical Assistant and it was he who brought out these two volumes in full collaboration with H.W. Codrington.

Unfortunately, Bell's systematic method of fully registering new inscriptions had been abandoned and from this time onwards the Annual Reports do not provide clear information as to the new material recorded. It became increasingly difficult therefore to provide a list of new inscriptions from year to year. For instance Winzer, who was acting Archaeological Commissioner after Hocart's retirement, writes "The total number of inscriptions copied during the year is 73. Of those, 28 are Brahmi inscriptions on the drip-lines (sic) of caves and difficult of access for obtaining estampages. As the trouble involved in putting up scaffoldings was not commensurate with the results gained, eye copies<sup>only</sup> were made of

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(1) A.S.C.A.R. 1926-27/p.7.

these records. Inked estampages were prepared of <sup>the other</sup> 45 other epigraphs. Of the above number, 26 inscriptions have been copied by this Department previously; but fresh squeezes were made as those at present in our collection are not good enough. The other 45 inscriptions were copied for the first time this year by the Department. Of the new discoveries, the following deserve special mention:-

(1) A pre-Christian record from Pulmoḍḍai in the Trincomalee Dist. contain some word forms not found elsewhere;

(2) a pillar inscription of Dappula V found at Deḥagamva, a mile to the south of Kataragama, and now preserved in the temple at the latter place..... (3) a rock inscription at Kādigala in the Vanni hatpattu is the only inscription so far found of Vankanāsika Tissa....." (1)

From this example it will be realised that the Annual Reports on Epigraphy of the succeeding year (up to 1950) take us no where. Here is another example "The Epigraphical Assistant visited the following places:- Western Province,- Pokunuvita and Velmilla in the Raygam Korale of <sup>the</sup> Kalutara Dist. Province of Sabaragamva, Saigalyanaya, Lenagala, Hunuvola, Māmpita and Yatabalena in the Beligal Korale of Kagalla Dist..... North Western Province. - Kurunagala Dist:- Humbuluwē Vihara, Habbilikanda, Puhulē Vihāra, Madavala Vihāra....."

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(1) A.S.C.A.R. 1928-29/p.7.

"Estampages have been prepared of 99 inscriptions and eye copies have been made of 49 records, on the Kataras of caves, not easily accessible, and for the most part of no historical interest. Of the total number of 148 inscriptions, 106 have not been previously copied by this Department. The majority of these inscriptions are, as usual, either short or fragmentary. However, among the inscriptions copied this year <sup>eye</sup> several are of historical value" (1)

He proceeds to comment on certain selected inscriptions without giving the reproduction, which records, he deems to be of historical importance. These random remarks without placing before the public what are the historical and linguistic problems of Ceylon, take us nowhere.

15 years after Bell's retirement, lists of inscriptions of the Archaeological Survey of Ceylon began again to appear in the pages of Ceylon Journal of Science, Section G. The system adopted is similar to Bell's Epigraphical Summaries in the Annual Reports. The only order, which Paranevitane followed in these series of Epigraphical Summaries is that of the Serial Number, as he found it <sup>in</sup> the Archaeological Survey Register of Estampages. He writes in his introduction to the first of these Epigraphical Summaries as follows:- "The table attached below contains a

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(1) A.S.C.A.R. 1930-31/p.4.

list of inscriptions copied by the Department from May to December 1926. "It contains some records which have already been noticed in the Annual Reports, but have been re-copied as no estampages of these were found in our collection. References will be given, in such instances, to the publications in which they <sup>were</sup> first noticed" <sup>(1)</sup> ~~(C.J.S., Sec. I/p.165)~~. However, such cross references are actually few and far between in the Summaries.

Epigraphical Summaries appeared in the following order in the Ceylon Journal of Science, Section G. These quote the following numbered epigraphs:-

(a) A.S.R. Nos. 350-374, which according to Paranavitane the estampages he took from May to December 1926. <sup>(2)</sup>

(b) A.S.R. Nos. 375-422. With regard to this list he does not say a word about the year the estampages were taken. <sup>(3)</sup>

(c) A.S.R. Nos. 423-642. He is conspicuous by <sup>the</sup> absence

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(1) C.J.S. Sec G Vol I/p.165  
(2) C.J.S. Sec.G. Vol.I/p.165.  
(3) C.J.S.Sec.G.Vol.II/p.17.

of any remark about the est-  
ampages, and also, <sup>the</sup> identity of  
these numbers with those of  
the Annual Reports of Bell. (1)

- (d) A.S.R. Nos. 543-580. Paranwitane  
says "The 218 inscriptions included  
in the attached list were examined  
by the Archaeological Survey in  
the two years between Oct. 1929  
and October 1931, of these 153  
have not been previously noticed  
in the publications of the Depart-  
ment." (2)

It will therefore be realised that **LOCATIONS**  
*are given no clues* to the exact identity of the  
inscriptions previously known and now again recorded.

In summing up the difficult and complicated problems  
I had to encounter in the course of my preparation of the  
list of Sinhalese, published and unpublished inscriptions,  
I must draw attention to the following points:-

- I. Bell, in his long period of service  
(1890-1912) had listed 900  
inscriptions, which he had person-  
ally examined, taken estampages and



photographed. In his Annual Reports, Progress Reports, and District Reports, he published regular Epigraphical Summaries. Apart from taking estampages, he also eye-copied a high percentage of all inscriptions.

II. Hocart, on his assumption of office, started ~~in~~ a register of estampages and from time to time refers to new inscriptions in his Annual Reports.

III. Paranavitane as an Epigraphical Assistant to Hocart, continued to enter the estampages in the register, which was started by Hocart.

In the course of the preparation of the present list of Sinhalese inscriptions published and unpublished, I had access to the register of estampages of the Archaeological Survey of Ceylon (Abbreviated as A.S.R.). These estampages were entered as follows:-

- I. Serial No. i.e., 812.
- II. Year i.e., 1932 (the year of entering the estampages in A.S.R.)

- III. Class I.e., Rock.
- IV. Site I.e., At Kahagal Vihara, near Pokuna, in Tittavali Gandaya Korale, Hiriyala Hatpattu, Kurunagala Dist.
- V. Situation. i.e., in situ.
- VI. Sovereign.
- VII. Language I.e., Sinhalese.
- VIII. Remarks i.e., Circa 6th century.

Though this information is wanting in amplitude, it was of considerable assistance to me, enabling me to (a) locate the inscriptions, (b) arrive at an approximate chronology of the record and (c) prepare an alphabetical list of inscriptions.

I was forced, however, to record the following discrepancies, which have crept into the system and which made my task extremely difficult. The truth is that Hocart's Reports make it plain that care was not taken to distinguish new inscriptions from those already appearing in Bell's lists. Indeed, he candidly admits that certain of the "new" inscriptions he reports, "may or may not be new".

The question now arises, <sup>as to</sup> what happened to the huge collection of estampages made by Bell amounting to well over 900? Further, in 1928, Paranavitane said that he had started to take estampages of inscriptions, and that

he would give references wherever those records had been previously noticed by earlier writers. While Paranavitane says that there were no estampages in the Department, Winzer speaks, as late as 1929, of estampages which were in the Department "Fresh squeezes were made, as those at present in our collection are not good enough".<sup>(1)</sup> How could Paranavitane give reference to Bell's Annual Reports, Progress Reports, etc., in the absence of Bell's estampages? This is the main stumbling block in the way of the proper classification of Sinhalese Epigraphy. In the exhaustive lists now put forward by the present writer, every effort has been made to avoid duplication. Where duplication is possible, the inscriptions concerned are listed separately. But an element of doubt must remain, and this can only be dissipated by comparing the items of lists with the actual inscriptions in situ, or on a well documented estampage. Indeed, the study of palaeography is impossible without a plentiful store of estampages. The present state of the study will be clearly understood when it is realised that out of an estimated total of four thousand inscriptions, only about one hundred/and fifty have been properly edited and illustrated in the Epigraphia Zeylanica. Much work, therefore, remains to be done.

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(1) A.S.C.A.R. 1928-29/p.7.

THE POSITION OF CEYLON IN RELATION TO THE  
INDIAN SUB-CONTINENT AND THE TRADE OF ASIA.

Since the beginning of history, the island of Ceylon has been in contact with India. Even today, it remains so. This is solely due to her geographical position. So, when discussing the progressive cultural developments of the island's history, we have to assess her cultural advancement with the main cultural trends on the mainland. In view of her close physical proximity to India, her own contribution in the fields of art and literature have been somewhat ungenerously assessed. In the field of epigraphy, with which I am here concerned, the evolution of Sinhalese scripts is so subtle that I feel hesitant to pass any judgement on the many problems with which I am confronted. The north of Ceylon with its fertile plains, natural harbours and material wealth has always been a prey to invaders from India. It is important to bear in mind this peculiar physiography when dealing with a subject of this nature.

The narrative of the Mahavamsa, and the Jataka stories shows that the island had an advanced material culture before the advent of Vijaya. Situated at the centre of the Indian Ocean, Ceylon has served at all times as a haven to navigators and voyagers in the great Asiatic Ocean. The late E.K. Cook, very appropriately remarked

"Ceylon has, throughout the ages, been used by the people of all nations as a stepping stone across the great Indian Ocean, but very few of its countless visitors have spent any length of time in the country. In olden days, navigation was a dangerous business, and it was regarded as an act of merciful providence that this fertile island, inhabited by reasonably amiable people, who allowed voyagers to land, refresh themselves, or do trade, had been placed midway across the mighty Indian Ocean". (1)

But curiously enough, though the island of Ceylon was known to navigators, travellers and pilgrims from early times, the names by which it was called are quite unfamiliar and indeed, unknown to the people of the country itself. The Mahavamsa and other historical works and the Pali and Sanskrit literature in general use the name Lanka, which literally means the Resplendent. However, Samudragupta mentions in his Allahabad pillar inscription the name Sinhaladvipa, (2) whilst classical records know Ceylon as Taprobane, the land of the hyacinth and ruby. It was known to the Romans also as Taprobane. To the Chinese it was the Island of jewels, and to the Arabians the Earthly Paradise. (3)

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(1) A Geography of Ceylon. E.K. Cook. Page 1.

(2) Fleet's Gupta Inscriptions page. 195

(3) A Geography of Ceylon. E.K. Cook p. 2; Ceylon: Tennant Vol. I. p.

Thus we see, <sup>that</sup> Ceylon, while trading with the great sea-faring nations of the west in pearls, precious stones, and spices, was open to the influx of foreign culture and ideas. This aspect of the question is too important to be brushed lightly aside. It is very unfortunate that Cunningham and Bihler did not study <sup>they</sup> the epigraphy of Ceylon in relation to the western world, when <sup>they made</sup> making their observations on the origin of the Brāhmī Alphabet.

### THE FOUNDING OF THE KINGDOM OF CEYLON

The sixth century before the Christian era was clearly a century/<sup>of</sup> remarkable activity in India. Ceylon too witnessed changes which had far reaching effects on her subsequent history. In the middle of this century, Vijaya founded the Kingdom of Ceylon. The Mahavamsa makes the landing of Vijaya and the passing away of Buddha, at Kusinagara, contemporary; indeed, it states that both the events happened on the same day. Vijaya is referred to in the Mahavamsa as a lawless adventurer. It seems that his landing was accidental and that he was driven there by chance winds. The inhabitants are referred to as Yakkhas. But it is quite clear from further accounts given in the Mahavamsa, as well as the data we get from Indian sources, that this was not so. Nor can the Veddas of today be regarded - as is commonly done - as the descendants of the Yakkhas mentioned in the Mahavamsa. Bhandarkar, surveying the period preceding the rise of Magadha as a great imperial power (650-325 B.C.) said, "The principal characteristic of this period is the completion of the colonisation of southern India and Ceylon by the Aryans..... The natural conclusion is that the Pandyan<sup>did</sup> were not<sup>rest</sup> satisfied with occupying the extremest southern part of the peninsula, *but* went further southward and colonised Ceylon also....."

Again, coming as they did from the Tinnevely district they would have naturally landed in the north-western part of the island"<sup>(1)</sup> It is probable that economic pressure and trade advantages lay behind Vijaya's adventurous voyage.

The popular conception and interpretation of the Yakkhas of the Mahavamsa as "demons" and the Veddas of today as their descendants is also unacceptable, for, according to Malalasekara the Yakkhas are described as possessing a well-developed civilization.<sup>(2)</sup> They lived in cities and grew cotton and used the spinning-wheel. Moreover, they resented any foreign influence and are said to have preyed upon marchants.<sup>(3)</sup>

According to Indian literature the Yakkhas are classified with Devas, Kinnaras, Gandharas and other celestial beings. But under no circumstances are they depicted as demons as in the literature of Ceylon. In the revised edition of Vincent Smith's work, Coorington says "The group of Yakkhas and Yakkhanis and Devatas carved upon the stone pillars of the stupa railings at Bharhut fulfils the same function. They are manifestly earth born

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- (1) Ancient History of India - Carmichael Lectures 1918.  
by D.R. Bhandarkar. pp.2,12,13.
- (2) The Pali Literature of Ceylon - Malalasekara, p.17.
- (3) The Mahavamsa - Geiger, pages 55-57



and possess something of the delicate beauty of all forest creatures. They seem beneficent enough but their manifestation here is admittedly chosen to serve Buddhist ends. They were adorned with earthly jewels to represent the treasures they have in their gift, but are to be more closely identified with the trees under which they stand and the forest flowers they held". (1)

Further, it is understood, according to the story as narrated in the Mahavamsa, that when Vijaya was firmly established in Ceylon, he took a woman as wife, from the Yakkhas. With reference to this, it is interesting to note that his councillors advised him to take a princess of his own blood to ensure the succession to the throne of the newly established kingdom. Accordingly Vijaya despatched his first ambassador to the royal house at Madhura (the Southern Madhura, not Ptolemy's Madura of the Gods, the Kushan capital) with letters patent to woo the king's daughter on his behalf. The royal emissary from Ceylon presented his credentials to the king of Madhura together with gifts of pearls and jewels. Here we get the first literary assertion that the art of writing was known in Ceylon as early as the 6th century B.C. To conclude, whatever might have been the origin of the Brahmi Lipi-

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(1) A History of Fine Art in India and Ceylon by V. Smith.  
Revised Edition by Prof. K. de B. Codrington, p.29.

the Aryan expansion from the Ganges valley southward by sea certainly gave it great additional impetus. Finally the scripts and the language must have been common for such friendly correspondance. Wilhelm Geiger while accepting the views of Codrington (E.W.) on the Vijaya story said <sup>leave allowed</sup> "I think we <sup>to</sup> can conclude from the tradition that Vijaya and his companions came from Western India, and spoke one of the western Ind~~ian~~-Aryan dialects. This conclusion is confirmed by <sup>the</sup> Sinhalese Grammar which shows some of the phonological elements peculiar to the western languages" (1)

The generally accepted view at present is that the Brahmi Lipi was known to the people of Ceylon during the reign of Devanampiya Tissa, who was the contemporary of Asoka. In consideration of what has been said in the preceding paragraphs we can accept this view as reasonable and indeed sound. But if we are to accept the theory that the Lipi was introduced at the same time as the Buddhist Damma, we are probing into depths, from which we find it difficult to extricate ourselves. But there is here a problem which must be faced. By 'Dhamma' even in the

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(1) A Sinhalese Grammar - Prof. Wilhelm Geiger, p.2.

Pali works which are accepted as being early, is the Buddhist verbal teaching meant, or is reference made to written books? Later it is clear that the idea of Dhamma cannot be discrete the text.

The introduction of the Lipi must indicate a definite and clear cut purpose for which it was introduced. But certain epigraphic records of Ceylon, which are attributed by Paranavitane to Maharaja Uti, the brother of Devanampiya Tissa, do not bear any resemblance to those of Asoka. Further, Paranavitane has not published a facsimile of the inscription! It is highly dangerous, injudicious and unscholarly to comment on unpublished inscriptions. This is so with regard to the matter of the inscriptions and the manner of their recording. In India, epigraphy began with Asoka's imperial edicts recorded on pillars and rocks. Asoka the great emperor initiated Indian epigraphs. In Ceylon, it is the common people who initiate the epigraphs, except for uncertain royal records of gifts<sup>of</sup> caves to the Buddhist Sangha. Inscriptions.

In passing, attention must be drawn to the use of the title Maharaja in the Uti inscription, a form which is not found in India until the time of Mahaksatrapa Rudradaman in whose great Gilar record the first rudiments of the Kavya style appear, and must be dated about four

centuries later than Uti, the brother of Devanampiya Tissa. Asoka styles himself as Raja of Magadha.<sup>(1)</sup>

The high sounding royal title of Maharaja therefore would seem to have come into use in India at a period very much later than in Ceylon! The earliest inscriptions in Ceylon are conspicuous for the absence of any eras or attempts to date by fixed, or even regnal years. The first use of an era in Ceylon occurs towards the end of the 12th century A.D.<sup>(2)</sup> Again, unlike the Indian records the earliest group of Sinhalese inscriptions are practically devoid of any historical significance. Their value is therefore largely literary and palaeographical. Finally, in the face of thousands of unpublished inscriptions, all belonging to centuries before and after the Christian era, we cannot accept Paranavitane's comments on a few selected inscriptions as conclusive. Even these comments were made without publishing a facsimile of the inscriptions. The isolated phenomenon of the Uti inscription must therefore remain inconclusive in the present state of epigraphy in Ceylon. It is injudicious and dangerous to comment on unpublished inscriptions. But it is really necessary to bear in mind the prolonged

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(1) The Corpus Inscriptivum Indicarum. Vol. I, p. 72

(2) E.2. Vol. II/p. 219.

and protracted use of the Brāhmī Lipi in Ceylon.

Further, it is apparent from the Brahmi Lipi, which prevailed in Ceylon, that the country had a number of unusual letters, which are deflections from the normal Lipi.

I have explained elsewhere the difficulties I have had in preparing a complete list of the published and unpublished inscriptions of Ceylon. In my attempt to show the development of the Sinhalese alphabet from the Brahmi Lipi with reference to contemporary Indian inscriptions, I was faced with great obstacles. In the first place, there was not a single work on this subject or a chart from which I could get any real guidance. Bell, Wickramasingha, Parav<sup>na</sup>vitane and Codrington did comment on certain selected inscriptions which had appeared in the *Epigraphia Zeylanica*. The observations made by them on the scrupulously clean reproduction of the scripts can be accepted as trustworthy. Since I began my work, C.W. Nicholas has published an eye-copy of a chart showing the development of the Sinhalese scripts and P.E.E. Fernando has commented on Nicholas's eye-copy chart. (1)

Since eye-copies have no place in the field of epigraphical research, however scrupulous they may be, I have not been able to make any use of this work. It must be admitted that the study of palaeography is dependent upon

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(1) Ceylon University Review Vol.VII. p.142 - No.2.  
" " " " VII. p.282 - " 4

access to the original inscriptions or to well-made squeezes or failing that, to good photographs.

Goldschmidt, Muller, Bell, Wickramasingha, Codrington and Hocart have all drawn attention to the want of a text on the palaeography of the Sinhalese inscriptions. They emphasise it again and again, but the need remains. If the early epigraphists of Sinhalese had attended to this urgent need, the wilful destruction of well preserved inscriptions would have <sup>been</sup> saved. Bell realized that his arduous work would be eased if the general public could read these inscriptions and so help his researches. He said "I am not aware of a single native at present (1890) able to read the variant form of character in vogue in Ceylon at different periods"<sup>(1)</sup> This has been constantly repeated in the annual reports, the progress reports and memoirs of the Archaeological Survey of Ceylon. Had the early epigraphists prepared a hand-book on the palaeography of the Sinhalese inscriptions and placed <sup>it</sup> before the public, the result could not but have been beneficial. It would certainly have been more effective than stringent laws passed, seeking to safeguard those land marks in the history of the island.

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(1) A.S.C.A.R. 1890, p. 9.

From the very beginning of the study of Sinhalese all scholars concerned have admitted that since the earliest inscriptions contain no historical data, their approximate chronology could only be arrived at palaeographically. Wickramasingha, the first editor of the Epigraphia Zeylanica, reiterated - some fifty years back - what Goldschmidt, Muller and Bell had already said. In his introduction to the Vessagiri inscriptions he notes: "As they furnish no historical data, their age can only be fixed, with some probability, by means of the palaeographic and linguistic evidence they afford. The most ancient Ceylon inscriptions yet discovered are written in Brāhmī Lipi; and, as will be shown hereafter, they contain some of the oldest types of that script side by side with the later forms. Down to the close of the second century A.D., the development of this alphabet, both with regard to the forms of the types and <sup>the</sup> rate of progress, was to a considerable extent the same as that of India - more especially as that of western and southern India"<sup>(1)</sup> Buhler has, on obvious grounds, pointed out that the inscriptions of Ceylon belong to the same group as those of Western and Southern India. But the fact remains that the single alphabet plate, to which Wickramasingha re-

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(1) E.Z. Vol. I. page, 12.

ferred, published in the Archaeological Survey of Western India, vol. IV., was touched up by Burgess. The forms of the letters given are in no sense original and must therefore be regarded as only approximately accurate. They are therefore unsuitable for scientific analysis. Senart, while re-editing these groups of inscriptions from Karle and Nasik from freshly taken estampages said "It seems to me that the former, (publications) or at least portions of them, were touched up by hand in details. These retouches, which were executed by competent readers who worked from the monuments, certainly have a value of their own. Nevertheless, they imply certain minute ~~alternatives~~<sup>alterations</sup> which are hardly compatible with the scrupulous care that is now considered indispensable in such matters"<sup>(1)</sup> Senart, therefore, virtually refused to accept Burgess's reading of the transcribed copies of inscriptions. He did so, in order to give as far as possible a correct interpretation of those documents. As he puts it: "The chief value of these documents consists in their throwing light - though dimly - on a number of historic, palaeographic and linguistic problems"<sup>(2)</sup>

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(1) E.I. Vol. VII. p. 47.

(2) E.I. Vol. VII. p. 48.



Apart from this pertinent observation of Senart, Burgess's chart is very scanty and does not fully represent the very wide varieties of the actual scripts. This group of inscriptions is of vital importance to the study of Indian and Sinhalese palaeography, and too much attention cannot be paid to accuracy in the analysis of the forms of individual letters. For the display of the actual transition of the Brāhmī Lipi into the later forms, there does not seem to be any survey of this material based on squeezes or photographs. They cover the bulk of the material, though certain fragmentary inscriptions have been omitted as being too short to provide a just view of the alphabet. The present palaeographical charts covering the western Indian Cave inscriptions are therefore an original contribution. These charts were made by tracing the actual photographic plates of the Epigraphia Indica volumes VII & VIII.

With regard to the palaeographical charts of the Asokan inscriptions, it must be understood that even before Prinsep deciphered them, first faithful eye-copies of some had appeared in the early publications of the Royal Asiatic Society of Bengal. Prinsep again was the first to publish <sup>an</sup> eye-copy (though incomplete) of the Brāhmī Lipi. (1) Cunningham furnished an excellent chart to the

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(1) J.R.A.S. Bengal. Vol. VI. p. 475.

to the Brāhmī Lipi in his Corpus Inscriptionum Indicarum  
Vol. I. Buhler in 1880, in the tables illustrating his  
famous work on Indian palaeography gave some specimens of  
the Lipi as it appears at Kalsi, Delhi-Topra, Jaugada,  
Girnar and Siddapur. But since then, much new material  
has become available. For instance, the Lumbini, Sarnath  
and Maski edicts have been discovered. While the  
accuracy and authenticity of the scripts of Kalsi, Delhi,  
Jaugada etc. given by Buhler cannot be questioned, the  
material provided by these inscriptions is not sufficiently  
representative. However, it will be seen from charts  
Nos. 1 - 10 that very different scripts were actually used  
in various Asoka inscriptions. I have therefore, for the  
first time, brought together the various scripts of the  
Brāhmī Lipi of the following versions of the Asoka in-  
scriptions: Girnar, <sup>Delhi</sup> Delhi Topra, Delhi-Mirath, Jaugada,  
Kalsi, Dhauli, Sarnath, Siddapur, Lumbini and Maski.  
These plates now appear to contain all the main variations  
and deflections as well as the compound letters, so far  
discovered.

The system I have followed in arranging my charts  
is essentially that of Buhler. He reproduced consonants  
with medial vowels as they are actually found in the in-  
scriptions. The conjunct-consonants he arranged at the  
bottom of the tables. In my charts I arrange them under  
the first letter of the compound.

## The Indus Scripts and the Brāhmī Lipi

The origin of the Brāhmī Lipi and its developments into the numerous later Indian alphabets was the subject of perennial discussion amongst Indologists from 1838 up to 1930. During the last two decades interest in this matter has again revived after a period of abeyance. This was due to the discovery of the Indus valley civilisation. Scholars were interested for three reasons viz:-

- (a) Their curiosity to know the contents of the scripts from the point of view of history.
- (b) Those scholars who still supposed <sup>rted</sup> Cunningham's view as to the indogenous origin of the Brāhmī lipi, <sup>and</sup> wished to work out its relationship with the Indus scripts.
- (c) A general wish to know which of the ancient nations, first invented the art of writing.

We know that the people of Mesopotamia were using cuneiform script circa 3500 B.C. The people of the Nile Valley, too, contributed their hieroglyphic system about the same period. Since 1930 many scholars of renown and specialists, whose names carry the greatest weight have expressed their views on the unknown symbols of the Indus Valley seals but their observations have been diametrically opposed. We do not even know the purpose for which these symbols were invented or the

use of the seals on which they appear. Driver writes ".....  
(The early cuneiform texts) at this time are purely economic  
or administrative, never religious or historical. The same  
or <sup>a</sup>similar phenomenon appeared in Egypt, where writing <sup>was</sup> ~~is~~  
invented and developed at approximately the same time,  
possibly under Sumerian influence. The motive again was  
economic, but of a different kind: it was the need to keep  
a trustworthy calendar for calculating the annual flood of  
the Nile and to give permanent form to the spells and prayers  
necessary to ensure a plentiful harvest year after year and  
to transmit them in the correct form to future generations.  
In both countries a large priestly class devoted itself to  
the leisurely exploitation of a complicated and esoteric if  
artistic system of writing". (1)

When the Indus seals were first found attempts were  
made to derive the Brahmī script from the symbols found on  
them. Certain scholars found resemblances between the  
Brahmī lipi and the unknown symbols of the Indus script.  
Langdon even declared "In this study of the inscription of the  
early seals of the Indus valley I have definitely stated that  
the early Indian alphabet, known as the Brahmī script, is  
derived from <sup>the</sup> ancient Indus <sup>pictographic</sup> writing, and I have identified the  
origin of many Brahmī characters with confidence..... It  
is highly probable that these signs of the Indus script have

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(1) Semitic Writing - Driver. page 3.

reached the syllabic stage, that is, a consonant, <sup>+</sup> and vowel,  
 as in the <sup>alphabet</sup> Brahmi lipi....." (1) Hunter, who has made  
 a special study of the scripts on the seals illustrated by  
 comprehensive charts tries to bring about a compromise with  
 the views of Cunningham and Fuhler. He says "It is true  
 that Fuhler's derivation of the Brahmi syllabary from the  
 Semitic scripts has long held the field. But it was never  
 universally accepted. Cunningham in particular believed it  
 to be derived from <sup>a</sup>lost pictographic sources ..... It  
 will be seen that I accept <sup>certain of</sup> Fuhler's equations with <sup>like</sup> Phoenician,  
 but these are precisely the cases where it seems that the  
 Phoenicians signs themselves are probably derived from Proto-  
 Indian". (2) However, this view is not complemented by any  
 objective evidence.

Another scholar rejects the unknown symbols of the  
 seals as a script, but accepts them as mere trade marks.  
 Stuart Piggott, who spent several years examining these  
 seals in India, seems rather ungenerous in his criticism of  
 the views of former workers. He, however, quotes Speiser in  
 support of his views. According to him, these unknown  
 symbols were trade marks of people possessing a strong sense  
 of private property. He says "It is not surprising, then,

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(1) Mohenjo-daro and the Indus valley Civilization, ed. by  
 Sir John Marshall. Vol. II, page 66. 423.  
 (2) The Script of Harappa and Mohenjo-daro, G.R.Hunter,  
 page 44.

that the bulk of the inscriptions in the Harappa civilization that have survived are cut on stamp-seals, engraved with figures of animals or less often of gods and humans, and evidently used as a means of property of individuals".<sup>(1)</sup>

This theory, however, does not negative the possibility of the Brāhmī Lipi being derived in some sense from the Indus signs.

(1) Prehistoric India by Stuart Piggott - P. 178.

## The Indus Scripts and the Brāhmī Lipi

The origin of the Brāhmī Lipi and its developments into the numerous later Indian alphabets was the subject of perennial discussion amongst Indologists from 1838 up to 1900. During the last two decades, interest in this matter has again revived after a period of abeyance. This was due to the discovery of the Indus Valley civilization.

Scholars were interested for three reasons, viz:-

- (a) Their curiosity to know the contents of the scripts from the point of view of history.
- (b) Those scholars who still supported Cunningham's view as to the indigenous origin of the Brāhmī Lipi and wished to work out its relationship with the Indus scripts.
- (c) A general wish to know which of the ancient nations first invented the art of writing.

We know that the people of Mesopotamia were using cuneiform script circa 3500 B.C. The people of the Nile Valley, too, contributed their hieroglyphic system about the same period.

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Since 1930 many scholars of renown and specialists, whose names carry the greatest weight have expressed their views on the unknown symbols of the Indus Valley seals but their observations have been diametrically opposed. We do not even know the purpose for which these symbols were invented or the use of the seals on which they appear. Driver writes "..... (The early cuneiform texts) at this time are purely economic or administrative, never religious or historical. The same or a similar phenomenon appeared in Egypt, where writing was invented and developed at approximately the same time, possibly under Sumerian influence. The motive again was economic, but of a different kind: it was the need to keep a trustworthy calendar for calculating the annual flood of the Nile and to give permanent form to the spells and prayers necessary to ensure a plentiful harvest year after year and to transmit them in the correct form to future generations. In both countries a large priestly class devoted itself to the leisurely exploitation of a complicated and esoteric if artistic system of writing".<sup>(1)</sup>

When the Indus seals were first found attempts were made to derive the Brahma script from the symbols found on them. Certain scholars found resemblances between the Brahma Lipi and the unknown symbols of the Indus script. Langdon even declared "In this study of the inscription of the early seals

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(1) Semitic Writing - Driver. page 3.



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of the Indus Valley I have definitely stated that the early Indian alphabet, known as the Brāhmī script, is derived from the ancient Indus Pictographic writing, and I have identified the origin of many Brāhmī characters with confidence..... It is highly improbable that the signs of the Indus script have reached the syllabic stage, that is, a consonant plus vowel, as in the Brāhmī alphabet....."(1) Hunter, who has made a special study of the scripts on the seals illustrated by comprehensive charts tries to bring about a compromise with the views of Cunningham and Bühler. He says "It is true that Bühler's derivation of the Brāhmī syllabary from the Semitic scripts has long held the field. But it was never universally accepted. Cunningham in particular believed it to be derived from a lost pictographic source..... It will be seen that I accept certain of Bühler's equalisations with the Phoenician, but these are precisely the cases where it seems that the Phoenician signs themselves are probably derived from Proto-Indian". (2) However, this view is not complemented by any objective evidence.

Another scholar rejects the unknown symbols of the seals as a script, but accepts them as mere trade marks. Stuart Piggott, who spent several years examining these seals in

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(1) Mohenjo-daro and the Indus Valley Civilization, ed. by Sir John Marshall. Vol. II, page 423.

(2) The Script of Harappa and Mohenjo-daro. G.R. Hunter, p.44.

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India, seems rather ungenerous in his criticism of the views of former workers. However, he quotes Speiser in support of his views. According to him, these unknown symbols were trade marks of people possessing a strong sense of private property. He says "It is not surprising, then, that the bulk of the inscriptions in the Harappa civilisation that have survived are cut on stamp-seals, engraved with figures of animals or less often of gods and humans, and evidently used as a means of property of individuals".<sup>(1)</sup> This theory, however, does not negative the possibility of the Brāhmī Lipi being derived ~~from~~ in some sense from the Indus signs.

Father Heras, a distinguished Tamil scholar, translated the Indus scripts as Tamil poems, but his views were not accepted by the historians.

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(1) Prehistoric India. Stuart Piggott - p. 178.

EVIDENCES OF THE USE OF WRITING BEFORE ASOKA

Evidence for the use of writing is of two kinds, primary and secondary. The first kind is that provided by the inscriptions themselves, whilst the second is the evidence of literature, both foreign and indigenous, either by direct references to the art of writing or by inference from the internal structure of the work. It is at present extremely doubtful that any inscriptions exist of a date earlier than Asoka. The sole claimant to such antiquity is the Eran coin that Cunningham first noticed. Although Buhler, and more recently, Allan in his catalogue of the coins of Ancient India in the British Museum<sup>(1)</sup> have supported this assertion with regard to its antiquity, however the majority of Indian scholars hold that the coin is a freak, resulting from a dye cutter's error. Until more substantial evidence is found, this single coin is hardly ground upon which to base argument.

As archaeological evidence is wanting regarding the use of writing before Asoka, our sources of information about the prevalence and diffusion of writings in Ancient India are limited to literary references, indigenous and foreign. The aspects of this problem are:-

- (a) What was the earliest period when the art of writing was known in India ?

(1) It is sometimes held, it seems to me doubtfully, that a fragment of an Achaemenid inscription from Lampaka is also Asokan. Bulletin of the School of Oriental and African Studies. Vol. XII. Page 80.

(b) To what extent was the art of writing applied to the recording of literature, on the one hand, and, on the other, to the practical uses of man in his daily life ?

Indologists do not agree in their views on this weighty problem. Indeed they express sharply divergent and conflicting opinions. I shall, however, make a brief survey of these views. It must be realized that nowhere in North India has the excavator's spade brought to light any evidence bearing on pre-Mauryan city life. At Brahmagiri, indeed, the Mauryan levels are preceded by an almost metalless culture of the utmost simplicity. I understand from Dr. Sankalia and Mr. B.B. Lal that the recent excavations at Nasik and Hastinapur brought to light<sup>a</sup>/similar state of affairs.

Greek classical writers seem to disagree about the existence of the art of writing in India. Megasthenes and Megasthenes state authoritatively that the Brahmin laws were now written, as the Brahmins did not know letters, and also that they did not use seals. On the other hand, Megasthenes speaks of milestones at regular distances of ten stadia "indicating the bye roads and intervals".<sup>(1)</sup> The pillars serving as milestones and sign posts have been held to provide

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(1) The Early History of India - Vincent Smith. 2nd Edition, Page 127. Ancient India - J.W. Mcrinde, Page 82.

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evidence of the common use of writing, but a parallel instance, the Mughal Kos pillars, were not inscribed so that the significance of the passage is by no means certain. Strabo, quoting from Megasthenes writes, "Megasthenes, who was in the camp of Sandrokottos (Chandragupta) which consisted of 400,000 men, says that he found that the thefts reported on any one day did not exceed the value of 200 drachmai (= 9½d), and this among a people who have no written laws but are ignorant of writing, and conduct all matters by memory. This probably means a too liberal interpretation of Smriti. They lead, nevertheless, happy lives, being simple in their manners and frugal".<sup>(1)</sup> Megasthenes speaks of the formidable army of Chandragupta, which was controlled and administered by the direction of his War Office; he also speaks of a very highly organised and efficient administrative service, Patali-putra (Patna) and makes it plain that he regarded these matters as being of the highest importance.

It is almost inconceivable that an efficient administration such as Megasthenes describes should have been run without the use of writing. To my knowledge, this point has not been emphasised before by any scholar, but as archaeological excavations have so far not succeeded in bringing to light any tangible evidence to support his statements nothing

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(1) Ancient India - M'cridle - pp. 55-56.

can be said conclusively. It is interesting that Buhler who postulated an early date for Indian writing should refer disparagingly to Megasthenes as "one of the most careless reporters on Indian subjects". (1)

The indigenous sources of information as to the extent in space and time of the practice of writing in India, have been divided into two main groups, viz.,

- (a) Brahmanic
- (b) Buddhistic.

Of Brahmanic sources, Max Muller, in his masterly analysis of Sanskrit literature first attempted to solve this problem. Though a century has since lapsed, subsequent researches have modified his statements only in minor details. The argument put forward by him that there are no references in early Sanskrit literature indicating directly that the art of writing was ever employed by Sanskrit authors to write books, still holds good. He suggests that writing was prevalent, at least some centuries before Asoka, but the Brahmins depended wholly on their memories for their knowledge and for the transmission of Sanskrit works from generation to generation. His actual words are "Where writing is known, it is almost impossible to compose a thousand hymns without bringing in some such words as writing

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(1) On the Origin of the Brahma Alphabet - Page 6.

reading, paper or pen. Yet there is not one single allusion in those hymns to anything connected with writing."<sup>(1)</sup>

In support of this statement he quotes The Old Testament and the writings of Herodotus, pointing out that in those works, writing and writing materials such as papyrus, bark, skins, are frequently mentioned. Not only are such references absent, according to Max Müller, from the hymns of the Vedic Rishis, but we do not find any allusion to writing during the whole of the Brahmana period. He says "The whole of the Brahmana literature, however incredible it may seem, shows not a single vestige of the art of writing. Nay, more than this, even during the Sutra period all the evidence we can get would lead us to suppose that even then, though the art of writing began to be known, the whole literature of India was preserved by oral tradition only."<sup>(2)</sup>

The traditional system of Brahmanical education at this period required that the pupil should spend year after year under the guidance of a teacher, repeating scrupulously what he was taught the previous day. Under such a system, memory is the sole qualification for the teacher. This system is known as Mukhastha Vidya even today. It is not uncommon, even today, for old fashioned Brahmins to show a marked preference for learning from personal, that is to say, unwritten sources, from the mouths of teachers. Had the art

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(1) A History of Ancient Sanskrit Literature. P. 497.

(2) A History of Ancient Sanskrit Literature. P. 501.

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of writing been known during the Brahmana period, Max Müller says "The God of letters would have found his place in the Vedic pantheon, side by side with Sarasvathi - the goddess of speech, and Pushan, the god of agriculture. No such god is found in India, or in any of the genuine mythologies of the Aryan world."<sup>(1)</sup> Hence he concludes "Before the time of Panini, and before the first spreading of Buddhism in India writing for literary purposes was absolutely unknown".<sup>(2)</sup> This is a point too strong from <sup>the</sup> religious point of view to be accepted.

Goldstucker, on the other hand, held that the art of writing was known to the authors of the Rig Veda as well as to Panini. According to him the Vedic Aryans possessed most of the arts, sciences, and laws, known to highly civilized peoples. That they remained unacquainted with the art of writing is unacceptable to him for this rather unsubstantial reason. He refers to the arguments put forward by Max Muller, specially those that refer to Panini, as "a splendid paradox". He places Panini before Buddha<sup>(3)</sup> and he raises the question as to whether it is possible that "the greatest grammarian of India (Panini) composed a most artificial and most scientific system of grammar, utterly ignorant of the simplest tool, which might have assisted him in his work."<sup>(4)</sup> Goldstucker is of the

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- (1) A History of Ancient Sanskrit Literature - Page 507.  
(2) A History of Ancient Sanskrit Literature - Page 507.  
(3) Panini - Page 227.  
(4) Panini - Page 16.



opinion that the term Yavanāni of the Sutra of Panini "denotes the writings of the Persians and probably cuneiform writing which was known already before the time of Darius, and is peculiar enough in its appearance, and different from the alphabet of the Hindus", to explain the fact that its name called for the formation of a separate word"(1)

It is interesting to note that Bühler does not appear to have taken into consideration the arguments advocated by Goldstücker. The point with reference to Panini is not whether he had or had not a simple tool "to assist him in his work", but the far more radical question as to whether he could have set out his phonetic analysis of Sanskrit without the visual aid of a precise alphabet.

It must be pointed out that Panini's term Yavanāni has been variously interpreted by different scholars. According to Max Müller, Yavana is by no means the exclusive name of the Greeks or the Ionians. Goldstücker was of the opinion that it referred to cuneiform writing. Bühler has nothing very definite to say in the matter, perhaps because it involves fixing the age of Panini.

De Vallée Poussin has surveyed the evidences for the early uses of Kharoṣṭhi and the Brāhmī Lipi in his L'Inde Aux Temps Des Mauryas et des Séleucides, Grecs, Scythes, Parthes, et Yue-Tchi, Histoire du Monde, Tome VI, and expresses the

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(1) Panini, p. 17.

present position as definitely as the evidence allows. He accepts Bühler's contention that since the Kharoṣṭhi remained confined to the North-West it was probably because it encountered in the Yamunā valley the Brāhmī Lipi.

The problem of the precise relationship between the Brahmī and the Semitic alphabets remains obscure, but Dr. Birnbaum informs me that a morphological comparison shows more precise affinities with South than North Semitic characters. Isaac Taylor in his book on Alphabet, Vol. II emphasised this point. This view is contrary to the orthodox view based on Buhler, but the extreme scarcity of material in Southern <sup>Semitic</sup> languages and the complete absence of any intermediary stages makes no definite conclusion possible.

The grammar of Panini raises certain pertinent problems, and the date of the grammarian is of crucial importance. De la Vallee Poussin summarises the evidence put forward by earlier writers and their conclusions. What de la Vallee Poussin calls Panini, of course, testifies to the existence of the "true Sanskrit" as distinct from Vedic, upon which the work is based. He suggests that Panini's work is to a large extent, lexicographical. This, indeed, is to be seen in the conclusion of the term Yavanānī, which for some reason is not defined. It is only the commentator Katyayana who defines it as the Yavanānī script. This de la Vallee Poussin accepts as

being the Greek Script. The exact meaning of the term in Panini, he regards as "Le plus douteux de monde". Upon this passage Barth (IV.337. 1897) based his opinion that Panini's work in its present form should be dated, at the earliest, in the third century B.C. Keith arrived at a similar conclusion. The identification of Panini's Kamboja, with the Persian King Cambyses, suggested by Charpenter in support of an earlier dating, has not been generally accepted. However, the evidence put forward by Sylvan Levi as to the striking resemblance of the onomastic of Pa<sup>n</sup>ini with what is known from Alexander's report seems to lend support to a later date. De la Vallée Poussin concludes that the Greek script did not enter the Punjab with Greeks, in the service of the Achemenids, who did not write Greek, nor with Alexander, that "rapid meteor", but that it was implanted in the East later. The finding of a potsherd inscribed in Greek at Balkh may or may not support this view in Bactria, as the official and general script. In earlier times, the writing of the Punjab would seem to have been an Aramaic script from which sprang Kharoṣṭhī. Yavanānī Lipī, in the sense of Kaṭṭyaṇana "Greek script" cannot be so ancient.

It is advisable to consider, at this stage, the evidences contained in Panini's work, for the use of writing. Goldstucker has pointed out that Kara and Varna

seem to indicate respectively the pronounced sound and the single consonant, without vowel an unpronounceable form that clearly suggests the use of a written symbol. Likewise, the tabular nature of the adhikara sutras. If it is accepted that Panini's Vyakarana was formulated in writing, the question must be faced as to which script was used. But for this purpose, a detailed phonological analysis of the known scripts of the whole area concerned, taking into consideration the internal structure of the astadhyayi must be undertaken. Such analysis whilst outside the scope of this work, may be broadly hinted at.

However, it should be noted here that Armaic does occur in north-Western India at this time. (1)

Panini employs in its evolved form the vowel structure on which classical Sanskrit is founded. This structure recognises the triple gradation of vowels, simple, guna and vryddhi, as becomes clear from a glance at the 'mahesvara sutras'. Panini also demands the use of complex/consonant clusters which occur frequently ( jjhr - dhy - ndhv - etc). In Pali and the other Prakrits these characteristics have undergone a modification ; a twofold gradation in the case of vowels and a marked simplification and reduction of the number of the consonant clusters. The Brahmi Lipi as known at present, solely from inscriptions in Prakrit, at once appears as a happy and natural medium for the transcription of the Pali canon, but to record Panini, the deva nagari in some form or other appears necessary.

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(1) Bulletin of the School of Oriental & African Studies Vol. XI  
p. 74.

Edward Thomas is of the opinion that we are here faced by a definite attempt on the part of the Sanskrit Grammarian to adapt the Brahmi Lipi to his own technical purposes. It may even be held that the Asokan scripts, and the early cave scripts are incapable of rendering grammatical Sanskrit.

Edward Thomas asks: "Was the Pali alphabet (Brahmi Lipi) sacred or profane? Classic or Vernacular? Monumental or popular? The answer to those queries must, I think, be decidedly against its exclusive devotion to the former, in any case, it will be safer to say that, up to a certain period, it was employed both for one and the other, and stood as the sole medium of graphic communication. This primitive character may well have proved sufficient for all purposes of record, so long as the language it was called upon to embody remained as simple as that expression to which we may suppose it to have been originally designed and adapted. On the introduction of the Sanskrit element, it was necessarily subjected to previously unnecessary combinations, and under this and other processes perhaps lost some of the stiffness of outline, which it may, nevertheless, have retained together with its original literal simplicity among the vulgar. Even in the presence of an improved style of writing, suited for more polished literature as in the existing orthography of Hindi, contrasted with the elaboration of Sanskrit alphabetical definitions"<sup>(1)</sup>

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(1) Essays on Indian Antiquities of the Late James Prinsep with Additional matter by Edward Thomas/pp.44-45.

In the paper mentioned below, Edward Thomas corrected certain grave errors committed by Prinsep who treated the inscriptions of Rudradaman and the Asokan inscriptions as contemporary records. In the course of preparing my palaeographical tables, I arrived at a similar conclusion to that of Thomas. In here confirming his views, I cite some examples which indicate the sort of difficulty Sanskrit grammarians had to face in adapting the Brahmi Lipi to Sanskrit compound letters.

A consideration of the Kharosthi alphabet as the vehicle for Panini must also be considered. Such a task, however, falls more nearly within the purview of the Aramaic scholar than the Indologist, and for this reason is not here undertaken.

Buddhist literature abounds in passages, indicating that the art of writing was commonly used in the daily life of the common people in ancient India, if we may take the evidence of the Jataka commentaries as valid for ancient times. There is evidence indicating the existence of legal documents. There are instances of schools where writing was taught, and in later times, there is ample evidence that documents were forged. Writing was, it seems, a common medium for the exchange of private and official correspondence. The terminology used is clear and explicit; the materials and implements used are distinctly referred to. The ambiguity which we find in Sanskrit literature is therefore completely absent as far as the Jataka commentaries go. Rhys Davids, Buddhist India, is

based almost entirely on the Jataka commentaries, but they are however universally admitted to be late. However, the Jataka commentary stands by itself, though the Latilavistara, a Sanskrit Buddhist work gives us an account of Prince Siddhartha (the future Buddha) at school. This scene appears on the Ajanta frescoes. (1) The text refers to the Lipi Sala (School) and to Prince Siddhartha's having a golden pencil and a tablet of red sandal wood.

The Buddhist Sangha, being open to all, it is evident that many undesirable persons sought shelter in it and thus evaded the law. The Buddha, according to the Mahavagga, excluded from the community those persons whom the king had proclaimed and notified as thieves. This is a remarkable instance for it would seem that the art of writing was used by the king for proclamations. Whatever the date of the Buddhist Jataka stories, as we have them, may be, they give us a fairly representative list of terms connected with writing, which are otherwise absent in early Brahmanical literature. (2)

Buhler, in his work on the Origin of the Indian Brahma Alphabet analysed the Buddhist texts including the Jataka commentaries and gave ample illustrations of the profane use of writing by monks, kings and commoners. Burnell, however, expresses the opinion, unsupported by any evidence, that writing was practised in India for not more than fifty years before

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(1) Ajanta - G. Yazdani and N.P. Chakravarti part II.

(2) See Appendix for technical terms used in connection with writing in early Buddhist literature.

Asoka. (1)

Vincent Smith, who, unlike Buhler and Burnell, had done much work on Indian art and general history, thinks that the probable time in which the art of writing became known to Indians was towards the middle of the seventh century B.C. He attributes the acquirement of the art of writing to India's contact with foreign peoples engaged in maritime commerce, and he says: "Up to about that time, the inhabitants of India, even the most intellectual races, seem to have been generally ignorant of the art of writing and have been obliged to trust to their highly trained memory for the transmission of knowledge." (2)

Summing up these various opinions, it must be pointed out that quotations from the Buddhist literature can only be used for elucidating the chronology of writing in India with a certain reservation. It is important to note that the Lalitavistara reference speaks of a golden penicil used on a fillet. It is interesting to note here that the same book refers to 64 scripts in Buddha's time. There is some archaeological evidence which lends colour to this passage. (3)

It must be admitted that the evidence gained from these

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- (1) Elements of South Indian Palaeography.  
(2) The Early History of India / page 22.  
(3) Cambridge History of India. Vol. I/p.521.



sources is in great measure vitiated by the uncertainty of date. In no case is there clear and unequivocal proof of a date that is pre-Asokan, for any of these texts.

In conclusion, I may summarise evidence from all these sources in the following conclusions:- Archaeological and inscriptional evidence fails to supply information for pre-Asokan writing. Foreign sources, whilst they indicate the probability of writing to support the highly organised administration of the Mauryas, are contradictory. Brahmanical evidence centres around Panini and must remain in doubt until scientific analysis of the material provides a key to the script used and the date. Buddhist sources reveal only the sudden emergence of a fully fledged Brahmi Lipi in Asoka's reign.

Whatever might be the origin of the Jataka commentaries and the age in which the Buddhist monks appropriated those stories into their texts, it is quite apparent from the railing at Sanchi and at Bharhut, and the short epigraphs engraved on the bas reliefs, that the common people were sufficiently acquainted with the art of writing in the 2nd century B.C. While the Brahmins maintained an exclusive claim to the verbal transmission of their sacred texts, the Buddhist monks found the art of writing to be a very convenient medium to popularise their creed. However, it should be noted that in the centuries following the Christian era, the Brahmins showed a marked interest in the art of writing. The reason for this, I believe, is that their reaction to written literature was modified under

the regime of Buddhist kings. They committed to writing, at any rate, secular prose in the developed Brahmi Lipi, and consolidated their position in society. Some of the earliest Brahmanical inscriptions such as the Besnagar pillar inscription of Heliodorus are in Prakrit.<sup>(1)</sup> Under the Kushanas, Sanskrit intrudes for the first time. Little linguistic work appears to have been done on this material as yet. In Rudradaman's famous inscription at Girnar, my analysis of the compound letters demonstrates that the difficulties of writing classical Sanskrit in the Brahmi Lipi had been almost entirely overcome, the language being prose Sanskrit, as Edward Thomas pointed out. At that point, therefore, it was possible to record Sanskrit works in writing.

While the Brahmanical literature gives such technical terms as aksara, kanda, patala, grantha etc., the Buddhist literature furnishes a very wide range of terms from the numerous passages of the Pali and Sanskrit texts. These technical terms are associated with the art of writing private, official and royal proclamations. Buhler on Indian Palaeography, which appeared as an appendix to the Indian Antiquary, Vol. XXXIII, 1904, discussed these terms at great length. I quote below certain interesting passages, where Buhler discusses

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(1) The Cambridge History of India, Vol. I/p.521.

these technical terms.

"Lekha 'writing' and lekhaka, 'a writer,' are mentioned in the Bhikkhu-Pacittiya 2,2, and in the Bhikkhuni-Pacittiya 49,2; the former work praises writing as a branch of knowledge that is honoured in all countries ..... Twice we hear of debtor's bonds (inapanna), and twice even of Mss. (Potthaka). A game called akkharika is mentioned repeatedly in the Vinaya-pitaka and the Nikayas; according to Buddhaghosa, its main feature was that letters were read in the sky. The Parajika section of the Vinayapitaka (3,4,4) declares that Buddhist monks shall not "incise" (chind) the rules which show how men may gain heaven, or riches and fame in the next life, through particular modes of suicide".

"The Jataka mentions the wooden writing board (phalaka), known as well as varnaka or wooden pen..... The passage of the Mahavagga gives the curriculum of the schools, Lekha, ganana, and rupa (writing, arithmetic and forms)"

"These very plain statements of the Ceylonese canon (Pali Texts) refer certainly to the actualities of the period between B.C. 500-400, possibly even of the sixth century. Their antiquity is proved also by the fact that all the terms for writing, letters, writers, - chindati, lihati, lekha, lekhaka, akkhara, - as well as nearly all the writing materials, wood or bamboo, panna or leaves, and suvannapatta or gold plates, point to the oldest method of writing, the incision of the

signs in hard materials ..... Moreover, the Ceylonese books are not acquainted with the words lini, libi, dipi, dipati, dipapati, lipikara and libikara for "writing", "to write", and "writer", of which the first six are found in the Asokan edicts, and the last two, as stated above, in Panini's grammar. Dipi and lipi are probably derived from the Old Persian dipi, which cannot have reached India before the conquest of the Punjab by Daricus about B.C. 500, and which later became lipi".

The crucial test of Panini's grammar now emerges in its full significance. If it can be shown that Panini knew and used a script other than the Brahmi Lipi and that this script was not Kharosthi, then it may either be argued that the Devanagari may be allowed an undisclosed existence in some form or other for several centuries before its emergence in the time of Rudradaman, or that the original redaction of Panini must have been considerably worked over or finally that in the face of all the evidence to the contrary, the date of Panini must be brought down as far as possible. This evidence in any case must be limited by the terminus provided in the Mahabhasya of Patanjali, and even this date does not satisfy the present state of inscriptional evidence. In view of this, there can be no decision until further work provides a clue. Professor John Allan is of the opinion that the traditional date of circa 150 B.C. as the age of

Panini rests on completely unsubstantial evidence.

Waterford Bond

REFERENCES TO FOOT NOTES TO BE ADDED

1. A Catalogue of the Indian Coins in the British Museum.  
Page XCI - John Allan.
2. On the Origin of the Indian Brahma Alphabet.  
Page 55 - George Buhler.
3. Panini IV.i.49. Goldstucker.
4. Religion and Philosophy of Vedas. Page 20. Max Muller.
5. Panini IV.I.175. Goldstucker.
6. The Bulletin of the School of Oriental Studies. Page 343,  
1926.
7. The Journal Asiatique 1890. Vol. I. Page 234.
8. Panini VI.III.115. Goldstucker.
9. A Guide to Sanchi. Pages 26-27. Sir John Marshall.
10. The Bhilsa Topes. Page 336. Sir Alexander Cunningham.
11. The Bhilsa Topes. Page 336. Plate XXVII. Figure 5.  
Sir Alexander Cunningham.
12. Mahavagga Pali Text. Page 74. Pali Text Society.

## THE BRAHMI LIPI

The position may be clarified by examining the problems with which early students of the Brahmi Lipi were faced; they had to:-

- (a) Trace its origin.
- (b) Give a name to the newly discovered script.
- (c) Trace the developments of this primitive alphabet into the Nagari and other alphabets of the Indian area.

It must be admitted that Buhler gave a masterly analysis of the Brahmi Lipi in his famous work - On the Origin of the Indian Brahma Alphabet. But since then a great many discoveries have been made in India, as well as in West Asia. Buhler was essentially a Sanskritist and an epigraphist. His field of work was, however, essentially limited to inscriptions. We cannot therefore always accept his views on the Brahmi Lipi as certain. On the other hand, Cunningham's knowledge of Indian archaeology was as wide as it was sound, and his opinion cannot be rejected without consideration. However, if the Brahma Lipi is indigenous to India we must confess that we cannot trace its origins if they cannot be demonstrated in the Indus signs.

"..... the Brahma Lipi had had a long history in India, before King Piyadasi Asoka caused his edicts to be incised in the various provinces of his empire. In addition they permit us to recognise that the Brahma Lipi is the real old Indian alphabet which was popularly used in the third century B.C. all over India, and it was fully developed before the introduction of the Kharosthi, whence we may infer that it is the writing which the Buddhist canonical works mention so frequently"<sup>(1)</sup>

There is no dispute whatsoever that the Lipi mentioned in the Jataka commentaries and the Mahavagga is the same as Asokan scripts (Brahmi Lipi). What is wanting here is more light on the period of transition and the derivation of the Brahma Lipi from Semitic origins. Though seventy years have lapsed since Buhler propounded this theory no evidence bearing on this important period of transition has been forthcoming. This aspect of the question cannot be neglected.

Since my field of study is the palaeography of the Sinhalese inscriptions, I shall employ certain technical terms, which Buhler adopted in the various passages of his work. He classified types of letter form as "angular" "cursive" and "rhomboid". Also he described certain forms

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(1) On the Origin of the Indian Brahma Alphabet. pp.35-36.



as "archaic" and others as "advanced". Some instances of his classifications follows:-

- |      |          |               |              |
|------|----------|---------------|--------------|
| I.   | Angular  | ✕ L Δ + H I d | (See Plates) |
| II.  | Cursive  | ? ε ω (       | "            |
| III. | Rhomboid | □             | "            |
| IV.  | Archaic  | +             | "            |
| V.   | Advanced | +             | "            |

(For details see my analysis of the scripts of the Asokan inscriptions).

It seems that Buhler considered that the Brahmi Lipi developed from these purely angular into purely cursive forms. <sup>(1)</sup> However, it is necessary to fix precise meanings of terms and to describe the letters found on the Asokan inscriptions. It is suggested that cursive forms should be distinguished from uncial. The short Oxford English Dictionary gives the following definitions:-

- (a) Cursive - "Written with a running hand so that the characters are rapidly formed without raising the pen".
- (b) Uncial - "Having large rounded forms, (not joined to each other)...also of large size, hence capital".

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(1) On the Origin of the Indian Brahma Alphabet.p.37.

Although in the course of my study I have followed Buhler's classification on account of its general acceptance, it seems to me that a more satisfactory classification of the palaeographical material would involve addition to Buhler's set of categories of a further category for describing letter forms - the "Uncial" and the elimination of the "Rhomboid". This implies a redistribution of the reference of my classification, thus:-

- A. Angular - in which the strokes, mainly straight, are composed so as to produce clarity in their relations one to another.
- B. Uncial - in which the strokes are based chiefly upon broad curves.
- C. Cursive - in which letters belonging initially to one of the two classes, are distorted or pinched according to the exigencies of a cursive writing style.

Buhler, as has been said, describes the Kharosthi as a pen script. "The Kharosthi alphabet is not a Pandits', but a clerk's alphabet." (1) He does not identify the Brahmi Lipi as a clerk's script. His use of the term purely angular letters suggested that he thought that the

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(1) The Origin of the Kharosthi Alphabet. Page 97.

Asokan scripts were largely developed as stone cutter's scripts. (On the origin of the Indian Brahma Alphabet p.37). This does not seem possible, although, as has been pointed out, no references to writing occur in early Sanskrit literature, but terms do exist:-

Varna      Akshara      Virama

(For details see "Evidences of the use of writing before Asoka")

It would seem that the existence of pen writing in ink must be inferred as lying behind the Asokan stone cut scripts. It is most important to determine how common pen writing was, and when it became general. Certain letters of Buhler's archaic type are found to develop towards what may be called cursive. That is to say these letters cease to be written with rigid vertical and horizontal components. For instance:-

<u>A</u>	<u>B</u>	
L	⤿	(See Plate 1, Line 4)
┌	~	( " " 1, Line 17)
└	ƒ	( " " 1, Line 14)

In column (A) letters are written with straight and horizontal strokes. In column (B) letters are written in cursive style. This is not a rare phenomenon; we see it in the scripts of the Asokan inscriptions, no less than in almost every other script. I have discussed in great

detail this aspect of the question fully documented, with reference to my palaeographical tables.

It may be suggested that this development is due to the speed necessary to pen writing and demonstrated a change from the stone cutter's to line cursive forms.

7 ^ 6 c 3 1 5

(See Plate I)

A second group of letters developed in the uncial:-

d h

(See Plate VII, Plate IX). This

process constitutes a change towards the uncial and must also be attributed to the influence of pen work; but it must be pointed out that already in the Asokan inscriptions there are letters  $\xi$  (See Plate I) developed uncial forms.

$\xi$  (See Plate I)

$\eta$  ( " " II)

$\psi$  ( " " IV)

$\beta$  ( " " V)

$\delta$  ( " " IX)

Buhler called the Bharhut and Karle scripts Mauryan, and it is true that the Brahmi Lipi at Sanchi shows no marked advance upon the Asokan scripts. Here it must be pointed out that the dates formerly ascribed to Bharhut and Sanchi on the evidence of architecture and sculpture are once more under debate, for it is becoming clear that work continued at each site for a long period. It is probably that the sculptured railing of Stupa at Sanchi

is the earliest at either site and that the Eastern and Western Gateways at Sanchi are not earlier than the middle of the 1st century A.D. However, the validity of Buhler's observation stands, in so far as it is plain that the Brahmi Lipi did not undergo any marked change at Bharhut and Sanchi as a whole.

One other piece of evidence is available. On the Mahamogalana and Sariputra casket, until recently in the Victoria and Albert Museum, but now returned to India and deposited once again at Sanchi, the names of the two great teachers are inscribed on the lid of the casket while inside the cover they are written in ink. This is the sole available instance of material for comparing the stone cutter's script with an ink script. The SA in these two ink-written words shows its earliest uncial development.

It should be noted here, that Sir John Marshall in the course of the restoration of the monuments at Sanchi, blamed General F.C. Maisey and Sir Alexander Cunningham in no uncertain terms, for irreparable damage done to these unrivalled Buddhist monuments, particularly the destruction of the internal structure of the stupas. The greatest historical significance attaches to the fact that these caskets were inscribed or written in ink. Thus there is indisputable epigraphical evidence in settling the chronology of the stupas.

Since Cunningham published his eye-copies of these inscriptions, Fleet, Pargitu and Luders noted philological and linguistic aspects of certain words. Sir John Marshall in his monumental work included some of these short inscriptions with photographic plates. Apart from this I do not know of anyone who has edited this remarkable series of inscriptions with original photographic plates.

However, the caskets which Cunningham describes in his Bhilsa Topes are in the British and South Kensington Museums. These consist of rock crystal, steatite, mottled steatite, granite and simple earthen wares. The crystal caskets are labelled by an inscribed piece of stone indicating the name of the Buddhist saint, whose relics are enclosed inside. I have photographed the inscriptions and have drawn up the attached palaeographical table. The scripts of these caskets bear a general similarity to the Asokan scripts and particularly to that of the Girnar inscriptions and to the cave inscriptions of Ceylon. The highly developed cursive nature of the scripts might be held to presuppose a date before Asoka engraved his edicts on rocks and pillars. This, of course, introduces serious chronological issues regarding the relative age of the Stupas at Bhilsa. Sir Alexander Cunningham, who published an eye copy series of these short inscriptions, made no systematic observations as to their palaeographical import-

ance. On one occasion, referring to the inscription of Upahitakasa, he said "It scarcely is possible to determine the age of the Topa except conjecturally. The forms of the alphabetical characters in the two inscriptions show that its date cannot be much later than the end of the third century before our era; while the lowness of the plinth on which the dome stands shows that it was most probably erected in the beginning of Asoka's reign. The date may therefore be stated approximately as the latter half of the third century before the Christian era".

Here, Cunningham's comments on the forms of early stupas must be discounted. He assumed that the earliest stupas had no plinth, this<sup>is</sup>/by no means clear and the palaeographical evidence must therefore stand or fall by itself. It must be noted that these inscriptions on steatite caskets are graffite, that is to say they are scratched in. They show a marked nearness of hand and are inscribed from left to right and are evidently written quickly. The inscriptions are far more natural and have definite uncial qualities. The sculpturer of Stupa No.II which are universally admitted to be earliest at Sanchi. There is no real reason why the sculpturer of Stupa No.II should be put earlier than the 2nd Century B.C., but it is now very generally felt that the Gateways of Stupa No.I are later than Marshall thought, that is pre-Kushan.

Little more can be said with regard to observation of these graffite inscriptions of these caskets which correspond to the Girnar scripts of Asokan inscriptions and the early cave inscriptions of Ceylon.

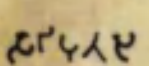
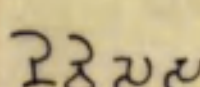
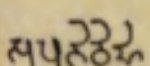
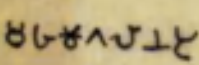
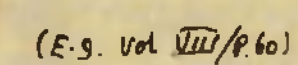
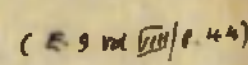
I. Unpublished Relic Casket inscriptions

II. Girnar (Asokan)

III. Ceylon (Early Cave)

(See Plates I and II, Plates 1 and 2)

Reference to my analysis of the scripts of the inscriptions at the Karle and Nasik of the second century A.D. shows cursive and uncial elements similar to those in the Mahamogalana and Sariputra ink records, but by this time a considerable development appears.

<u>N.S.</u>	<u>Cave</u>	<u>Pudmedanan</u>
		
		
(Bhilisa Topes Plate 25)	(E.g. Vol VIII/p.60) Gotamiputra - Satakarni (E.J. Vol. VIII/ page 60) Gotamiputra - Satakarni.	(E.g. Vol VIII/p.44) (E.J. Vol. VII/p.44)



The inscription of Rudradaman is fully dated, and offers the best basis for comparative study. This shows that between the 1st century A.D. and the 2nd century A.D. the cursive and uncial forms came to dominate the older forms of the Bharhut and Sanchi scripts. The same process may be observed in some of the Sinhalese inscriptions, as for example:

	<u>A</u>	<u>KA</u>	<u>GA</u>	<u>JA</u>	
<u>The Asokan (Girnar)</u>	𑀘	𑀅	𑀇	𑀉	(See Pl I.II)
<u>The Asokan (Kalsi)</u>	𑀘	𑀅	𑀇	𑀉	(See Pl IX)
<u>Ceylon 247 B.D. - 3 B.C.</u>	𑀘	𑀅	𑀇	𑀉	(See Pl I)
<u>Ceylon 490 A.D. - 703 A.D.</u>	𑀘	𑀅	𑀇	𑀉	(See Pl 8)
<u>Ceylon 490 A.D. - 703 A.D.</u>	𑀘	𑀅	𑀇	𑀉	(See Pl 8)

Finally, from the above examples, it is clear that Buhler's theory, that as a general rule the angular forms should precede the cursive forms, is not tenable here. The Brahmi Lipi was a fully developed pen-lipi before Asoka's craftsman engraved it on the rocks and on pillars. The Brahmi Lipi which may already have developed cursive and uncial forms as a pen-lipi often reverted to old angular forms when it was required to be engraved on stone. Since Asoka, there is ample evidence of the existence of two forms of scripts, stone cutter's script and pen script; the stone cutter's script survived until the 7th century A.D. in Ceylon.

Prinsep on obvious grounds named the script in which Asoka engraved his edicts the Lat Alphabet (pillar alphabet). This provisional name was rejected when the rock edicts were discovered. Taylor called it Maurya or Magadhi, Max Muller called it Missionary Alphabet. Senart called it the Indian Alphabet and Cunningham the Indo-Pali. Burnell and Monier Williams called it the Standard Alphabet and sometimes with reference to Kharosthi (which was known as North Asokan) it was called South-Asokan. Finally, Buhler, while accepting the Brahmanic viewpoint, called it the Brahmi Lini. (1)

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(1) Alphabet - Taylor Vol. II, 299.

THE EVOLUTION OF THE SINHALESE ALPHABET FROM  
DEVĀNĀPIYA TISSA TO MAHĀ CŪLĪ MAHĀ TISSA.

247 B.C. - 3 B.C.

And

THE MAIN DIVISIONS OF ASOKAN INSCRIPTIONS.

The feature of the inscriptions of Asoka is the way in which they were distributed throughout his empire, so that there was in each province at least one version of his edicts. The distribution fundamentally agrees with the geographical, political and linguistic divisions of the Indian sub-continent even to the present day.

Buhler on palaeographical grounds divided these epigraphic records into two main divisions, viz. Northern and Southern. He accepted the river Narmadā as the geographical line of demarcation of these two broad divisions. This river is also the geographical boundary between Āryavarta and Dakṣiṇāpata, and in subsequent periods of Indian history it witnessed many battles between the rulers of the North and South. Perhaps the most notable of them all was the struggle between Harsavardhana and Pulakesin II, in which the ruler of the North (Uttarāpata) was completely defeated on the banks of the river Narmadā.

Buhler says<sup>(1)</sup> "And it is significant that the local

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(1) On the Origin of the Indian Brahma Alphabet, Page 36.

differences observable permit us to speak of a Northern and Southern variety of the ordinary Brahma alphabet, between which, as in later times, roughly reckoning, the River Narmadā marks the boundary line." The two distinct varieties of the Asokan alphabet are:-

- (a) The Northern - found in the inscriptions of Kalsi, the pillar inscriptions at Allahabad, Radhia Mathia, Nigliva, Pederia and Rampurava, the minor rock inscriptions at Bairat, Sahasram, and the inscriptions of the Barabar caves and the inscriptions of the Sanchi and Sarnath pillars.
- (b) The Southern - found in the rock inscriptions at Girnar, Dhanli and Jangada, and the minor rock inscription at Siddhapur.

Buhler observed the very great divergencies in the formation of several letters of the Northern variety. The scripts are not quite homogenous throughout. He found it became necessary to regroup the Northern variety of the scripts into several local types on palaeographical grounds. It must be recognised that since he published his work several new inscriptions have been discovered; nevertheless, his scheme of main divisions and local groups still serves as an approach to the study of the palaeography of the Asokan inscriptions.

Buhler goes on to distinguish three different subdivisions of the Northern Maurya alphabet, classed according to their geographical distribution; for practical purposes these may be stated as follows:-

- (a) The North-Eastern - found in the Allahabad, Radhia, Mattia, Nigliva, Rummindai, Paderia, and Sarnath pillar inscriptions.
- (b) The North-Central - found in the rock inscriptions at Bairat and Sahasram, the pillar inscriptions at Sanchi and Delhi and Barabar cave inscription.
- (c) The North-Western - represented by the scripts of Kalsi rock inscriptions.

The scripts of the early cave inscriptions of Ceylon have a remarkable affinity with the Asokan scripts, particularly with the Southern type, more particularly with the Girnar inscriptions. Further, the cave inscriptions of Ceylon so very much resemble those of Southern India, that to judge from the contents and the general appearance of the scripts they could easily be mistaken for cave inscriptions of Dambulla, Vessagiriya and Mihintale. These cave inscriptions both in Ceylon and India<sup>(1)</sup> are generally

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(1) Government of Madras-Epigraphy Recording the Progress Report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle for the year 1911-12. page. 57.

devoid of the historical information so that palaeography is the only means of establishing the age of the record; and in view of the lack of development in the scripts of the cave inscriptions, the methods of palaeography are not able to furnish certain chronology. Finally neither history nor palaeography can provide any clear chronological lines of demarcation between the different periods. I have therefore adopted as a basis for my chronology the broad divisions adopted in my palaeographical charts. However, as stated earlier, these divisions of mine, essentially agree with Codrington's main political divisions of Ceylon's history.



- I. The Beginnings and the Conversion to Buddhism.
- II. Duttha Gamani to Kassapa of Sigiriya - Third Century B.C. - Sixth Century A.D.
- III. The mediaeval kingdom to the Chola conquest in the eleventh century.
- IV. The Rionnaruva Kings 1070 - 1215.
- V. The Dambadeniya and Gambola Kings 1215 - 1412.
- VI. The Kotte Dynasty and its Portuguese Allies, 1412 - 1551.
- VII. The Ascendancy of Sitawaka and of Portugal, 1551 - 1635.
- VIII. The Decline of the Portuguese Power 1635 - 1656.



**IX. The Dutch occupation, 1656 - 1796.**

**X. The British Administration, 1796 - 1805." (1)**

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**(1) A Short History of Ceylon - Pages vii - viii.**

A. This letter is represented by two distinct types  
 (a) a vertical stroke with two short bars known as angular form  (b) a vertical stroke with two curved elements, which Buhler<sup>(1)</sup> calls the cursive form  . Apart from these two chief forms, the Asokan inscriptions actually present a very wide range of variant forms. The general tendency of his Northern scripts is predominantly towards the cursive, whilst that of the Southern, to the angular. But it is not rare to find these two divergent types in one and the same inscription. (See Plate I. Nos. V and VI) I find that in the Sinhalese inscriptions provided with a completely different type not found in the Asokan edicts (See Plate I, Nos. VI - VIII) though it is found in the South Indian cave inscriptions. (2)

Ā. The long Ā is formed by adding a short horizontal bar to the top end of the vertical stroke of the short A thus  or to the middle of it  . The former is exclusive to the Girnar inscription, the latter to other Asokan inscriptions. In addition to this variation, minor local differences are observable. (See Plate III, No. III, Plate VII, No. IV) The long Ā is absent in the Sinhalese

(1) On the Origin of the Indian Brahma Alphabet. pp. 36, 37.

(2) Government of Madras - Epigraphy Recording the Progress Report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle for the year 1911-12.



inscriptions at this period.

I. This letter is represented by three dots . . . .  
The layout of these three dots even in a single inscription is not identical (See Plates). In the Sinhalese inscriptions I is represented by a vertical stroke with a dot on either side of it .|· .(1)

U. This letter is represented by a vertical stroke and a short bar forming a right angle, L . U in the Sinhalese inscriptions is virtually the same as in the Asokan edicts. (See Plates)

E. This letter is represented by a triangle  $\Delta$  and does not show signs of any tendency towards the evolution of a cursive form. In the Sinhalese inscriptions E has the form of an Isosceles triangle.(2)

O. This letter is represented by a vertical stroke and two short bars  $\overline{\text{L}}$  forming a right angle at each end. In the Sinhalese inscriptions O is markedly more cursive (3)

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(1) U.C.R. Vol. VII / P. 60.

(2) U.C.R. Vol. VII / P. 60.

(3) U.C.R. Vol. VII / P. 60.

**KA.** This letter is generally represented by a long vertical stroke and a short horizontal stroke or by two lines of equal length  $\perp$  (See Plate I., No. I., Plate III, No. II) In the Sinhalese inscriptions KA is found in both these forms (See Plate I).


**KHA.** This letter is generally represented by two types (a) a form ending in a thick dot  $\text{?}$  very much like a sign of interrogation, (b) a form in which a complete circle replaces the dot  $\text{?}$ . However, in some Asokan inscriptions both these types are used (See Plate V., Nos. I - VIII). In the Sinhalese inscriptions, KHA is more cursive and loses both dot and circle, gaining a further loop at the top  $\text{?}$ . The letter obviously lends itself to cursive development. <sup>(1)</sup>


**GA.** This letter is represented by two bars  $\wedge$  and shows no signs of taking a cursive form in the Asokan inscriptions. In the Sinhalese inscriptions it however shows an advanced form which is markedly cursive  $\wedge$  (See Plate I).


**GHA.** This letter is represented by a strong well-controlled curve, and a straight bar  $\text{u}$ . Without displaying any noticeable local variations, this type is found in all the Asokan edicts. In the Sinhalese inscriptions this letter


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(1) U.C.R. Vol. VII / P. 60.

shows rather an angular form, (1) 

CA This letter is generally represented by a vertical strike with a semi-circle to the left of the stroke . I find that there are, however, some unusual forms as well (see plate I, Nos. IV and V, plate I, Nos. II and VI). This letter CA in the Sinhalese inscriptions is identical with that of the Asokan edicts.


CHA This letter is represented by a vertical stroke crossing a circle . This type is uniform in all the Asokan inscriptions. In the Sinhalese inscriptions CHA shows a rather developed variation. (2)


JA This letter is generally represented by two semi-circles opening towards the right . This character, while retaining its basic form, tends to proliferate into a number of varieties (rarely observable in the case of other letters). These types are too frequent to be called unusual forms (see Plate I, Nos. VI and VIII, Plate V, Nos. III and IX, Plate IX, Nos. III, VII, IX and X). This letter, in the Sinhalese inscriptions bears a close resemblance to the Girnar Asokan inscriptions.


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
(1) U.C.R. Vol. VII/P. 60


(2) U.C.R. Vol. VII/P. 60

**JHA** This letter is represented by a vertical stroke and two bars almost at right angles  . It has a somewhat archaic look and it is interesting that the same form is used in all the versions of the Asokan edicts. JHA in the Sinhalese inscriptions is identical in appearance with the JHA of the Asokan edicts.

**TA** This letter is represented by a semi-circle opening to the right  . TA in the Sinhalese inscriptions is identical with the TA in the Asokan edicts.

**THA** This letter is represented by a circle  . THA in the Sinhalese inscriptions is identical with the THA in the Asokan edicts. (1)

**DA** This letter is represented by a horizontal bar with two vertical bars  . DA in the Sinhalese inscriptions is identical with the DA in the Asokan edicts.

**DHA** This letter is generally represented by a semi-circle, one end of it forming a spiral curve with a short vertical bar at the top end  . Some unusual types do, however, occur (see plate I, No. VI, plate-III, No. VIII, plate IX Nos. II and VI). DHA is not found in the Sinhalese inscriptions at this period.

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(1) U.C.R. Vol. VII/P. 60.

Waterlton Bond


NA This letter is represented by two parallel short bars joined at the centre by a vertical bar  $\text{I}$ . It is found in the Girnar version of the Asokan edicts, but is absent in the Northern inscriptions. In the Girnar inscriptions, it presents a uniform type, and in the Sinhalese inscriptions, is very widely distributed and identical with the Girnar NA. James Prinsep, seeing the similarity of this letter in the Girnar inscriptions and in the Sinhalese inscriptions, was induced to group the early Sinhalese inscriptions with the Girnar inscriptions. (1)


TA This letter is represented by several clearly discernable types: (a) a vertical stroke, slightly slanting to the right, joined at its centre to a short bar  $\wedge$ ; (b) a vertical stroke slanting to the left, joined at its centre to a short bar,  $\lambda$ . These two types can be regarded as the most common forms. There are three more types less frequent than the above types: (a) a vertical stroke slanting to the right, joined at the centre by a curve  $\curvearrowright$ ; (see Plate I, No. VI, Plate VII, No. X, Plate IX, No. IX) (b) a vertical stroke slanting to the left, joined at the centre by a curve  $\curvearrowleft$ , (see Plate VII Nos. VII, VIII and IX); (c) this type, which resembles GA  $\wedge$ , has the addition of a short vertical stroke on the top of it  $\wedge$ . It is a fairly frequent type (See Plate III, No. IV). There are



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(1) J.R.A.S. (Bengl) Vol. VI/page 475.

several unusual forms, however (see Plate IX Nos. VII and VIII). This letter, in the Sinhalese inscriptions, follows almost the same variations of form as in the Asokan edicts.


THA This letter is represented by a circle and dot  . In the Sinhalese inscriptions it is identical with the THA of the Asokan edicts.


DA This letter is represented by two distinct types (a) the cursive form with an opening to the left  , (see Plate III Nos. I-VI, Plate V No. I). The former is the most common form found in the edicts. Besides these two forms there are some unusual types (see Plate I Nos. I and VI, Plate IX No. I). The angular form is accepted by B<sup>U</sup>hler as the more archaic. All these types are found in the Sinhalese inscriptions.


DEA This type is represented by two clearly defined types (a) a semi-circle with a straight line to the left  (b) a semi-circle with a straight line to the right  . The former type is very common while the latter type is less frequent in the edicts (see Plate I No. VI, Plate V Nos. VI-VIII). In the Sinhalese inscriptions both these forms are found. (1)


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(1) U.C.R. Vol. VII/p.60.



**MA** This letter is represented by a vertical stroke and a horizontal line  at right angles. This letter maintained its angular character with no apparent tendency to develop a cursive form. This letter, in the Sinhalese inscriptions, is identical in appearance with that found in the Asokan edicts.




**PA** This letter is represented by a vertical stroke forming a curve at the lower end . This type is found in the Asokan edicts, without any noticeable local variants. In the Sinhalese inscriptions it is identical with that in the Asokan edicts, though there is an unusual type in the Sinhalese inscriptions (see Plate II No. I).


**PHA** This letter is represented in very much the same way as PA but with a more noticeable curve . Some variations are observable, especially in the formation of the main stroke (see Plate VIII No. III, Plate X No. II). Very often the main stroke is slanting to the left (see Plate I, Nos. I and II). A highly cursive form, too, is not rare (plate X No. I). In the Sinhalese inscriptions this letter is not found at this stage.

**BA** This letter is generally represented by a square . There is not much appreciable difference to be seen in the different Asokan inscriptions. Buhler says that the angular

form indicates the primitive type of the letter. In the Sinhalese inscriptions it is identical in appearance with that in the Asokan edicts.

**BHA** This letter is generally represented by a vertical stroke and two bars . But variant forms are observable in the Girnar inscriptions (see Plate II Nos. VI, X and XI). It is not found in the Sinhalese inscriptions at this stage. An unusual form has, however, appeared in Nicholas's eye-copy chart  (1)

**MA** This letter is generally represented by a circle and a semi-circle joined together with the opening at the top . This general type is not found in the Girnar version (see Plate II). In the Sinhalese inscriptions in addition to the type found in the Asokan edicts, it is represented by two more types (a)  which is much like a horse-shoe with a short horizontal bar (b) a square with two prongs on either side  (2) Type (a) though not found in the Asokan edicts, is found in the South Indian Cave Inscriptions. Buhler, it is interesting to note, does not comment upon these two types of this letter.


**YA** This letter is generally represented by two types (a) a vertical stroke and a curve  (b) a vertical stroke


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
(1) U.C.R. Vol. VII/p.60.


(2) U.C.R. Vol. VII/p.60.




and two curves . The latter is more common. This letter in the Sinhalese inscriptions, follows the former type, though it should be noted that the vertical stroke does not touch the curve (see Plate 2, Nos. IV, VI).


RA This letter is generally represented by a vertical stroke . (See Plate II, Nos. I, VI, XI). In some inscriptions it starts to the left (see Plate II, Nos. IV and XII). Besides this general type, there are several unusual types (see Plate II, Nos. III, X, XIV). In the Sinhalese inscriptions this letter bears a striking resemblance to the RA in the Girnar inscriptions.


LA This letter is generally represented by a "pot-hook" and a bar . In the Kalsi, some unusual types are observable (see Plate X, Nos. II, VII, VIII). In the Sinhalese inscriptions, it is identical with the LA of the Asokan edicts.


VA This letter is represented by a circle and a short bar . In the Sinhalese inscriptions this character is identical with the VA of the Asokan edicts.

SA This letter is represented by a group of three bars meeting  bearing a striking resemblance to an arrow-head (see Plate X Nos. III-V). In the Sinhalese inscriptions, it bears a resemblance to some types in the Kalsi (see Plate X

Nos. II and VI) and can be compared with the types in (plate 2 Nos. II and III). There are, however, some unusual types in the Sinhalese inscriptions (Plate 2, Nos. VII and IX).

SA This character is represented by a pot-hook and appended curve . This seems to be rather an artificial combination (see Plate X Nos. VI. X. XI) It is absent in the Sinhalese inscriptions at this period.

SA This character is represented by a pot-hook and a short lateral curve . It presents a uniform appearance in all the different inscriptions. The only minute noticeable difference observable is the main stroke slanting to the right, which is not restricted to any particular inscription. This letter, in the Sinhalese inscriptions, conforms to the SA in the Asokan edicts.

HA This letter is generally represented by a pot-hook and bar . There are some unusual types (see Plate VI Nos X and XIII). In the Sinhalese inscriptions it is identical in appearance with the HA of the Asokan edicts.

LA This letter is conspicuous by its absence in the Asokan edicts. However, Buhler has pointed out its early appearance in the Bhattiprolu Relic casket inscriptions towards the beginning of the 1st Century B.C. This character is very much like DA, with the opening to the right. (1)




### THE MEDIAL VOWEL NOTATIONS

The medial vowel notations in the different Asokan inscriptions display a remarkable ingenuity taking the phonetic relations of the literary into consideration. The vowel notations in the inscriptions are simple and clear. The initial vowels are modified into attached notations. Usually great precision is shown in the addition of the vowel notations to consonants in accordance with the phonetic principle, that the letter written first should be read first. However, there are exceptions to this general rule.

Medial Ā As shown earlier, the long initial Ā is formed by the added notation of a short bar to the short initial A e.g., 𑀅𑀆 = 𑀅𑀆. As the addition was to the right side of the letter, the medial vowel notation Ā too was added, invariably to the right side of the consonant, e.g., 𑀅𑀆 (GĀ). In the compound letters, however, instances are not rare where the medial Ā is added to the first letter of the compound, though it is read along with the second letter of the compound, (see Plate V, line 20, No. VII). There are other instances where the phonetic principle, requiring that the letter pronounced first should be written first, is not followed, e.g. VYĀ 𑀅𑀆 (See Plate II line 33, No. XIII; Plate II, line 34, No. XIV). In the Sinhalese inscriptions the medial Ā notation and the medial E Notation to a consonant is very interesting. Buhler observes<sup>(1)</sup> "The position of the e-stroke is abnormal, as it stands to the left of, or before, the letter, after which it is pronounced. The cause is no doubt, that, if it had been placed to the right, it would have been indistinguishable from medial long ā."

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(1) On the Origin of the Indian Brahma Alphabet. Page 80.

Medial i. The medial i in its angular form  is always added to the top of the consonant, e.g.  unlike the medial  $\bar{a}$ , the immediate connection between the initial I and medial i  is not discernable. Buhler makes this plausible suggestion: (1) "As regards the medial i, the small angle to the left of the top of the consonant by which it is marked seems to be the result of a connection of the three dots of the initial vowel by means of two lines." Apart from the angular form, this medial vowel notation is frequently represented by a cursive form even in the Asokan inscriptions. (See Plate II, line 20, No. VIII, Plate II, line 28, No. VI, Plate III line 9, No. X). In the early Sinhalese inscriptions the medial i is predominantly angular, perhaps more graphically displayed than in the Asokan inscriptions. (See Plate 1, line 6, No. XII, Plate 2, line 18, No. VIII). Can this marked angular form in the Sinhalese inscriptions be attributed, as shown earlier, to the use of the initial I, with two dots and a vertical stroke

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Medial  $\bar{i}$  The medial  $\bar{i}$  does not appear to have any clear connection with the initial I. This medial  $\bar{i}$  is denoted by an angle  $\gamma$  (see Plate VI, line 18, No. IX) or by a shallow

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(1) On the Origin of the Indian Brahma Alphabet, Page 80.

curve (see Plate I, line 18, Nos. V and VI). In the Sinhalese inscriptions the medial  $\bar{i}$  is not found at this period.

Medial u. The medial u, which is apparently derived from the initial U, is appended to the bottom of the letter. There are, however, variations in the position of the medial u. (See Plate I, line 20, No. X, plate I, line 16, Nos. II and III, Plate II, line 30, No. VII, Plate VIII, line 26, No. IX, Plate IX, line 22, No. IX). In the Sinhalese inscriptions the use of the medial u is the same as in the Asokan inscriptions. (Plate 2, line 2, No. IV)

Medial  $\bar{u}$  The medial  $\bar{u}$  is denoted by two notations:-






(a) Two vertical strokes forming an angle  $\vee$ .


(b) By a shallow curve  $\cup$ .

(See Plate II, line 2, No. IV; Plate II, line 28, Nos. IV and XI). The medial  $\bar{u}$  is not found in the Sinhalese inscriptions at this period.

Medial e The medial e is clearly indicated by a modified form of its initial E. The medial e notation is added to the left side of the consonant whereas the proper position according to phonetic principle, should have been to the right. This readjustment of the medial e in its relation to the consonant must have been made to obviate its con-

fusion with the medial ā and ḡ. The medial ḡ is either straight (see Plate II, line 32, No. II) or slanting (see Plate II, line 30, No. I).

Medial O The medial o  is denoted without any discernable modification of the initial O . The medial vowel notation o is added to the top or at the middle of the consonant (See Plate V, line 22, No. VI; Plate VI, line 24, No. IV). However, the very wide use of the vowel notation  on the right side of the letter, should be noted  (See Plate II, line 24, No. VI; Plate III, line 9, Nos. V-A and IIB). Sometimes it is indicated by adding two short bars to either side of the consonant. e.g.,  (1) (See Plate II line 29, No. X; Plate III, line 9, No. III-A). Sometimes, however, the medial o is indicated by a short horizontal bar slanting or straight (See Plate I, line 9, No. IV; Plate III, line 9, No. VII). The medial o in the Sinhalese inscriptions is denoted by a horizontal bar (See Plate 2, line 30, No. I).

Medial AI The medial ai is denoted by adding two short bars to the consonant, e.g.,  (See Plate I, line 21, No. III). In the Sinhalese inscriptions the medial ai is not found at this period.

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(1) This type appeared in the ink record of Mahamaglana & Sariputra. See Bhilsa Topes. Plate XXV.

Medial AM      The medial am is denoted by a dot or two dots. The position of the dot or dots in relation to the consonant, varies (see Plate I, line 13, No. X; Plate II, line 24, Nos. VII-XIII). The medial am is absent in the Sinhalese inscriptions.

### THE CONJUNCT CONSONANTS AND LIGATURES

The Asokan inscriptions present a number of ligatures. These compounds are formed to express the absence of the vowels. The ligatures are, however, not very widely distributed in the Asokan inscriptions except in the Girnar inscriptions. These compound letters are engraved rather in an artificial manner. It need hardly be stated that the conjunct consonants must be so written so as to follow the order of the pronunciation of its sounds.

Ordinarily in a ligature, the second consonant or the position of it, is attached to the foot of the first. But in the Girnar inscriptions, this order is not followed accurately; the letter pronounced first is placed at the foot of the second (See Plate II, line 33, Nos. IX-XIII; Plate II, line 33, Nos. XII and XIV). This irregularity cannot be explained away - attributes as a desire of either writer or the stone-cutter to display regular and shapely signs. There are, however, instances in the Girnar inscriptions where the ligatures are arranged systematically



and gracefully (See Plate II, line 29, Nos. VII-IX). It must be noted here that this irregularity in the forming of the compound consonants cannot be held to support the theory concerning the semitic origin of the Brahmi alphabet. The conjunct consonants and ligatures are absent in the Sinhalese inscriptions at this period.

In the foregoing paragraphs I have drawn a comparison between the scripts of the early cave inscriptions of Ceylon and the Asokan inscriptions. I have noted that the scripts of the Sinhalese inscriptions bear a striking resemblance to the scripts of the inscriptions in general and to the Girnar inscriptions in particular. I draw attention to:-

- (a) The general formation of the script.
- (b) The common types.
- (c) The unusual types.
- (d) The types showing a tendency to alteration towards cursive and uncial.

The scripts of the early cave inscriptions of Ceylon show a clearly defined local variety with a number of archaic types. On the basis of this fact I am inclined to believe that the art of writing was known in Ceylon before Asoka engraved his edicts on the rocks and pillars of India.

THE EVOLUTION OF THE SINHALESE ALPHABET FROM CORANĀGA  
TO MAHĀNĀMA 3 B.C. - 490 A.D.

In India, as the Mauryan empire disintegrated, the Brahmi Lipi began to develop local variant forms; and it was probably during this period that the primitive Brahmi Lipi of Ceylon began to develop into a proto-Sinhalese alphabet. The principles which the evolution of the scripts of the Sinhalese inscriptions followed are the same as those followed by the contemporary Karle and Nasik cave inscriptions. So, before proceeding further, a few words must be said about the palaeography of the Western Indian inscriptions.

Soon after he had deciphered the Brahmi Lipi, Prinsep realized that on the basis of the dated inscriptions it would be possible by the use of palaeographical methods to establish a chronology for the inscriptions whose date was unknown. With the foresight common to great pioneers he at once recognised that Western India was a field where such study would prove fruitful. He said "Having thus recovered the complete and, as I consider it, the primeval alphabet of the Indian languages, I have arranged in the accompanying plate the changes each letter has undergone in successive centuries, as deduced from absolute

records on copper or stone. The table furnishes a curious species of palaeographic character, by which any ancient monument may be assigned with considerable accuracy to the period at which it was written, even though it possesses no actual date". (Essays on Indian Antiquities by J. Prinsep, edited by Edward Thomas, page 30, London 1858).

In the preparation of this table, Prinsep was aided by Major Kittoe, whose work as a copyist was remarkably painstaking and accurate. However, Prinsep called his presentation of the scripts of the Western India cave inscriptions An Alphabet of Uncertain date.<sup>(1)</sup>

Almost half a century later, Burgess made a new collection of the cave inscriptions of Karle and Nasik. Following Prinsep's ideas and methods, he wrote "Palaeography or the study of the gradual modification of alphabets in the course of time, is necessarily dependent in the first place on documents of approximately known dates. But when we have, in this way, arrived at a knowledge of the times when different changes of the forms of letters took place, we may apply this knowledge to the inscriptions of unknown date, in order to determine, from a comparison of the styles of their alphabets, the ages to which they respectively belong. As applied to

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(1) J;R.A.S. Bengal. Vol. VII/p. 276.

Indian inscriptions, comparative palaeography has yet made but little progress towards scientific accuracy, and much has still to be done before we can use the characters of different inscriptions with full confidence as a safe guide to chronology".<sup>(1)</sup>

In one respect, Burgess was better equipped for this work than Prinsep; he was an architect, so that he was able to reinforce his comparative study of the alphabet by the study of the architectural styles of the caves, and the combined results of his work enabled him to fix with a fair degree of accuracy the age of the monuments. In his editing of the inscriptions, Burgess was ably assisted by Bhagawan Lal Indrajit. Burgess admitted that Prinsep's palaeographic table, based on some of the inscriptions from Western India was free from mistakes, but he says "It would have been impossible, however, at that time and in his circumstances, to have represented the early alphabets with perfect accuracy. For his second alphabet - palaeographically perhaps the most important in the series - he had not even the material on which to base an alphabet of one age"<sup>(2)</sup>

Burgess based his tabulation of the scripts of the

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(1) Archaeological Survey of Western India. Vol.IV/p.72.

(2) Archaeological Survey of Western India. Vol.IV/p.73.

Water Ton Bond

different inscriptions available to him on divergencies of style. He noted the considerable variation of forms taken by the medial vowel notations, and recognised as the cause of certain variation factors indicating practice and the local personal idiosyncracies of the writer or stone-cutter. Burgess, however, only produced a single tabulated sheet of letters and recorded hardly any forms of compound letters or medial vowels.

Later, in re-editing the inscriptions of Karle and Nasik, Senart rejected Burgess's analysis of the letter forms and also refused to be guided by his translations, asserting that he had "touched them up by hand in detail".<sup>(1)</sup> In spite of this warning, Buhler incorporated into his palaeographic tables some forms of letters from the touched up tables of Burgess, in his book on the Origin of the Indian Brahma Alphabet. Moreover, he made no detailed palaeographic observations on the inscriptions in question.

Prinsep, Kittoe, Edward Thomas, Burgess, Buhler and Senart, all recognised the value of systematic palaeographic tables for the purpose of elucidating the maturation of the local alphabets of the Western India Caves, and in fixing the dates of the cognate alphabets of the rest of India and Ceylon. Following their judgment, I have therefore prepared full palaeographical tables of these alphabets, working from

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(1) E.J. Vol. VII/p.47.

photographs and squeezes as accurately as possible. I have, in every case, rejected eye-copies and those tables and I am the first to have produced this in this way.

Since my field of study is the palaeography of the Sinhalese inscriptions, I shall only refer to the inscriptions of India in so far as they have a bearing on those of Ceylon; the Indian inscriptions I shall chiefly refer to will be those of Western India, and I have therefore summarised the history of the previous study of this voluminous corpus of material in order to make my criteria clear.

Muller, who made the first survey of the inscriptions of Ceylon, pointed out the striking resemblance of the scripts of old Sinhalese inscriptions to the scripts of the inscriptions of Western India. Writing of the Ruanwaeli Dagaba inscription of Gajabahu (113-135 A.D.), he says: "The reign of Gajabahu is dealt with very shortly in the Mahāvamsa, a fact which is surprising with regard to the great number of inscriptions that he left. This is the finest of all his inscriptions, the letters are very regular and clear on the stone, although not cut very deep. The form of the alphabet is the same as in the caves of Western India; the S has already adopted the sound form". (1)


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
(1) Ancient Inscriptions of Ceylon, page 27.

In the tabulation of the Proto-Sinhalese scripts, no clear basic chronology can be laid down from the information contained in the inscriptions, for they are devoid of any chronological indications. The chronology I have therefore adopted is based on the observations of Wickramasingha, Codrington and Paranavitana. As new inscriptions are published, these tables will doubtless be subject to modifications and additions.

The inscriptions of the period under review are chiefly records of royal grants to the Viharas.

The script and its main characteristics may be analysed as follows:-

(a) Wherever the vertical strokes appear, it develops a serif or a nailhead at the top end and the lower end of the stroke tends to form a curve towards the left. For example:   
A (see Plate 3, line I, Nos. I, II and III).

(b) The horizontal bar becomes more and more curved. For example   
(See Plate 3, lines II and 12)

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The chronology of the inscriptions of the Western India caves does not come under the preview of my field of studies. But as I have compared the scripts of the Sinhalese inscriptions with the scripts of the Karle and Nasik groups of cave inscriptions, I add here the chronology of Codrington (K de B). He writes in Ancient India: "The ordinary chronology of these caves is as follows:- Bhaja, and Pitalkora - late 3rd century B.C. Bedse: early 2nd century B.C. Nasik Chaitya Hall : about 160 B.C. Karle: about 80 B.C. But the Nasik Chaitya belongs to the same period as the Nasik Viharas also the Karle inscriptions of Seth Bhutapala is of the type as the Ushavadata inscriptions. The Cambridge History of India, Vol. I / p. 637. Marshall would put Nasik in the same period as the Sandu Gateways and therefore accepts Ferguson and Burgess's date, which was, however, 1st century A.D. not 1st century B.C. Cave Temples / p. 274.



Judging from the Bharhut and Buddhagaya reproduction of Chaitya halls, it does not seem necessary to date the four earliest caves before 2nd century B.C., since the dating of Nasik Viharas is clear, Karle must be dated mid-2nd century A.D."(1)

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(1) Ancient India / p.29.



As compared with the Indian Mauryan inscriptions and the earliest Sinhalese cave inscriptions, the script has, therefore, developed marked towards the uncial.

A This letter in the Sinhalese inscriptions of this period is almost identical with the A in the Karle and the Nasik cave inscriptions. The nailhead is occasionally elongated so that it looks like a short horizontal bar  (see Plate 3, line 1 nos. III and X) and the vertical stroke takes a curve to the left at its lower end  (see Plate 3, line 1, Nos. X and XII). There are, however, some even more advanced types of this period. (See Plate 3, line 2 Nos. V and VII). Paranavitana commenting on the scripts of Nagiribanda Rock inscription said: "This epigraph is written in a script representing the traditional stage between the Brahmi and the mediaeval Sinhalese. Till about the third or fourth century, the script in Ceylon was practically the same as that which was in vogue in India; but by about the fifth century, the development of the alphabet in Ceylon took a distinctive turn and by the eighth century was evolved an alphabet which can definitely be called Sinhalese, as it differed in the shape of its letters from the many alphabets that were then prevailing in India..... The letters in which much change is noticed are a, ca, ja, da, ta, cha, ma, ya, and sa....." (1) I have come

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(1) E.Z. Vol. IV/p.116.

to the same conclusion as will be demonstrated in the following paragraphs.


I This letter in the Sinhalese inscriptions represents a period of transition bearing no similarity to I in the Karle and the Nasik cave inscriptions. (See plate 3, line 4, Plate XII line 31, plate XIII, line 3).


U Requires no comment. The treatment of this letter in the Sinhalese inscriptions is the same as that in the Western Indian cave inscriptions. (See Plate 3, line 5, Plate XII, line 32, Plate XIII, line 4).



E This letter in the Sinhalese inscriptions represents rather an advanced type compared with the types in the Karle and Nasik cave inscriptions (See Plate 3, line 6, No. II, Plate XII, line 33, Plate XIII, line 5).

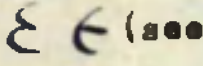
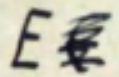


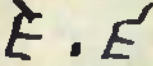
O This letter in the Sinhalese inscriptions is identical with O in the Nasik cave inscriptions (See Plate 3, line 7, No. I, Plate XIII, line 6, No. I).

KA In the Sinhalese inscriptions<sup>at</sup>/this period, this letter in common with other letters having vertical strokes, tends in the usual way, to form a nailhead at the top end of the vertical stroke and a curve towards the left at the lower end. The types appear identical with those of the Karle and the

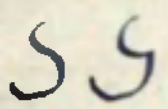
Nasik cave inscriptions (See Plate XI, line 2, Plate XIII, lines 7 and 8). The horizontal bar shows a marked tendency towards the cursive type  (see plate 3, line 12, Nos. VI-XIII).

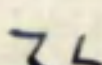
GA This letter in the Sinhalese inscriptions is generally identical in appearance with the Karle and Nasik cave inscriptions (see Plate XI, line 4, Plate XIII, lines 11 and 12). However, it must be noted that the nailhead, which is usually found appended to the top only of vertical strokes, now begins to appear at one or both ends of the curved element Ga  (see plate 3, line 14, Nos. I, VIII and IX). This feature is absent from the Nasik group of cave inscriptions but discernable in the Karle cave inscriptions (see plate XI, line 3, Nos. III, V, VI and VII).

CA This letter appears to be in rather a matured form for the period. The vertical stroke  has virtually disappeared and is dominated by the short horizontal bar at the top  (see Plate 3, line 17, Nos. I, IV, V, VII and IX). This letter is identical in appearance with CA in the Karle and Nasik cave inscriptions. But at Karle and Nasik, the horizontal bar is not strongly emphasized (see Plate XI, line 6, plate XIII, line 14).

JA A remarkable change occurs in the form of this letter, which in the Mauryan inscriptions and early Sinhalese cave scripts is markedly cursive  (see Plate I, Line 13, Plate III, Line 13, Plate V, Line 13 and U.C.R. Vol. VII/p.60) It surprisingly develops an angular form . This radical change has taken place in all the Sinhalese inscriptions as well as in the inscriptions of Karle and Nasik (Plate 4, Line 21, Plate XII, Line 8, Plate XIII, Line 17), a fact which has not been previously noted. It clearly makes Buhler's view that angular forms always precede the cursive forms untenable. In my opinion this readjustment was made to avoid confusion between JA  and TA  (see plate IX Line 13, No. VII and line 15, No. V). Another noticeable feature, which was the result of the structural change of the letter is the inconsistency of usage in the placing of the medial vowel signs  (see plate 4, line 19, Nos. V & VII). The use of the older cursive JA did not altogether disappear (see Plate 4, line 22 Nos. II and III). This replacement of the older form by the angular E also appears in the scripts of the Karle and the Nasik cave inscriptions.

TA This letter in the Sinhalese inscriptions is identical in appearance with the Karle and the Nasik cave type (see Plate 4, lines 23-25, Plate XI, line 9, Plate XIV, line 20). Attention must be drawn to its combination with medial vowel

form U (see plate 4, line 23, No. IV) where the appended vowel is so enlarged as to constitute more than half of the letter . Here is discernable a tendency to use the medial I decoratively, that is to say, to inscribe with a flourish. (See Plate 4, line 23 No. XII).

DA This letter in the Sinhalese inscriptions is identical in appearance with DA in the Nasik cave inscriptions (see Plate 4, line 22 Nos. III-V, Plate XIV, line 22). There are two unusual types in the Sinhalese inscriptions  (see plate 4, line 27, Nos. I and II). Paranavitana considers this type as an advanced form. <sup>(1)</sup>

DHA This letter in the Sinhalese inscriptions is identical with DHA in the Karle and the Nasik group of cave inscriptions (see plate 4, line 28, plate XI, line 12, plate XIV, line 23).

NA This letter in the Sinhalese inscriptions bears a very strong resemblance to the NA of the Karle and the Nasik cave inscriptions (See Plate 4, lines 29-31, Plate XI, line 13, Plate XIV, lines 24 and 25). Attention must be drawn to an advanced type of NA in some of the Sinhalese inscriptions (see Plate 4, line 30, Nos. IV-VII). Referring to this advanced

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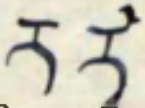
(1) E.Z. Vol. IV/P116

type of NA, Parānavitana says: "The script differs considerably in type from that of any other ancient Sinhalese inscription of the third or fourth century A.D., the date suggested by palaeographical considerations. In its general appearance the script of this epigraph has points of resemblance to the alphabet used in some of the inscriptions at Nagarjunakonda.... The cerebral NA in this epigraph is unusual in the variety of Brahmi which prevailed in Ceylon in the third or fourth centuries but it is identical with the form of that letter in some Nagarjunikonda records"<sup>(1)</sup> Parānavitana suggests a number of plausible arguments in support of his view point. But none of them accounts for the fact that whilst the scripts of the Sinhalese inscriptions are on the whole strikingly identical with the scripts of the Karle and the Nasik cave inscriptions, a single advanced type of one particular letter is borrowed from South India is not acceptable. The publications of new inscriptions of this period may throw more light on the subject, which cannot be pursued with the limited material at our disposal.

TA This letter in the Sinhalese inscriptions bears a striking resemblance to TA in the Karle and Nasik cave inscriptions. The Sinhalese inscriptions, however, offer fuller and more complete sets of examples illustrating every

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(1) E. Z. Vol. IV/pp.274-75.





stage of its evolution than those of Karle and Nasik (see Plate 4, lines 32-34, Plate XI, line 14, Plate XIV, lines 26 and 27). TA at the end of this period had virtually attained its present form. There are, however, some unusual forms  (see Plate 5, line 25, Nos. I and II) of this period. Commenting on this type, Paramavitana said: "The script belongs to the latter half of the fourth century, but there are many points in which the present record shows deviations from the prevailing standard at this period. The letters used in Ceylon at this period were gradually assuming rounded forms; but in this inscription, they are, as a general rule, angular..... The letter TA, too, is of a distinctly archaic type; the loop, which was developed as early as the second century A.D. being not seen here".<sup>(1)</sup> Continuing, he said: "A comparison of this script with that of the contemporary inscriptions in India shows that the Sinhalese were conservative as regards their system of writing". I am inclined to believe, as I have previously pointed out, that this otherwise accountable feature of the Sinhalese scripts can best be explained on the assumption that there were different schools of stone-cutters, who preferred archaic scripts to the more advanced forms.

THA This letter, though very rarely used in the Sinhalese

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(1) E.Z. (Vol. III/pp.173-4).

language at this period, yet it is identical with THA in the Karle and Nasik cave inscriptions. (See Plate 5, line 36, Plate XI, line 15, Plate XIV line 30). Paranavitana commenting on the inscriptions said: "The script of this record is somewhat archaic for the date which, as will be seen, is the last quarter of the fifth century".<sup>(1)</sup>

DA This letter bears a striking resemblance to the DA of the Karle and Nasik cave inscriptions. DA was originally represented by a semi-circle and two short bars with the opening to the left , but towards the end of the period under review, the form was reversed to , thus virtually attaining its present form. (See Plate 5, lines 37 and 38) This change has not been previously noted. Attention must be drawn to the fact that at this period we do not naturally find compound letters in the Sinhalese inscriptions. Perhaps the only compound we get is Siddham. This auspicious word requires DA and DHA to be combined according to the phonetic principle  (see plate 5, line 40 No. IV). This has an unnatural look. We also find another form of this conjunct compound  (see Plate 5, line 40), which is more natural and markedly represented from the point of view of clarity.

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(1) E.S. Vol. IV/p.111.



DHA        This letter bears a striking resemblance to DHA in the Karle and Nasik cave inscriptions. DHA is not used in the Sinhalese language at this period, but it occurs in the auspicious work Siddham as noted above, which may account for the tendency to retain its archaic form.

(See Plate 5, line 41, Plate XI, line 17, Plate XIV, line 3.)

**NA** This letter in the Sinhalese inscriptions is identical with that in the Karle and Nasik cave inscriptions. (See Plate 5, lines 42-44; Plate XI, line 18; Plate XIV, lines 34-35). However, in comparison with the stages of evolution in the case of other letters, in the period under review, this letter shows an advanced stage. This fact was earlier observed by Parānavitana who said: "The NA and TA of our record (inscription from Getavanarama) can hardly be distinguished from one another and in this feature, as well as in the form of these two letters, the script under consideration agrees with that of Nāgārjunakonda ....."(1) There is one solitary instance of the appearance of the advanced form in the Nasik cave inscriptions (See Plate XIV, line 35, No. XII).


**PA** This letter in the Sinhalese inscriptions is almost the same as in the Karle and Nasik cave inscriptions. (See Plate 5, lines 47-48; Plate XII, line 19; Plate XIV and XV, lines 36-38) There are some advanced types for the period under consideration (See Plate 5, line 49, Nos. IV and V). Parānavitana is of the opinion that the types of these scripts "differ in many essential particulars from that of the other epigraphs of this period; and, therefore are not

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without interest to the student of Ceylon palaeography.....

the present one shows a more developed and more florid type of writing than that of the other inscription."<sup>(1)</sup>

BA This letter in the Sinhalese inscriptions is identical with that in the Karle and Nasik cave inscriptions (see Plate 5, lines 50-51; Plate XII, line 21; Plate XV, line 41).

There is in addition a peculiar form  (see plate 5, line 50, No. V) which is found only once in the Sinhalese inscriptions and the Western Indian cave inscriptions. Paranavitana erroneously states that this type "belongs to the Southern variety of the Brāhmi alphabet of the first and second centuries and contains no abnormal form .... ba is written with a flourish."<sup>(2)</sup>

BH The appearance of this letter is rather strange in this period, for BH was not used then in the Sinhalese language (see Plate 6, line 54, No.I). Although its appearance is unusual it bears a striking resemblance to BH in the Karle and Nasik cave inscriptions (see Plate XII, line 22; Plate XV, lines 42-43). Wickramasingha considers "The type closely resembles that of the period of King Pulumāyi found in Kanhari, Kafle and other cave inscriptions of Western India."<sup>(3)</sup>


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(1) E.Z. Vol. III. Page 120.



(2) E.Z. Vol. III. Page 164.

(3) E.Z. Vol. I. Page 58.



MA This letter in the Sinhalese inscriptions is identical with the HA in the Karle and Nasik cave inscriptions (see Plate 6, lines 56-57; Plate XII, line 23; Plate XV, lines 44 and 45). Attention should be drawn to the use of detached forms of the medial vowel notations (see Plate 6, line 57; Nos. VII and IX).

YA This letter bears a striking resemblance to the YA in the Karle and Nasik inscriptions. (See Plate 6, lines 58-59; Plate XIV, line 24; Plate XV, lines 46-47). There is an uncommon type  with the vertical stroke detached from the semi-circle. (See plate 6, line 59, No. II). This definitely looks like an earlier form. Bell fixes the date of the script as being 1st. century B.C. Wickramasingha comments on Bell's dating and the script, saying: "Mr. Bell has identified Laja Tisa with Laji Tissa, and Gamini Abaya with Vattagamini Abhaya, who reigned in the first century B.C. This identification is, however, not tenable, for the inscriptions belong, on palaeographic grounds, to the second or third century A.D., and they refer to contemporaneous events."<sup>(1)</sup> Wickramasingha makes no comment on this particular letter.

RA This letter in the Sinhalese inscriptions bears a striking resemblance to the RA in the Karle and Nasik cave inscriptions. (See Plate 6, Lines 61-64; Plate XII, line 25; Plate XV, lines 48-50). However, we come across one or two

rounded forms thus:-  (see Plate 6, line 63, Nos. III and IV) and we get a similar type in the Karle inscriptions  (see Plate XII, line 25, Nos. IX and X). But this type is altogether absent from the Nasik cave inscriptions. But it must be noted here that the rounded RA appeared in a gold plate grant. (1)

LA This letter in the Sinhalese inscription bears a striking similarity to the LA in the Karle and Nasik cave inscriptions (see Plate 6, lines 65 and 66; Plate XII, line 26; Plate XV, line 51 and 52). There are some unusual types for this period (see Plate 6, line 65, Nos. VI-VIII; Plate 6, line 66, No. IV). Commenting on these types, Paranavitana says: "The letters, however, are not so well formed and regular as in most other inscriptions of the time ..... The letters LA and SA are also noteworthy." (2)

VA This letter is represented at this period by two types   . The latter type is a continuation from the earlier period. Attention should be drawn to the identical appearance of both types in the Karle and Nasik cave inscriptions. (See Plates 6 and 7, lines 67-70; Plate XII, line 27; Plate XV, lines 53-55) It should be noted that

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(1) E.Z. Vol. IV. Page 229.

(2) E.Z. Vol. IV. Page 213; E.Z. Vol. IV. Page 274.

both these types are used indiscriminately.

**SA** This letter in the Sinhalese inscriptions is identical with SA in the Karle and Nasik cave inscriptions.

(See Plate 7, lines 72-75; Plate XII, line 28; Plate XVI, lines 57-59) Attention should be directed to the more advanced type (see Plate 7, line 74, Nos. I and II), which has virtually attained its present form. Parnavitana makes an interesting observation on the distinctive form of SA.<sup>(1)</sup>

**HA** This letter in the Sinhalese inscriptions is identical in appearance with the HA in the Karle and Nasik cave inscriptions (see Plate 7, lines 72-75; Plate XII, line 28; Plate XVI, lines 57-59). Attention should be drawn to an abnormal type (See Plate 7, line 80, nos. I & II). Parnavitana commenting on the script of the Ruvanvalisaya pillar inscriptions says "..... the present one shows a more developed and more florid type of writing than that of the other inscriptions."<sup>(2)</sup>

**LA** This letter in the Sinhalese inscriptions is identical in appearance with that in the Karle and Nasik cave inscriptions. (See plate 7, line 81; plate XII, line 30;

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(1) E.Z. Vol. IV. Page 116.

(2) E.Z. Vol. III. Page 120.

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		A	ඃ	ඃ
I	The Asokan Inscriptions:	-	ඃඃඃ	ඃ
II	The Sinhalese cave Inscriptions:		ඃ	
III	The Inscriptions of Karle and Nasik:	-	ඃඃඃ	ඃඃඃ
IV	The Sinhalese Inscriptions:			

	ඃ	ඃ	ඃ	ඃ
I	ඃ	ඃඃඃ	ඃ	ඃ - - -
II	-		ඃ	-
III	ඃ	ඃඃඃ	ඃ	- -
IV	ඃ		ඃ	- - - -

The medial vowel notations in the second period had undergone remarkable changes, and served visually as decorative additions to the consonants. It is striking that this notable feature of the vowel notations is not confined to the inscriptions of Ceylon but appears also in the inscriptions of Karle and Nasik.

Burgess recognized this significant aspect of vowel notations and said: "On tabulating the alphabet of different inscriptions, much of the apparent divergency of style among them disappears from the forms to be finally compared, in order to decide as their relative ages.

X

to the inscriptions of Ceylon but appears also in the inscriptions of Karle and Nasik.

Burgess recognised this significant aspect of vowel notations and said: "On tabulating the alphabet of different inscriptions, much of the apparent divergency of style among them disappears from the forms to be finally compared, in order to decide as their relative ages. But in the consideration of all the elements may help to indicate the chronological position of an inscription, the attached vowels and the compound letters form an important element. A comparison of inscriptions of the same age will show that, with certain points of agreement in the way in which the vowels are attached, their forms were subject to considerable variety of treatment, dependent on provincial or even personal manipulative taste."<sup>(1)</sup> In the course of my preparation of my palaeographical tables, I felt the same. Furthermore what Burgess observed with regard to the medial vowel notations of Karle and Nasik is also applicable to the Sinhalese inscriptions.

Medial Ā      The medial vowel notation Ā, during the period under review, is very much the same as in the early period. Hence no comment is necessary. However, it should be noted here that the medial Ā is not frequently used in the

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(1) Archaeological Survey of Western India. Vol. IV. p.74.



Sinhalese inscriptions at this period. But where it occurs it bears a striking resemblance to the medial  $\bar{A}$  of the Karle and Nasik cave inscriptions. (See plate 6, line 51, No. VI; Plate 6, line 58, No. VIII; Plate XII, line 19, Nos. I and II; Plate XIII, line 11, No. XIII).

Medial I The angular medial vowel notation  $\bar{i}$  of the early centuries before Christ, has completely disappeared during our second period. It is replaced by a number of variant forms  $\bar{i}, \bar{i}, \bar{i}, \bar{i}, \bar{i}, \bar{i}, \bar{i}, \bar{i}, \bar{i}, \bar{i}$  (see Plate 3, line 14, No. XII; Plate 3, line 15, No. I; Plate 3, line 15, No. VII; Plate 3, line 15, No. IX; Plate 4, line 22, No. XI; Plate 4, line 29, No. XIII; Plate 4, line 32, Nos. XII and XIII; Plate 5, line 35, No. VI; Plate 6, line 56, No. XI; Plate 6, line 57, No. XI). Apart from those easily discernable variants of the medial vowel notation  $\bar{i}$ , there are several other forms, which can be classified among the above variant forms. It is of interest that the notation of this vowel has undergone similar changes in the inscriptions of the Karle and Nasik caves. (See Plate XI, line 4, No. II; Plate XI, line 8, No. III; Plate XII, line 28, No. VII; Plate XIII, line 11, No. I; Plate XIII, line 15, No. VIII; Plate XIV, line 22, No. IV; Plate XV, line 51, No. XI).

Medial U In comparison with the previous period, the medial notation of U has not changed its character very much. As

usual the sign is appended to the bottom of the consonant. The variants are (see Plate 4, line 23, No. IV; Plate 4, line 34, No. XV; Plate 5, line 46, No. XI; Plate 5, line 49, Nos. V-VIII; Plate 6, line 52, No. XII). These variants bear a striking resemblance to those of the Karle and Nasik cave inscriptions (see Plate XI, line 9, No. V; Plate XII, line 19, No. III; Plate XII, line 28, No. X; Plate XIV line 27, No. XIV).

Medial E. The medial vowel notation e, during the early period was represented by a short horizontal bar, but during our period in addition to this short bar, we get a short curve , as usual added to the left of the consonant. The medial vowel notation e at Karle and Nasik, bears a striking resemblance to the notation of the Sinhalese inscriptions (see Plate 3, line 13, Nos. II and VI; Plate 4, line 21, Nos. III and VIII; plate 4, line 32, No. I; Plate XI, line 17, No. I; Plate XII, line 25, No. VII; Plate XIV, line 30, No. II).

Medial O. The medial vowel notation O during the early period was of a markedly angular character, . But during the period under consideration it is generally represented by a single short bar added to the top of the letter. This is identical in appearance with the medial vowel notation at O at Karle and Nasik. (See Plate 3, line 10, No. IX; Plate

3, line 13, No. III; Plate 5, line 37, No. III; Plate 5, line 46, No. II; Plate 6, line 57, No. IX; Plate 5, line 51, No. II; Plate XI, line 14, No. II; Plate XIII, line 11, Nos. II and III, Plate XV, line 45, No. III) Attention must be drawn to the fact that as the nailhead or serif became a common feature of the consonants, the medial vowel notation O began to appear detached from the consonant (see Plate 3, line 10, No. V). This is not peculiar to Ceylon but also appears at Nasik. (See Plate XIII, line 11 Nos. II and III).

Two factors have emerged from the above analysis of the scripts and medial vowel notations:-

- (a) The identical appearance of the scripts of the Sinhalese inscriptions and those of the Karle and Nasik cave inscriptions.
- (b) The presence of both advanced and primitive types of scripts in one and the same inscription.

Eminent scholars, including Sir William Jones, James Prinsep, George Turnour, Geiger, and Cunningham, have demonstrated on various grounds that an intimate cultural relationship existed between Western India and Ceylon in the past. Malher, Buhler, Wickramasingha and Paranavitana have confirmed their opinions on evidence of palaeography.

Waterlton Bond

Whilst confirming this view as my text has shown, I myself lean strongly to the opinion that not only was there a general cultural relationship between Ceylon and Western India, but that in fact, Western Indian craftsmen and scribes themselves came to Ceylon and their example propagated the use of a developed script of the Western Indian type. Under these circumstances it sometimes happened that a native Sinhalese engraver would fall back into the occasional use of archaic forms.

Paranavitana, who edited a number of inscriptions of this period <sup>(1)</sup> made certain very interesting observations in this connection, on which I have commented above; also as I have shown earlier, to this period corresponds the widely distributed use of ola leaf as a writing material. There must therefore have occurred a sharp cleavage of style between the scripts of stone-cutters and that of the ola writers.

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(1) See E.S. Vol. III, P. 120; Vol. IV, p. 116; Vol. IV, p. 218; Vol. IV, p. 274.

THE EVOLUTION OF THE SINHALESE ALPHABET

FROM SOTTHISENA TO MANAVAMMA 490-703 A. D.

From a palaeographical point of view, the period under review is one of supreme importance. In it we get inscriptions engraved in three distinct types of letters, viz:-

- (a) The Primitive Brahmi Alphabet.
- (b) The Cursive Type.
- (c) The Uncial type.

Examples: (a) ∴ (Ā) † (KA) ^ (GA) (See Plate B)  
(b) ४ (A) Φ (KA) ~ (GA) ( " " "  
(c) 2 (A) ∞ (GA) ( " " "

The enigma presented in the inscriptions of Ceylon by such a range of types we do not meet elsewhere. As palaeography alone cannot lead us to a satisfactory resolution, other decisive historical factors of this period which have great bearing on the subject, must be considered.

At this period, the Sinhalese language underwent great changes. Ceiger called this form of the Sinhalese language Proto-Sinhalese, as distinct from the Prakritic-Sinhalese of the previous period. He rightly judged that the Sinhalese inscriptions throw great light on this phase of the development of the Sinhalese language. He says: "....."

for this period is of the greatest importance for the history of the Sinhalese language, in as much as those centuries just cover the period where it underwent the most characteristic changes, both phonological and morphological, and developed from the Prakritic stage to that of a modern Indian idiom ..."

"The development was, of course, gradual, and a fixation of the boundary line which separates Proto-Sinhalese from Sinhalese-Prakrit on the one hand and from Mediaeval Sinhalese on the other, can only be approximate. We meet sometimes with traces of a later change already in the earlier language and archaic forms are often used at a later time side by side with more modern ones". (1)

Geiger's warning to linguists should serve as a pointer to students of Sinhalese palaeography. But Geiger is completely silent as to whether the phenomenon he observes is the result of the impact of a foreign culture on the Sinhalese language or not. In Palaeography we are often inclined to attribute such tendencies to foreign influence.

The political condition of Ceylon at this time was at its lowest ebb. The country was apparently uncontrolled by any paramount royal house. Codrington writes: "The history of the sixth, seventh and eighth centuries is dull

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(1) A Dictionary of the Sinhalese Language / pp. XXVII-VIII

in the extreme; murder, revolution and civil war are the chief matters of interest. Yet the later chronicles mention twelve ports as flourishing in the reign of Aggabodin I (A.D. Sixth-Seventh century)"(1)

No foreign power dominated Ceylon during this period but we can attribute some part of the state of anarchy in the country to South Indian intrigues; we know that Pallavas helped Manavamma to recover the throne from Dathopatissa in 642 A.D.

As a result of the ascendancy of the Pallavas as a great power in South India, Ceylon was not only for a time under its political domination, but it appears that the country was overshadowed by its culture. This latter influence was of a much more permanent character than the political. Codrington has shown that the famous Gedige at Nalanda, was a pattern of Pallava architecture of the period.(2)

To what extent the Pallava scripts were employed in the inscriptions was brought to notice by Paranavitana. I have reiterated his views in my general comment on the scripts of the period.(1)

To set against this gloomy aspect of the political linguistic and palaeographical history of the country, there

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- (1) A Short History of Ceylon. H.W. Codrington /p.35.  
(2) A. Short History of Ceylon. H.W. Codrington /p.186.  
(3) S.Z. Vol. IV/p.312, S.Z. Vol. IV/p.242.

is another side to the picture which appears bright, vivid and almost dramatic: the flourishing state of Pali studies of the island. This was the direct result of Buddhaghosa's visit to the country. Malalasekara writes: "In place of the archaic, stilted, sometimes halting sutta speech, almost puritanical in simplicity, groping about often for want of words to express ideas and conceptions then fresh to the minds of the users of this or that dialect, Buddhaghosa left behind him in his many works a language rich in its vocabulary, flexible in its use, elegant in structure, often intricate in the verbiage of its construction and capable of expressing all the ideas that the human mind has then concerned. Sonorous long-winded sentences took the place of the direct scruple composition of the Suttas" (1)

The inevitable conclusion to be drawn from all the above considerations is that Pali literature in Ceylon flourished probably at the expense of the Sinhalese language which was neglected and relegated to the background.

To reiterate what I have brought to ~~the~~ notice earlier the chief palaeographical features of the Sinhalese inscriptions of this period are:-

- (A) The presence of the scripts  
of the primitive Brahmi Lipi,

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(1) The Pali Literature of Ceylon. Page 103.



which on palaeographical grounds should be assessed as belonging to the centuries before Christ.

(b) The presence of the evolutionary types of scripts, which are normal for the period under discussion.

(c) The presence of fully-developed type script close to modern Sinhalese.

In view of the acknowledged slowness of the process of alphabetic evolution, every student of the epigraphy of Ceylon has been baffled by this strange combination of features.

Unfortunately, not more than half a dozen inscriptions of this period have been published. Those that have been are of an entirely Sinhalese character and are practically devoid of any political significance. The inscriptions themselves are of a very unsatisfactory character. The stone, as a rule, not dressed for writing. The scripts are not properly chiselled, apparently having been cut by unskilled masons for practise in their art and are barely legible. Commenting on the slovenliness and lack of care displayed in these inscriptions, Paranavitana writes: "The letters have not been engraved to any great depth, so that one may pass by this inscription without noticing it when the

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writing does not stand clear as it does after a shower of rain."

Let us examine the interest and importance of these scripts which can hardly be exaggerated. On the basis of Indian palaeography, these scripts would be attributed to the centuries before Christ, if not the 3rd Century B.C. But these scripts have been assigned to 7th Century A.D., on unassailable historical grounds.<sup>(2)</sup> This proves beyond doubt that the people of Ceylon generally knew, used and employed the primitive Brahmi Lipi for well over a thousand years. I have noticed earlier, on inscriptional evidence that in India, the people had lost every knowledge of the primitive Brahmi Lipi by the middle of the second century A.D. Further, in India, evidence is not forthcoming as to whether the primitive Brahmi Lipi was ever employed a century before or century after Christ. This survival of the primitive Brahmi Lipi into the 7th Century A.D. leads to another important inference, namely that there must have existed a school of stone-cutters who preserved the tradition of writing the old Brahmi, for which there must have been a continued demand. In the course of the preparation of my palaeographical tables, I was strongly aware of the continued existence of several schools of stone-cutters. I have drawn attention alone to the fact that the stone-cutter could not possibly maintain

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(1) E.Z. Vol. IV/p.286

(2) E.Z. Vol. IV/p.2

same speed of evolution as the writer on ola-leaf. The very wide use of ola-leaf as a writing material must have brought about a complete revolution in the art of writing. Further, since the inscriptions of this period are not royal grants, it may be that this lack of royal patronage led to the stagnation of the stone-cutter's art. But whatever the causes may be, this divergence between the writing of the stone-cutter on one hand and the writing of ola-leaf writer on the other, is clearly discernable at this period. Paranavitana has made a very interesting observation on this point. He compared the scripts of two inscriptions, viz:- The Nagirikanda rock inscription<sup>(1)</sup> and the Rock Inscription of Dala Mugalan<sup>(2)</sup> which are separated by an interval of less than fifty years. Paranavitana writes: "But the general appearance of the script in the two records differs widely, and it may well be doubted whether the alphabet used by the engraver of the present epigraph (Rock Inscription of Dala Mugalan) is the same as that of the Nagirikanda inscription, modified by the passage of time. The earlier epigraph shows a preference for angular forms, which the script of the document under review favours curvilinear forms and has a tendency to become florid..... In study the published epigraphs of the fourth to sixth centuries, it appears that the scribes of Ceylon in that period used two

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(1) E.Z. Vol. IV/p. 115.

(2) E.Z. Vol. IV/p. 285.

different types of writing". Further, Paranavitana thinks that the clumsy and confusing scripts of this period went out of use in about the seventh century A.D.<sup>(1)</sup> In connection with my earlier indication that the presence of the highly developed modern Sinhalese scripts was due to the very wide and common use of ola-leaf as a writing material, Malalasekara writes: "By this time the art of writing had been fully developed; the difficulty of finding a cheap, easily accessible material, durable enough for writing, had been solved by the discovery of the ola-leaf, made of the dry shoots of the lalipot palm, and we need therefore not be surprised that a notable array of authors followed in the footsteps of Buddhaghosa, and carried on the work which had begun and continued in so masterly a manner"<sup>(2)</sup>

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(1) E.Z. Vol. IV/p. 287.

(2) The Pali Literature of Ceylon /p. 105.

**THE ALPHABETICAL INDEX OF THE PROVENANCE OF INSCRIPTIONS  
IN CEYLON - CIRCA 3rd CENTURY B.C. to 1815 A.C.**

## A.

<u>NAME OF PLACE</u>	<u>If the site is known by any other name.</u>	<u>Map</u>	<u>Nos. of Inscriptions.</u>
Ākāsacetiya (P 9/22)		I/36	1
Akurana (I 7/37)		III/120	1
Akuruketūgala (I 4/3)		II/7	1
Akuruketūgala (N 15/63)		III/18	2
" Alagamuva (F 14/9)	" Alagamuva	IV/140	1 (See III/19)
" (F 20/52)	"	II/156	1 (See I/97)
" (F 20/53)	"	III/92	1
" Ālahāra (J 1/52)	" Ālahāra	IV/228	1
" (J 1/52)		V/32	1
" (J 1/52)	"	V/53	1 (See V/32)
" Ālikimbulāgala (D 21/12)		II/117	1
" (D 21/12)		II/185	1
" Āllevāva (F 5/46)		IV/94	2
" ( 5/46)	" Āllevāva	IV/137	4 (See IV/94)
Aluleṇa (I 24/43)		II/126	1
Alutdeniya (I 25/43)		VIII/10	1
Alutgal Vihāra (F 14/33)		I/300	1
" " (F 14/33)		II/133	2 (See I/300)
" " (F 14/33)		II/172	1 (See I/300)
Alut Halmillāva (D 11/20)		II/165	1
Alutnuvara Dēvāle (I 24/55)		VII/10	3
Alutvāva (F 14/38)		IV/122	1

Alutvāvakanda (22/48)		V/50	1
Aluvihara (I 15/45)		I/209	3
Alu Vihāra (P 15/45)		I/427	3
Ambagesvāva (P 24/50)	Maduvegala	III/81	(See I/209) 1
Ambagesvāva (I 4/57)		III/118	1
Ambagesvāva ( )		IV/118	2
Ambalakanda (L 4/30)		I/210	1
Ambalakanda (L 4/30)		II/127	1
Ambalangodālla (I 23/24)		VI/5	(See I/210) 1
Ambalava (I 13/39)		II/135	1
Ambalava (I 13/39)		III/82	1
Ambangamuva (L 9/24)		IV/80	1
Ambangamuva (L 9/31)		V/52	1
Ambarāliya (P 24/24)		I/148	1
Ambarliya (P 24/24)		II/168	1
Ambāpussa ( )		II/128	(See I/148) 1
Ambulambā (I/5/22)		I/45	4
Aminicciya (G 1/34)		II/96	1
Aminicciya (P 15/16,24)		II/166	1
Ampitiya (I 24/30)		V/39	1
Amunukola (P 3/60)		II/173	3
Āndāgala (I 5/33);	Nisolenā	I/119	2
Āndāgala (I 14/35)		II/61	1
Āndāgala (I 14/35)		VIII/6	1
			(See II/61)

Anderagala (F 8/38)	II/180	1 (See I/138)
Anderavāva (F 8/38)	II/189	1 (See I/138)
Anderavāva (F 8/38)	I/138	1
Anderugala (F 25/23)	I/220	3
Ānderugala (F 25/23)	I/266	4
Ānderugala (F 25/23)	I/436	3
Āndiyāgala (C 23/30)	I/254	1
Āndiyagala (C 23/30)	II/179	1 (See I/Hos. 253 254)
" (F 8/22)	II/151	1
" (C 23/30)	VIII/20	1 (See I/254)
" (F 25/33)	IV/213	1
Angamanugama (F 24/34)	I/306	1
Angomuva (P 13/20,21)	I/137	2
Angomuva (F 13/20,21)	II/170	2 (See I/137)
Angunakolapāḷissa (P 2/52,61) Sīmapahura	I/33	1
Anurādhapura	IV/34	1
"	IV/34	1
"	IV/34	1
"	IV/126	1
" - Abhayagiri	II/94	2
"	II/167	1
"	IV/117	3
" - Alma Hall	I/200	2
" - Bandāra Puliyankulam	IV/131	1



Anurādhapura	- Buddhist railings	IV/34	1
"	- Burrow's Pavilion	IV/44	1
"	- Citadel	IV/2	1
"		IV/34	1
"		IV/34	1
"	- E.O.C.R.	IV/207	1
"	- Gedige	IV/34	3
"	- Guard Stone	IV/34	1
"	- Hotel	IV/34	1
"	- Jetavanārāma	II/167	1
"	- Jetavanārāma	II/167	1
"	- "	III/91	1
"	- "	IV/117	1
"	- "	IV/207	1
"	- "	V/46	1
"	- "	V/57	1
"	- Jetavanārāmaya	II/164A	3
"	- Kiribat Vehera	IV/34	1
"	- " "	IV/117	1
"	- Mahakūlattāva	IV/34	1
"	- Mahapiti	III/67	1
"	- Malvatu Oya	IV/34	2
"	- " "	V/8	1
"	- " "	V/20	1

Anuredhapura	- Mirisavātiya	II/167	2
"	- Mullegala	IV/34	1
"	- Munsigama	IV/126	1
"	- Museum	IV/27	1
"	- Museum	IV/34	1
"	- Museum	IV/34	1
"	- Northern Dāgāba	III/76	1
"	- Northern Dāgāba	IV/34	1
"	- Nuvaravāva	III/58	1
"	-	III/109	1
"	-	IV/34	1
"	-	IV/81	1
"	-	IV/126	1
"	-	IV/126	1
"	-	IV/126	1
"	-	V/46	1
"	-	V/46	1
"	- G.C.R.	VI/28	1
"	- Pankuliya	IV/2	1
"	- Pankuliya	IV/34	1
"	- "	IV/34	2
"	- "	IV/117	1
"	- "	IV/207	1
"	- "	V/46	1
"	- Puliyankulama	IV/34	1

Anuradhapura	- Puliyankulam	V/3	1
"	- Puliyankulama	VI/2	1
"	- Ratnapada	I/2	3
"	- Ruvanvāli dāgāba	III/108	2
"	- Ruvanvalisāya	I/184	1
"		II/51	1
"	- Ruvanvalisāya	II/101	1
"		II/164B	3
"		V/42	2
"		V/57	1
"		V/57	1
"		V/57	1
"	- Stone Bridge	IV/126	1
"	- Stone Bridge	IV/126	2
"	- Thūpārāma	IV/117	3
"	- Toluva	IV/117	1
"	- Town	III/109	1
"	- Uda Maluwa	V/46	1
"	- Vessagiriya (i)	I/I	14
"	- Vessagiriya (ii)	I/154	13
"	- " (iii)	I/181	1
"	- " (iv)	I/256	14
"	- " (v)	I/299	7
"	- " (vi)	III/25	9
"	- " (vii)	III/91	1

Anuradhapura - Vessagiriya (viii)	III/109	7
" - " (ix)	IV/34	1
" - " (x)	IV/84	1
" - " (xi)	IV/117	4
Appuvāva (C 25/30)	IV/120	1
Ārabadupola (I 24/46)	IV/104	1
Arankāle (I 9/38 ?)	VI/3	1
Āriyeva (23/24)	II/140	2
Āriyavava (F 23/24)	I/123	1
Āriyavavāva (F 23/24)	I/400	1
Aspayabāndivāva (F 10/32)	IV/121	2
Asvādduma (F 23/23)	I/124	3
Asvādduma (F 23/23)	I/411	1
Asvādduma (F 23/23)	II/132	1
Ātabagaskada (C 20/26) Ātabagaskada	IV/139	1
Ātābāndivāva (I 15/29)	II/25	1
Ātakanda (C 20/51) Ātakada	IV/136	2
Ātaviragollāva (C 20/50) <sup>aviragollāv</sup> Ātātkadavala	IV/135	2
Ātātkadavala (F 3/5)	IV/32	1
Ātātkadavala (F 3/5)	IV/77	1
Ātātkadavala (F 3/5) Ātātkadavala	IV/210	2
Ātātkadavala (F 3/5) Kriyava	I/401	1
Āthanda (I 5/59) Madābadda	V/10	1
Ātilivāva (M 23/25)	I/211	1

(See I/124)

(See I/124)

(See -----)

(See IV/32)

(See IV/32)

Ātinnivāḥalalūgala ( F 13/64)	II/118	1
Attikulama (F 18/38)	I/212	1
Ātugoda	II/129	1
Avukana (F 19/48)	II/171	5
Avukana Vihāra (F 19/48)	II/134	(See II/134) 5
Avunugalla (I 24/51)	V/43	3
Ayitigevāva (C 20/56)	IV/119	1

## B.

Badegiriya (P 13/26)	I/213	2
" "	III/83	2 (See I/213)
Bajjandānaveḷa (I 14/48) Panagama	VI/22	1
Balaharuvakanda (W 22/54)	I/214	1
Balaluvāva (F 20/57)	IV/129	1
Bambaragala (J 21/45)	I/83	4
Bambaragastalāva (N 21/17)	I/78	18
" (N 21/17)	I/188	2 (See I/78)
Bambarahala (G 1/33) F 5/40)	I/78	16
Bāmbiya (J 22/50)	V/11	1
Bandāra Ratmalē (F 5/50)	II/79	1
" " (F 5/20)	IV/102	1 (See II/79)
" " (F 5/20)	IV/127	1 (See IV/102)
Bāoruva (I 14/56)	II/66	1
Batagalapitiya (M 1/52)	IV/90	1
Batalagodavāva (I 14/38)	VI/7	1
Batatumbagahavatta Velmilla (L 17/26)	IV/69	1
Bentota	VI/36	2
Bhagevāḷana ( ) Adam's Peak	V/13	2
" (I 20/41) Mendis's Garden.	II/22	1
Bibile (I 5/62)	VIII/25	1
Bilibāva (F 13/14) Mahabilibāva ?	IV/99	1
" (F 13/14)	IV/130	1 (See IV/99)

Billegala (C 23/38) Milligala	I/145	11
Billevagala (C 23/30)	I/255	8
Bimpokuna (F 19/49)	II/47	2
Bimpokuna Vihāra (F 19/57)	I/307	(See I/307) 1
Bōgoda Raja Maha Vihāra (M 7/36)	I/215	3
Bōlāna (P 12/4) Koggala	IV/29	1
Bōpitiya (M 1/1)	VI/33	1
Borupānvaladamana (G 22/40)	IV/101	1
" (F 3/1)	IV/125	1
Bovatta (I 7/58)	IV/238	1
Bovattagala (P 5/8)	I/41	4
" (P 5/8)	I/187	6
" (P 5/8)	II/73	(See I/41) 1
" (P 5/8)	III/44	(See I/41) 1
" (P 5/8)	III/78	(See I/41) 2
Brahmanagama (D 21/46) Brahmanavāva	I/130	(See I/41) 14
" (D 21/46)	II/182	1
Brahmanatota (P 9/7, 15)	II/92	(See I/130) 1
Buddannehela Kanda (D 6/50)	IV/128	1
Budugēhina (F 25/50)	I/101	1
" (F 25/50)	II/44	(See I/101)
Budugēkanda (F 15/42)	I/257	2
" (F 25/50) Budugehinna	II/181	2
Budumuttāva (I 2/56)	IV/221	2

## D.

Dādīgama (I 23/62)		IV/54	1
" (I 23/55)		VII/5	1
" (I 23/55)		VII/11	1
Dagama (I 4/44)	Ibbāgamuva	I/195	(See VII/5) 4
Dambagahagedara (I 14/54)	Alavala	IV/61	1
Dambane (J 3/11)		II/99	2
Dambavalagama (F 8/54)		IV/133	1
Dambulla (F 25/54)		I/46	15
" (F 25/54)		I/205	1
" (F 25/54)		I/216	2
" (F 25/54)		I/432	7
" (F 25/54)		II/116	1
" (F 25/54)		III/17	10
" (F 25/54)		III/45	13
" (F 25/54)		V/1.	
" (F 25/54)		VIII/12	1
Danagirigala (M/3)		L/91	1
Dangollagama (F 24/2)		III/39	2
Dāttagamuva (P 9/9)		IV/68	1
Davagala (G 23/52, 60)		I/262	2
Davagallegala (G 23/52, 60)		I/113	(See I/113) 2
Debalgala (F 5/22)	Huvangiri	I/66	1
Debalgala (F 5/22)		I/259	1
Debalgala (F 5/22)		II/74	(See I/66) 1
			(See I/66)



Debalgala (F 5/22)		II/136	1
" (F 5/22)		VIII/18	(See I/66) 1
Debarahela (F 8/46) Pannagomuwa		II/138	(See I/66) 2
" (P 8/53)		III/84	1 (See II/138)
Degaldoruva (I 14/62)		VIII/8	1
Dehipāgoda (I 23/59)		VIII/21	1
Delungahakotuva Vihāra (M 1/25)		VI/6	1
Demāda Oya (I 10/21)		I/126	1
Dematagala (P 8/25)		I/38	1
Dēvagiri Vihāra (F 18/63, 64)		I/153	2
Dēvagiri (F 18/63, 64)		II/86	2
" (F 18/63,64) (F 23/7)		II/184	(See I/153) 3
Devagiriya (I 9/23)		I/410	(See I/153) 1
Devalshinna (I 9/29)		I/217	1
Devanagala (I 24/55)		IV/63	1
" (I 24/55)		V/26	1
" (I 24/54)		VIII/3	1
Deviyangodagala (I 19/23,24) Pallegama		IV/63	2
Diggala (F 4/20)	Puvarasankulama	II/87	1
" (F 4/20)	Dikgala	III/76	1
" (F 18/59)		I/419	2 (See I/247)
" (I 3/3)	Timbiriya	II/8	1
Dimbulāgala (G 23/49,50) "Gunner Quoin"	Hill.	I/17	19

Dimbulāgala (G 23/49,50)	V/70	2 (See I/17)
Dinikittāva (P 23/29) Timbiriya	III/22	1
Divela (I 24/51,59)	II/137	2
Divuruvēla (M 11/24) Nutatalava	IV/70	1
Diyagama (L 22/30)	I/4	1
Diyasata (I 4/2)	I/219	5
Diyasunnata (I 19/59)	IV/10/	1
Diyatittavāva (G 1/15)	I/218	3
"              "	I/260	1 ( See I/218)
Dolukanda (I 9/45) Ranagirimada Vihāra	I/13	2
<i>Dorabavila</i> (I 8/41)	14/67	2
Dūlvāla (I 25/11,12)	I/24	4
Dumbutuluvāva (G 22/36)	V/47	2
"              "	V/69	3 (See V/47)
Dunumadala (P 4/39) Udiyāngama	II/121	2 (See I/208)
Dunumadalākanda (I 4/39)	I/261	1 (See I/208)
"              (P 4/39)	II/183	2 (See I/121)
Dunumadala Karida (I 4/39)	I/208	1
Dutuvāva (G 6/9)	IV/132	2
Dūvegala (F 2/6) Pudu Ur Malai	I/117	2

№.

Eppavala (F 4/24)	IV/40	1
▪ (F 14/36)	IV/134	1
Arupotāna (C 15/87)	I/50	(See IV/40) 11
Eruvāva (F 10/59)	I/263	4
Evariypataha (I 10/1) Avariypataha	III/125	1

## G.

Gadalaḍḍeniya (I 25/34)		VI/21	1
" (I 25/34)		VI/30	2
" (I 25/34)		VII/3	4
" (I 25/34)		VIII/11	3 (See VI/21)
Galaḍḍa (M 14/11, 12, 28) Siripana		I/52	1 (See VI/21)
Galaḥiti-odei (N 11/49)		II/38	3
Galapāta Vihāra	Pentota	V/31	1
Galapitagala (P 20/7)		I/94	1
" (P 20/7)		I/264	1 (See I/94)
Galataṛa (I 24/54 <sup>3</sup> )		VI/13	1
Gala-uda Vihāra (I 13/55)		III/9	1 (See II/60)
" " (I 13/55) Madavala		II/80	1
Galōgama (G 23/17)		IV/145	1 (See IV/111)
Galenbindunuvāva (P 10/13)		II/100	2
Galgamuva tank (P 18/47)		I/202	1
Galgama (Galgama) (I 15/4) Hunupahuva		III/124	1
Galgepitiya (P 7/19, 27)		II/177	1
Galgirikanda (P 24/19) Karagasvava		II/189	2
" (C 20/43)		II/187	3
Galkāḍḍandiya (M 19/33)		III/42	1
Galkanda (G 22/55)		I/224	1
Galkandegama (P 5/8)		I/69	4
" (P 5/8)		II/34	4 (See I/69)
Galkandegamakanda (P 5/8)		I/265	1 (See I/69)
Galkāḥṭṭiyagama (I 4/35)		I/407	1

Galkāṭṭiyagama (I 4/35)	III/85	5 (See I/407)
Galkotuva (M 15/17)	I/221	3
Gallava (I 3/31)	I/406	1
Gallava (F 19/5)	IV/143	1
Gallena (F 18/5)	II/32	2 (See I/62)
" ( )	V/59	2/ (See IV/219)
Gallena Aramba (I 14/56) Kandagedara	I/172	2
Gallenavatta (I 9/62) Aragama	I/177	2
" (I 9/62)	II/64	1 (See I/177)
" (I 9/62)	III/11	1 (See I/177)
Gallena Vihāra (F 18/5) Tambutta	I/62	13
Gallēveva (F 8/62)	IV/144	1
Galmāṭṭiyānevūva (D 22/45)	V/20	1
Galvūva (I 8/36)	II/16	2
Galviharakanda (C 25/24)	IV/106	1
" (D 11/53)	IV/142	1 (See III/93)
Ganegappalukanda (F 18/27) Sangappalu- kanda	I/417	1
Gambīrigasvūva (D 11/53) Galviharak- anda	III/93	1
Gampola	VI/24	
Genēgedara (I 10/60) Mahavela	I/53	1
Genēkanda (L 22/21)	VI/19	1
Genēkanda Dāgaba (F 24/53, 61)	IV/7	3
Genēvatta	I/222	1 (See I/9)

Genāvatta Vihāra (I 9/26)	I/9	2
" " (I 9/26)	II/141	1 (See I/222)
Ārandigala (I 5/27)	I/429	3
" (I 5/27)	IV/3	1 (See I/429)
" (I 5/27)	IV/230	2 (See IV/230)
Gavarangā (P 23/20)	III/115	1
Giant's Tank (C 11/14)	IV/215	2
" " (C 11/14)	III/110	1
Gilimale (L 12/37)	V/25	1
Giritālā (G 17/41, 49)	IV/66	1
" (G 17/49)	IV/146	2 (See IV/66)
" (G 17/49)	V/58	1 (See IV/66)
Godapotgala (G 7/60)	II/68	2
Godavāya (P 17/30)	II/59	1
" (P 11/30)	III/65	1 (See II/59)
Gōmarankadavala (D 17/26)	I/189	1 (See II/59)
Gōnagala (P 9/54)	I/55	9
Gōnavatta (I 25/32)	I/29	1
Gonnava (I 13/61)	IV/72	1

H.

Habarana (G 16/26)		II/112	1
" (G 16/26)		II/191	1
Hābhāssa (M 19/57)		I/32	(See II/112) 1
Halambagala (I 3/18)		II/11	2
" (I 3/18)		II/89	3
Halangoda (I 20/12)	Kohon Vihāra	I/429	(See II/11) 3
Halmillagala (F 8/52)		I/142	2
" (F 8/52)		II/174	2
" (F 8/52)		IV/106	(See I/142) 1
Halmillavāva (C 23/41)		IV/124	(See I/142) 1
Hambuluve Vihāra (I 23/4)		I/165	2
Haṅḍagala (C 25/30)		I/10	26
Hanttuyava (M 9/43)	Hayintiyava	I/31	2
Harasbādda (M 6/15)		IV/38	1
Hatigamuva (F 24/59)	Akuruketūgala	I/408	1
Hēnannegala (I 13/7,8)		I/87	3
Hiṅḍagala (I 23/44)		III/54	1
" (I 22/44)		III/123	2
Hiṅgurāgala (M 17/32)		III/12	(See III/54) 2
Hiṅgurakgoda (G 17/26)		V/41	
Hippahuva (I 9/37,45)	Renagirimada	I/12	2
Hittaragama (F 20/12)		I/95	5
Hittaragamahīna (F 10/12)		II/42	1
Hunupola Vihāra (I 9/44)	Pinagalla	I/10	1
Hunuvāla (I 23/37)		I/161	1

I.

Ihala Divulvāva (D 16/52)	I/8	1
Ihalediyabata (I 4/2) Diyabātakanda	I/424	3
Ihalagala (F 8 /61)	II/143	1
Ihalagama (I 2/11,12)	I/416	1
" (F 20/18) Tōnigala	I/120	1
" (F 14/48)	IV/107	1
" (F 19/47)	IV/149	1
Ihala Navatagama (I 2/37)	III/8	1
Ilippakanniya (F 9/8)	IV/150	1
Ilukvāva (G 6/1) Vēragala	II/190	3
Ilukvāva (F 19/47)	IV/148	1
Imbulgodesyagama (I 3/14)	IV/222	1
Inamsiyala (F 25/25)	IV/98	1
Inginimitiya (F 23/9)	IV/96	1
Iratperiyakulam (C 19/15)	II/142	1
Īripinniyāva (D 16/19)	IV/147	1
Īriyagama (F 14/9)	IV/141	1
Ītsnavatta (M 3/45) Tangoda Vihāra	I/92	1
Iyagama (F 23/7)	I/308	1



K.

Kaballalena (I 8/47)		II/57	1
Kodambava (I 4/17)	Veragala	III/117	1
Kadigala (F 13/45)		II/65	1
" (F 13/44, 45)		II/200	1
Kadurugaskada (C 25/55)		IV/155	1
Kaduruvava (F 24/11)	Galgirikanda	I/60	7
Kaduruvava (F 24/11)		I/271	I
" (F 24/11)		II/30	5
Kahagal Vihara (P 16/20)		II/56	1
" " (P 16/20)		III/7	1
" " (P 16/20)		II/29	2
Kahandagala (P 16/47)		II/88	2
Kahatagasdigiliya (F 5/31)		IV/95	1
Kahatagasdigiliya (F 5/31)		IV/153	1
Kalligatta (P 18/17,25)		IV/37	1
Kalanduya (F 5/10)	Niraviya	II/196	1
Kaleniya		VI/25	1
"		VI/34	1
" (L 6/55)		VIII/13	1
Kalatuvava (I 9/17)		IV/73	1
" (I 9/17)		IV/89	1
Kale divulvava (F 14/54)		IV/162	2
Kalkulama (G 8/21,22)		II/69	1
" (G 8/21,22)		IV/91	1
Kaludiya Pokuna (G 21/41)	Kalu Pokuna	III/62	1

Kaludiyapokuna (G 21/41)	IV/12	1
" (G 21/41)	IV/50	1
Kaludupatana (J 9/16,24)	I/26	3
Kalupokuna (F 21/33)	III/126	1
Kalutara	VIII/3	1
Kanadara	II/217	1
Kandakadu (G 18 /11)	III/98	1
Kandava (C 25/60)	IV/108	1
Kandegama (J 8/10,12,20,20) Kandegamak- anda	I/114	10
Kandegamakanda (J 8/10,12,20,29)	I/273	4
Kandy- Asgiriya	VIII/22	1
Kapirigama (F 5/12)	IV/109	1
" (I 5/12)	IV/152	1
Kappagoda (I 2/54)	VIII/14	1
Kapuruvadu-Oya (J II/32)	V/33	1
Karagala (L 7/30)	VI/18	1
" (L 7/30)	VII/9	1
Karagasvava ( F 24/19, <sup>2</sup> <del>30</del> ) Maligatanna	I/81	7
" (F 23/16)	I/308	1
" (F 23/16)	III/113	1
Karembankulama (F 5/50,58)	III/95	1
Karamban-muduva (C 22/56) Sinadiyegala	II/122	1
Karandahela (M 15/6)	II/39	4
Karevakkulama (F 15/14) Tammara-Hinna	II/197	1

Kasimotai (J 5/35)		II/81	1
Kataragama (P 9/1)		II/54	1
Katugahagalge (M 18/6)	Aturugiri Vihara	V/15	1
Katupotana (F 13/53 ,54)		I/304	1
Katuvenpolagama (F 19/28)	Tammannegala	II/199	1
Kavarakkulama (F 15/14)	Galkulama ?	I/270	1
Kavuduluvava (G 12/33)		IV/166	2
Kayikawala Vihara (I 3/15)		I/226	2
Kayikavala (I 8/15)		I/403	1
Kevulgama (J 21/39)		V/24	1
Kidagalagama ( )		IV/165	1
Kimulagala		I/57	1
Kinihirikanda (F 20/21)		IV/160	1
Kiralagama (F 3/58)		I/143	1
" (F 3/58)		II/144	1
Kiralana (N 16/51)	Kitulana ?	I/77	2
Kiriamunukole (F 3/60)	Ihalagala	I/121	3
<sup>kiri -</sup> <del>Iri</del> -amunukola (F 3/60)		III/20	1
Kirigahavavakanda (F 17/48)	Nawagatte- game	I/227	5
Kirigallava (C 25/34)		IV/156	1
Kirinda rock (P 14/41)		II/5	1
Kirindegama (P 9 /8)		IV/163	1
Kiripokunshela (N 21/25)		I/82	5
Kirivehera (P 9/1)	Kataragama	III/5	1

Kivulekadavava (C 20/64)	IV/15	1
Kokobe (G 1/27) Vadakshagalahinna	I/20	1
Kolibandava (C 15/25)	IV/14	1
Kolladeniya (M 9/46) Kalubuddhara- kkitavaga	I/30	1
Komarikagala (M 23/4)	I/228	1
Kombuva Vihara (I 9/29)	I/230	1
Konakumbukviva (F 5/6)	III/96	1
Konavattegodagala (J 3/61)	I/116	1
Kondannaramaya (L 17/45) Pokunuvita	II/111	1
Kongala (M 25/64)	I/42	14
" (M 25/64)	II/80	1
" (M 25 /64)	III/15	4
Konvavakanda (F 17/5)	I/229	2
Korotota (L 12/11, 12,19)	I/93	2
Kospolugala (I 23/10) Vadeniya	III/74	1
Kospotu-Oya (I 14/54) Alavala	VI/16	1
Kossaganakanda (F 15/51) Kossagama	I/149	3
" (F 15/51)	II/1	1
Kotakanda (D 16/14)	I/268	1
Kota Kanda (D 16/14)	III/94	1
Kotaveheragala (G 22/56)	I/115	2
" (G 22/56)	II/192	2
Kottadamuhela (P 5/20)	I/39	19
Kovil Puliyankulama (C 7/36)	III/111	1

Kuccalenaimelei (J 5/57) Kusalankanda	I/89	7
Kuccaveli (D 12/24)	III/60	1
" (D 12/24)	IV/7	1
Kuda-ambagasvava (D 16/63)	I/131	1
Kuda-ambagasvava (D 16/63)	I/231	1
" " (D 16/63)	III/55	1
" " (D 16/63)	IV/154	3
Kuda-amambadda Hinna (F 15/54) Ritigala	I/223	1
Kuda galenbindunuvava (F 10/47,48)	IV/159	1
Kudagama (I 24/55) Medagoda	VII/12	1
Kuda-Ulpota (G 23/57)	II/201	3
Kuduma-aracciyagala ( F 10/45,53)	II/84	1
Kudumbigala (N 21/2)	I/79	5
Kukurumehandamana (C 22/63)	IV/123	1
Kumbukevava (C 25/55)	I/104	1
Kumbukkana ( F 5/6)	II/78	1
Kumbukkandana (J 7/41)	I/6	3
Kumbukkandanvela (J 7/41)	III/97	1
" (J 7/41)	III/232	1
" (j 7/41)	IV/164	2
Kumbukveva (F 19/45)	IV/161	2
Kumburulena (I 14/29½) Ridigama	I/197	1
" (I 14/24)	I/206	1
Kuruna Kallu (G 18/21)	I/110	2
Kurunpola (I 24/3,4) Rambukkana	III/87	1

Kuttikulama (F 10/44)

I/127

1

" (F 10/44)

I/269

1

Lebuatabandigala (D 21/13,14)		II/103	2
Lebuatagala (D 21/14)		II/193	2
Labugala ( F 22/21)		II/36	1
Labunoruva (F 15 /28)		I/267	1
" (F 15/28)		II/194	1
Ladurugala (M 23/8)		II/91	1
Lankatilake (I 25/42)		V/40	1
" (I 25/42)		VI/23	1
" ( )		VI/31	1
Lekamgedera (I 14/40)	Hadiramulla	IV/62	1
Lhiniyagala (M I/30)		I/48	1
Likolavava (F 5/10)	Veragala	II/195	1
" (F 13/64)		IV/219	1
" (F 13/64)		V/60	1
Lunuvaranagala (G 23/23)		II/83	1

## M.

Madabadda (I 5/59)	IV/229	1
Madabawita (I 23/58)	I/23	1
Madagama (D 21/22)	V/73	3
Madagamakanda (D 21/28)	I/235	1
Madagama (I 8/57)	I/174	1
" (I 8/57)	III/66	1
" (I 8/57)	IV/4	1
" (I 8/57)	IV/23	4
" (I 8/57)	IV/235	1
Madagama Vihara (I 8/57)	III/36	2
" " (I 14/63)	V/23	1
Madagoda ( )	IV/224	1
Madavacchiya ( )	IV/167	2
Madavala ( )	V/51	1
" (G 11/33)	I/278	3
" (I 20/62)	VII/4	1
Madavala Vihara (I 23/3)	I/167	3
Madirigiriya (G 12/35, 36)	IV/74	2
" (G 12/35, 36)	IV/86	1
" (G 13/35, 36)	IV/110	2
" (G 12/35, 36)	IV/174	2
Madiriya (I 14/5)	I/178	1
Madugasmulla (M 14/3) Analukanda	I/236	5
Magul Maha Vihara (N 11/34)	III/80	2



Magul Maha Vihara (N 11/34)	IV/16	2
" " " (N 11/34)	IV/56	2
" " " (N 11/34)	VI/12	
Maha-Alagemuva (F 20/52)	IV/27	20
" " (F 20 /52)	III/19	1
" " (F 20/52)	III/50	2
Maha-Galgamuva (F 18/55)	I/305	1
Mahagolge (C 23/30)	I/144	2
Mahagalkanda (G 6/2)	I/129	2
Mahakacatkodiya (C 15/34,35)	I/49	4
" (C 15/34,35)	I/286	53
Maha kalagamhinna ( F 10 /39)	II/202	1
Mahakandareva (F 5/33)	I/65	1
" ( )	IV/17	1
Maha-Kapugollava (D 15/37)	I/276	2
Mahalligedamana (J 3/26)	I/19	1
Maha Ratmale (F 9/27) (E 21/58) Ratmalavava	I/284	1
Mahasilavakanda (P 9/53) Silavakanda	I/56	3
Mahayyava	VII/1	1
Mahiyangana (J 22/3,4) Badulla Kacceri	IV/46	1
Makulana (I 19/5)	III/53	2
" (I 19/6)	IV/21	2
Malagane (I 7/62)	IV/87	1
Malasne-Davale (I 9/41) Galkatiyagama	I/19	1

Maligatanna (F 24/27)	I/420	1
Maligatanna (F 24/19) Ulpstekanda	II/31	3
Maluveyya (J1/53,54)	IV/82	1
Malvattagala (L 12/2)	VI/1'	
Mameduva (C 15/25)	IV/13	1
" (C 15/25)	IV/51	1
Maminiya (F 15/52,60)	III/96	1
" (F 15/52,60)	IV/170	1
Mampita (I 23/47)	I/162	1
Mananahela (M 14/55) Homagolla	I/237	1
Mandagala ( F 9 /26)	I/136	1
" (P 9/26)	I/301	1
" (F 14/4)	II/203	1
" (M 14/16)	II/149	1
" (P 5/21, 29)	I/40	19
" (P 5/21,29)	II/114	2
" (P 5/21,29)	III/56	1
" (P 5/21,59)	IV/6	2
Manda Kallu (G 13/61,62)	I/109	1
Manekanda ( F 1 <sup>5</sup> / <sub>2</sub> /41,49)	I/280	3
Maneva (F 14/56)	IV/172	1
Mangul-Maha-Vihara (P 9/60) Palatupana	I/54	8
" " " (P 9/60)	I/183	2
" " " (P 9/60)	I/234	5
Manikdona (95/38)	III/127	1

Manikdena (I 5/38)	IV/233	3
Manik Vihāra ( )	IV/8	1
Mankadavala (F 3/55)	IV/26	1
Maradankadavala (F 15/42)	I/277	2
Maradar maduva (D 16/30)	I/275	2
Maragalla (M 14/34) Paltini Devalaya	IV/47	1
Marakkala Ulpota (F 20/5, 6) Ritigala	I/279	8
Maratugoda (I 20/34)	VII/7	1
Maravidiya (G 23/49,50)	V/34	1
Matiyangane Pansala (I 18/27)	II/10	1
Mavataveva (F 14/24)	IV/173	1
Mayilagastota ( ) Tissamaharama	IV/36	1
Kigama ( )	IV/237	6
Mihintale (F 4/64)	I/28	69
" (F 4/64)	I/185	1
" (F 4/64)	I/232	1
" (F 4/64)	I/285	34
" (F 4/64)	II/23	13
" (F 4/64)	II/71	1
" (F 4/64)	II/205	1
" (F 4/64)	III/42	5
" (F 4/64)	IV/5	3
" (F 4/64)	IV/28	2
" (F 4/64)	IV/39	1

Mihintale (F 4/64)	IV/85	2
" (F 4/64)	IV/169	1
" (F 4/64)	IV/176	1
Mihintale Bhojanabalava	IV/31	1
Mihintale-Indikatusaya	IV/10	1
Minipe (J 22/5())	IV/33	1
Minneriya (G 16/32)	IV/57	2
Minneriya (G 16/32)	IV/171	1
Min Villu (G 13/51)	I/107	7
Minvila (G 13/51)	I/283	1
" (G 13/15)	II/148	1
" (G 13/51)	II/204	4
Miyagama (J 15/21,29)	I/85	3
Modaragala (P 9/23) Degangala	I/37	2
Monaragala (M 14/18)	III/2	
Monaragalakanda (M 14/18)	I/238	5
Molagoda (I 20/34) Rajamaha Vihara	I/179	1
Molehitiyavelegala (G 23/57) Kuda-Ulpota	I/272	1
Moragahavela (C 24/33)	IV/175	1
Motagodavava (D 11/19)	IV/168	1
Moragolia (I 5/9) Vadakahagala	I/125	1
" (I 5/9)	I/431	1
Mudiyannegama (F 19/59)	I/402	1
Mulgirigala (P 11/25)	I/193	2
" (P11/25)	III/31	1

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Mulgirigala (P 11/25)	V/17	1
Mullegala (G 18/58)	IV/30	1
Mullegama (F 17/55)	I/76	6
" (F 17/55)	II/37	1
" (F 17/55)	III/48	3
" (F 17/55)	III/79	1
Munsigama ( )	IV/177	1
Murungehitikanda (F 20/61)	I/98	1
" (F 20 /61)	I/281	1
Murutenge (I 18/9)	II/86	1
Mutugalla (G 18/58)	I/111	17
" (G 18/58)	I/282	13
" (G 18/58)	III/52	2
" (G 18/58,59)	III/99	7

## N.

Naccoaduva (F 9/47)	IV/211	1
Nagshamula (F 12/11)	I/413	1
Nagirikanda (C 25/1)	II/206	4
" (C 25/1)	III/28	1
Nagolla (I 4/20)	V/18	1
Naimmana (O 25/42)	VII/6	1
Naindanava (I 4/45)	I/194	1
" (I 4/45)	II/6	1
" (I 4/45)	IV/25	1
Nakatigehena (I 23/30)	I/199	2
Nakolagane (F 23/16)	V/63	1
" (F 23/16)	VI/4	3
" (F 23/16)	VIII/19	1
Namadagala (F 8/30)	II/207	1
Namaluva (M 15/29)	II/150	10
Nambakanda (C 15/48)	IV/178	2
Naranbedda (I 24/10)	VI/26	1
Natagane (I 13/14,15) Mundakondapola Vihara	I/173	2
Natangane (I 13/14,15)	VIII/4	1
Natanar Kovil (D 18 /43)	IV/82	1
Natha Devalaya (O 17/7) Telvatta	IV/55	4
" " (O 17/1)	VII/2	2
Naulla Veva (N 16/4) Navalat tank	I/43	1
Navalniravi Malai (C 15/20)	I/239	3

Nawarakanda (I 8 /24)	II/93	1
Nayigala (P 16/11)	II/106	1
Nayigala Vihara (P 16/11)	III/30	1
Nelugala (G 23/56)	I/118	1
" (G 23/56)	II/208	1
Nelumpatpokuna (M 25/56)	I/44	1
Neluvakanda (I 15/62,63)	I/122	1
Nettunkanda (F 5/7)	I/68	5
" (F 5/7)	II/75)	1
" (F 5/7)	II/95	2
Nikavakanda (F 24/44)	III/49	2
Nilagiriya (M 15/48)	I/158	2
Nilagama (I 5/25)	I/64	6
" (I 5/25)	I/430	2
" (I 5/25)	II/33	4
Nilapanikkammalai (D 12/19)	I/5	3
Nilavala (M 1/2)	IV/226	2
Nimittigama (F 10/11)	V/62	1
Niraguna (I 8 /51)	II/63	1
" (I 8/51)	IV/64	1
Niravikulama (C 8 /28) Palampetti	IV/217	1
Nitupatpana (D 7/60)	I/190	1
" (D 7 /60)	II/3	1
Niyanda-varagala (J 9/44)	I/27	4
Niyandevane (I 4/10)	I/408	1

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Nugamulagalge (F 24/1) Kadugesavava	II/29	1
Nuvara Eliya	IV/234	1
Nuvaragala (J 14/45)	I/88	2
" (J 14/45)	I/207	1
Nuvarakanda (I 8/24)	I/63	10
" (I 8/24)	I/203	1
" (I 8/24)	II/9	6
" (I 8/24)	II/68	2
" (I 8/24)	III/32	1



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Occapukallu (C 22/53)	I/151	2
" (C 22/53)	II/100	1
Olugollava (G 6/2) Mahagalkanda	II/209	1
" (F 5/55)	IV/179	2
Ottappuva (F 13/22)	I/139	3

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P.

Padaviya (D 11/18)	IV/200	1
" (D 11/18)	V/66	1
Padi Panchava (F 18/24)	I/415	1
Padiyagampolakanda (I 19/51)	I/156	3
Pahala-Ambatale (F 15/35,36)	IV/202	1
Pahala-Kayinattama ( F 10/22)	II/52	1
" " <del>91</del> (F 10/22)	II/223	1
Pahala Temmannava (C 25/16)	I/105	2
" " (F 5/15,16)	II/228	2
Pahala-Uzgollava ( C 20/48)	II/152	1
" " (C 20/48)	II/225	1
Palampetti (C 8 /28) Palampiddi	IV/218	1
Palippotana (C 25/46)	V/67	1
Palle-Kagama ? (F 20/2)	IV/204	1
Palu-Hangemuva (I 9 /5)	II/151	1
Palu-Madawacchiya (D 21/40)	IV/205	1
" " (D 21/40)	IV/212	1
Palumakiccava (F 5/44)	II/224	1
Panamavava (N 16/35)	I/186	1
" (N 16/35)	II/104	2
" (N 16/35)	III/4	2
Pandaralla (G 1/34,35)	IV/112	1
Pandarallava (G 1/34,36)	III/105	1
Pandavava (I 7 /48)	V/36	1
Panduwas-Nuvara (I 7/56) Pandawa	IV/273	6
Panikkankulama (F 20/19)	I/96	4

Panikkankulama (F 20/19)	I/297	1
" (F 20/19)	II/43	1
" (F 20/19)	II/230	3
Pannala (M 1/30)	III/46	1
Paramakanda (F 22/28) Rahatgala	I/75	3
" (F 22/28)	I/231	1
" (F 22/28)	II/35	1
" (F 22/28)	II/115	1
" (F 22/28)	III/63	1
Parape (I 19/44)	V/44	1
Pasgama (J 21/57)	IV/227	1
Pasgama-Devalaya (J 21/57)	IV/75	2
Patahakanda (F 17/5)	I/242	6
Patahamulla (I 9/27)	I/157	3
" (I 9/27)	III/64	1
Payindakulama (F 14/9)	IV/209	1
Peddagama (F 18/58)	II/153	2
Pennava (F 19/64) Kimbulagala	II/229	1
Periyakadu Vihara (I 14/5) Viharagama	I/169	4
Periyakadu Vihara (I 14/5)	II/12	1
" " (I 14/5)	IV/90	1
Peripuliyankulama (C 15/27)	I/51	37
Periyapuliyankulama (C 15/27)	II/27	1
Pettigama (F 22/49)	VIII/1	1
Piccandiyava (F 17/55) Tammannavatiya	I/243	9

Piccandiyava ( F 17/55)	II/154	1
Piduragala (G 21/17)	I/180	1
" (G 21/17)	I/298	1
" (G 21/17)	I/435	1
" (G 21/17)	III/38	2
" (G 21/17)	III/107	1
" (G 21/17)	IV/65	1
Pihimbiyagollava (F 30/25)	IV/201	1
Pilassa (I 14/60)	VI/15	1
Piligama (P 5/1)	II/113	3
Pilikuttava (L 7/6) Dambuwa Estate	I/15	3
Pinnale Rock (D 12/48) Noociya Malai	I/25	3
Pitiyegedara (I 14/56)	I/171	1
Polonnaruwa	V/37	1
"	IV/45	5
Polonnaruwa--/na-ulandava	VI/1	1
" " "	V/12	1
Polonnaruwa-Citadel	IV/93(b)	1
Polonnaruwa-Council Chamber	V/6	4
" -Galvihara	V/28	1
" -Hatadage	V/12	1
" -Hatadage	V/12	1
" -Lenkatilaka	VI/1	1
" -North Gate	V/43	1
" -Parakrama Samudra	V/38	8

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Polonnaruwa-Potgul Vihara	V/30	1
" -Quadrangle	IV/93(a)	1
" - "	V/6	1
" -Rajamaligava	V/12	1
" - "	V/12	1
" - "	V/12	1
" -Rajamaligava	IV/19	2
" -Rajamaligava	IV/58(a)	1
" -Rankot Vihara	V/29	1
" -Rankot Vihara	V/29	1
" -Siva Devalaya	IV/58(b)	2
" -Siva de valaya	V/6	1
" -sivadevalaya	V/27	1
" -Polonnaruwa-Topaveva	IV/214	1
" -Van Ala	V/12	1
" - " "	V/48	3
" -Vatadage	V/4	2
" - "	V/5	7
" -Vihara near North Gate	V/48	1
" - " " " "	V/48	1
Pondape (L 4/8)	VIII/17	1
Pudukkulama (F 4/47)	IV/206	1
Puhule Vihara (I 18/50) Aturuvsle	I/166	1
Pujagala (I 9/20) Neriysve	II/108	1
Puliyankedawala (G I/12)	I/72	1
Puliyankulama (F 20/25)	IV/203	2

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Pulmoddei (D 7/19) Kennitavimelai	I/191	1
Pussellegame (F 10/53,54)	II/227	1
" (F 10/53,54)	III/106	1
Puvak-arambe (I 14/56)	VI/8	2
Puvarasankulema (F 4/20)	I/14	2
" (F 4/56)	II/228	1
" (F 4/20)	V/68	1

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## R.

Radagama (F 14/25)	I/289	1
" (F 14/25)	I/302	1
Ragala Vihara (I 14/40)	II/13	1
Rajagala (F 15/4E) Rassahela	I/90	23
Rajälana (L 8/54,62) Yekahatuvakanda Timbiripola	II/155	2
Rajamaha Vihara (I 13/60) Viharagama	I/168	1
" " (I 23/35) Talagama	III/40	2
Rajangane (F 18 /21)	I/244	2
" (F 18/21)	I/414	1
" (F 18/21)	II/156	1
" (F 18/21)	III/77	1
" (F 18/21)	III/121	1
Rakitipe (M 1/44)	V/8	1
Rambava (D 16/4)	IV/182	1
" (F 4/24)	IV/41	1
" (F 4/24)	IV/181	1
" (G 1/12)	IV/180	1
Rambodagalla Vihara (I 14/40,48) Petmagayaya	I/170	6
Ranagiri Vihara (I 9/23) Devagiriya	I/176	3
" " (I 9/23)	II/17	2
" (I 9/23)	III/89	3
Ranava (F 25/19) Dadiyagala	III/101	1
Randenigama (F 23/62)	I/405	1
" (I 3/43)	II/150	1

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Rangirophilla (I 19/23)	Giriya <del>philla</del>	VI/9	1
Renna (F 16/46)	Vadigala	II/157	3
Rasnakevva (D 21/25)		I/106	6
Rasnakevva (D 21/25)		II/211	2
Resshela (J 15/44, 45, 52, 53)	Rajagala	IV/97	2
Ratmale (D 21/16)	Atiyalvihagala	I/128	3
" (D 21/16)		II/212	1
Ratmalekanda (F 20/46)		I/288	2
Relapaveva (F 8/29)		IV/113	1
Ridi Vihara (I 14/23)		II/14	4
" " (F 14/23)		II/18	2
Ridi " (I 14/23)	Sarasungala	II/109	1
" " (I 14/23)		III/33	2
Ritigala (F 15/62)		I/3	42
" (F 15/62)		II/41	1
Ritigalakanda (F 15/62)		I/227	30
Rosewood Estate (I 14/17)	Ratkravva	IV/20	2
Rugam (J 9/32)	Rukam	II/159	2
Rusigama (I 10/61)		I/47	3
" (I 10/61)		V/9	1



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Sagalena (I 14/55) Buluvala	IV/71	1
Sagama (I 25/56) Mugaliyadda	VI/11	1
Salava ( )	VIII/16	1
Salgalavenaya (L 3/38)	I/158	2
Samvali Vihara (I 13/8) Ganegoda	V/21	1
Sandagiri Vihara (P 13/16) Tissemaharama	II/2	1
Sandagiri (P 14/16)	II/49	2
Sangamankanda (N 6/30)	I/201	2
Sangamu (I 9/55)	I/175	2
Sangamu Vihara (I 9/55)	III/10	2
" " (I 9/55)	III/37	8
" " (I 9/55)	V/22	1
Sangili Kandarava (F 6/33)	IV/185	1
Sankhapala Vihara (P I/54)	I/155	3
" " (P I/50)	III/34	2
Sasseruva (F 19/10)	I/59	26
" (F 19/10)	II/28	6
" (F 19/10)	II/46	9
" (F 19/10)	III/1	2
" (F 19/10)	IV/92	1
Salava ( )	IV/114	1
Sembukulama (F 14/16)	I/290	1
Seruvava (I 9/57) Yakdessagala	I/22	2
" (I 9/57)	II/20	1
Seruvavila (G 4/49)	I/192	1

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Sigirigala		V/64	2
Sigiri Nuvara (G 21/2)		II/214	1
Sigiriya		I/16	7
"		I/291	5
Sigiriya (G 21/2)		II/40	1
"		III/102	4
"		IV/186	2
"		V/45	1
"		VI/37	
Silvatgala (I 5/18) Damunumulla ?		III/90	1
" (I 5/27) " ?		IV/231	1
Sinnadiyagala (C 22/56)		I/152	1
" (C 22/56) Karamban Meduva		II/178	1
Situlpahuva (P 9/22)		I/35	36
" (P 9/22)		I/245	9
" (P 9/22)		II/24	5
" (P (/22)		II/124	1
" (P 9/22)		II/160	1
" (P 9/22)		III/13	1
" (P 9/22)		III/43	4
Sivalkulama (F 10/35)		IV/184	1

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T.

Talaguru Vihara (F 10/41)	I/164	3
Talangamuva (I 9/15)	I/11	1
Tamaragala (F 15/21)	I/134	2
" (F 10/7)	II/161	2
Tambalagollava (C 25/45, 46)	I/135	3
" (C 25/45, 46)	IV/188	1
Tambullegal (F 13/19, 20)	II/	1
Tambutta (F 18/5)	IV/53	1
Tammenava (F 14/1)	I/58	1
Tammanna (F 19/28)	III/3	1
Tammannakanda (D 11/5 <sup>3</sup> )	III/103	2
" (F 5/21) Hattakattiya	I/67	3
Tammannagala (F 4/6, 7)	I/292	1
" (F 14/23)	IV/193	2
" (F 15/21)	II/219	2
" (F 19/28) Katuwanpolagama	I/294	1
" (F 19/28)	IV/192	1
Tantrimalai (C 23/30)	I/253	1
Tapasgallena (I 9/29)	II/19	1
" (I 9/29)	V/7	1
Teldeniya (I 21/11)	VIII/24	1
Teliyava (F 20/33)	V/65	1
Teravamaileva (F 18/59)	I/418	1
Timbiriveva (F 8 /50)	III/122	1
" (F 8 /50)	IV/194	1
" (G 1/35) Veheragala	I/71	3

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Timbiriyeve (C 1/35)	II/215	4
Tirappa (D 21/37)	II/76	1
Tirappane (F 14/3)	IV/809	1
Tirappankadavala (D 21/37, 38, 45, 46)	II/216	1
" (F 14/3)	IV/191	1
Tirukketisvaram (C 7/10, 18)	IV/9	3
" (C 7/10, 18)	IV/216	1
Tissamaharasa (P 13/16)	II/48	1
" (P 13/16)	II/119	1
Tittalkada (C 20/37)	I/293	1
Tonigala (F 22/35) Kudavava	I/74	2
" (G 18/12) Toonigala	I/108	2
" (G 18/12)	I/274	1
" (G 18/58)	III/51	1
" (G 18/12)	II/213	2
" ( ) Nagaragala	II/102	2
Toniyagala (F 18/51)	I/246	1
" (F 18/51)	II/162	1
Torava Mayilava Vihara (F 18/59)	I/247	9
" " " (F 18/59)	II/163	1
Tumbullegala (F 13/19, 20) Andiyagala, Madagala	I/258	1
" (F 13/19, 20)	I/141	2
Turuvila (F 9/61)	IV/187	1
Tuttinivala (I 3/16)	VI/29	1

U.

Udakandura (P 14/17)	I/34	1
Udanidigama (F 20/60)	I/99	1
Uddhakandara Vihara (P 13/6) Yodakandiya	I/248	2
" " (P 14/17)	II/72	1
Udegiri Vihara (J 20/38) Uhana	IV/18	1
Udugamagala (I 20/64) Woodtherse Estate	VII/8	1
Ulagalla (F 15/10)	IV/115	1
Ulpātagama (F 25/18) Vanasimha Vihara	I/100	3
Urangegala (I 19/24) Ganegamavela	VI/17	1
Urupakada (I 14/35) Andagala Vihara	VIII/7	1
Uturupavu Vihara (I 9/63)	I/198	2

## V.

Vadakahagala (G 16/57)	I/90	1
Vadakahalahinna (G 1/27)	II/67	1
Vadiyegoda (I 19/31)	IV/22	1
Vaharakgoda (I 24/54)	VI/27	3
Valsellugodakanda (M 14/30) Valihela hill	I/249	10
Velahaviddavava (D 21/33)	I/295	1
Valaskunuvava (D 11/59)	I/296	1
Velikanda (G 23/14) Lunuvasengala ?	I/112	1
Valiyaya (M 14/18) Monaragala	I/250	2
Vanduruppe (P 17/29)	IV/1	1
" (P 17/29)	IV/11	1
" (P 17/29)	IV/49	1
" (P 17/29)	V/16	1
Vannammeduva (F 9/23)	IV/199	1
Vattarama (I 23/16)	IV/116	2
Vavakala Estate (M 1/38)	IV/59	1
Vegiriya (L 5/3)	I/425	1
" (L 5/3)	VI/32	1
Venersbandigala (D 15/35) Angunacciya ?	I/132	1
" (P 7/8) Ogganuva	I/182	1
Veheragala (G 6/1)	I/133	1
Veheragala (G 1/35) Timbirivava	II/97	1
" (J 14/10)	I/86	1
" (D 21/14)	IV/198	1

Veheragodagala (J 3/50)	Aralagamvila	I/18	6
Veherakema (N 11/50)		III/35	1
" (P 14/34)		II/50	1
Velangolla (I 4/50)		I/196	2
" (I 4/50)		I/421	2
" (I 4/50)		II/107	1
Velimahapotana (D 2/11)		IV/196	2
Veragala (P 7/40)		I/146	2
" (P 7/40)		II/176	2
" (P 7/8)		III/23	1
" (P 7/8)	Menik Vehera	III/61	2
" (P 13/50)	Gribava	I/303	1
" (I 4/16)	Karambe	III/59	1
" ( )	Iyagama	III/112	1
Veragoda (I 19/31)	Galabava	II/21	2
Veragoda (J 3/42)		II/221	3
Veragodagala ( )		V/35	1
Vevalkatiya (C 25/46)		IV/195	2
Vigamuva (P 16/38)		II/55	1
" (P 16/38)		III/6	1
Viharagala (F 10/32)	Mahakalagamhina	II/53	2
" (M 25/22)		I/80	7
Viharagalakanda (M 25/22)		I/81	2
" (M 25/22)		I/251	2
Viharagama (I 13/60)	Raja Maha Vihara	IV/60	1

Viharagoda (I 19/23)	II/62	2
Viharahara (I 17/36)	IV/78	1
Vijitapura (F 20/25)	III/26	1
Vilba Vihara (T 14/58)	I/204	1
Vilevava (D 21/52)	II/77	1
" (D 21/52)	II/220	1
Virandagoda (F 12/11)	I/150	3
" (F 12/11)	I/412	6
" (F 12/11)	III/57	12
Virandagoda (F 12/11)	III/119	8
Virandamalai (J 4/34)	II/82	1
Virasole (D 16/29)	IV/197	1
Viya-ulpota (F 20/63)	IV/24	1



	Y.		
Yakkure (J 2/6)	Duvegala	II/222	1
Yala (P 10/26)	Mandun Oruva	III/14	1
Yangala (F 25/57)		I/102	2
Yangala (F 25/57)		I/252	2
Yanlana (I 19/32)	Hettipola	II/15	1
Yapahuva (I 3/16)		I/404	1
" (I 3/16)		IV/220	1
" (I 3/16)		V/49	1
Yatahalana Vihara (I 23/47)		I/163	4
Yatala (P 13/15)		III/24	3
" (13/15)		IV/ <sup>48</sup> <del>225</del>	1
Yatevra (I 20/46)		IV/235	1
Yudanganava (M 15/21)		V/14	1

PERIOD I. LIST I.

Circa 3rd Century B.C. to 1st Century A.C.

DISTRIBUTION OF LITHIC RECORDS IN CEYLON FROM DEVANAMPIYA  
TISSA TO MAHACULI MAHA TISSA (247 B.C. to 3 B.C.) SEE  
MAP I, PLATES 1, 2.

1. Anuradhapura - Vaggaeriyai The inscriptions are on caves and on rocks at the above place. The site is on the east side of the road between the 1st and 1½ mile posts along the Anuradhapura - Lurunegala road, south west of the railway station and close to the southern end of Tissaveva.  
A.S.N. Nos: 5, 6, 7, 8, 23, 24, 26, 27, 28, 29, 30, 30A, 292, 293.
  
2. Anuradhapura - Patnapasada The site is otherwise known as the Elephant Stables; it is just south of Periniyankulam and about 350 yards north from the circular road along the Anuradhapura - Galkadawala cart road. It is north-west of the railway station. The inscriptions are on the vertical back of the stone terrace (?) near Patnapasada.  
A.S.N. Nos: 1813, 1814.
  
3. Pitigala (P 16/62) The inscriptions are on caves at the above place, and the site can be approached proceeding towards the north in between 6th and 7th mile-posts of the Maradankadawala - Habarans road.  
A.S.N. Nos: 296-311, 1631-1666.

4. Diyagama (L 22/30) The inscription is on a boulder on the bank of the Kuluganga. The village (Diyagama) is about 4 miles north-east of Kalutara - North. Proceeding  $4\frac{1}{2}$  miles north-east by principal minor road from Kalutara-North via Kirimetiya, Uggalboda, Panapitiya and Wasdegoda. There is a Devalaya near by.  
A.S.R. NO: 767.
  
5. Nilapanikkannalai (D 12/19) The inscriptions are on two rocks at the above named hill, (which is also a trig station) in Kattukulam East, Trincomalee Dist. The site is 21 miles from Trincomalee on the road leading to the north of the hill by the side of Nilapanikkanmalai.  
A.S.R. Nos: 72-73.
  
6. Kumbukkandana (J 7/41) The inscriptions are on a rock about 20 yards to the south of the base of the flight of rock-cut steps leading to the Dagaba, which is close to Kubukkandana vava. The site is a marshy area, which is on a tributary of the Dunuvila Oya, which is itself a tributary of the Mahaveli, Kubukkandana is  $2\frac{1}{2}$  miles west of the junction of the Oya with the Mahaveli. At present it is within the Wasgamuwa strict Natural Reserve.  
A.S.R. Nos. 780, 781, 783.

7. Ganekanda Dagaba (F 24/53,61) The inscriptions are on cave no. II at Ganekanda Vihara, near Amunskola, Nikavagam-paha Korale, Hiriyala Hatpattu, Kurnunagala Dist. The Vihara is  $1\frac{1}{2}$  miles east of the 23rd milepost from Nikawera-tiya on the Moragallagama Road. A cart track from this milepost leads to the Dagaba.  
A.S.R. Nos. 796, 798, 799.
8. Ihala Diulweva (D 16/52) The inscription is on a cave at Valaskunuvava, near Inaladivulvava in the Mahapotana Korale. This tank is  $3\frac{1}{2}$  miles south of the southernmost point of Wahalkada Wera N.C.P.  
A.S.R. No. 427.
9. Ganewatta Vihara (I 9/26) The inscriptions are on a cave near Ganewatta in the Mahagalboda Egoda Korale, Hiriyala Harpattu. This Vihara is  $\frac{1}{4}$  of a mile north of Ganewatta railway station, which is on the line north of Kurunegala. It is between a coconut estate and the railway line.  
A.S.R. Nos. 806, 807.
10. Hunupola Vihara (I 9/44) The inscription is on a cave at Kandegama Vihara near Hunupola in the Mahagalboda Egoda Korale. This Vihara is  $3\frac{1}{2}$  miles east of railway bridge at Pinagalla, which is about 3 miles south of Ganewatta railway station and a  $\frac{1}{4}$  mile east of an irrigation channel.  
A.S.R. No. 813.

11. Talangamuwa (I 9/15) The inscription is on a cave at Talangamuwa in Otota Korale, Hiriyala Matpattu. The site is  $3\frac{1}{2}$  miles north-west of Palliyadda, which is on the 19th mile from Kurunagala on the road to Dambulla, and one mile east of Banabanagala, between a rocky hill and the minor road Rambe to Medamulla. A.S.R. No. 815.
  
12. Hipauwa (I 9/37, 48) The inscriptions are on a cave, which is now converted into a shrine at Ranagirimada near Hippauwa, in Tittavali Gandahaya Korale. This is a vihara  $\frac{5}{8}$  mile west of the 6th mile post, from Ibbagamuwa on the minor road from Kumbukgete to Ibbagamuwa. A.S.R. Nos. 817, 820.
  
13. Dolukanda (I 9/45) The inscriptions are on a cave in the Dolukanda Estate, near Ranagirimada vihara. This is a cocconut estate  $\frac{1}{2}$  mile south of Hipauwa (See No 12) A.S.R. Nos. 818, 819.
  
14. Puvarasankulama (F 4/20) The inscriptions are on pillars on a ruined vihara (?) at the above place, in Nuwaragan-Korale, Nuwarakalaviya. The site with ruins, is on the west side of tank,  $2\frac{1}{2}$  miles west of Pavasangahavava railway station, between Anuradhapura and Madawachchiya. A.S.R. Nos 822-23.

15. Pilikuttawa (L 7/6) The three inscriptions are on three different caves at the old Pilikuttava Vihara now in the Dambuva Estate. The vihara is  $3\frac{1}{2}$  miles north-west of Radarsana and 5 miles from Weliveriya on the Pasyala Road. It is  $\frac{1}{2}$  a mile east of Pituwalgala village on the minor road to Yakwala. There is a dagaba.  
A.S.R. Nos. 824, 825, 826.
16. Sigiriya. The inscriptions are on caves at the above place, in Inamaluwa Korale, Matale Dist. The site can be reached by proceeding along the road, which branches off in between the 50th and 51st mile posts, on the Dambulla-Trincomalee road.  
A.S.R. Nos. 830, 1587-89, 1591-1593.
17. Dimbulagala (Gunner Quoin Hill) (G 23/49, 50).  
This is a rock 10 miles south-east of Polonnaruwa,  $4\frac{1}{2}$  miles of hot-water spring at Galweva,  $4\frac{1}{2}$  miles south-south-west of railway halting place at Kalakanaweli.  
A.S.R. Nos. 833, 834, 835, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852.
18. Veheragoda-gala (J 3/50) All the inscriptions are on a rock, a part of which <sup>has been</sup> ~~is~~ damaged by the treasure-seekers and the rock is called Veheragodagala near Aralagamvila, Egoda Pattu, Tamankaduwa. There are ruins and two dagabas  $8\frac{1}{2}$  miles south-south-east of Dimbulagala (See No. 17) and

3 miles west of Kuda Oya.

A.S.R. Nos. 853, 854, 855, 856, 867, 868.

19. Mahalligedamana (J 3/26) The inscription is on a rock which is known as Mahalligedamana, about 5 miles south of Dimbulagala in Tamankaduwa Dist. The site is  $3\frac{1}{2}$  miles north of Veheragoda (See No 18). The name is not mentioned on the one-inch-map.

A.S.R. No. 859.

20. Kokobe (G 1/27) The inscription is on a cave at Vadakabagalihinna, near Kokobe in Mahapotana Korale, Nuwaragam Palata. Kokobe vihara and Dagaba - 2 miles north-west of Konewava, which is 29 miles from Kikirawa on the Hammillawa road. It is also  $\frac{3}{4}$  mile east of Paraha Ela, a tributary of the Yan Oya,  $\frac{1}{4}$  of a mile south-west, is on a rock 436 ft. and  $\frac{1}{4}$  a mile south is the Kuda Ratmalgahaweva N.C.P.

A.S.R. No. 861.

21. Jahapagama (I 9/29) The inscriptions are on two different caves at Tapasgillena in Japagama, Tittavali Gandahaya Korale, Hiriyala Hatpattu. Jahapagama is two miles south-east of Hipawuwa (See No 12). It is about  $\frac{1}{2}$  mile east of the 7th mile post from Ibbagamuwa on the Kumbukgeta road.

A.S.R. Nos. 863, 868.



22. Seruvava (I 9/57) The inscriptions are on a cave, which is used as a shrine at Yakdessagula, in Mahagalboda Megoda Korale, Hiriyala Hatpattu. Seruvava vihara is  $4\frac{3}{4}$  miles west-south-west of Ganewatta railway station, 3 miles west of the ford at Korakaha. The vihara is on the slope of a hill about 700 ft. high.

A.S.R. Nos. 872-73.

23. Madabawita (I 23/58). The inscription is on a rock at the vihara at Madabavita, in Hapitigam Korale, Colombo Dist. Madabavita is 2 miles south west of Warakapola and  $\frac{1}{2}$  a mile north of 33rd mile post on the Colombo-Kurunegala road via Veyangoda.

A.S.R. No. 877.

24. Dulwala (I 25/11,12). The inscriptions are on different caves at Dulwala in Harispattuva, Kandy Dist. The vihara, which has a Dagaba, is  $2\frac{1}{4}$  east of Kobbikaduwa, both on the Kandy-Kurunagala road.

A.S.R. Nos. 878, 879, 880, 881.

25. Pinnacle Rock (Nocciya Malai) (D 12/48).

The inscriptions are on different caves at Nacciyar Malai in Kattukulam Pattu East, Trincomali Dist. The rock and nearby ruins lie  $3\frac{1}{2}$  miles south, south east of Kuchchaveli, which is 21 miles from Trincomalee on the road leading north to Pulmoddai.

A.S.R. Nos. 891, 892, 893.

26. Kaludupatana (J 9/16, 24). The inscriptions are on different caves at Kaludupatana (?) in Eravur Pattu, Batticaloa Dist. There is a trig station  $1\frac{1}{2}$  miles north west of Rukam on the Badulla-Batticaloa road. 1 mile west of the 84th mile post on the same road and 1 mile north east of northernmost point of Rukam tank.

A.S.R. Nos. 898, 899, 900.

27. Niyanda Varagala. (J 9/44). The inscriptions are on different caves at Niyanda Varagala about two miles north west of Tambiceiya in Bintanna Pattu, Batticaloa Dist. This site is  $1\frac{1}{2}$  miles south of the dagaba and ruins at Kapunella, which is 6 miles south west of Kadulupatana (See no. 26). It is also  $1\frac{1}{2}$  miles north west of Tembichchiya, to which a minor road leads north from Pullumalai, which is

on the 75th mile post from Badulla on the Batticaloa road. Niyanda Vanagala is situated between the streams Muddeni Ana and Ravana Ela. The name is not mentioned in the 1<sup>st</sup> sheet.

A.S.R. Nos. 901, 902, 903, 904.

28. Mihintale (F 4/64). The Inscriptions are on caves and on rocks <sup>over</sup> in a very widely distributed area at Mihintale, in the Nuwaraagala Palata, Anuradhapura Dist. The site is situated on the 54th mile post on the Puttalam-Tricomalee road; it is about 8 miles from Anuradhapura.

A.S.R. Nos. 905-911, 916-962, 984-1001.

29. Gonawatte (I 25/32). The inscription is on a cave at Gonawatta Vihara in Gandaya Korale, Pata Nawahata, Kandy Dist. The vihara is near the 6th mile post on the road to Mangurunkata from Kandy via Tannekumbura, close by a ferry over the Mahavali ganga.

A.S.R. No. 1004.

30. Kolladeniya (M 9/46). The inscription is on a cave at Kalabuddharakkittavega in Kolladeniya in Vellassa, Uva Province. Kolladeniya is 5½ miles, due north of Dambagahawela, which is on the 34th mile post from Vellawaya on the road to Pottuvila, 4 miles west of the Mee-yul Oya, a tributary of the Heda Oya, which empties

into the sea about 4 miles south of Arugam Bay.

Kolladeniya is between 500 to 600 ft. above sea level.

A.S.R. No. 1007.

31. Hanthiyawa (M 9/43). The inscriptions are on different caves at Hayintiyawa, Vellassa. Hanthiyawa is  $4\frac{1}{2}$  miles north of the 28th mile post from Wellawaya on the road to Pottuvil.

A.S.R. Nos. 1008, 1009.

32. Habessa (M 19/57) The inscription is on one of several caves at Habessa, Buttala Korale. The site is 5 miles south east of Okkampitiya and  $\frac{1}{2}$  mile from west bank of Kumukkan Oya, a minor road 4 miles long leads east from Buttala to Okkampitiya. Buttala is 10 miles from Wellawaya on the road to Pottuvil.

A.S.R. No. 1010.

33. Angunakolapelessa (P 2/53, 61). The inscription is on a cave at Simapahuva, near Angunakolapelessa in Sittarama Palata, Wellawaya. The site is  $11\frac{1}{2}$  miles along the minor road leading west of Tanamalvila, which is again  $28\frac{1}{2}$  miles from Hambantota on the Wellawaya road.

A.S.R. No. 1017.

34. Udakandura (P 14/17) The inscription is on a cave at Uddhakandaru Vihara in Magam Pattu, Hambantota Dist. The vihara is  $1\frac{1}{2}$  miles from Yodakandiya on the minor road leading east. Yodakandiya is 2 miles south of Tissamaharama on the Kirinda road.  
A.S.R. No. 1019.
35. Sithulpahuwa (P 9/22) The inscriptions are on a group of caves at the above place, in Magam Pattu, Hambantota. The site is 3 miles east of Kataragama tank, which is  $5\frac{1}{2}$  miles east south east of Kataragama. It is a rocky area with ruins. There are three dagabas close by.  
A.S.R. Nos. 1021-30, 1042-1066.
36. Akasacetiya (P 9/22). The inscription is on a cave to the north east of the rock at Akasacetiya in Magam Pattu, Hambantota Dist; the site is a rocky area with a single dagaba standing among ruins. There are caves  $2\frac{1}{2}$  miles south east of Sithulpahuwa (See No. 35).  
A.S.R. No. 1067.
37. Modaragala (P 9/23). The inscriptions are on caves at Modaragala Degangala, in Magam Pattu, Hambantota Dist. The site is a rocky area at the south east corner of Modaragala Diglanaweva and two 2 miles north north west of Akasacetiya trig station (See No. 36).  
A.S.R. Nos. 1068, 1069.

38. Dematagala (P 5/25) The inscription is on a cave at Dematagala in Magam Pattu. The site is a rocky area. The ruins lie  $12\frac{1}{2}$  miles west of the mouth of the river which forms the boundary between Yala strict natural reserve and Kumana sanctuary. The Tambana Ana stream rises about  $\frac{1}{4}$  mile to its south. It is within the natural reserve.  
A.S.R. No. 1073.
39. Kottadamuhela (P 5/20) The inscriptions are on a group of caves at the above place, in Magam Pattu, Hambantota Dist. The site, with rock caves and ruins is  $4\frac{3}{4}$  miles east north east of Dematagala (See No. 30). There is a ruined dagaba and about  $\frac{1}{2}$  mile east is Kottadamuhela trig station.  
A.S.R. Nos. 1074-1093.
40. Mandagala (P 5/21 & 29). The inscriptions are on caves at the above place, in Magam Pattu, Hambantota Dist. There is a dagaba with caves (P 5/29) nearby. The site is 1 mile south east of Kottadamuhela trig station (See No 39).  $\frac{1}{2}$  a mile north east of the dagaba is the trig station on Mandagala rock.  
A.S.R. Nos. 1094-1113.

41. Bowattagala (P 5/8) The inscriptions are on caves at the above place, in Panama Pattu, Batticaloa Dist. The site with a ruined dagaba and caves is  $3\frac{1}{2}$  miles north west of the mouth of the river which forms southern boundary of Kumana sanctuary. It is in the Yala intermediate zone.  
A.S.R. Nos. 1118, 1121, 1122, 1473.
42. Kongala (M 25/64) The inscriptions are on caves, except one, which is on a rock at the above place, in Panama Pattu, Batticaloa Dist. The site is a rocky area with trig station. These caves are 1 mile north east of Bowattagala (See No. 41)  
A.S.R. Nos. 1123-1126, 1525-1535.
43. Naulla Wava (N 16/4) The inscription is on a cave about 100 yards west of Navalar tank, in Panama Pattu, Batticaloa Dist. The site is  $1\frac{5}{8}$  miles west of 73rd mile post from Batticaloa on the road to Panama. It is about 2 miles along the minor road leading N.W. from the 75th mile post.  
A.S.R. No. 1131.
44. Nelumpathpokuna (M 25/56) The inscription is on a slab lying near a water hole near Nelumpathpokuna, in Panama Pattu. The site is a mile north, north west of Kongala

(See No. 42). It is a rocky area with ruins, and a dagaba is close by.

A.S.R. No. 1132.

45. Embulambe (I 5/22) The inscriptions are on caves at Embulambe in the Vagapanaha Pallesiya Pattu, Matale Dist. The site is on a minor road leading west from the 40th mile post from Matale on the road to Dambulla. A tank and a devale are close by.  
A.S.R. Nos. 1133, 1134, 1135, 1137.
46. Dambulla (F 25/54) The inscriptions are on caves, except the last one, which is on a rock at Dambulla, in Vagapanaha Pallesiya Pattu, Matale Dist. The site is on the 45th mile post on the Kandy, Anuradhapura road.  
A.S.R. Nos. 1138 - 1150, 1202,-3.
47. Rusigama (I 10/51) The inscriptions are on caves and on a boulder at Rusigama Estate, in Rusigama village, in Udugoda Pattu, Matale Dist. Rusigama is  $1\frac{1}{2}$  miles due west north west of Paldeniya, which is on the  $26\frac{3}{4}$  mile post on the Matale-Galewela road, and the site can be approached by proceeding 2 miles on the minor road, which branches off east (and then turns south) at the  $27\frac{3}{4}$  of the Matale-Galewela road.  
A.S.R. Nos. 1211-13.



48. Lihiriyagala (M 1/30 ?) The inscription is on a cave at Lihiriyagala (?) in Walapane, Nuwara Eliya Dist. A.S.R. No. 1217.
49. Mahakachatkodiya (C 15/34,35). The inscriptions are on caves at Mahakachatkodiya, Kilakku Malai south Vauniya Dist. The site is a rocky area with ruins near a dagaba. It is  $2\frac{3}{4}$  miles east south east of the 4th mile post on the minor road leading north from Irampaikkulam and  $1\frac{1}{2}$  miles from the vauniya on the road to Horowupotana. A.S.R. Nos. 1218-1221.
50. Erupotana (C 15/27) The inscriptions are on caves at Erupotana, in Kilakkumalai. The site is  $\frac{3}{4}$  of a mile north east of Mahakachatkodiya (See No. 49). There is a dagaba and ruins close by. A.S.R. Nos. 1222-1232.
51. Peripuliyankulam (C 15/27). The inscriptions are on caves very widely distributed in the above place, in Kilakkumalai, Vauniya. It is on a rocky area, 1 mile north-east of Erupotana (See No 50). A.S.R. Nos. 1233-1270.

52. Galabadda (M 14/11,12,28) The inscription is on a cave called Siripane at Galabadda. It is on the 29th mile post from Wellawaya-Pottuvil road. There are ruins. A.S.R. No. 1274.
53. Ganegadara Vihara (I 10/60). The inscription is on a cave at Ganegadara Vihara in Asgiri Pallesiya Pattu, Matale Dist. The vihara is in Mahawela, on the west side of the Matale-Galewela road and between the 25th and 26th mile post. The village could be approached by a cart-track. A.S.R. No. 1275.
54. Mangul Maha Vihara (P 9/60) The inscriptions are on a group of caves at the above place, near Palatupana, in the Nagam Pattu, in Hambantota Dist. The site is  $6\frac{3}{4}$  miles south-east of Sithulpahuwa (See No 35),  $5\frac{1}{2}$  miles south of the southern edge of the Katgamuwa tank. There are ruins, two dagabas and a vihara close by. A.S.R. Nos. 1284-87.
55. Gonagala (P 9/54). The inscriptions are on different caves round about the Dagaba at Gonagala in the Nagam Pattu. The site is  $3\frac{1}{4}$  miles north east of Magulmahavihara (See no. 54). It is a rocky area with ruins, caves and a dagaba is close by. A.S.R. Nos. 1290-1298.

56. Mahasilavakanda (P 9/53) The inscriptions are on caves round about Silvakanda, Magam Pattu. It is a rocky area and trig station, and two miles west, south west of Gonagala trig station.  
A.S.R. Nos. 1299, 1300, 1301.
57. Kimbulagala ( ) The inscription is on a rock at Kimbulagala (?) in Pinnawa in Unduruwa (?) Korale, Kalagam Palata, Anuredhapura Dist.  
A.S.R. No. 1304.
58. Tammanawa (F 14/1). The inscription is on a rock by the side of the tank at Tammanawa, Nagampaha Korale. The site is on the 10th mile post from Anuradhapura on the road to Kurunegalla. The tank is in between the railway and the road.  
A.S.R. No. 1305.
59. Sasseruva (F 19/10) The inscriptions are on a group of caves at the above place, in Hatalispaha East, Kurunagala Dist. There are ruins and a cave vihara with a colossal image of Buddha. Sasserukanda trig station is close by.  
A.S.R. Nos. 1306-14, 1319-1934.

60. Kaduruweva (F 24/11) The inscriptions are on caves near Kaduruwava, Hatalis Paha East Vanni Hatpattu. The site is 6 miles west south west of the railway bridge across the Siyambalangamuwa Oya, on the Mahagal Oya line and about 4 miles north of Morgaollagama railway station. A small tank and a dagaba close by. A.S.R. Nos. 1343-1348, 1351.
61. Karagasweva (F 24/19, 20) The inscriptions are on caves at Maligatanna in Ulpota Kanda (part of Galgirikanda) near Karagasvava in Nikavagampaha Korale, Hiriyala Hatpattu. There is a dagaba and a tank. The site is  $2\frac{1}{2}$  miles from Kaduruweva (See No 60) and about 2 miles north west of Moragollagama railway station on the Maha-Galoya Line. A.S.R. Nos. 1354-1358, 1360, 1361.
62. Gallena Vihara (F 18/5) The inscriptions are on caves at Gallena Vihara, near Tambutta, in Mioyen Egoda Korale, Vanni Hatpattu. The site is a rocky area with a number of small tanks, and a dagaba. It can be reached by proceeding 2 miles west of the 47th mile post from Kurunagala - Anuradhapura road. A.S.R. Nos. 1364-75, 1377-78.

63. Nuwarakanda (I 8/24) The inscriptions are on caves on the western slope of the hill at Nuwarakanda in the Devamadi Hatpattu, Kurunagala Dist. This is a rocky area with ruins and a dagaba close by. It is  $2\frac{1}{2}$  miles north north west of Amunugama, which is again 5 miles on the road to Ganewatta from Wariyapola. The place is not mentioned on the one inch map. It is in Devamadi Hatpattu, Kurunagala Dist.

A.S.R. Nos. 1380-1389.

64. Nilagama (I 5/25) The inscriptions are on caves at the vihara at Nilagama, in the Kanda Palle Korale, Matale Dist. The site is  $2\frac{5}{8}$  miles north west of Galewela junction between the 25th and 26th mile posts on the Kurunagala-Dambulla road, and it can be reached by a cart road which leads north west from the point where the Galewela-Kekirawa road crosses the Kalugal Oya. Viharekanda trig station is  $\frac{1}{4}$  mile north west of the vihara.

A.S.R. Nos. 1391-92. 1395-98.

65. Mahakandarava (F 5/33) The inscription is on a cave north of Pattirippu, Mahakandarava in the Kanadara Korale, Anuradhapura Dist. Kanadarava is  $3\frac{1}{2}$  miles north east of Mihintale. The site can be reached by proceeding  $1\frac{5}{8}$  miles along a cart track leading north east from Wellankulama, which is between the 55th and 56th mile posts on the Tricomalee road, and by continuing along a footpath from the ford across the Kandara Oya for 1 mile.

A.S.R. No. 1401.

66. Debalgala (F 5/22) The inscriptions is on a cave at Debalgala in the Kandara Korale, Anuradhapura Dist. In the map it is mentioned as Ruwangiri. The site is  $1\frac{3}{4}$  miles north west of Kahatagasdigiya (on the 67th mile post of the Tricomalee Road) and can be reached by proceeding  $1\frac{1}{2}$  miles along cart track leading south west from the  $23\frac{3}{4}$  mile post on the Kahatagasdigiya-Ratmalgahaweva road.

A.S.R. No. 1406.

67. Tammanakanda (F 5/21) The inscriptions are on a rock near the steps leading to the dagaba at Tammanakanda near Hattakattiya in Kanadara Korale, Anuradhapura Dist. The site is  $2\frac{3}{4}$  miles north north east of Mekichchawa, which is on the 42nd mile post from Puttalam road to Trincomali. There is a dagaba. A.S.R. Nos. 1409, 1410, 1411.
68. Nettunkanda (F 5/7) The inscriptions are on caves at Nettunkanda near Divulvava in Kanadara Korale. The site is less than  $\frac{1}{2}$  a mile north west of the 38d mile post on the minor road leading north from Kahatagasdigiliya, which is  $9\frac{1}{2}$  miles from Anuradhapura on the road to Trincomalee. There are ruins. A.S.R. Nos. 1412 - 1416.
69. Galkandagama (F 5/8) The inscriptions are on caves near the dagaba at Galkandagama in Uddiyankulam Korale, Anuradhapura Dist. The site is about 2 miles east west east of Nettunkanda (See No 68). It is a rocky area with ruins and with a dagaba close by. A.S.R. Nos. 1422, 1424, 1427, 1428.

70. Bambarahela (G. 1/33, F 5/40). The inscriptions are on caves at Bambarahela in the Mahapotana Korale, Anuradhapura Dist. There is a dagaba and a tank close by and trig station. The site is 2 miles west of the 28th mile post on Kekirawa-Hammillawa road. A.S.R. Nos. 1429-1435.
71. Timbiriweva (G 1/35) The inscriptions are on a rock called Veheragala at Timbiriwava in Mahapotana Korale. The site is 4½ miles east of Bambarahela (See No. 70) and Veheragala is south side of Timbiriweva. There are caves and a dagaba close by. A.S.R. Nos. 1439-1441.
72. Puliyankadawala (G 1/13) The inscription is on a cave at Puliyankadawala, in Mahapotana Korale. The site is 4 miles north east of Kokabe (See No 20). A.S.R. No. 1442.
73. Medagama (D 21/22) The inscriptions are on a cave at the above place, in Kalpa Korale, Anuradhapura Dist. The site is 2½ miles north east of Horowapatana which is 28 miles from Trincomali on the road to Anuradhapura, Tirappan Kadawala. A.S.R. Nos. 1444-1446.



74. Tonigala (F 22/35) The inscriptions are on a rock near the bund of the tank called Kaduvava in Peruvila Pattu, in Demala Hatpattu, Puttalam Dist. The site is 39½ miles from Kurunegala along the Puttalam road. A.S.R. Nos. 1451, 1452.
75. Paramakanda (F 22/28) The inscriptions are on caves at Paramakanda and at Rahatgala, in Peravili Pattu in Demala Hatpattu, Puttalam Dist. The site is 1 mile north east of Tonigala (See No. 74) and can be approached by cart road leading north on the 38th mile post on the Kurunegala-Puttalam road. The area is rocky. There is a dagaba close by. A.S.P. Nos. 1453-55.
76. Mullegama (F 17/55) The inscriptions are on caves at Mullegama, in Demala Hatpattu, Puttalam Dist. The site is 2 miles north east of the point where the minor road leading north from Anuradhapura, which is on the 37½ miles from Kurunegala on the Puttalam road, crosses the Maha Oya. A branch of the minor road, near the 9th mile post from Anuradhapura. It is a rocky area with caves and a dagaba with ruins. A.S.R. Nos. 1458, 1460, 1461, 1462, 1463, 1464.

77. Kiralana (N 16/51) The inscriptions are on caves at Kitulana(?) in Panama Pattu, Batticaloa Dist. The site does not appear to be marked on the map. The location is very likely 4 miles south west of Panama,  $2\frac{1}{2}$  miles west of the mouth of the Solambe Kalapuwa, and the site could be approached by proceeding through jungle for 1 mile westwards from Aliya Koma which is at the 4th mile post from Panama on the Panama-Okanda cart track.

A.S.R. Nos. 1474-75.

78. Bambaragastalava (N 21/17) The inscriptions are on caves at Bambaragastalava in Panama Pattu, Batticaloa Dist. The site is  $5\frac{1}{2}$  miles north north east of Kongala trig station (See no.42) and  $\frac{1}{2}$  mile within the boundary of Yala intermediate zone. The area is rocky and full of ruins. There is a colossal image of Buddha close to one of these caves. There is also a dagaba.

A.S.R. Nos. 1481-1499.

79. Kudimbigala(N 21/2) The inscriptions are on caves and on a rock at the above place, in Panama Pattu, Batticaloa Dist. The site is  $2\frac{1}{2}$  miles north east of Bambaragastalava (See No. 78). There are ruins and a dagaba close by.

A.S.R. Nos. 1500-4.

80. Viharaḡala (M 25/22) The inscriptions are on caves at Viharaḡala, Panama Pattu. The site is 5 miles west of Bambaragastalawa (See No 78). This is a rocky area with ruins and caves and there is a ruined dagaba with many images.  
A.S.R. Nos.1505-1511.
- 81; Viharaḡalakanda (M 25/22) The inscriptions are on caves at Viharaḡalakanda on the northern slope of the hill, in Panama Pattu, Batticaloa Dist. The site is 1 mile north westerly direction from Viharaḡala (See No. 80) The place is a rocky area with ruins, caves and a ruined dagaba. It is a trig station.  
A.S.R. Nos. 1512-13.
82. Kiripokunahela (N 21/25) The inscriptions are on caves at Kiripokunahela, Panama Pattu, Batticaloa Dist. The site is  $1\frac{1}{2}$  miles south south east of Bambaragastalawa (See No 78). This is about 6 chains west of the trig station.  
A.S.R. Nos. 1514-1518.
83. Bambaraḡala(J 21/45) The inscriptions are on caves at Bambaraḡala. The site is 1 mile south west of Teldeniya which is 15 miles Kandy on the Rangala road. The rock is 2236 ft. high. It is a trig station.  
A.S.R. Nos. 1538-1541.

84. Rajagala (J 15/45) The inscriptions are on caves round about Rajagala (Rassahela) in Veragam Pattu. The site is 5 miles south south west of Pulukunava which is 10 miles along the minor road leading south west from Teevekudunuppu ferry, which is about 11 miles from Batticaloa on the Panama road. It is a trig station. Height is 1039 ft. It is also known as Passahela.  
A.S.R. Nos. 1542-1563.
85. Miyagama Vihara (J 15/21,29) The inscriptions are on caves at Miyagama Vihara, in Manmumai Pattu (?), Batticaloa Dist. The site is  $2\frac{1}{4}$  miles south west of Pulukunava (See No 84). [There are ruins.] It is not mentioned on the map. ↓ ↓  
A.S.R. Nos. 1568, 1569, 1570.
86. Veheragala (J 14/10) The inscription is on a cave at Veheragala in Bintanna Pattu, Batticaloa Dist. The site is  $2\frac{1}{2}$  miles north of the 67th mile post (which is near Maha Oya) from Badulla on the Batticaloa road. There are ruins and springs. The name is not mentioned on the one inch map. There is a dagaba.  
A.S.R. No. 1571.

87. Henannegala (J 13/7,8) The inscriptions are on caves at Henannegala in Bintanna Pattu. The site is  $4\frac{1}{2}$  miles west north west of Veheragala (See No. 86). The place is rocky with a cave and ruins. It is about 8 miles from Amunugala.  
A.S.R. Nos. 1572-1574.
88. Nuwaragala (J 14/45) The inscriptions are on a cave at Nuwaragala, Bintanna Pattu. The site is 6 miles south east of Maha Oya which is  $67\frac{1}{2}$  miles from Badulla on the Batticaloa road. It is a rocky area with ruins and caves.  
A.S.R. Nos. 1578, 1579.
89. Kuchalanaimailai. (J 5/57) The inscriptions are on a group of caves at Kusalanankanda, in Eravur Pattu, Batticaloa Dist. It is  $1\frac{1}{2}$  miles north of the 85th mile post from Badulla on the Batticaloa road. The caves in which the inscriptions were found are about 3 chains to the south west of the shrine. There is a headless image of Buddha at Kusalanankanda.  
A.S.R. Nos. 1580-1586.

90. Vadakahagala (G 16/57) The inscription is on a cave at Vadakahagala, which is not marked on the map. in Inamaluwa Korale, Matale Dist. It is just south of Diganapataha which is  $\frac{1}{2}$  mile south east of the 55th mile post on the Kandy-Galoya road. The site can be reached by cart track leading eastwards from the 55th mile post, and by the footpath southwards from Diganapataha.  
A.S.R. No. 1598.
91. Danagirigala. The cave which contains the inscription at Danagirigala is in Egodapata Pattuva Kagalla Dist.  
A.S.R. No. 1603.
92. Itanawatta (M 3/45) The pillar on which the record is engraved now lies near the shrine at Tangoda vihara near Itanawatta. It is  $33\frac{1}{2}$  miles from Badulla on the Bibile road, and the Taneyangama, in Vellassa, Badulla Dist.  
A.S.R. No. 1608.
93. Koratota (L 12/11,12,19) The caves which contain the records are at Koratota in Pallegam Pattu Hevagam Korale, 2 miles on the minor road leading south from the 11th post from Colombo-Ratnapura road. There is a devale and two dagabas close by.  
A.S.R. Nos. 1625, 1626.

94. Galapitagala (F 20/7) The boulder which bears the record is resting on a rock at Galapitagala in Maminiya Korale, Nuwarakalaviya Dist. The place can be approached along  $\frac{1}{2}$  a mile of the car road leading north east in between the 8th and 9th mile posts on the Maradankadawala-Horawapotana road. There are ruins and a dagaba close by.  
A.S.R. No. 1657.
95. Hittaragama (F 20/12) The caves in which the records are engraved are situated at Hittaragama (Hittaragama-hinna) in Maminiya Korale, Nuwarakalaviya Dist. The place is one mile directly south of the 4th mile post from Maradankadawala on the Habarana.  
A.S.R. Nos. 1659-1663.
96. Panikkankulama (F 20/19) The inscription is on a rock near steps cut in the ancient vihara at Panikkankulama in Kalegam Korale, Anuradhapura Dist. Panikkankulama is half a mile west of the 29th mile post from Matale on the Anuradhapura road. It is  $\frac{1}{2}$  a mile south of Kekirawa railway station. There is a dagaba and a tank close by.  
A.S.R. Nos. 1664-1667.

97. Maha Elagamuwa (F 20/52) The caves in which these short records are engraved are located at Maha Elagamuwa, Anuradhapura Dist. The place can be reached by proceeding along the Matale-Anuradhapura road. It is about the 54 $\frac{1}{2}$  mile post. There are ruins with a dagaba. It is a trig station.  
A.S.R. Nos. 1669-1689.
98. Murungshitikanda (F 20/61) The cave bearing the record is at Murungshitakanda, near Ihalagama, in Kiralave Korale (?), Anuradhapura Dist. It is 1 mile east south east of the 53rd mile post along the Matale-Anuradhapura road. It is a rocky area with ruins, a dagaba and a tank close by.  
A.S.R. No. 1693.
99. Uda Nidigama (F 20/60) The cave with the inscription is at Parumamadukanda, which is very close to Uda Nidigama, in Kiralava Korale, in Anuradhapura Dist. The site is 2 $\frac{1}{2}$  miles west of Murungshitikanda (See No. 98). The trig station is at Uda Nidigama village.  
A.S.R. No. 1694.



100. Ulpotagama (F 25/18) The cave which bears the record is at Vanasingha vihara near Ulpotagama in Underaweva Korale, Anuradhapura Dist. Ulpotagama is  $3\frac{1}{2}$  miles north east of Andiyagala which is 16 miles on the Galewela road from Valpotuweva, which is again 62 miles from Matale on the Amuradhapura road. This is also  $4\frac{1}{2}$  miles in the south westerly direction from Uda Widiyama trig station. A.S.R. Nos. 1695-96-1697.
101. Budugehinna (F 25/50) The cave with the record is at Budugehinna, about 1 mile south of Danatagallegama in Kiralava Korale, Anuradhapura Dist. The site is about  $3\frac{1}{2}$  miles from Andiyagala on the rock leading south east to Galewela. There are ruins with a vihara and a dagaba close by. A.S.R. No. 1698.
102. Yangala (F 25/57) The inscriptions are on caves at Yangala in Kiralava Korale, Anuradhapura Dist. The name is not marked on the map. The site is  $7\frac{1}{2}$  miles west of Dambulla and it is close to the Moragollagoda trig station. Proceed  $2\frac{1}{2}$  miles south along the Lannella Oya from the causeway which is on the  $18\frac{1}{2}$  mile post on the Andiyagala

Gallewala road.

A.S.R. Nos. 1701-2.

103. Mandagala (25/30) The caves with the inscriptions are at Mandagala, Kimattu(?) Korale, Anuradhapura Dist. The place can be approached by 2½ miles north west of Ratmalagahaweva, which is about 8 miles from Kahatagas-digitiya (on the road to Trincomalee from Anuradhapura - 19½ mile post) on the minor road leading north to Aiyatigeweva. Mandagala is about 1½ miles along the cart road leading west from about 9½ miles from Kahatagasdigiliya. There are ruins with a dagaba close by. It is a trig station.

A.S.R. Nos. 1706-1731.

104. Kumbukeweva (C 25/58) The inscription is on a rock near the cave at Kumbukeweva, in Kalpa Korale in Anuradhapura Dist. The site is 6 miles from Kahatagasdigiliya (See No. 103) on the minor road leading to the north. There are ruins with a vihara.

A.S.R. No. 1732.

105. Pahala Tamannawa (C 25/16) The inscription is on a rock near a ruined stupa at Pahala Tamannawa Kunchuttu Korale, Amuradhapura Dist. The location of the place is  $\frac{1}{2}$  a mile east of Gonuhaddanawa, which is about 12 miles from Kahatagesdigilja on the minor road running north of the dagaba and the tank. A.S.R. Nos. 1733-34.
106. Rasnakaweva (D 21/25) The inscription is on a cave which is also a vihara at Rasnakaweva in Kalpa Korale, Amuradhapura Dist. The site is  $1\frac{1}{2}$  miles north north east of the 18th mile post from Medawachchiya on the minor road to Horowapotana. A.S.R. Nos. 1735-1740.
107. Meen Villu (G 13/51) The inscription is on a rock near to a swamp at Meen Villu (Minvila) in Kanda Kadu Tulana, Goda pattu (?), Tamankaduwa Dist. The situation is about  $2\frac{1}{2}$  miles south west of the confluence of the Verugalleru and the Mahaveli. It is also  $5\frac{1}{2}$  miles west south west of Trikonamadu village on the cart track between Manampitiya and Kathiraveli. There are ruins and a dagaba which is known as Somawathie chetiya. A.S.R. Nos. 1742-1748.

108. Tonigala (G 18/12) The inscriptions are in the niche of the rock at Tonigala, which is about  $1\frac{1}{2}$  miles from Kanda Kadu (G 18/11) in Egoda Pattu Tamankaduwa Dist. The place can be reached by the cart track leading from Manampitiya, and about 7 miles south west of Trikonamadu (See 107). The place is not mentioned on the one inch map. There are ruins. (See No. 274)  
A.S.R. Nos. 1749-50.
109. Manda Kallu (G 13/61, 62) The record is on a rock near a ruined stupa at Manda Kallu in Egoda Pattu, Tamankaduwa Dist. The site is  $4\frac{1}{2}$  miles east south east of Meen Villu (See No. 107). It is a trig station.  
A.S.R. No. 1752.
120. Kuruna Kallu (G 18/21) The inscriptions are on caves at Kuruna Kallu, at Kanda Kadu Tulana, of Egoda Pattu, Tamankaduwa Dist. It is  $1\frac{1}{2}$  miles south east of Tonigala (See No. 108) There are ruins on the site.  
A.S.R. Nos. 1753-54.

111. Mutugalla (G 18/58,59) There are over 20 caves very widely distributed with inscriptions. Mutugalla is in Tulana of the same name, at Egoda Pattu in Tamankaduwa Dist. The site is about 9 miles from Manampitiya (See No. 108) on the cart road leading towards the north. It is a rocky area with ruins and a dagaba. Mutukallu trig station is about 1 mile west of the village Mutugalla. A.S.R. Nos. 1765-1771.
112. Velikanda (G 23/14) The record is on a cave at Lunuvasengala (?) two miles south east of Velikanda, in Makupattu (?) Tulana, Egoda Pattu, Tamankaduwa Dist. The railway station is on the line between Gal Oya and Batticaloa. The site is on the 4½ mile post on the road to Batticaloa from Polonnaruwa. A.S.R. No. 1775.
113. Davagallegala (G 23/52,60) The inscriptions are on a cave at Davagallegala at Manampiti Tulana, Egoda Pattu, Tamankaduwa Dist. The site is a rocky area with ruins, and can be approached by proceeding 4½ miles east south east of Dimbalagala (See No. 17). The name is not mentioned on the one inch map. A.S.R. Nos. 1779-1780.

114. Kandegama (J 8/10,12,20,29) The inscriptions are on caves at Kandegama Kanda in Horivila Tulana, Egoda Pattu, Tamankaduwa Dist. The site is a rocky area, and it is  $6\frac{1}{2}$  miles south east of Veheragoda (See No.18) and  $\frac{1}{4}$  of a mile east of it is the Maduru Oya.  
A.S.R. Nos. 1783-1792.
115. Kotaveheragala (G 22/56) One of the inscriptions is on a rock at Kotaveheragala and the other one is about 15 yards south west of Kotaveheragala on a boulder in Horivila Tulana, Egoda Pattu, Tamankaduwa Dist. The site is about  $2\frac{1}{2}$  miles west of Dimbulagala (See No. 17) and about  $1\frac{1}{2}$  miles east of Horivila village to which a cart track leads south from Mananpitiya. The place is not mentioned on the one inch map.  
A.S.R. Nos. 1793-94.
116. Konvattesodagala (J 3/61) The record is on a cave at the above named place in Horivila Tulana, Egoda Pattu, Tamankaduwa Dist. It is not marked on the map. The site is  $11\frac{1}{2}$  miles due east of Kalingawanuwa, which is 10 miles south from Kolakanaveli (on the 47 $\frac{1}{2}$  mile post on the Batticaloa-Polonnaruwa road). The footpath leads via Mahaweva, Mahagollaweve, Kawugasgodaweve and Mahaulpota.  
A.S.R. No. 1795.

117. Duvegala (Pudu-ur-malai) (C 2/8) The records are on a cave and on a boulder at Duvegala in Horivila Tulana, Egoda Pattu, Tamankaduwa Dist. The site is 3 miles south west of Kotavehoragala (See No. 118). It is a rocky area with ruins and a dagaba close by.  
A.S.R. Nos. 1796-1797.
118. Nelugala (C 23/56) The record is on a rock at Nelugala in Korala (?) Pattu, Batticaloa Dist. The place can be approached  $7\frac{1}{2}$  miles directly south, half way between the 37th and 38th mile posts on the minor road from Batticaloa to Gal Oya Polonnaruwa. It is about 11 miles east of Dimbulagala (See No. 17). There are ruins with a dagaba. (See List II, No. 208).  
A.S.R. No. 1798.
119. Andagala (Nisolena) (I 5/33) The cave bearing the records is at Nisolena vihara, near Andagala in Kanda-palle (?) Korale, Matale Dist. Nisolena is not mentioned on the one inch map. Andagala is about  $3\frac{1}{2}$  miles west of Puwakpitiya which is half way between the 26th and 27th mile posts on the road to Dambulla from Kurunegala. It is about a mile south south west of Nilagama (See No. 84) and

$\frac{1}{2}$  mile to its west is Hambawa trig station.

A.S.F. Nos. 1805, 1806.

120. Ihalagama (F 20/18) The inscription is on the rock near the waterhole; the rock is known as Tonigala close to Ihalagama, Maminiya Korale, Nuwarakalaviya Dist. The site is about  $3\frac{1}{2}$  miles from Kekirawa town on the road leading north west of Talawa. It is a railway halting place. Tonigala is not mentioned on the one inch map.

A.S.F. No. 1807.

121. Kiri Amunukole (F 3/60) The inscriptions are on rocks close to one another at Ihalagala near Kiri Amunukole, in Vilachchiya Korale, Nuwaragam Palata, Anuradhapura Dist. There are ruins and a dagaba close by. Ihalagama is  $6\frac{1}{2}$  miles north of Nochchiyagama, which is 32 miles from Puttlam - Anuradhapura road (F 8/44). It is about  $\frac{1}{2}$  a mile south of the cart road leading in the westerly direction from Manovewa which is  $6\frac{1}{2}$  miles along the minor road leading north from Relatanaweva.

A.S.F. Nos. 1808, 1809, 1810.



122. Neluwakanda (I 15/62, 63) The record is on a cave at the above named place. It appears in the records of the Archaeological Survey of Ceylon as Maha Udasiya Pattu, but on the one inch map it is Udasiya Pattuva, in Matale Dist. The site is  $3\frac{1}{2}$  miles east of Matale town and one mile west south west is trig station of Neluwakanda. There is a vihara.  
A.S.R. No. 1812.
123. Eriyawa (P 23/24) The record is on a rock on the bund of the tank at Eriyawa in Hatalispaha East, Vanni Hatpattu, Kurunagala Dist. It is  $4\frac{1}{2}$  miles east of Ambanpola railway station, north of Waho on the Anuradhapura line. The site is about  $\frac{1}{2}$  mile along the cart track which branches off south from  $4\frac{1}{2}$  miles from Ambanpola on the cart road to Ehetuweva. It is a rocky area with ruins and a dagaba.  
A.S.R. No. 1815.
124. Avadduma (P 23/23) The records are on a rock on a ruined site of the above named in Hatalispaha Korale, Vanni Hatpattu, Kurunagala Dist. The site is  $1\frac{1}{2}$  miles north west of Eriyawa (See No. 123) and  $\frac{1}{2}$  mile north of the ford on the 3rd mile on the Ambanpola-

Khituweva cart road.

A.S.R. Nos. 1816-1818.

125. Moragolla (I 5/9) The inscription is on a rock called Vadekahagala by the side of a waterhole near Moragolla in Kandapalle Korale, Matale Dist. The site is about 4 miles along the road leading west from  $4\frac{1}{2}$  miles from Galewela, on the Kikirawa road. There is a vihara and a tank close by.

A.S.R. No. 1619.

126. Demada Oya (I 10/21) The inscription is on a rock near anicut at Demada Oya in Udugoda Udasiya Pattu, Matale Dist. The site is about  $1\frac{1}{2}$  miles east of the 32nd mile post from Kandy on the Matale-Galewela road.

A.S.R. No. 1820.

127. Kuttikulama (F 10/44) The inscription is on a cave at the above named place in Ulagalle Korale (?) in Nuwarakalaviya. The site is  $\frac{1}{2}$  a mile north of the 8th mile post from Pahala Galkulama on the road to Yakalla tank. Pahala Galkulama is 76 miles from the Kandy-Anuradhapura road.

A.S.R. No. 1823.

128. Natmale (D 21/16) The inscriptions are on a rock called Atiyalviyagala (?) about 20 ft. south west of the ruined dagaba at Natmale in Mahapotana Korale, Nuwarakalaviya. The site is on the 86th mile post along the Puttlam-Trincomalee road.  
A.S.R. Nos. 1824-1826.
129. Mahapalkanda (G 6/2) The inscriptions are on a rock near to a waterhole on the west of Mahapalkanda in Mahapotana Korale, Nuwarakalaviya.  
A.S.R. Nos. 1827-28.
130. Brahmanagama (D 21/46) The inscriptions are on caves at Brahmanagama (Brahakmanavava), in Mahapotana Korale, Nuwarakalaviya Dist. The site can be reached from the 3½ miles south east of Horovapotana. There are ruins.  
A.S.R. Nos. 1829-43.
131. Kuda Ambagasavva (D 16/83) The inscription is on a cave at the above place, in Kalpa Korale (?), Nuwarakalaviya Dist. The site is 5 miles due west of 23rd mile post from Trincomalee-Anuradhapura road. It <sup>can</sup> be reached by proceeding 5 miles along a cart road leading north from Horovapotana to Dutuvava and turning eastwards and walking 1½ miles through the jungle.  
A.S.R. No. 1844.

132. Veherabandigala (D 15/35) The inscription is on a rock about 20 ft. to the south of the ruined stupa at Veherabandigala, Angunachchiya (D 21/35) (?) in Kalpa Korale, Nuwarakalaviya. The site is due north of the 20th mile post from Madavachchiya to Horowapotana road. There are ruins and a dagaba close by.  
A.S.R. No. 1848.
133. Veheragala (G 6/1) The inscription is on a rock about 40 ft. to the north west of the ruined dagaba on the rock called Veheragala about  $1\frac{1}{2}$  miles to the west of Ilukweva in Uddiyankulam Korale, Nuwarakalaviya.  
A.S.R. No. 1849.
134. Tamaragala (F 15/21) The inscriptions are on a rock which lies between a waterhole and a ruined dagaba in Uddiyankulam Korale, Nuwarakalaviya. Tamaragala is about  $3\frac{1}{2}$  miles west of the 12th mile post on the Kekirawa-Samillawa road. It <sup>can</sup> be approached by proceeding  $3\frac{1}{2}$  miles along the cart road leading west from the  $11\frac{1}{2}$  mile post on the road referred to above and continuing along the footpath leading south west at Uddiyankulama for 1 mile.  
A.S.R. Nos. 1850-1851.

135. Tambalagollawa (C 25/45,46) The inscriptions are on different rocks and on a slab near to a cave at the above place, in Kande Korale, Nuwarakalaviya. The site is  $\frac{1}{2}$  of a mile south of the 11th mile post (Wevelketiya) on the Medawachchiya-Horowupotana road, and can be reached by a cart road leading south from the junction at the 11th mile post on the road referred to above. There are ruins and a degaba on the site. The trig station is 576 ft. A.S.R. Nos. 1852, 1853, 1855.
136. Mandagala (P 9/26) The inscription is on a rock nearby a waterhole about 100 ft. to the south of the ruined dagaba at Mandagala in Nuwaragan Korale Nuwarakalaviya. The site is 1 mile west south west of Matmale at the 4th mile post from Anuradhapura on the Minnegala (?). There are ruins. It is a trig station. A.S.R. No. 1856.
137. Angomawa (P 13/20,21) The inscriptions are on a rock 100 ft. west of the ruined dagaba at Angomawa in the Eppavala Korale, Nuwarakalaviya. The site can be reached  $2\frac{1}{2}$  miles south of the 30th mile post from Eppavala on the minor road leading north west to Moragahaweva, which is on the 27th mile from Puttalam

on the Anuradhapura road. There are ruins and a dagaba close by.

A.S.R. Nos. 1858-1859.

138. Anderavava (P 8/38) The inscription is on a rock about 200 ft. to the south east of the ruined dagaba at Anderavava in Vilachchiya Korale, Nuwara-kalaviya. The site is about  $\frac{1}{2}$  mile south of the 36th mile post on the Puttiam-Anuradhapura road. A.S.R. No. 1860.
139. Ottappuwa (P 13/22) The inscriptions are on a slab and on a rock. The slab is on the flower altar near a ruined dagaba at Ottappuwa in Vilachchiya Korale, Nuwarakalaviya. The site is about 200 yards south from Ottappuwa junction, which is  $27\frac{1}{2}$  miles from Ottappuwa, along the minor road from Appawala to Moragahawala. A.S.R. Nos. 1861-1863.
141. Tumbullegala (P 13/19,20) The inscriptions are on a cave and on a rock about 60 ft. apart, it is in Vilachchiya Korale. On the one inch map it is Tumbulagana. The place can be approached from  $2\frac{1}{2}$  miles west on Moragahawala-Appawala road at the  $4\frac{1}{2}$  mile post. This is a footpath to the place. (See No. 258) A.S.R. Nos. 1865-66.

- 142 Halmillagala (C 8/52) The inscriptions are on a rock about 25 ft. from the vihara at Halmillagala in Vilachchiya Korale, Newara Kalaviya. This place can be reached one mile south off the Pattalam-Anurachapura road in between the 30th and 31st mile post.
- 143 Kiralagala (F 3/58) The record is on a rock about 60 ft. to the north of the ruined dagaba at Kiralagala in Vilachchiya Korale. The place can be reached by proceeding two miles due west of Ittikulama junction. Ittikulama junction again is being 3 1/4 miles west of Renorewa junction which is again 7 miles on the road which branches off north at the 34th mile post on the Puttalam-Anuradhapura road.  
A.S.R. No. 1869.
- 144 Mahagalge (C 23/30) The records are on a cave and on a rock, not very far apart. The cave is called Mahagalge, which is about 200 ft. to the north Mahapataha at Andiyagala at Vilachchiya Korale. This place can be approached proceeding 9 miles along the road which leads north from Anuradhapura-Arippu road from the junction between 12th and 13th mile post. A.S.R. Nos. 1870-71.
- 146 Voragala (F 7/40) The inscriptions are on a rock which is about 70 ft. to the south of waterhole, at Voragala Miragalla Tulana, Vilachchiya Korale. It is 2 miles north-west of Galkadawala, which is at the 1 1/2 mile post on the cart

145 Billagala or Millagala (C 23/38) All the records are on  
caves at Billagala, (which is marked as Millagala on the one  
inch map) in Vilachchiya Korele. It is about 1 mile south  
of Mahagalge. (See No. 144).

A.S.R. Nos. 1872 - 1881.



track leading north from Timbirivewa which is between the 27th and 28th mile post on the Puttalam-Anuradhapura road and it can be reached by proceeding 1 mile north-west along footpaths from Galkadawala and continuing through the forest in the same direction another mile from the Katambuw-agamaweva bund. A.S.R. Nos. 1882-3.

- 148 Ambareliya (F 24/24) The inscription is on a rock at Ambareliya Vihara in Underweva Korale, Anuradhapura Dist. The site is 1/4 miles west from the 14th mile post on the Kalaweva-Gallewala road. It is 2 miles north north-west of Andiyagala, which is at the 16th mile post on the same road. A.S.R. No. 1885.
- 149 Kossagamakanda (F 15/51) On the one inch map it is mentioned as Kossagama. The records are on a cave and on a rock at Kossagama in Haminiya Korale. The site is 1/8 of a mile due north of the 1st mile post on the Maradonkadawala-Habarana road. Maradankadawala is situated between the 64th and 65th mile post on the Kandy-Anuradhapura road. A.S.R. Nos. 1886-88.
- 150 Virandagoda (F 12/11) All the caves with records are at Virandagoda in Rajavanni Puttalam Dist. The site is about 7 3/4 miles due west from Kala Oya (town). It can be reached by a cart track which branches off due north at the 17th mile post on the Puttalam-Anuradhapura road. Then proceed by a foot path from Pahala Puliyankulam. A.S.R. Nos. 1894 - 1903, 1918.

- 151 Occayapu Kallu (C 22/53) The records are on caves. It is in Vilaobchiya Korale. The place <sup>can</sup> could be approached by proceeding along the footpath which begins in between the 39th and 40th mile posts on the Puttalam-Marichohukkadi road, passes Sadpuda Kallu and proceed along the same footpath 2 miles due southeast. It is also two miles south of the point where the Wilpatter East-Intermediate Zone boundary crosses the Moderagam-Oru.  
A.S.R. Nos. 1920-21.
- 152 Sinnadiyagala (C 22/56) The inscription is on a rock near the water-hole at the end of Karambanmaduwa (?) tank bund, it is called Sinnadiyagala, in Vilaobchiya Korale. The site is 4 1/2 miles due east from Occayapu-Kallu. (See No. 151)  
A.S.R. No 1922.
- 153 Devagiri Vihara ((F 18/63,64) (F 23/7)). The record is on a cave at Devagiri Vihara, in Hatalispaha West, Wannu Hatpattu. The site can be approached proceeding southeast along the cart track close by Galgamuwa Rest House to Kadaweva. It is 3/4 miles from this place by a footpath towards south-west.  
A.S.R. No. 1936.
- 154 Amradhapura-Vessagiriya. The inscriptions are on caves, except one, which is on a rock at the above place. (See No. 1) A.S.R. Nos. 9, 11-22.
- 155 Sankhapala Vihara (P 1/50) The inscriptions are on a cave which is now used as a shrine at Sankhapala Vihara near Pallebadda,

Ratnapura Dist. Pallebadda is along the 89 1/2th mile post on the Madampe-Ambalantota road (Via Ratnapura). There are ruins.

A.S.R. No. 581 - 83.

156 Padiyagampolakanda (I 19/51). The inscriptions are on caves at Padiyagampolakanda in the Valgam Pattu, Kegalle Dist. In the one inch map it is mentioned as Padiyagampola. This village is situated 9 miles south of the Kurunegala railway station. The village could be reached from Rambukkana by a minor road which branches off the Rambukkana-Kurunegala road at Diyasunnata. It is a mile distance from here.

A.S.R. Nos. 543 - 45.

157 Pahatamalla (I 9/27) The inscriptions are on caves at Pahatamalla, one of the caves were converted into a shrine. These are at Tittavaligandahaya Korale, Kurunagala Dist. The village is at south side of the Hiripitiya-Kumbukgete road. And it is about 1 1/2 miles due east of Hiripitiya junction.

A.S.R. Nos. 551 -53.

158 Nilaginiya (M 15/48) The records are on two caves at Nilaginiya in the Panama Pattu, Batticaloa Dist. There are ruins with a dagaba. The place can be reached from 2 1/4 miles south of the 10th mile post on Pottuvil-Wellawaya road.

A.S.R. Nos. 602 - 3.

159 Salgalavanaya (L 3/38) The records are on two caves at

Salgalavanaya in the Beligal Korale, Kagalle Dist. There is a vihara. The place is not marked in the one inch map. The site could be reached by 2 1/4 miles due east from the 8th mile post on the Ruwanwella-Warakapola road, or, by a minor road leaving east from the Galapitamada junction between the 7th and 8th mile posts.

A.S.R. Nos. 613 - 14.

160 Lenagala (L 3/46) The inscription is on a cave, which is now converted as a shrine at Lenagala in Beligal Korale, Kagalla Dist. This 1 1/4 miles from Salgala vanaya. (See No. 159). It is 1 3/4 miles west of the 10th mile post on the Kagalla-Ruwanwella road.

A.S.R. No. 615.

161 Hanuvala (I 23/37) The inscription is on a cave, which is now converted as a shrine. It is at Beligal Korale, Kagalla Dist. The site is 1 mile due east from the 1st mile post on the Ambepussa-Alawwa road.

A.S.R. No. 616.

162 Mampita (I. 23/47) The inscription is on a cave, which is now being converted and used as a Pansala (monastery) in Beligal Korale, Kagalla Dist. The place can be approached 1/2 miles due north of the 41st mile post on the Columbo-Kandy road. There is a footpath leaving to the Pansala.

A.S.R. No. 617.

163 Yatahalena Vihara (I 23/47) The records are on a cave,

which is now being converted into a shrine at Yatahalena in Beligal Korale, Kegalla Dist. One of the inscriptions is partly covered by the modern roof beams and is painted over. It is 1/4 of a mile due north of 42nd mile post - Colombo-Kandy road.

A.S.R. Nos. 618 - 21.

164 Talagura Vehera (F 10/41). The inscriptions are on caves in Ulagalla Korale, Nuwarakalaviya. On the map it is mentioned as Meeraviya. It is three miles east-south-east of Pahala Galkulama junction by a cart track which is near the 76th mile post. A.S.R. Nos. 630 - 632.

165 Hambuluve Vihara (I 23/4) The inscriptions are on two caves at Hubuluve Vihara in Udukaha south, Dambadeni Hatpattu, Kurunagala Dist. The vihara is situated on the western slope off a small hillock. It is 1 mile north-east off the 6th mile post on the Giriulla-Alawwa road.

A.S.R. Nos. 650-51.

166 Puhule Vihara (I 18/50) The record is on a cave in Puhule Vihara at Aturuvala in Udukaha west, Dambadeni Hatpattu, Kurunagala Dist. On one inch map it is not mentioned but Aturuvala is there. And it is 1 1/2 miles north-east of Maharagama junction, which is 21 miles from Negambo on the Negambo-Kurunagala road.

A.S.R. No. 653.

- 167 Madavala Vihara (I 23/3) The records are on the two caves. Madavala Vihara is in Udukaha south, Damabedani Hatpattu, Kurunagala Dist. The site can be reached by 3/4 mile south-west of the 5th mile post on the Giriulla-Alawwa road, by a cart track. There are rice fields on either side. A.S.R. Nos. 654-656.
  
- 168 Rajamaha Vihara (I 13/60) It is a cave inscription at Rajamaha Vihara at Viharagama in Udukaha West, Dambadeni Hatpattu, Kurunegala Dist. The place can be reached by a footpath leading in between the 13th and 14th mile posts along the Kurunegala-Madampe road. It is 2 miles north-east of Naram-mala. A.S.R. No. 659.
  
- 169 Periyakadu Vihara (I 14/5) All the inscriptions are on caves. This vihara is near Nalava, which is situated 2 3/4 miles due north west of Ibbagamawa at its 8th mile post on the Kurunagala-Dambulla road. It is Ihala Visideke Korale, Hiriyala Hatpattu, Kurunagala Dist. A.S.R. Nos. 671-674.
  
- 170 Rambodagalla Vihara (I 14/40,48) The inscriptions are two caves, five in one and one in one. It is also known as Petamagayaya. The site is in Delvita Group, in Madure Korale, Vaudavilli hatpatta, Kurunagala Dist. The Vihara is situated 1/2 a mile to the east of Rambodagalla junction, which is again half a mile from the 13th mile post on the Kurunagala-Kepitigala road. Close by is the trig station.
  
- 171 Pitiyegedara (I 14/36) It is a cave record at Pitiyegedara

of the same Korale and Hatpattu. The site is 1/2 a mile west of the 14 1/2 mile post on the Kurunagala-Kepitigala road via Ridigama.

A.S.R. No. 693.

- 172 Gallena Aramba (I 14/56) Two inscriptions are on the same cave at a \_\_\_\_\_ in which it is situated called Gallena Aramba in Kandegedara in the same Korale. On one inch map it is not marked. It is 1 1/8 miles due south of the 13th mile post on the Kurunagala-Kepitigala road. Kandegedara is between the Hunupolakanda and the road.

A.S.R. Nos. 694-95.

- 173 Natagane (I 13/14,15) These are two different cave records. It is also known as the Mundakondapola Vihara, in Valgam Pattu, Devamadi Hatpattu, Kurunagala Dist. The site is 1 mile south of the Haberogama junction, which is again 3/4 of a mile from Mahakeliya-Katupotha road.

A.S.R. Nos. 715, 716.

- 174 Madagama (I 8/57) It is a cave record at Madagama Vihara in Tisava Korale, Devamadi Hatpattu. The site is 1 1/4 miles south by a minor leading off the 20th mile post on the Kurunagala-Chillaw road via Wariapola. Madagama lies east of a small stream.

A.S.R. No. 719.

- 175 Sangamu Vihara (I 9/55) These are two cave inscriptions, in Hatahaya Korale, Hiriya Hatpattu Kurunagala Dist. The cave

is now converted into a shrine. On the one inch <sup>map</sup> it is marked as Hangamu. The vihara could be approached by a cart track which is about 1/2 a mile east of the 13th mile post on the Kurunagala-Dambulla road.

A.S.R. Nos. 732 -33.

- 176 Ranagiri Vihara (I 9/23) The inscriptions are on a group of caves at Ranagiri Vihara near Devagiriya, by which name it is marked in the one inch map. It is in Ihala Otota Korale, Hiriyala Hatpattu, Kurunagala Dist. The site can be approached at the 16th mile post on the Kurunagala-Dambulla road by a minor road proceeding northwest about 2 1/2 miles, and then turn north and cautiously advance 1/2 mile through the forest. A.S.R. Nos. 744-746.

- 177 Gallenavatta (I 9/62) The records are on a rock and on a cave at Gallenavatta, in which remains of an ancient vihara in the village Aragama Katabaya Korale, Hiriyala Hatpattu. The site is 1/4 of a mile north-east of the 3rd mile post on the Ibbagamawa-Mahaweve road; and it is also the southern extremity of the Pudukulama ridge. A.S.R. No. 751-52.

- 178 Madiriya Vihara (I 14/5) It is a cave record. The cave is now a vihara called Madiriya, near Kandulava in Hatabaya Korale, in Hiriyala Hatpattu. The site is not marked on the map. Kandulava is 1/4 of a mile west of the 2nd mile post on the Ibbagamawa-Kumbukgete road. Madiriya vihara lies in between the Kandulava ridge and the said road.



- 179 Molagoda (I 20/34) <sup>The</sup> ~~It is a cave~~ inscription <sup>is on a cave.</sup> at Molagoda Rajamaha vihara in Galasiya Pattu, Harispattu Kandy Dist. It could be approached from the 8th mile post of Kandy-Kurunagala road at Hadeniya by a minor road. Rajamaha vihara is 4 miles along the minor road from Andungama.  
A.S.R. No. 754.

- 180 Piduragala (G 21/17) <sup>The inscription is on a cave</sup> ~~It is a cave record.~~ The cave is now used as a shrine, and is called Piduragala Vihara, in Inamaluwa Korale, Matale Dist. This is about 1/2 mile due north east of Sigiriya. There are ruins on a rocky summit above 900 ft.  
A.S.R. No. 756.

- 181 Amradhapura-Vessagiriya. The inscription is on a rock at the above place.  
(See No. 1 ) A.S.R. No. 10.

- 182 Veherabandigala (P 7/8) The inscription is on a rock of the same name in Ogganuwa in Laggala Pallesiya Pattu, Matale Dist. The site is 3/4 mile south of Bodagama (?) which is between the 2nd and 3rd mile post on the Tanamalvila-Hambegamuwa road. The ruined dagaba lies about 200 yards to the west of Veheragala.  
A.S.R. No. 388.

- 183 Magulmahavihara (P 9/60) There are two cave inscriptions. They are at Magulmahavihara near Palatupana, in the Magam Pattu.  
(See No. 54) A.S.R. Nos. 402, 403.

- 184 Anuradhapura-Ruvanvalisaya. The inscription is on a rectangular brick shaped limestone used in the construction of the uppermost of the three plinttu (Pupphadana) of Ruvanvalisaya.  
A.S.R. No. 408.
  
- 185 Mihintale (F 4/64) The inscription is on a rock at Atvehera hill in Mihintale.  
(See No. 28) A.S.R. No. 185.
  
- 186 Panamaweveva (N 16/35) It is a rock inscription at Panamaweveva in Panama Pattu, the exact location of the vihara is on the south-eastern bank of the Panamaweveva, which is about 2 miles west of Panama town. It could be approached by a cart track.  
A.S.R. No. 461.
  
- 187 Bovattegala (P 5/8) All the records are engraved on caves at Bovattegala in the Panama Pattu. (See No. 41)  
A.S.R. Nos. 462-67.
  
- 188 Bambaragastalava (N 21/17) The one of the inscriptions is on a rock and the other one on a cave, in the Panama Pattu.  
(See No. 78) A.S.R. Nos. 468, 469.
  
- 189 Gomarankadavala (D 17/26) It is a cave inscription at Kottukulam, Trincomalee Dist. It is 4 miles due north-west Kambakkodai junction, which is again in between the 18th and 19th mile posts on the Trincomalee-Anuradhapura road.  
A.S.R. No. 477.

- 190 Nitupatpana (D 7/60) This is a cave record at Nitupatpana near Piriyayi in Kattukulam, Trincomalee Dist. It is 1 mile due west from Tiriyai junction very close to the Tiriyai tank. (See List II, No. 3).  
A.S.R. No. 479.
- 191 Pulmoddai (D 7 /19) The cave record is at Kannitavimalai near Pulmoddai. It is in Kattukulam, Trincomalee Dist. The place can be reached proceeding 4 1/2 miles due south from Kokilai along the coastal road and also at about 34 miles north along the coastal road from Trincomalee.  
A.S.R. No. 481.
- 192 Seruvavila (G 4/49) This is a cave record at Seruvavila in Kottiyar Pattu, Trincomalee Dist. It is seven miles south-east of Muttur, which is on the southern fringe of Kottiyar Bay. Further, it lies in between the Allai tank and the Ullachalie Lagoon. The place can be reached by a minor road, which branches off in between the 60th and 61st mile posts on Batticaloa-Trincomalee road and proceed 2 1/4 miles east along the minor and turn due south for another 2 1/2 miles.  
A.S.R. No. 482.
- 193 Mulgirigala (P 11/23) These are two cave inscriptions at Mulgirigala in the Giruva Pattu in Hambantota Dist. The site is 1 1/4 miles along a cart road leading south at the 23rd mile post on the Beliatta-Middeniya road via Katuwana. There is a vihara by the same name. A.S.R. Nos. 505-6.

- 194 Naindanava (I 4/45) It is a cave inscription and on a Pausala of the same name near Maaliya in the Hiriyala Hatpattu, Kurunagala Dist. The site is 1 1/2 miles east of the 14th mile post on the Ibbagamawa-Movagollagama road. The place can be reached by a footpath.  
A.S.R. No. 513.
- 195 Dagama (I 4/44) The inscriptions are on a group of caves at Dagama in the Hiriyala Hatpattu, Kurunagala Dist. The site is 1/2 mile west of the Ibbagamawa-Moragollagama road in between the 14th and 15th mile posts; and it is also 1 3/4 miles due west of Naidanava Pausala. (See No. 194). There are tanks in the vicinity.  
A.S.R. Nos. 516 - 519.
- 196 Velangolla (I 4/50) There are two cave inscriptions at Vellangolla in the Hiriyala Hatpattu, Kurunagala Dist. The site is 1 1/2 miles due west from the ford between the 18th and 19th mile posts on the Kurunagala-Polpitiyagama road. The road is a cart track from Hiripitiya onwards. The ford is over the Hakwatuna Oya. The site can also be reached by proceeding 2 1/2 miles northwest along a footpath branching off to the west of the 17 1/4 mile post on the Kurunagala-Nikaweva road. There are ruins.  
A.S.R. Nos. 522-23.
- 197 Kumburalena (I 14/24) It is a cave inscription at Kumburalena near Kidigama in the Madure Korale, Kurunagala Dist.

The site is on the 10th mile post on the Kurunagala-Ridigama road. The Vihara is 1/2 mile southwest of the 10th mile post.

A.S.R. No. 564.

- 198 Uturupavu Vihara (I 9/63) The two inscriptions are on two different caves at a vihara of the same name in the Hatabaya Korale, Kurunagala Dist. The site is 11 1/4 miles from the Kurunagala-Dambulla road. The place is not marked on the one inch map.

A.S.R. Nos. 567-8.

- 199 Nakatigehena (I 23/30) <sup>inscriptions on</sup> There are two caves ~~inscriptions~~. It is near Ranvala in Beligal Korale, Kagalla Dist. The site is 1 1/2 miles southeast of Alawwa railway station and on the right bank of the Kagalla Oya and it could be approached by footpath along the Oya near station.

A.S.R. Nos. 571-2.

- 200 Amradhapura-Alms Hall (a) The inscription is on a slab lying in the Alms Hall, near the Post Office. (b) The inscription is on a pedestal for a pillar at the Alms Hall.

A.S.R. Nos. 409, 410.

- 201 Sangamanakanda (N 6/30) <sup>the</sup> Two ~~cave~~ <sup>caves</sup> inscriptions are on two different ~~ones~~ at the above named place, in the Panama Pattu, Batticaloa Dist. The place can be reached from Komari at the 57th mile post on the Batticaloa-Pottuvil road. It is about 2 1/2 miles to the northwest of the above mentioned place.

A.S.R. Nos. 486-87.

- 202 Galgamuwa Tank (F 18/47) *The inscription is on a rock* ~~It is a rock-inscription~~ on the bund of the above tank in Vanni Hatpattu, Kurunagala Dist. The tank is 1 1/2 miles to the southeast of Galgamuwa which is 41 miles on the Kurunagala-Anuradhapura road. It can be reached by a minor road at Galgamuwa junction.  
A.S.R. No. 512.
- 203 Nuvarakanda (I 8/24) The inscription is on a cave now used as a Pansala at Nuvarakanda. (See No. 63).  
A.S.R. No. 529.
- 204 Vilba Vihara (I 14/58) The inscription at the cave vihara in Tiragandaha Korale, Vaudavillibatpattu, Kurunagala Dist. The site is situated 1 1/2 miles due southwest of the railway station; and it is also 3/4 mile due east of the 2nd mile post on the Kurunagala-Polgahawela road.  
A.S.R. No. 661.
- 205 Kambulla The inscription is on a cave at the above place. (See No. 46).  
A.S.R. No. 1202.
- 206 Kumbarulena (I 14/24) The inscription is on a cave at Kumbarulena. (See No. 197)  
A.S.R. No. 565.
- 207 Nuwaragala (J 14/45) The inscription is on a cave at Nuwaragala. (See No. 88).  
A.S.R. No. 88.

- 208 Dunumadala (I 4/39) The inscription is on a cave at DunumadalaKanda in Kanda Korale. It is 2 1/2 miles west of 85 1/2 mile post on the Mihintale-Jaffna road. (See List II. No. 121). A.S.R. No. 80.
- 209 Aluvihara (I 15/45) *The inscriptions are on several caves* ~~All these are cave inscriptions~~ at Aluvihara in Matale Dist. The site is two miles north of Matale at the 18 1/4 mile post along the Matale-Dambulla road.  
(C.W.N. Nos. A 32 - A 34).
- 210 Ambalakanda (L 4/30). *The inscription is on a cave* ~~It is a cave inscription~~ ~~at Ambalakanda~~ called Erugalvattalena at Ambalakanda in Paranakuru Korale, Kagalla Dist. It is about 7 1/2 miles due south of Mawanella. The place could be reached by a minor road leading at the 8th mile post on the Mawanella-Aranayaka road. The distance from here is about 1 3/4 miles. The vihara is situated on the eastern flanks of the Rameswara-Kapella peak.  
(C.W.N. No. A 35)
- 211 Atilivava (M 23/25) It is a cave record. Atilivava is on the bank of Kirindi Oya, 1/4 mile east from the Hambantota-Well-awaya Korale.  
(C.W.N. A 36)
- 212 Attikulama (F 18/38) It is a cave inscription of the same name. The site is 2 1/4 miles northwest of Galgamuwa. (See No. 202). The place could be approached by proceeding 1 mile along the cart track leading north from the 1 3/4 mile post at Palukandena Ihala on the Galgamuwa-Mahanamneriya cart road.

(C.W.N. A 45).

213 Badagiriya (P 13/26) These are two rock records by the tank close to the steps at Badagiriya ruins. The site is 7 miles north of Hambantota and 1 mile southwest of the ford at Landejulana, where the cart track Hambantota-Lumgan-vehera passes the Malalo Oya.

(C.W.N. B 13, B 14.)

214 Balaharuvakanda (M 22/54) This is a cave inscription, in Wellawaya Korale. It is about 10 miles south of the 125th mile post on the Colombo-Wellaway road. The place could be reached by proceeding 5 1/4 miles along the footpath leading northeast from Talgaha digane, which is at the 18th mile post on the Tanamalvila-Hambegamuwa cart track.

(C.N.W. No. B 17).

215 Bogoda Raja Mahavihara (M 7/36) These are three cave inscriptions, at Rajamaha vihara in Bogoda Korale. The site is at the 6th mile post on the Hali Ela-Talpitigala road. Hali Ela is on the 79th mile post on the Colombo-Badulla road.

(C.W.N. Nos. B 18, B 19, B 20).

216 Dambulla The inscriptions are on a rock at the above place.

(See No. 46).

217 Devalahinna (I 9/29) The inscription is on a cave at Dewalahinna, Tittavali Gan Dahaya (?) North Western Province.

(See No. 21) (D 3).



- 218 Diyatitta Weva (G 1/15) The place can be reached by the 8th mile post on the Horowapotana-Alutoya minor road. About 1/4 mile north of Pilimabendikanda. It is a trig station. (D 8, D 23, D 24).
- 219 Diyasata (I 4/2) All these are a group of cave records at the further side of the vihara of the same name in the Pahala Visideka Korale, Vanni Hatpattu, Diyabete in the one inch map. It is 3/4 mile south of the 18 1/2 mile post on the Maho-Moragollagama road and close by is Diyabetekanda trig station. (Nos. D 25, D 26, D 27, D 28, D 29).
- 220 Enderugala (F 25/23) These are all cave records in Inamaluwa Korale, North Matale. The site is 1/4 mile south of the 50th mile post on the Dambulla-Trincomalee road. Close by is Ingiriyagala trig station. (E 11, E 13, E 14).
- 221 Galkotuwa (M 15/17) There are a group of cave inscriptions. It is about 11 1/4 miles east northeast of Monaragala. The place can be reached by proceeding 1/4 mile south at the 40th mile post on the Monaragala-Potuvil road. (G 23, G 24, G 25).
- 222 Gana Watta Vihara (I 9/26) One is a cave inscription, and the other ~~one~~ is on <sup>an</sup> altar slab, which is now used as a part of the shrine, at Gana Watta, in Mahagalboda Egoda Korale, Hiriyala Hatpattu. The vihara is at the 7 3/4 mile post on the Wariapola-Hiripitiya road. (See 9) (G 26)

- 223 Kudamrambeddahinna (F 15/54) The inscription is on a cave. It is a part of Ritigala. Ritigala is 6 1/2 miles east of Maradankavavala, which is again in between the 64th and 65th mile post on the Kandy-Anuradhapura road. (K. 5)
- 224 Galkanda (G 22/55) It is a cave inscription. Galkanda is in Horirila Tula, Tamankaduwa. The site is 5 miles west of Dimbulagala; and 3 1/2 miles south of the 32 1/2 mile post on the Polonnaruwa-Batticaloa minor road; close to the confluence of the Mahaveli Ganga and the Amban Ganga. The site is 1/4 miles towards the east of the Mahaveli Ganga. (G. 17)
- 225 Kossagamakanda (F 15/51) The inscription is on a cave at the above-mentioned place. (See No. 149) (K. 45)
- 226 Kaikawala Vihara (I 3/15) <sup>It</sup> ~~is a~~ rock inscription close to the vihara. The site is 1 1/2 miles east of Maho and half a mile from the road where the 13 1/2 and the 14th mile posts on the Nikawaratiya-Nikaweva road. (No. K. 47, K. 48)
- 227 Kirigahavavakanda (F 17/48) <sup>The inscriptions are all on caves</sup> ~~They are all cave records~~ at the above <sup>place</sup> ~~name~~. They are near to Nawagattegama, in Kirimaliya Pattuwa of Demala Hatpattu, Puttalam Dist. It is 11 miles due west of Galgamuwa, and <sup>can</sup> ~~could~~ be reached by proceeding 12 miles along the Galgamuwa-Miyellewa cart track (or minor road)? (Nos. K.51 - K.55)
- 228 Komarikagala (M 23/4) This is a cave inscription <sup>at</sup> of the above place. It is 6 1/2 miles due south-west of Buttala; and 4 1/2 miles due south of the 6 1/2 th mile post on the

Wellawaya-Buttala road, and could be approached by proceeding 5 1/2 miles along the footpath leading south from Paluwatta, which is at the 6 1/2 mile post at the above-mentioned road. This is a rocky area with ruins. (K.56)

- 229 Konwewakanda (F 17/5) There are two cave inscriptions. It is in Kirimatiya Pattuwa, Demala Hatpattu Puttalam Dist. The site is 2 miles east of the 13th mile post on the Puttalam-Anuradhapura road. There are ruins and a dagaba. (K 57, K 58)
- 230 Kombuva Vihara (I 9/29) <sup>This</sup> ~~It~~ is a cave inscription on the topmost cave at Kombuva vihara in Tittavaligundahaya Korale, Hiriyala Hatpattu. The site is 4 miles due east of Kiripitiya. The vihara cave can be reached by proceeding 1 mile south along Kumbukgete-Ibbagemuwa road, at Kumbukgete. (K 59)
- 231 Kuda Ambaganvava (D 16/63) The inscription is on a cave. (See No. 131) (K 60).
- 232 Mihintale (F 4/64) The inscription is on a rock at the above place. (See No. 28) (M 1)
- 233 Mangulmahavihara (P 9/60) The inscriptions are on caves at the above vihara (See no. 54) (M 22-M 26)
- 235 Madagamakanda (D 21/22) The inscription is on a cave at the above-mentioned place. (See No. 73) (M 27)
- 236 Madugasmulla (M 14/3) All these are cave inscriptions near Aralukanda and at Madugasmulla. The place can be reached by proceeding 3/4 miles north at the 27th mile post along the

Monaragala-Pottuvil road. It is about 4 3/4 miles north northeast of Mupanne. (M 28- M.32)

237 Mananahela (M 14/55) It is a cave inscription and close to Homagolla. The place is 5 miles south of Kodayanna at the 37th mile post by a cart track (Kodayanna-WaHegama) on the Monaragala-Pottuvil road. The ruins are situated on the either side of a rocky hillock, and the peak of which is the Mananhela trig station. There is a footpath about a mile long at the 5th mile post of the cart road (Kodayanna-Wattegama) to reach the cave. (M 33)

238 Monaragalakanda (M 14/18) These are a group of cave inscriptions high up on the Monaragala range. It is two miles south of Monaragala town. The caves can be reached by climbing the hillside from the 23 1/2 mile post on the Monaragala - Pottuvil road. ( 35-M 39)

239 Navalniravimalai (C 15/20) The inscriptions are on caves. This is a rocky hillock situated 4 1/2 miles north-east of Erupotanaweva. The site is 8 1/2 miles northeast of Vavuniya and 8 1/2 miles north of the 8th mile post on the Vavuniya-Horowupotana road. The place can be reached by proceeding 6 miles along the cart track leaving north to Mamaduwa at the 1 1/4 mile post on the Vavuniya-Horowupotana road and continuing along the cart track for another 5 miles towards the east at Kallikulam. (N 1- N 3).

240 Namaluwa (M 15/29) It is a cave inscription. The place is

2 3/4 miles due south of the 16th mile post on the Pettuvil-Siyambalamduwa road. The site is 1 mile west from the confluence of the Kuda Oya and Heda Oya and it <sup>can</sup> ~~could~~ be reached by proceeding 4 miles along the footpath leading south-east from the 18 1/2 mile post on the mentioned road. (N 30)

- 241 Paramakanda (F 22/28) The inscriptions are on caves at Paramakanda. (See No. 75) (P 23 - P 24)
- 242 Patahakanda (F 17/5) The inscriptions are on a group of caves in Kirimaliya Korale, Demala Hatpallu, Puttalam Dist. Viharagala is mentioned on the one inch map. It is 6 3/4 miles east of Karuwalagasweva, which is at the 10 1/2 mile post on the Puttalam-Anuradhapura road. The place can be approached by proceeding 2 miles northeast along a jungle track from Rambaweva (?) (P 26 - P 31)
- 243 Picandiyawa (F 17/55) The inscriptions are on a group of caves and one rock in the village Iammannawetiya and it is 12 miles due north of the 32nd mile post on the Kurunagala-Puttalam road. The place can be reached by proceeding 9 1/4 miles along the Karalugasweva-Miyellawa cart track. (P 34, P 36, P 37, P 38, P 39 - P 44)
- 244 Rajangane (F 18/21) The inscriptions are on caves. The place can be reached by proceeding 2 3/4 miles along the cart track leading towards the west at Mahagalkadawala on the 45th mile post on the Kurunagala-Anuradhapura road. There are two dagabas and other ruins and close to it is Rajanganawa trig station. (R 13 - R 14)

- 245 Situlpahawa (P 9/22) The inscriptions are on caves at Situlpahawa. (See No. 35) (S 12 - S 17, S 19 - S 21)
- 246 Toniyagala (P 18/51) The inscription is on a cave near the village Tammannawetiya Mityankoda Korale, Vanni Hatpuattu. The place can be reached from the 5 3/4 mile post on west southwest of the Galgamuwa-Miyeliawa minor road, which leads west from Galgamuwa (40th mile post) Kurunagala-Anuradhapura road) (T 28)
- 247 Torava Mayilava Vihara (P 18/59) The inscriptions are on a group of caves. It is 6 miles due west of the causeway across the Mi Oya at the 38 1/4 mile post on the Kurunagala-Anuradhapura road, and 6 1/2 miles west southwest of Galgamuwa. (See No. 246) and <sup>can</sup> ~~could~~ be approached by proceeding 7 miles along the Galgamuwa-Tembuveva (?) cart track, and continuing southwards for another 2 miles at Mallacholiya. (T 31 - T 39)
- 248 Uddakanadara Vihara (P 13/6) The inscriptions are on two caves. The vihara is not named on the one inch map. But it is near Yodakanuiya weva in Magam Pattu. The site probably is at the vihara area, which is at the 18th mile post on the Hambantota - Welluwaya road. (U 5, U 6)
- 249 Velasellingodakanda (M 14/5) The inscriptions are on a group of caves situated on the northern flanks of the Velihela hill near Dombaghaveley, which is 1 mile south of the 34th mile post on the Monaragala-Pettuvil road. (V 16 - V 25)

- 250 Valiyaya (M 14/18) These inscriptions are on two caves. They are near the 24th mile post on the Monaragala-Pottuvil road and the caves are situated on the slopes of the Monaragala peak. (V 26, V 27)
- 251 Viharagala Kanda (M 25/22) The inscriptions are on caves at Veheragal Kanda. (See No. 81) (V 28, V 29)
- 252 Yangala (F 25/57) The inscriptions are on caves at Yangala. (See No. 102) (Y 7, Y 8).
- 253 Tantrimalai (C 23/30) The inscription is on a rock. It is 8 miles north of the 13th mile post on the Anuradhapura-Arippu cart road. The site can be reached by proceeding 10 1/2 miles along the cart track leading north from the 12 1/2 mile post on the same road. (A 70)
- 254 Andiyagala (C 23/30) The inscription is on a cave at Andiyagala, Pichchanpatti Tulana. The site is south of Tantrimalai. (See No. 253) (A 71).
- 255 Billewagala (C 23/30) The inscriptions are on caves at Billewagala, Pichchanpatti Tulana. (See No. 254) (A 73-A 80).
- 256 Anuradhapura-Vessagiriya The inscriptions are on caves. (A 91-A 104)
- 257 Buddhage Kanda (F 15/42) The inscriptions are on caves at the above mentioned place, in Maminiya Korale. This is a ridge 1/2 mile west of Maradankadawala, which is on the 64 1/2 mile post on the Kandy-Anuradhapura road. (B 18, B 19)

- 258 Tumbullegala (F 13/19, 20) The inscription is on a cave at Tumbullegala in Vilachchiya Korale. It is one of the three sentinel hills (Andiyagala, Medagala, Tumbullegala) on the boundary of Eppawala and Vilachchi Korales near the isolated village Mekichchaewa. Near the rock staircase is a long cave, once used as a vihara, with a short inscription over the brow. On the rocks close by are remains of another early record. Below the vihara cave is a second dagaba mound. (See No. 141) (B 32)
- 259 Debalgala (F 5/22) The inscription is on a rock at Debalgala, in Kanadara Dorale. The vihara is picturesquely situated on a rock, and so called from the "forked" boulders on its summit. (See No. 66) (D 3)
- 260 Diyatiltavava (G 1/15) The inscription is on a cave at the above-mentioned place, in Mahapotana Korale. (See No. 218) (D 6)
- 261 Dummadalakanda (I 4/39) The inscription is on a cave at the above place in Kanda Dorale. It is a small rocky hill situated about equal distance from the Anuradhapura-Rambeva and Mihintale-Rambeva roads. The large cave is divided into parts by walls and part of it formed a Pansala (See 208) (D 8)
- 262 Davagala (G 23/52, 60) The inscriptions are on a cave at Davagala, in Egoda Pattuwa. It is a rocky sausage shaped hill with a height of about 200 ft. The site is about 5 miles due south of the 45th mile post on the Batticaloa-Polonnaruwa



road. The site can be reached by proceeding along a footpath off the 47th mile post to Bellanwala. Davagala is about 2 1/4 miles southwest along a footpath from this place. (See No. 113 ?)

263 Kruveva (F 10/59) The inscriptions are on caves at Kruveva Ulagalla Korale, Nuwarakalaviya. It is 3 3/4 miles due east of the 73rd mile post on the Kandy-Amradhapura road. Kruvakanda is a small hill attaining a height of 882 ft. at the trig station. Proceed 6 miles east by cart track, which branches off at the 75 3/4 mile post. This cart track leads eastwards to Yakalla. At the 6th mile post on the cart track turn south and proceed 1 1/2 miles along another cart track. Kruvakanda is about 300 yards east of the 57th mile post on this cart track. (K 41-K 44)

264 Galapitigala (F 80/7) The inscription is on a rock at Galapitigala. This name probably refers to the small boulder which rests on a rock slab near the tank. (See No. 94)(G 11)

265 Salkandekapukurda (F 5/8) The inscription is on a cave at the above-mentioned place. (See No. 69) (G 21)

266 Endarigala (F 25/23) The inscriptions are on caves at the above-mentioned place, in Inamaluwa Korale. (See 220)(I 9/I 12)

267 Labunerana (F 18/28) The inscription is on a cave at Labunerana, in Ulagalla Korale in Nuwarakalaviya. The cave at Labunerawakanda is slightly northwest of the Mitigala range. It is 4 1/4 miles northeast of Heradankadavala. There are

ruins and a dagaba close by. Proceed 4 miles northwest along cart track which branches off between 7 1/4 and 7 1/2 mile post on the Yakkala-Kekirawa road. (L 3)

268 Kotakanda (D 16/14) The inscription is on a cave at Kotakanda in Mahapottana Korale. This "squat hill" is an insignificant looking cluster of wooded rocks, less than a mile northwest of Elapattewa, a small Moor village. The smaller group (East) is riddled with caves in two tiers, one immediately above the other. A small flight of stone steps lead up on the right, to the summit of a large boulder, where a small dagaba is fitly placed. Beneath this boulder lies the upper tiers of caves. (K 10)

269 Kuttikulama (F 10/44) The inscription is on a cave at Kuttikulama, in Udiyankulam Korale. (See No. 127) (K 22)

270 Kavarakkulama (F 15/14) The class of inscription is not clearly mentioned. From the detailed information gathered it appears to be a cave type. It is near to Galkulama (?). A small cluster of boulders whose overhanging face served as rough cave shelters. The site lies 1 3/4 miles northwest of the 12th mile post on the Kekirawa-Yakkala road. The hinna is situated 3/4 miles south of Mananketiya dagaba. Proceed 2 miles by cart track, which branches off northwest, at 11 3/4 mile post on the same road. (K 26)

271 Kaduruvava (F 24/11) The inscription is on a cave at Galgir-ikanda in Kaduruvava (village) in Hatalispaha Korale.

(See No. 60) (K 30)

- 272 Molahitiyavelegala (G 23/57) The inscription is on a rock at the above mentioned place, in Kuda Ulpota village in Egoda Pattuwa Korale, Nuwarakalaviya. The site is about 1 mile southwest by south of Kuda Ulpota, and is a low rock terrain with three or four parallel narrow ridges. These are covered with small boulders and broken rock--a typical giant's fortress. Signs of ancient quarrying are evident. It is 4 1/2 miles south of the 51st mile post on the Batticaloa-Polonnaruwa road. Proceed wouth-west along cart track 4 1/4 miles from the 15th mile post on the same road to Horivila. (K 35).
- 273 Kandegama Kanda (J 8/10, 12, 20, 29) The inscriptions are on caves at Kandegama Kanda. (See No. 114) (K 64 - K 67)
- 274 Tonigala (G 18/12) The inscription is on a rock at Tonigala in Kandukada village, Egoda Pattuwa. The site is 10 1/4 miles north of the 47 1/4 mile post on the Polonnaruwa-Batticaloa road, 10 miles north-west of Welikanda, which is between the 42nd and 41st mile posts on the Polonnaruwa-Batticaloa road, and can be approached by proceeding 13 miles along the Mananpitiya-Trincomalee road. (See No. 108) (K 53)
- 275 Maradanmaduwa (D 16/30) The inscription is on a rock at the above-mentioned village, in Mahapotama Korale. The record is on the sloping side of the rock. This village is about 9 1/2 miles due north-east of Horwupotama. To the south of this

village is a large tank. Proceed 12 3/4 miles north by cart track which branches off at 28 1/4 mile post on the Vauniya-Horuwipotana road. The cart road runs north via Puhalevava, Moravava, Palugasvava, Indiyavava, Bendapuvava, Kapugollewa and Kandagollewa. (M 3, M 9).

- 276 Maha Kapugollewa (D 16/37) The inscriptions are on caves at the above place, in Kunchuttu Korale. It is 7 miles north of Horowipotana. (M 7, M 8).
- 277 Maradankadawala (F 15/42) The inscriptions are on caves, which are on the southern termination of the Maradankadawala range: on the other side of the tank, is an old "Gal Vihare", (rock temple). Maradankadawala itself is a well known town and is on the 64 1/2 mile post of the Kandy-Amradhapura road. The range is about 3/4 of a mile to the south-west of the town. There is a dagaba. (M 14, 14. 15)
- 278 Madawala (G 11/33) The two inscriptions are on caves and the other one is on a rock at Madawala in Matombuwa Korale, Nuwarakalaviya. (M 16, M 17, M (a) 18.
- 279 Marakkala Ulpota (F 20/5, 6) The inscriptions are on caves on the south of Ritigala near Marakkala Ulpote- a village inhabited by Moors at the south south-west termination of the Ritigala range. The long spur of Ritigalabanda is generally known as Kuda-Arambedda-Kinna. At the south it unites with the lower western slopes of Ritigala by a saddle back. The ulpatagama

caves may be said roughly to occupy the south side of this junction. There is a small dagaba. The caves can be reached by a footpath, which branches off at the 6 3/4 mile post on the Maradankadevala-Habarane road. The village itself is situated by the same road. (M 18 - M 25).

280 Manekanda (F 15/41, 49) The inscriptions are on caves at the north ridge of Manekanda, in Maminiya Korale. There are ruins of an ancient monastic establishment. Manewavakanda, as it is marked on the map is about 2 miles due west of Maradankadevala. (See No. 279) (M 27, M 28, M 29).

281 Murungahitikanda (F 20/61) The inscription is on a cave at the above mentioned place, in Kalagam Korale. This is a bowl-shaped rock east of the north road, a mile from Madatugama. There is an old vihara with a clay walled cave. (See No. 98) (M 30).

282 Mutugalla (G 18/58, 59) The inscriptions are on caves at Mutugalla, in Egoda Pattuwa, Tamankaduwa. All the caves are in three groups, which together form the Mutugalla Rocks. (a) Muvadagala, (b) Kovilgala (c) Kavengalla. (See No. III) (M 36 - M 48).

283 Minvila (G 13/51) The inscription is a rock at Minvila, in Meda Pattuwa, Tamankaduwa. "In swamp is a small solitary hummock of rock, narrow and low, but bearing no less than six

inscriptions - marked testimony to the great scarcity of all rock in this part of Tamankaduwa".

(See No. 107) (M 57).

- 284 Maha Ratmale (F 9/27) The inscription is on a rock at Maha Ratmale, in Nuwaragam Korale. Maha Ratmale is a narrow ridge running north to south with a dagaba in northern extremity. The village Maha Ratmale is 4 miles south of Anuradhepura on the Kurunagala road. There is an old tank, now abandoned called Ratmalavava. (M 53).
- 285 Mihintale (F 8/64) The inscriptions are on caves at Mihintalanda, in Kanadara Korale. (See No. 28). (M65-M92, M94-M97, M107-M109).
- 286 Mahakachchat-Kodi (C 15/34, 35) The inscriptions are on caves at Maha Katchchatkodi and distributed at (a) Erupotana, (b) Poriya Puliyankulam, (c) Vedukunari Malai. (See No. 49) (M111 - M 162)
- 287 Ritigala Kanda (F 15/62) The inscriptions are on caves at Ritigala (See No. 3) (R9-R12, R13, R14, R15, R16-R22, R23, R24, R25-R38).
- 288 Ratmale Kanda (F 20/46) The inscriptions are on caves at Ratmale Kanda, in Kalagam Korale. This is a cosily situated little rock vihara 4 miles due south-east of Kekirawa. There are ruins and a dagaba close by. Proceed 3 1/4 miles due east

by the cart track, which branches off at the 57th mile post on the Dambulla-Kekirawa road to Nawagasvava. (R 39, R 40).

- 289 Radagama (F 14/25) The inscription is on a cave at Radagama, in Nuwaragam Korale. This is an abandoned village. The cave is at the tank bund. (R 43).
- 290 Sembukulama (F 14/16) The inscription is on a cave at the above place, in Ulagalla Korale, Nuwarakalaviya. Sembukulama is a village of smith caste. "High shallow caves under a rock range". (52).
- 291 Sigiriya. The inscriptions are on caves at the above place. (See No. 16) (S 27 - S 31).
- 292 Tammanagala (F 4/6, 7) The inscription is on a cave at the above-named place, in Kanda Korale. This is a rocky site with caves, not marked on the map. It is about 1 1/4 miles north of Galgedamana. Proceed 4 miles due west along footpath, which branches off at the 90 3/4 mile post on the Dambulla-Medawachchiya road. (T 18).
- 293 Tittalkada (C 20 /37) The inscription is on a cave at Tittalkada, in Kunchuttu Korale. The site is not marked on the map. It is 2 miles west of Kunchuttuwa (spot height 477 ft.), which is near the 13th mile post on the Vauniya-Kebitigollewa road. (T 18).

- 294 Tammenegala (F 19 /28) The inscription is on a rock at the above place, in Hatalispaha Korale. ~~The rock record~~<sup>25<sup>h</sup></sup> is near Katuwanpolagama on the boundary between the north-western Province and Negampaha Korale. N.C.P. Proceed 3 1/4 miles north-west by minor road, which branches off at the 23 3/4 mile post on the Nikawaratiya-Moragollagama road; and at the 12th mile post (on the minor road) proceed 7 3/4 miles due north by cart track to Bougama via Watuwattegama, Atulgama, Kambuwatanava, Kumbukkadawala, Mudupannegama, Kudakaturuwa, Mahakalunoruwa, Pahala Walpayagama. At the junction which is about 1/4 mile north of Bougama on the same cart track turn due east and proceed about 1 1/2 miles to Katugampolagama. (See List III, No. 3) (T 28).
- 295 Valahaviddavava (D 21/33) The inscription is on a slab at the above, in Kalpe Korale. The bund of this vava is connected to the minor road from Medawaohchiya to Horowupotana at the 17th mile post. The tank itself lies immediately south of the road. (V 11).
- 296 Walaskunuvava (D 11 /59) The inscription is on a cave at the above place, in Junchuttu Korale. Proceed 10 1/2 miles north-east along cart road, which branches off at Kebitigollewa to Herat Hammillawa. Walaskunuvava is about 1 1/2 miles north-west of Pahala Herat Hammillawa. It is about 2 1/2 miles



south south-west of the bridge over Mora Oya. The cart road in question connects Kebitigollewa with Pulmudai. (V 12).

- 297 Pannikkankulama ( F 20/19) The inscription is on a cave at the above place, in Kalagam Korale. The Pansala lies east near a cave and a flat rock, on which inscriptions are cut. (See No. 96) (P 17).
- 298 Piduragala (G 21/17) The inscriptions are on caves at the above place, in Inamaluwa Korale. This prominent rocky hill lies about 1/2 mile north of Sigirigala. (See No. 180) (P 28, P 29).
- 299 Anuradhapura-Vessagiriya. The inscriptions are on caves and on rocks at the place. (See No. 1). (17-23).
- 300 Alutgal Vihara (F 14/33) The inscription is on a rock at the above place, in Appawala Korale, in Nuwaragam Division. The vihara lies 1/4 mile south along cart track which branches off at the 21st mile post on the Appawala-Tambuttegama road. (36).
- 301 Mandagala (F 9/26) The inscription is on a rock at Mandagala, in Nuwaragam Korale, in Nuwaragam Division. (See No. 40) (35).
- 302 Radagama ( F 14/25) The inscription is on a cave at the above place. (See No. 289) (37).

- 303 Veragala (F 13/60) The inscription is on a cave at Veragala Vihara in Giribava village, in Mioyen Egoda, Wannihattattu. The rock and the dagaba are about 1 1/4 miles due west along cart road from Hiribava Ihala. There is a pond and school near the dagaba. Giribava is 4 3/4 miles due west along cart road, which branches off at the 49th mile post on the Wariapola-Anuradhepara road. (68).
- 304 Katupotana (F 13/53, 54) The class of inscription is not mentioned. It is at Katupotana, in Mioyen Egoda Korale, Wannihattattu. There is a dagaba on the north of the bund of the vava. Katupotana is about 1 1/4 miles north-west of the road bridge over the Kala Oya. (The Waraipola-Anuradhapura road, see No. 303). Proceed 1 1/4 miles west by cart road which branches off at the 49th mile post on the same road and then 1/2 a mile north. (69).
- 305 Maha Galgamuwa (F 18/55) The inscription is on a cave at the above place, in Mioyen Egoda Korale, Wannihattattu. The site is 1 1/4 miles east south-east of Galgamuwa, near the northern end of the bund of the Galgamuwa Tank. (70).
- 306 Angamanugama (F 24/34) The inscription is on a rock at the above place, in Hatalispaha West, in Wannihattattu. The site is 2 1/4 miles north of Konvava, which is on the 18th

mile post on the Nikuaratiya-Nikavava road. The site can be approached by proceeding 3 miles along cart track leading north to Ehetuvava. (71).

307 Simpokuna Vihara (F 19 /57) The inscription is on a rock at the above vihara, in Hatalispaha West, in Wannī Hatpattu. The vihara is 1 mile north of the 6th mile post on the Galgemuwa-Nikavaratiya road. (See List II, No. 47) (72).

308 Iyagama (F 23/7) The inscription is on a rock at Iyagama, in Hatalispaha West, in Wannī Hatpattu. Iyagama village is 4 miles north-east of Ambanpola, which is on the 34 1/2 mile post on the Kurunagala-Anuradhapura road, and 1 1/2 miles north of the 3rd mile post on the Ambanpola-Ehetuvava cart road. (74).

309 Karagassewa (F 23/16) The inscription is on a rock at the above place, in Hatalispaha West, in Wannī Hatpattu. The site is about 4 1/2 miles east north-east of Ambanpola. There is a tank near by, (spot height 415 ft.) to the south of the village. Proceed 1 mile north on footpath, which branches off at the 4 1/4 mile post on the cart track which in turn branches off due east at Ambanpola. (75).

400 Eriyavavava ( F 23/24) The inscription is on a rock at the above place, in E<sub>r</sub>iyava village, in Hatalispaha East, in Wannī Hatpattu. (See No. 123) (79).

- 401 Etdatnavapugala (F 23/24) The inscription is on a rock at the above place in Eriyava Village, in Hatalispaha East, Wannu Hatpattu. (See No. 123) (80)
- 402 Mudiyanneqama (F 19/59) The inscription is on a rock at the above place, in Hatalispaha East, Wannu Hatpattu. Proceed 3 1/2 miles north-west along minor road to Moragahavava from the 23 3/4 mile post, which is on the Nikaveratiya-Moragollagama road. Mudiyanneqama is 6 miles due north along cart road, which branches off at Moragahavava. There is a tank to the south of the village. It is 4 3/4 miles north-east of Khetuvava. (81).
- 403 Kaikavala (I 3/15) The inscription is on rock at the above place, in Pahalavisideke, Wannu Hatpattu. (See No. 226) (82).
- 404 Yapahuwa (I 3/16) The inscription is on a cave at Yapahuwa, in Pahalavisideke, Wannu Hatpattu. The site is 3 miles due south-east of Maho, and 1 mile east of Kaikavala. (See List IV, No. 220) (83).
- 405 Randenigama (F 23/62) The inscriptions are on rocks at Randenigama, in Gantthe Korale, Wannu Hatpattu. (90).
- 406 Gallewa (I 3/31) The inscription is on a cave at the above place, in Katuwanna Korale, Wannu Hatpattu. (97).
- 407 Galketiyyagama (I 4/35) The inscription is on a rock at the

above place, in Divigandahaya Korale, Hiriyala Hatpattu. Galketiyyagama is 1 mile west of the 20 1/2 mile post in the Hiripitiya-Nikavava road, and 7 1/2 miles due north of Hiripitiya. The site can be reached by proceeding 1 1/4 miles along cart track leading west from Koruvava (Koruvava ?) which is at the 21st mile post on the Hiripitiya-Nikavava road. (101).

408 Hatigomuwa. (F 24/59) The inscription is on a rock at Akuruketugala in Hatigomuwa, in Divigandaha Korale, Hiriyala Hatpattu. Hatigomuwa is a small village about 1/4 mile north of the 20th mile post on the Nikaveratiya-Moragollagama road. Proceed north by foot path 1/4 mile from the 20 1/4 mile post on the same road. (102).

409 Niyandawane (I 4/10) The inscription is on a rock at the above place, in Divigandaha, in Hiriyala Hatpattu. Niyandawane can be reached by proceeding 1 1/4 miles north along cart road from Koruvava (see No. 407) to Alutvava junction. Niyandawane is about 4 1/4 miles north-west along cart road from Alutvava junction. There are two rocky boulders and on the eastern eminence are a degaba and a vihara. (103).

410 Devagiriya (I 9/23) The inscription is on a rock at the Devagiri Vihara, in Ihala Otota Korale, Hiriyala Hatpattu. (See No. 176) (104).

- 411 Asseduma. The inscription is on a rock at the above place, in Yatikaha Korale, Katugampda Hatpattu. See No. 124 (?) (122).
- 412 Virandagoda (F 12/11) The inscriptions are on a group of caves at Virandagoda, in Raja Vanni Pattu, Demale Hatpattu. (See No. 150).
- 413 Nagehamula (F 12/11) The inscription is on a cave at the above place. Is it a part of Virandagoda ?
- 414 Rajangane (F 18/21) The inscription is on a cave at the above place. (See No. 244) (142).
- 415 Padi Panchawa ( F 18/24) The inscription is on a cave at the above place. It is 1 3/4 miles east of the 44th mile post on the Kurunagala-Anuradhapura road, and it can be approached by proceeding 2 miles along cart road leading east from Ammunukole. (144).
- 416 Ihalagama (I 2/11, 12) The inscription is on a rock at the above place in Pansala, Puttalam Dist. Ihalagama is a small village situated between two tanks and on the eastern border of Puttalam Dist. It is about 9 miles north-west of Nikaveratiya. The shortest way to reach it is by cart road, which branches off west at the 33 1/4 mile post on the Kurunagala-Puttalam road. Proceed 5 1/2 miles by the same

cart track and then by footpath via Wiradana Pahala and Halambe. (148).

417 Ganagappalukanda (P 18/27) The inscription is on a rock at the above place, which is also known as Sangappalukanda, Puttalam Dist. It is 3 miles north north of Mahananeriya, which is at the 7th mile post on the Galgamuwa-Miyellawa road. It can also be approached by proceeding 2 1/2 miles along cart road leading north-east to Mahagalkadavala from Mahananeriya and continuing 1 1/2 miles to the north-west of Kudavava junction. (149).

418 Torava Mayilava Vihara (Toruvemallewa) (F 18/59) The inscription is on a rock at the above place, in Puttalam Dist. (See No. 247) (150).

419 Diggela ( F 18/59) The inscriptions are on caves at the above place, Puttalam Dist. ( See No. 247) (151-52).

420 Maligatenne ( F 24/27) The inscription is on a cave at the above place, in Puttalam Dist. It is 1 1/4 miles east of the 10th mile post on the Galgamuwa-Nikaveratiya road. (See List II, No. 23 ?) (154).

421 Vellangolla (I 4/50) One inscription is on a cave and the other on a rock at Vellangolla in Puttalam Dist. ( See No. 186) (155-56).

- 423 Katgallegama (F 23/56) The inscription is on a cave at the above place which is also known as Rajagallegama, in Puttalam Dist. It is 3 1/2 miles east of Kettepahuwa, which is at the 31st mile post on the Kurunagala-Anuradhapura road. (160).
- 424 Ihaladiyabeta (I 4/2) The inscriptions are on a cave, on a rock and on a slab at Ihaladiyabeta, which is also known as Diyabetakanda. (161-63).
- 425 Vegiriya (L 5/3) The inscription is on a cave at Vegiriya, in Madapalata, in Udunuwara. There is a Devalaya. The site is 2 miles west of the Kandy-Gampola road at the 11th mile post. (173).
- 427 Aluvihara (I 15/45) The inscriptions are on caves at Alu Vihare, in Gampahasiya Pattu, Matale South. (See No. 209) (197-99).
- 428 Halangoda (I 20/12) The inscriptions are on a rock at Kohon Vihare, in Halangoda village, in Kohonsiya Pattu Matale South. This is a well known village, which is situated by the roadside about 3 miles south-west of Matale. It is on the 3rd mile post on the Matale-Kandy road. There is a vihara and an ambalama and a dagaba on the western side of the road. (201-3).



- 429 Gerandigala (I 5/27) The inscriptions are on caves at the above place, in Damunumulla village, in Kandapalla Korale, Matale North. The site is 1 3/4 miles north of Galewela, which is between the 25th and the 26th mile post on the Kurunagala-Dambulla road, (1 mile east of Gerandigala is trig station 830 ft.) and can be approached by proceeding 1 3/4 miles along the Galewela-Kokirawa minor road and continuing for 1/4 mile along footpath leading east. (211-13).
- 430 Nilagama (I 5/25) The inscriptions are on caves at the above place, in Kandapahala Korale, Matale North. ( See No. 64) (215-16).
- 431 Moragolla (I 5/9) The inscription is on a rock at the above place at Vedakahagala. (See No. 125) (217).
- 432 Dambulla (F 25/54) The inscriptions are on rocks at Dambulla. (See No. 46) ( 220-226).
- 433 Embulambe (I 5/22) The inscriptions are on caves at the above place, in Wagapanaha Pallosiya Pattu, Matale North. (See No. 45) (243-46).
- 435 Piduragala (G 21/17) The inscription is on a cave at Piduragala, in Inamaluwa Korale, Matale North. (See No. 180). (248).
- 436 Enderugala (F 25/23) The inscriptions are on a cave and on rock at Enderugala, in Inamaluwa Korale, North Matale. (See No. 220) (250-52).

PERIOD II. LIST II

Circa 1st Century A.C. to 490 A.C.

DISTRIBUTION OF LITHIC RECORDS IN CEYLON FROM CORANAGA  
TO MAHAKAMA (3 B.C. to 490 A.C.). SEE MAP II, PLATES  
3 - 7.

- 1 Kossagamakanda (P 15/51) The inscription is on a rock at the above place, in Meminiya Korale. (See List I, No.149) A.S.R. No. 168
- 2 Sandagiri Vihara (P 13/16) The inscription is on an octogonal pillar now lying to the south of the above Vihara, Vihara is situated to the north of the school, at Tissamaharawa, Magam Pattu. A.S.R. No. 398
- 3 Nitupatpana (D 7/60) The inscription is on a cave at Nitupatpana, near Tiriyai in Kattukalam, Trincomalee Dist. The site is 1 mile due west from Tiriyai junction near Tiriyai tank, there are ruins and a dagaba on the site. Tiriyai is 1 1/4 miles off the 27th mile post on the Trincomalee-Mullainiwu road. (See List I. No. 190) A.S.R. No. 480.
- 4 Seruwvila (D 4/49) The inscription is on a cave at the above place, in Kottiyar Pattu, Trincomalee Dist. (See List I. No. 198) A.S.R. No. 483.
- 5 Kirinda rock (P 14/41) The inscription is on a rock near the seashore at Kirinda, (it is also a trig station) in Magam Pattu, Hambantota Dist. A.S.R. No. 491.
- 6 Naidandava (I 4/48) The inscription is on a cave at the above place. It is near Uneliya, in the Hiriyala Hatpattu,

Kurunagala Dist. (See List I, No. 194)

A.S.R. No. 514.

- 7 Akuruketugala (I 4/3) The inscription is on a rock, mentioned in the one inch map; it is near to Hatigamusa in the Hiriyala Hatpattu, Kurunagala Dist. The site is 12 miles north of Hiripitiya and 2 1/4 miles northwest of Polipitigama, which is between the 24th and the 25th mile post on the Kurunagala-Mihaweve road via Hiripitiya. It is a rocky area with ruins and a vihare and a dagaba close by. A.S.R. No. 525.
- 8 Diggala-Timbiriyawa (I 3/3) The inscription is on a rock called Diggala 2 miles from Timbiriyawa, in the Vandi Hatpattu, Kurunagala Dist. Timbiriyawa is 7 miles northeast of Niekaveretiya and 2 miles north of the 6th mile post on the Niekaveretiya Maha road. A.S.R. No. 527.
- 9 Nawarakanda (I 8/24) All the inscriptions are on caves at the above place in the Devemadi Hatpattu, Kurunagala Dist. (See List I, No. 63) A.S.R. Nos. 532-537.
- 10 Natiyangane Pansala (I 18/27) The inscription is on a rock near the Bodhi tree of the above vihare in the Ddukaha Korale, Kurunagala Dist. Pansala is at the junction which is 18 1/4 miles from Kurunagala-Negambo road via Haremmala. A.S.R. No. 549.

- 11 Halambagala (I 3/18) One inscription is on a cave, which is now converted into a shrine and the other is on a rock near the Pensala in the Magul Otota Korale, Kurunagala Dist. The site is 5 1/2 miles north-east of Nikaveretiya and 1 3/4 miles north of the 4th mile post on the Nikaveretiya-Maha road. There is a dagaba close by, and it is also a trig station.  
A.S.R. 656-67.
- 12 Periyakadu Vihara (I 14/8) The inscriptions are on rocks at the Periyakadu Vihara near Naleva, in Ihalavialdeke Korale, Hiriyala Hatpattu, Kurunagala Dist. (See List I, No. 169) A.S.R. No. 678.
- 13 Ragala Vihara (I 14/40) The inscription is on an abandoned cave vihara, in Madure Korale, Vauda Villihatpattu, Kurunagala Dist. The site is south-west of Ridivihara. (See No. 14) A.S.R. No. 680.
- 14 Ridivihara (I 14/23) One inscription is on rock-cut steps and the rest are on rock at Sarasangala at Ridivihara, in Madure Korale, Vauda Villihatpattu. The vihara is situated on the south-west of Ridigama, which is between the 10th and 11th mile post on the Kurunagala-Kepitigala road. This is a rocky area and can be approached by footpath 1/2 a mile from the minor road.  
A.S.R. Nos. 698, 699, 700, 701.

15. Yanlona (I 19/32) The inscription is on a cave near Hettipola of the same Korale and Hatpattu. The site is 1/4 mile west of the Kurunagala-Kandy road between the 14th and 15th mile post. Weudakanda trig station is 1/2 a mile to the west of Hettipola. There is a vihara.  
A.S.R. 711.
16. Galvava (I 8/36) One inscription is on a cave and the other is on a rock. The cave is now being used as a shrine, at Galvava, in the Tissava Korale, Devanadi Hatpattu. The place is 2 1/4 miles north-west of Mariapola, and can be reached from the Mariapola-Chilaw road by a cart track (3/4 mile) which branches off in between the 14th and 15th mile posts (Kurunagala-Puttalam road via Mariapola) There is a dagaba.  
A.S.R. Nos. 730-31.
17. Ranagiri Vihara (I 9/23) ~~The~~ One inscription is on a cave and the other is on a rock, which is very close to the vihara at Ranagiri, near Devagiriya, in Ihala Otota Korale, Hiriyala Hatpattu, Kurunagala Dist. (See List I, No. 176)  
A.S.R. Nos. 747-48.
18. Ridi Vihara (I 14/23) One inscription is on a rock above the Ridi Vihara and the other one near the Bodhi tree at the Vihara. (See No. 14)  
A.S.R. Nos. 696-97)

- 19 Tapasgallena (I 9/29) The inscription is on a cave at the above place, in Japahagama, in Tittavali Gandehaya Korale, Kiriyala Hatpattu. (See List I, No. 21)  
A.S.R. No. 846.
- 20 Seruvava (I 9/57) This <sup>is a cave</sup> inscription at Yakdessa-  
gala, Seruvava, in Mahagalbodg (?) Megoda Korale, Kiriyala  
Hatpattu. (See List I, No. 20)  
A.S.R. No. 874.
- 21 Veragoda (I 19 /31) One inscription is on a cave and the  
other is on a rock. The place is known as Veragoda Vihara  
at Galabawa in Tupane, Kandy Dist. Galabawa is 3/4 mile  
south-west of Weuda, which is on the Kandy Kurunagala road  
between the 15th and 16th mile post. The cave vihara is  
situated on the eastern flank on the Weudakanda ridge.  
A.S.R. Nos. 882-83.
- 22 Bhagavalena (I 20/41) The inscription is on a rock in  
front of a cave called Bhagavalena. It is situated in a  
garden known as Mendis's vatte, near Girihagemakanda (trig  
station 1981 ft.) The site is 3/4 of a mile south-east of  
Galagedara, also 1/2 a mile due east on the 10 1/2 <sup>mile</sup> post  
of Kandy-Galagedara road.  
A.S.R. No. 884.
- 23 Mihintale (P 4/64) The inscriptions are on caves and on  
rocks at the above place, in the Nuwaragampalata,  
Anuradhapura Dist. (See List I, No. 28)

A.S.R. Nos. 912 - 915 , 963-969, 981-83.

- 24 Situlpahuwa (P 9/22) The inscriptions are on rocks and on a cave at Situlpahuwa, in Hagen Pattu, Hantantota Dist. (See List I, No. 35) A.S.R. Nos. 1031-34, 1045.
- 25 Atabendiweva (I 15/29) This is a cave inscription at Embulambe in Vagapantaha (?) Palleziya Pattu Matale Dist. The place is 1 1/4 miles west of 39 1/2 mile post on the Matale-Dambulla road, and can be reached by proceeding 1 3/4 miles along a cart track leaving west at Pennampitiya, which is on the 39th mile post. (Matale-Dambulla road). A.S.R. No. 1136.
- 26 Dambulla (P 25/54) The inscriptions are on rocks at the above place. (See List I, No. 46) A.S.R. Nos. 1162-1176.
- 27 Periyapuliyankulama (C 15/27) The inscription is on a cave at the above place. (See List I, No. 51) A.S.R. No. 1271.
- 28 Sasseruwa (P 19/10) The inscriptions are on caves at the above place. (See List I, No. 59) A.S.R. Nos. 1315-18, 1335-36.
- 29 Nugamulagalga (P 24/11) The inscription is on a cave, and it is in the village of Kadurugasweva, which is at the 3rd



mile post on the cart track leading north from the 12th mile post on the Galgamuwa-Moragollagama road via Henawagama. The site is 4 miles to the north-west of Moragollagama railway station. The village is situated on the eastern end of the Galgiriya-kanda ridge.

A.S.R. No. 1340.

30 Kaduruweva (P 24/11) The inscriptions are on a rock and on caves at the above place, in Kaduruweva, Hatalispalle East, Wannu Hatpattu. (See No. 29 and also List I, No. 60) A.S.R. Nos. 1341, 1342, 1349, 1350, 1353.

31 Maligatenna (P 24/19) The inscriptions are on a group of caves at Maligatenna in Ulpotakanda (a part of Galgiriya-kanda) near Karagasweva in Nivavagampaha Korale, Hiriyala Hatpattu. Maligatenna is 1 3/4 miles along the cart road leading north at the 12th mile post (see No. 30) and 2 1/2 miles north-west of Moragollagama. There are ruins and a dagaba. (See List I, No. 4207) A.S.R. Nos. 1359, 1362, 1363.

32 Gallena (P 18/5) The inscriptions are on a cave and on a rock at Gallena Vihara, near Tambutta, in Mioyana Egoda Korale, in Wannu Hatpattu. (See List I, No. 62) A.S.R. Nos. 1376, -

33 Nilagama (I 5/23) These inscriptions are on a group of caves and a rock. One of the caves now being used as a shrine at Nilagama in Kanda Palle Korale, Matale Dist.

( See List I, No. 64 ) A.S.R. Nos. 1390, 1393, 1394, 1399.

- 34 Galkandegama (F 8/8) The inscriptions are on caves at the above place, in the Udiyankulam Korale, Amuradhapura Dist. (See List I, No. 69)

A.S.R. Nos. 1421, 1423, 1425, 1426.

- 35 Paramakanda (F 22/28) This <sup>on</sup> is a cave inscription at Rahatgala in Paramakanda in Peravili Pattu in Demala Hatpattu, Puttalam Dist. (See List I, No. 75)

A.S.R. No. 1456.

- 36 Luhugala (F 22/21) The inscription is on a cave at Luhugala. The place can be reached between the 4th and 5th mile post on the cart track from Anameduwa-Senbuwewa. There are ruins and a dagaba.

A.S.R. No. 1457.

- 37 Mullegrama (F 17/55) This <sup>inscription</sup> is a cave ~~reservoir~~ The cave is near the tank of Mullegama in the Demala Hatpattu, Puttalam Dist. (See List I, No. 76)

A.S.R. No. 1459.

- 38 Galahitiodai (N 11/49) These inscriptions are on a rock by the side of a square rubble platform at Galahitiodai in Panama Pattu, Batticaloa Dist. The place is 2 1/2 miles south of Luhugala which is between the 8th and 9th mile post on the Pottuvil-Wellawaya road.

A.S.R. No. 1478, 1479, 1480.

- 39 Karandehahela (N 15/6) The inscriptions are on rocks at Karandehahela in Panama Pattu, Batticaloa Dist. The place is 1 mile north of the 14th mile post on the Pettuvil-Wellawaya road, and 1 1/4 miles west of the confluence of the Karanda Oya and the Imbilan Ara. The cart track is at the 13th mile post (the P. W. road). There are ruins with a vihara and a dagaba in the site.

A.S.R. Nos. 1520-23.

- 40 Sigiriya (G 21/2) The inscription is on a cave at Sigiriya. (See List I, No. 16) A.S.R. No. 1590.

- 41 Ritigala (F 15/54 ?) The inscription is on a cave at Andiyakanda (See List I, No. 3) A.S.R. No. 1630.

- 42 Hittaragamahinna (F 10/12) The inscription is on a cave, in Maminiya Korale, Muwarakalaviya. It seems that this village is not marked on the map. The nearest village is Hetiyagama which is 7 miles to the east south-east of Mihintale and can be reached by cart road, which branches off due east at the 18th mile post on the Tammanava-Niraviya road. A.S.R. No. 1658.

- 43 Panikkankulama (F 20/19) <sup>inscription</sup> This is on a rock at the above mentioned place, in Kalagam Korale, Amradhapura Dist. (See List I, No. 96) A.S.R. No. 1668.

- 44 Budugehinna (F 25/50) The inscriptions are on caves at the above place, in Kiralava Korale, Anuradhapura Dist. The site can be approached by proceeding along the minor junction between the 19th and 20th mile posts on the Valupotuvava-Galewala road via Kalavava. Valupotuvava is at the 68th mile post on the Matale-Anuradhapura road. Budugehinna is 6 miles west of Dambulla. There are ruins. (See List I, No. 191) A.S.R. Nos. 1699-70.
- 45 Yangala (F 25/27) The inscription is on a cave at the above place, in Kiralava Korale, Anuradhapura Dist. The name is not marked on the map. It is 2 miles west of Pangala. A.S.R. No. 1703.
- 46 Sasseruwa (F 19/50) The inscriptions are on caves and on rocks at the above place, in Hatalispaha East, Kurunagala Dist. (See List I, No. 59) A.S.R. Nos. 359, 360, 1337-1342.
- 47 Pimpokuna (F 19/49) Two inscriptions are on the same rock, near Dagaba at Pimpokuna in the Vanni Hatpattu, Kurunagala Dist. Pimpokuna is 1 1/2 miles north of the 6th mile post on the Galgamuwa-Moragollagama road via Honewagama; this place can be reached by proceeding 1 1/2 miles along the cart road leading north-east from Gallewa (which is on the 6th mile post of the G.M. road) and turning westwards to the vihara, which is about 1 mile away from the turning point. There are ruins and a dagaba. (See List I, No. 307) A.S.R. Nos. 379-380.

- 48 Tissamaharawa (P 13/16) The inscription is on a slab unearthed in a garden near the Hospital at Tissamaharawa, in Magam Pattu.  
A.S.R. No. 391.
- 49 Sandagiri (P 13/16) The inscriptions are on a pillar at the above vihara, in Magam Pattu, Hambantota Dist.  
(See No. 8) A.S.R. Nos. 399, 400.
- 50 Veherakema (P 14/34) The inscription is on a rock by the side of the ruined dagaba at Veherakema near Kirinda, in Magam Pattu. The site is not marked on the map, but it is 1/2 mile east of the 10th mile post on the Tissamaharawa-Kirinda road.  
A.S.R. No. 401.
- 51 Anuradhapura-Ruvanvalisaya. The inscription is on an oval piece of limestone found in Ruvanvali Saya.  
A.S.R. No. 422.
- 52 Pahala Kayinattama (P 10/22) This inscription is on a rock on the embankment of the Pahala Kayinattama tank in the Udiyankulam Korale. Pahala Kayinattama tank is 1 mile to the south-west of the 7th mile post on the Sippukkulama-Hammillewa road. The tank is on the either side of the cart road which leads south-west of the mile post. The site is 4 3/4 miles north-west of Galabindunugala; and can also be approached by proceeding along the minor road from

Galebundunugala to Suppukkulama and turning south-west from the 7th mile post.

A.S.R. No. 424.

- 53 Viharagala (P 10/32) The inscriptions are on a rock at Viharagala, at Mahakalagemahinna, which is about 2 1/2 miles north-west of Galebundunuvava in the same Korale. There are ruins and a dagaba. It is 3/4 miles to the south south-west of Puliyankulam trig station.

A.S.R. Nos. 425-26.

- 54 Kataragama (P 9 /1) The inscription is on a slab standing near the southern entrance to the courtyard of Kiri Vehera at Kataragama, in Buttala Korale.

A.S.R. No. 488.

- 55 Vigamuwa (P 16/38) This <sup>e</sup> <sup>on</sup> is a rock inscription on a vihara at Vigamuwa in Giruva Pattu, Hambantota Dist. The site is 1 3/4 miles along the Ranna-Wiraketiya minor road. Ranna is on the 130th mile post of the Tangalla-Hambantota road. The Kann Oya flows just north of the Vihara. There is a dagaba.

A.S.R. No. 494.

- 56 Kahagalvihara (P 16/20) The inscription is on a rock on Kahagalvihara in Giruva Pattu Hambantota Dist. The vihara is about 200 yards from the road between the 5th and 6th mile

posts on the Rama-Wiraketiya minor road. (See List II, No. 55). There are ruins and ruined dagaba.

A.S.R. No. 500.

- 57 Kaballalena (I 8/47) The inscription is on a rock, which is to the east of cave shrine at Kaballalena in the Devameddi Hatpattu, Kurunagala Dist. Kaballalen or Vallagala is about 300 yards off the Wariyapola-Ganewatta road between the 2nd and 3rd mile posts. There is a dagaba. A.S.R. No. 528.

- 58 Nuwarakanda (I 8/24) The inscriptions are on a rock by the side of the flight of steps leading to the vihara, in Devameddi Hatpattu, Kurunagala Dist. (See List I, No. 63) A.S.R. Nos. 538, 540.

- 59 Godavaya (P 17/30) The inscription is on a ruined monastery near the sea shore on Godavaya in the Magam Pattu. The ruined monastery is 8 miles south-east of Ambalantota (between 140th - 141st mile posts on Tangalla-Hambantota road) 1 mile south of the main road. A.S.R. No. 586.

- 60 Galauda Vihara (I 13/55) The inscription is on a rock below the terrace of the shrine at Galauda Vihara in Madavala in Udukahe Korale, Devameddi Hatpattu, Kurunagala Dist. Madavala is 2 miles north of the 7th mile post on the

Narumulla-Kurunagala road. The vihara can be approached by cart track, which leads north-westwards between the 5th and 6th mile posts. (The N.K. road).

A.S.R. No. 657.

- 61 Andagala (I 14/35) The inscription is on a rock at Andagala (Maraluvava Vihara) in Galboda Negoda Korale, Vaudavilli Hatpattu, Kurunagala Dist. The site is 2 miles north of Kurunagala railway station. Between the railway line (Kurunagala-Ganewalla) and the rocky ridge known as Andagala continuing northwards from Kurunagala. Proceed 2 1/4 miles along the Kurunagala-Ganewatta road.

A.S.R. 662.

- 62 Viharegoda (I 19/23) The two inscriptions are on the same rock at Viharegoda in Yativila in the same Korale and the Hatpattu. Yativila village is on the 16th mile post on the Kandy-Kurunagala road.

A.S.R. Nos. 713-714.

- 63 Niraguna (I 8/51) The inscription is on a rock near the degata at Niraguna Vihara in Kilombagama in Tissava Korale, Devanadi Hatpattu. Kilombagama is 1 1/4 miles south-west of Rambaweva junction, which is between the 15th and 16th mile posts on the Kurunagala-Chilaw road (via Mariapola); the place can also be reached by a cart track branching westwards at St. Georges junction (about 200 miles south of



the school) which is at the 11 1/2 mile post along the Katupota-Rambaweva minor road, which joins the Kurunagala-Chilaw road at Rambaweva.

A.S.R. No. 728.

- 64 Gallenawatta (I 9/62) The inscription is on a rock on land called Gallenawatta, in the village of Aragama, in Hatahaya Korale, Hiriyala Hatpattu.

(See List I, No. 177) A.S.R. No. 749.

- 65 Kadigala (P 13/44, 45) The inscription is on a rock-cut flight of steps leading to the top of the rock at Kadigala, (which on the one inch map is mentioned as Kadiagala) near Katupotana in the Vanni Hatpattu Kurunagala Dist. Kadigala is 4 1/2 miles west of Tammuttegama, which is at the 16 1/4 mile post on the Anuradhapura-Kurunagala road. There are ruins with a dagaba. The site is on the banks of the Hal Oya. A.S.R. No. 510.

Beoruva (I 14/56) This is a rock inscription, near the vihara at Beoruva in the Madure Korale, Vauda Vili Hatpattu. The place can be reached at the 14 3/4 mile post on the Kurunagala-Kepitigala (or Keppetigala ?) road. The site is 10 miles due east of Kurunagala.

A.S.R. No. 622.

- 67 Vadakkahagalahinna (G 1/27) The inscription is on a rock at

the above place, in Mahapotana Korale, Nuwaragam Palata. The site is 10 miles south-west of Horowupotana, and 1 1/2 miles south of Sangilyasalai trig station; and it can be reached by proceeding north-east along a footpath from Konvava, which is at the 28th mile post on the Kekirawa-Hannullawa road.

A.S.R. No. 862.

- 68 Godapotgala (G 7/60) The two inscriptions are on a rock at Godapotgala in the Kalagam Pattu Tamankaduwa Dist.

A.S.R. Nos. 889, 890.

- 69 Kalkulam (G 8/21, 22) The inscription is on a rock at Kalkulam in Kottiyar Pattu, Trincomalee Dist. The place can be reached 3 miles to the south-west of Kiliveddi, which is at the 57th mile post on the Batticaloa-Trincomalee road. The site is 1 mile north of Tirimankallu and can be approached by proceeding south-west along cart track from Kiliveddi and along the footpath from the Puttur tank.

A.S.R. No. 894.

- 70 Mihintale-Maharannya (F 4/64) The inscriptions are on rock-cut steps leading to the Maharannya.

A.S.R. Nos. 979-80.

- 71 Mihintale-Kantaka Chetiya (F 4/64) The inscription is on a rock to the west of Kantaka Chetiya at Mihintale. (See

List I, No. 28) A.S.R. No. 981.

- 72 UddhaKandaru Vihara (P 14/17) The inscription is on a rock at Uddha Kanduru Vihara (according to the one inch map) in Nagam Pattu, Hambantota Dist. The vihara is 3 miles south east of Tissamaharama. The site can be reached by a cart track leading 1 1/2 miles east from YodaKandiya, which is between the 6th and 7th mile posts on the Tissamaharama-Kirinda road.  
A.S.R. No. 1020.
- 73 BovaHegala (P 5/8) The inscription is on a rock at the above place between dagaba and Kema. (See List I, No. 41)  
A.S.R. No. 1119.
- 74 Debalgala (P 5/22) The inscription is on a rock below the vihara at Debalgala, in Kanadara Korale. (See List I, No. 66) A.S.R. No. 1407.
- 75 NeHukanda (P 5/7) The inscriptions are at Nettukanda (Nettunkanda ?) (See List I, No. 68).  
A.S.R. Nos. 1417-18.
- 76 Tirappan (D 21/37). This <sup>e</sup>-rock inscription is <sup>on a rock</sup> at the end of the bund at Tirappentank at Tirappan Kadavala in the Kalpa Korale, Amuredhapura Dist. Tirappan is 1 1/4 miles south southeast of Horowupotana (which is between the 80th and 81st mile posts on the Puttalam-Trintomalee road). The

tank bund continues southwards from near the 1st mile post on the Horowupotana-~~lut~~ Oya road.

A.S.R. No. 1443.

77 Vileweva (D 21/52) This inscription is on a rock in the centre of the spill channel of the tank at Vileweva (Vileweva, according to the one inch map), near Horowupotana in the Kalpa Korale. Vileweva is 1 1/4 miles south of the 78th mile post (the Puttalam-Trincomalee road), and can be reached by a footpath leading at the 77th mile post on the same road.

A.S.R. No. 1448.

78 Kumbukkana (F 5/6) This ~~rock~~ inscription is on <sup>a rock on</sup> the tank bund at Kumbukkana in the Kanadara Korale, Anuradhapura Dist. The tank is called Konakumbukkweva on the one inch map, and is 7 miles south-west of Ratmalgahaweve, which is at the 13th mile post on the Medawachchiya-Horowupotana road; it is 4 1/2 miles north-west of Kahatagasdigitiya.

A.S.R. No. 1449.

79 Bandara Ratmale (F 5/20) The inscription is on a pillar. The pillar is in the jungle below the tank at Bandara Ratmale in the Kanda Korale, Anuradhapura Dist. Bandara Ratmale is 5 3/4 miles west north-west of Kahatagas-digitiya, and 3 3/4 miles north of the 81 3/4 mile post.

A.S.R. 1450.

- 80 Kongala (M 25/64) The inscription is on a rock at Kongala, in the Panama Pattu, Batticaloa. ( See List 1, No. 80)  
A.S.R. No. 1536.
- 81 Kasimotai (J 5/35) The inscription is on a rock in Eravur Pattu, Batticaloa Dist. Kasimotai is 1/2 a mile west of 92 1/2 mile post on the Badulla-Chenkaladi road. Chenkaladi is again in between the 9th and 10th mile posts of the Batticaloa-Trincomalee road. The place can be reached by proceeding 1/2 a mile along cart track leading west at 92 1/2 mile post.  
A.S.R. No. 1575.
- 82 Verandamalai (J 4/34) The inscription is on a rock on a at Verandamalai in Eravur Pattu, Batticaloa Dist. The site is 4 miles due west of the 92nd mile post on the Badulla-Chenkaladi road.  
A.S.R. No. 1576.
- 83 Lunuwaranagala (G 23/23) The inscription is on a rock at Lunuwaranagala, Makupattu (,) Tulana, Egoda Pattu, Temankaduwa Dist. The place with ruins, caves and the rock is 2 miles south-east of Welikanda, which is between the 41st and 42nd mile posts on the Batticaloa-Polonnaruwa road, and it can be reached by a footpath from Welikanda. Close by at Kalliocha there are ruins with a Hindu shrine.  
A.S.R. No. 1778.

- 84 Kuduma Arachchiyagala ( F 10/45, 53) The inscription is on a rock close to the above place, in Sivalikulama Ulagalla Korale, Amuradhapura Dist. The site is 1 mile north of the 9 1/2 mile post on the Galkulama-Yakalla cart road. A.S.R. No. 1822.
- 85 Devagiri ( F 18/63, 64) The inscriptions are on a rock at the above place. (See List 1, No. 153).  
A.S.R. Nos. 1937-38.
- 86 Murutange ( I 18/9) The inscription is on rock-cut steps leading to the ancient stupa at Murukange, in Devamendi Hatpattu. Murutange is 5 1/4 miles due west of Narammala, and 2 miles due south of the 18th mile post on the Kurumagala-Madampe road (via Narammala). This can also be reached by proceeding about 2 miles along the cart road leading south from the 17th mile post on the above-mentioned main road. A.S.R. No. 381.
- 87 Diggala ( F 4/20) The inscription is on a rock at Diggala (Puvarasankulama) in the Kanda Korale. Diggala is 2 miles due west of Parasangahaweva railway station. This can also be approached by proceeding 6 miles along the cart track leading north from the 3 1/2 miles post on the Amuradhapura-Medawachchiya road via Rambawa.  
A.S.R. No. 428

- 88 Kahandagala (P 16/47) The two inscriptions are on the same rock at Kahandagala in the Giruve Hatpattu, Hanabantota Dist. Kahandagala is 1 mile south south-west of Ranna, which is about 129 mile post on the Colombo-Hambantota road (Via Tangalla). The site can be approached by a cart track leading south from the above road at the 129 1/2 mile post. There are ruins.  
A.S.R. Nos. 492-93.
- 89 Halambagala (I 3/19) The inscriptions are on a rock at Halambagala. (See No. 11) A.S.R. Nos. 558-60.
- 90 Periyakadu Vihara (I 14/5) The inscription is on a rock at the above place. (See No. 12)  
A.S.R. No. 676.
- 91 Ledurugala (M 23/9) This is a rock inscription at Ledurugala, Buttala Korale. The site is 7 1/4 miles south-east of Buttala and 3 1/4 miles due east of the 17th mile post on the Buttala-Kataragama road. It is a rocky mound. A.S.R. No. 1011.
- 92 Brahmanatota (P 9/7, 15) The inscription is on a slab at Brahmanatota, in the Buttala Division. The site is 9 1/2 miles due east of Kataragama 4 1/2 miles north-east of Katagamawa tank, and about 300 yards from Manik Ganga. There are ruins and a dagaba.  
A.S.R. No. 1070.

- 93 Nuwarakanda (I 8/24) The inscription is on a rock at the above place, in the Devamar Hatpattu, Kurunagala Dist. (See List I, No. 63) A.S.R. No. 539.
- 94 Anuradhapura-Abhayagiri The inscriptions are on relic caskets, found in the debris near the Abhayagiri dagaba. The caskets are now in the Colombo-Museum. A.S.R. Nos. 610-11.
- 95 Nettunkanda (F 5/7) The inscriptions are on a rock at the above place. (See List I, No. 68) A.S.R. Nos. 16, 19, 20.
- 96 Aminicaiya (G 1/34) The inscription is on a rock at Aminicaiya, near Konwava, in Mahapotana Korale West. Konwava is between the 28th and the 29th mile posts on the Kekirawa-Hamillawa road. The site with ruins are about 300 yards from the road. A.S.R. 1437.
- 97 Veheragala (G 1/35) The inscription is on a rock at the above place, at Timbiriwava, in Mahapotana Korale, Anuradhapura Dist. The site is 1/4 mile south of the 6 1/4 mile post along Konwava-Damatavava cart road. The ruins are about 300 yards from the road. A.S.R. No. 1438.
- 99 Dambana (J 3/11) The two inscriptions are on the same rock, in Horivila Tulara, Egoda Pattu, Tamankavuva Dist. Dambana Ulpota is a village named after a spring found in a tank. The



site is 12 1/4 miles due east of Kalinganuware, where the Mahaveli Ganga, turns to the north-east (in Temankaduwa) 4 1/2 miles north-west of Kuda Oya Trig station (185 ft.) which is on the Kuda Oya. Can be approached by a footpath leading north-west from Kuda Oya, for a distance of about 5 miles.

A.S.R. Nos. 1781-82.

100. Occapukallu (C 22/53) The inscriptions is on a rock near the ruined dagaba at Occapukallu in Vilacchiya Korale. (See List I. No. 151)  
A.S.R. No. 1919.
101. Anuradhapura-Buvanvalisaya (F 4/9) The inscription is on a pillar lying near the western altar of the Buvanvalisaya.  
A.S.R. No. 374.
102. Tonigala ( ) The inscriptions are on a rock at the above place, in Kilakkumalai South Northern Province. Tonigala is also known as Bagaragala. The site is  $\frac{1}{2}$  a mile to the north of the 6th mile post on the Vauniya-Horowupotana road. It is near to Kudakaccakkodiya (C 20/3).  
A.S.R. Nos. 441-42.
103. Labuatabendigala (D 21/13,14) The two inscriptions are on a rock at Labuatabendigala, Kalpe Korale. The rock itself is close to Panwera Kanda (?) rock and trig station. It is 2 miles north of the 83rd mile post on the puttalam-Trincomalee road, and 4 miles to the north east of Horowupotana; the site can be reached by proceeding 2 miles along the cart track, leading north from Horowupotana and then taking a footpath running north

east at the Pukulweva.

A.S.R. Nos. 449-50.

104. Panamaweva (N 16/35) The inscriptions are on a rock at the Panamavava Vihara, in the Panama Pattu.  
(See List I. No. 186)  
A.S.R. Nos. 458-459.
106. Naigala (P 16/11) The inscription is on a rock at Naigala Vihara, in the Giruva Pattu, Hambantota Dist. The vihara can be reached by proceeding  $\frac{1}{2}$  a mile north along the cart road, which branches at the  $8\frac{1}{2}$  mile post on the Ranna-Wireketiya road. The village in which vihara is situated is called Udawakamulla on the northern side of the above referred. There are ruins and a dagaba close by.  
A.S.R. No. 503.
107. Velangolla (I 4/58) The inscription is on a rock to the south west of the dagaba at Velangolla, in Hiriyala Hatpattu Kurunagala Dist. (See List I. No. 196)
108. Pujagala (I 9/20) The inscription is on a rock at Pujagala near Neriya in the Tittavaligandahaya Korsala, Kurunagala Dist. The site is 2 miles east north east of Hiripitiya, which is 1 mile east of Ganewatta railway station, and  $\frac{1}{2}$  mile north of the 2nd mile post

on the Hiripitiya - Kumbukgete minor road. Proceed northwards along stream bed of the tributary stream which flows north to join the Kimbulwana Oya, crossing the Hiripitiya-Kumbukgete road near the 2nd mile post for a distance of  $\frac{1}{2}$  mile. There is a dagaba and a rock and also ruins.

A.S.R. No. 548.

109. Ridi Vihara (I 14/23) The inscription is on a rock called Sarasungala at Ridi Vihara, in the Madure Korale, Kurunagala Dist. (See No. 14)

A.S.R. No. 561.

111. Kondannaramaya (L 17/45) The inscription is on a rock near the image house at Kondannaramaya at Pokunuvita in Raigam Korale. Pokunuvita is  $9\frac{1}{2}$  miles on the Panadura-Horana road. There is a dagaba.

A.S.R. No. 633.

112. Habarana (G 16/26) The inscription is on a rock near the tank at Habarana in the Matambuwa Korale, Nuwarakalaviya Dist. Habarana is in between the 59th and 60th mile posts on the Kandy-Trincomalee road. The rock is about  $\frac{1}{2}$  of a mile south west of the Habarana junction, which lies between the Habarana tank and the road.

A.S.R. No. 637.

113. Piligama (P 3/1) The three inscriptions are on two rocks at Piligama (?) in Wellavaya Korale. Pilikema (according to one inch map) is  $1\frac{1}{2}$  miles west of 37th mile post on the Hambantota-Wellavaya road, and can also be reached by proceeding for  $3\frac{1}{2}$  miles south south west from Talulla on the above mentioned road.  
A.S.R. Nos 1014-16.
114. Mandagala (P 5/21, 29) The inscriptions are on rocks at Mandagala, one is on the southern slope of a hill and the other is at the foot of the rock cut steps at the same place. (See List I., No. 40)  
A.S.R. Nos. 1114-15.
115. Paramakanda (P 22/28) The inscription is on a rock near the Bodhi tree at the Paramakanda Vihara, in the Peravilli Pattu ( See No. 35).  
A.S.R. No. 434.
116. Dambulla (P 25/54) The inscription is on a rock at Dambulla. (See List I. No. 46)  
A.S.R. No. 1182.

117. Elikimbulagala (D 21/12) The inscription is on a rock at the above place in Kalpa Korale (or in Kadawat Korale?) "The rock is over 400 yards in length and about 60 yards in breadth, rising to a height of 100 ft. or so; and it lies near the Moor village of the same name." The site is  $1\frac{1}{2}$  miles north of the 25th mile post on the Wauniya-Morowu-potana road. The place can be reached by proceeding to Velipotana by footpath from the circuit bungalow at the 25 $\frac{1}{2}$  mile post and proceeding west 1 mile to Elikimbulagala vava by a footpath. There are ruins to the north east of the vava.  
A.S.R. No. 1447.

118. Atinnevalugala (P 13/64) The inscription is on a rock near the dagaba called Atinne<sup>ve</sup>valugala at Likolaweva Hatalispaha West, Wannu Hatpattu (north). The site is  $1\frac{1}{2}$  miles west of 39 $\frac{1}{2}$  mile post on the Matale-Dambulla road, and can also be reached by proceeding  $1\frac{1}{2}$  miles along a cart track leading west from Pannampitiya which is at the 39th mile post on the same road.  
A.S.R. No. 1934.

119. Tissamaharama (P 13/15) The inscription is on a pillar found at Tissamaharama, which is now in the Colombo-Museum. A.S.R. No. 44.

120. Diggala (F 4/20) The inscription is on a rock called Diggala, which lies north of the stupa on the site. (See No. 87)  
A.S.R. No. 79.
121. Dunumadala (F 4/39) The two inscriptions are on the same rock at Dunumadala vihara in Udiyagama village. The site is  $2\frac{1}{2}$  miles west of the  $85\frac{1}{2}$  mile post on the Mihintale-Jaffna road and  $1\frac{1}{4}$  miles south of the  $7\frac{1}{2}$  mile post on the Anuradhapura-Rambewa road. The place can also be reached by proceeding  $2\frac{1}{2}$  miles along the footpath leading south-west across the Kudagama tank bund at the  $85\frac{1}{2}$  mile post on the Mihintale-Jaffna road.  
(See List I. Nos. 208, 261)  
A.S.R. No. 80, 82.
122. Karamaban Maduwa (C 22/56) The inscription is on a rock at Karamban Maduwa, which is also known as Sinadiyagala. The site is about  $1\frac{1}{2}$  miles north of Mallimaduwa Game Sanctuary Guard's shed.  
(See List I. No. 152).  
A.S.R. No. 90.

123. Occacukallu (C 22/53) The inscription is on a rock at Occacukallu. (It is very likely that this inscription is on a slab or a pillar, as it is at present lying in the Anuradhapura Museum) See List I, No. 151)  
A.S.R. No. 287.
124. Situlphuwa (P 9/22) The inscription is on a rock about 25ft to the south east of the flight of steps leading to the Maha Situlphuwa dagaba. (See List I, No. 35)  
A.S.R. No. 1035.
126. Alulena (I 24/43) The inscription is on a cave which is known as Alulena, situated in thick jungle at Karandupone about 2½ miles south along a minor road, which branches off at the 51½ mile post on the Colombo-Kandy road. The cave is close to the road.  
(A3)
127. Ambalakanda (L 4/30) The inscription is on a cave at Gurugallena in Ambalakanda village in Kagalla Dist. The village is 1½ miles south west of Aranayaka along the Aranayaka-Narangalla minor road. There is a vihara to the south of the village  
(See List I, No. 210) (A4)



128. Ambepussa ( ) The inscription is on a cave above the Pattini Devale, which is 1 mile from the high road and Rest House at Ambepussa which is on the 36th and 37th mile posts on the Colombo-Kandy road.

(A5)

129. Atugoda (I 24/67) The inscription is on a cave at Atugoda. The site can be reached by proceeding 2 miles due west of Hettimulla, which is on the  $3\frac{3}{4}$  mile post on the Kagalle-Bulatkokupitiya road. At the Paragammana junction by the  $1\frac{1}{2}$  mile post on the road, proceed  $2\frac{1}{4}$  miles west and then south to Imbulgala. Atugoda is  $1\frac{3}{4}$  miles south from Imbulgala along footpath.

(A6)

131. Andiagala (F 8/22) The inscription is on a rock at Andiagala. The site is  $1\frac{1}{2}$  miles north of the 36th mile post on the Puttalam-Anuradhapura road, and can be reached  $1\frac{3}{4}$  miles north along cart track leading from the  $36\frac{1}{2}$  mile post on the same road.

(A25)

132. Asvadduma (F 23/23) The inscription is on a rock at the above place. On the map it is marked as Asaeduma and it lies immediately north of the 3rd mile post on the main cart track from Ambanpola railway station to Ehetuvava. (See List I No. 124) (?)  
(A.28)
133. Alutgalvihare (F 14/33) The two inscriptions are on a rock near the dagaba at Alutgal Vihara, in Eppawala Korale. (See List I. No. 300)  
(A.30, A.31)
134. Avukana Vihara (F 19/48) The inscriptions are on a group of caves and a rock. The caves are about 25 yards from the Pansala and the rock is near the pond, near Kalavava, Negampaha Korale, Kalagam Palata. Avukana lies to the north of the railway bridge over Kela Oya. The site is about 2½ miles south west of Kalawewa town, and the site can be reached by a cart track, which branches off due west at the 7½ milepost on the Ithalagama-Hamwillawa road.  
(A.37-A.42)

135. Ambalawa (I 13/39) The inscription is on a rock at Ambalawa (called Embalawa on the one inch map) in Valgampattu Korale, Devameddi Hatpattu. It is 2½ miles south south west of Maspota, which is on the Kurunagala-Puttalam road at the 6th mile post. The site can be reached 4 miles along cart track which branches south west at the 6½ mile post on the road referred above. There is a vihara. The area is rocky. (See List III. No. 82)  
(A.43)
136. Debalgal Vihara (P 5/22) The inscription is on a flat rock at Debalgal Vihara. (See List I. No.66)  
(D.4)
137. Diwela (I 24/51, 59) The two inscriptions are on a cave at Diwela which is 2 miles north east of Hettimulla, which is on the 4th mile post on the Kagalla-Yatiantota road. Proceed north east along cart track, which branches off at the old fort at Hettimulla to Ewunumulla about 1½ miles away. Diwela is about 1 mile east of Ewunumulla along footpath.  
(D.16, D.17)

138. Deberahela (P 8/46) The two inscriptions are on a rock at Deberahela Vihara near to Dagaba Pannagomuva, in Magam Pattu. The site is 1 mile north east of 17½ mile post on the Mambantota-Wellawaya road.  
(D.20,D.21)
139. Endrepala (F 25/23) The inscriptions are on caves at the above place (See List I. No. 220)(E.12, E.15)
140. Eriyava (F 23/24) One inscription is on a cave and the other on a rock. The rock inscription is near the tank spill and the cave is in the vihara premises at Eriyava Hatalispaha Korale West Vanni Hatpattu. (See List. I. No. 123)(E.16,E.17)
141. Gane Vihara (I 9/26) The inscription is on a slab which is now being used as a flower altar at Gane Vihara, in Ganewatta in Mahagalboda Egoda Korale, Hiriyala Hatpattu. Gane Vihara is in Ganewatta on the main road from Wariapola to Hilipittiya. The site is on the 7½ mile post on the same road. There is a vihara. (G.27)
142. Iratperiyakulam (C19/15) The inscription is on a rock at Iratperiyakulam on the 107th mile post on the Kandy-Jaffna road (via Mihintale). There are

ruins. The site with a dagaba lies about 50 yards west of the road, and the embankment which bears the inscription runs almost parallel to the road. (I 1)

143. Ihalagala (F 8/61) The inscription is on a rock at Ihalagala in Vilachchiya Korale. The site can be reached by proceeding 1 mile north of the 30th mile post on the Eppawala-Maragahaweva (or the Puttalam Anuradhapura road). (I.6)
144. Kiralagala (F 3/58) The inscription is on a rock in Vilachchiya Korale. (See List I. No. 143) (K.33)
145. Kotavshergala (G 22/56) The inscription is on a boulder at the above place in Horivila Tulana, Egoda Pattu Tamankaduwa Dist. The site is 3½ miles due south of Mananpitiya railway halting place. Proceed south west along cart road, which leads from the 50th mile post (on the Blennaruwa-Batticaloa road) to Horivila via Veheragoda to Kotavshergala by a loopath. (See List I. No. 115) (K.44)

146. Kaikawala (I 3/15) The inscription is on a rock on the Kaikavala Vihara; the rock is about 200 yards north east of the vihara.  
(See List I. No. 226) (K.46)
147. Karambagala ( ) The two inscriptions are on a rock at Karambagala vihara, north of Ambalantota, in Magam Pattu. The site is 8 miles north of Ambalantota, (on the 141 mile post on the Colombo-Hambantota road).  
(K.49, K.50)
148. Minvila (G 13/15) The inscription is on a rock at Minvila. (See List I. Nos. 107, 283) (M.18)
149. Mandagala (M 14/16) The inscription is on a rock on the edge of precipice opposite the summit cave at Mandagala. The site is near the 39th mile post on the Wellawaya-Pottuvil road.  
(M. 34)
150. Namaluwa (M 15/29) The inscriptions are on a rock at Namaluwa. (See List. I. No. 240)  
(N.31 - N.40)

151. Palu Hangamuwa (I 9/5) The inscription is on a rock near the vihara at Palu Hangamuwa, near Doraveruva (?) in the Divigandahaya Korale, Hiriyala Hatpattu, Kurunagala Dist. The site is  $5\frac{1}{2}$  miles north east of Hiripitiya. Hangamuwa is 1 mile due east of Doraveruva which is about  $2\frac{1}{2}$  miles north of Kumbukgete, which again is about  $3\frac{1}{2}$  miles east north east along minor road from Hiripitiya. There is a tank and cultivated plot among the ruins. (P.22)
152. Pahala Usgollawa (C 20/48) The inscription is on a rock which lies below the summit dagaba at Pahala Usgollawa. The site can be approached by proceeding 2 miles along footpath leading east from the 15th mile post on the Horowupotana-Vavuniya road. (P.25)
153. Peddagama (F 18/50) The two inscriptions are on a rock at the end of the tank bund at Peddagama. Maha Naruviya, in Miyan Egoda Korale Vanni Hatpattu. The site is  $8\frac{1}{2}$  miles westsouth west of Galgamuwa and can be reached by proceeding along the cart road at Galgamuwa leading west via Ihalagama, Divullegama, Payirikkulam and at the  $7\frac{1}{2}$  mile post

(on the same cart road) turn south and proceed  
3 miles south west. (P.32, P.33)

154. Picandiyawa (F 17/55) The inscription is on a  
rock at the above place. (See List I. No. 243)  
(P.35)
155. Rajalena (L 8/54, 62) The two inscriptions are on  
two different caves at Rajalena in Yakahatuwakanda  
in Timbiripola village, Atulugama Korale, Kegalla  
Dist. Timbiripola is  $\frac{1}{2}$  mile south along footpath  
which branches off at the 33 $\frac{1}{2}$  mile post on the  
Avisawella-Huvanwella road. The village is at  
the foot of Yakahatuwakanda. There is a dagaba.  
(R.10, R.11)
156. Rajanganne (F 18/21) The inscription is on a cave  
at the above place (See List I. No. 244)
157. Ranna (P 16/46) There are three inscriptions on  
the rock called Vadigala, near Ranna, in Giruva  
Pattu West Vadigala which is about 1 $\frac{1}{2}$  miles due  
south west of Ranna. (See List II. No. 88)  
(R.18- E. 20)



158. Randenigama (I 3/43) The inscription is on a rock near the entrance to the vihara at Randenigama. The site is about  $1\frac{5}{8}$  miles due south of the 5th mile post on the Nikaweretiya-Maho road and it can be reached by proceeding about 1 mile along the cart track which branches off at the 5th mile post on the road referred to above and then along a foot-path about  $\frac{5}{8}$  mile. It is a settlement on the Telamichcha Ela.  
(R.21)
159. Rugam (J 9/32) The two inscriptions are on a rock which is about  $\frac{1}{2}$  mile from Rugam (Rukam) village in Eravur Pattu, Batticaloa Dist. Rugam is on the 82 $\frac{1}{2}$  mile post on the Badulla-Batticaloa road. The tank is west of the village.  
(R.22., R.23)
160. Situlpahuwa (P 9/22) The inscription is on a cave at the above place. (See List I. No.35)  
(S.18)
161. Tamaragala (P 10/7) The two inscriptions are on a rock at Tamaragala, near Koraweva in Udiyankulam Korale. The site is 1 mile east of the 6th mile post on the Sippukulama-Hammillewa road and it can

be reached 1½ miles along the cart track leading north from the 7th mile post on the road referred to above.

(T.26, T.27)

162. Toniyagala (F 15/51) The inscription is on a rock at Toniyagala. (See List I, No. 246)

(T.29)

163. Torava Nayilava Vihara (F 18/59) The inscription is on a rock at the above vihara in Mioyen Egoda Korale, Vanni Hatpattu. (See List I, No. 247)

(T.30)

- 164(a). Anuradhapura-Jetavanaramaya (F 4/9) One inscription is on a rock and two on pillars.

(A.1 - A.3)

- 164(b). Anuradhapura-Ruvanvalisaya (F 4/9) The inscriptions are on pavement slabs at Ruvanvalisaya.

(A.15, A.16, A.20)

165. Alut Halmillawa (D.11/20) The inscription is on a slab at the above place, in Mahapotana Korale. According to Bell the ruins are about 2 miles from Bogahavava, but in fact they lie to the north of the band of the vava. Alut Hamillava is on a minor

cart road to Kakkilai, which branches off north east from Kebitigollawa, which is 15 miles north east of Vauniya.

(A.27)

166. Aminichchiya (F 15/16, 24) The inscription is on a rock at the above place. The site is  $\frac{5}{4}$  mile north of Konvava. The rock with the record attains a height of almost 600 ft. with 3 peaks. Proceed south east along footpath at the 14 $\frac{1}{2}$  mile post on the Kikirawara-Yakalla road to Udakallawagavava. The ridge in question is  $\frac{1}{2}$  mile east of the above vava.

(A.29)

167. Anuradhapura-Abhayagiriya (F.4/9) The inscription is on a pillar at Abhayagiriya (A. 39)

Anuradhapura-Jetavanarama (F 4/9) The inscription is on a slab at Jetavanarama (A.83)

Anuradhapura-Mirisavatiya (F 4/9) The inscriptions are on pavement slabs at Mirisavatiya (A.85 - A.88)

Anuradhapura-Jetavanarama (F 4/9) The inscription is on a slab at Jetavanarama (A.109)

168. Ambareliya (F 24/24) The inscription is on a rock at the Ambareliya, in Underveva Korale, Nuwarakalaviya. (See List. I., No. 148)  
(A.41)
169. Andaravava (F 8/38) The inscription is on a slab at Andaravava (See List. I., No.138)  
(A.47)
170. Angamuwa (F 13/20, 21) The inscriptions are on a rock at Angamuwa, in Eppawala Korale.  
(See List. I., No. 137)  
(A.49, A.50)
171. Awukana (F 19/48) The inscriptions are on a cave at Awukana vihara, Negampaha Korale. (See No. 134)  
(A.51-A.55)
172. Abutgal Vihara (F 14/33) The inscription is on a rock at the above vihara, in Nuwaragam Korale.  
(See List. I., No. 300)  
(A.56)
173. Amunukole (F 3/60) The inscriptions are on rocks at Ihalagala, in Amunukole village, in Vilachchiya Korale. (See List. I., No. 121)  
(A.57 - A.59)

174. Halmillagala (F 8/52) The inscriptions are on a rock at Halmillagala, in Vilachchiya Korale.  
(See List. I. No. 142)  
(A.60, A.61)
175. Kiralagala (F 3/88) The inscription is on a rock at Kiralagala, in Vilachchiya Korale.  
(See List. I., No. 143)  
(A.62)
176. Veragala (F 7/40) The inscriptions are on a rock at Veragala, in Vilachchiya Korale. (See List I., No. 146) (A.63, A.64)
177. Galgepitiya (F 7/19, 27) The inscription is on a cave at Galgepitiya, in Galge Vanni Korale. The site is about 11 miles due north west of the 24th mile post on the Puttalam-Anuradhapura road. As the crow flies, it is 9 miles due north west of Katupatvava which is  $3\frac{1}{2}$  miles along a cart road which branches off at the 25th mile post (the P.A. road). Galgepitiya is about 11 miles north west along footpath from Katupatvava (via Habet Iheengala, Ulpat Vava, Talbera Vava, Kirigollavava, Konvetiyagala and Sudu Ura Vava). There is a cave a dagaba, a vihara and ruins. (A. 65)

178. Sinadiyagala (C 22/56) The inscription is on a rock at the above place, in Moragolla Vanni. (See List I. No. 152, List II, No. 122) (A.67)
179. Andiyagala (C 23/30) The inscription is on a rock at Andiyagala, Pichchanpatu Tulana. The site is 2 miles (?) south of Tantrimalai and can be reached by proceeding about 9½ miles on the cart road which branches off north from the principal cart road connecting Anuradhapura-Arippu. It is a rocky area with ruins. (See List. I., Nos. 253, 254) (A.72)
180. Andaragala (F 8/38) The inscription is on a rock at Andaragala, in Vilachchiya Korale. The extensive boulder (Andragala) is by the road side, in fact in making the Puttalam-Anuradhapura road, part of the boulder was cut away at the 36th mile post. There are ruins and a dagaba. (See List I., No. 138) (A.81)
181. Budugekanda (F 25/50) The inscriptions are on caves at the above place, in Kiralawa Korale. The site is near the cave vihara which is situated on a boulder immediately west of the 20½ mile post on the Gallewela-Andiyagala road. There are ruins to

the east of cave vihara. The locality is also known as Budugehinna. (See No. 44)  
(B.15, B.16)

182. Brahmanayagama (D 21/46) The inscription is on a pillar found in a bush at Brahmanayagama in Vilachchiya Korale (?) which is an abandoned village between Ottappahuwa and Angomuwa.  
(See List I. No. 137) (B.21)
- Tumbullegala (F 13/19, 20) The inscription is on a rock at Tumbullegala, in Vilachchiya Korale.  
(See List I. No. 141) (B.23)
183. Dunumadala Kanda (F 4/39) The inscriptions are on a rock at the above place, Kanda Korale.  
(See List I. Nos. 208, 261 and List II, No. 121)  
(D.9, D.10)
184. Devagiri (F 18/63, 64) (F 23/7) The inscriptions are on a rock in Hatalispaha Korale. (See No. 85, List I., No. 153) (D.15-D.17)
185. Elikimbulagala (D.21/3) The inscription is on a rock at the above place in Kadawat Korale.  
(See No. 117)  
(E.9)

186. Elagamuwa (P 20/53) The inscription is on a rock at Elagamuwawava in Kalagam Korale.  
(See List I. No. 97)  
(E.38)
187. Galgirikanda (G 20/43) The inscriptions are on caves and a rock at Galgirikanda, in Kadawat Korale. On the map it is marked as Galgama. The site is  $5\frac{3}{4}$  miles from Kebitigollewa and 3 miles north of the 10th mile post on the Medawachchiya-Kebitigollawa road.  
(G.1 - G.3)
188. Galenbindunuvava (P 10/13) The inscriptions are on a rock at the above place, Uddiyankulam Korale. The site is  $1\frac{1}{2}$  miles west of the 6th mile post on the Sippukulama-Harumillawa road. Proceed south west by footpath  $1\frac{1}{2}$  miles from the 5th mile post on the same road.  
(G.6., G.7)
189. Galgirikanda (P 24/19) The inscriptions are on a rock at Galgirikanda, (which is near to Karagaswava vihara) in Kaduruvava village in Hatalispaha Korale. Karagaswava is  $2\frac{1}{2}$  miles west north west of Moragallavava, which is on the 26 $\frac{1}{2}$  mile post north east of Nikevaratiya on the



principal road. It can be reached by a minor road which branches off north west at the 23 $\frac{1}{2}$  mile post on the same road, and then 1 $\frac{1}{2}$  miles north along a cart road which branches off north at the 12th mile post on the same minor road which connects Galgamuwa and Nikaveratiya-Moragollagama. (G.15, G.16)

190. Ilukvava (G 8/1) The inscriptions are on a rock at Veragala in Ilukvava village, in Uddiyankulam Korale. (I.3, I.4., I.6)
191. Habarane (G 16/26) The inscription is on a rock at Habarane, in Motambuva Korale. The site is about  $\frac{1}{2}$  mile from Habarane Rest House. There are ruins. (See No. 112) (H.36A)
192. Kotaverheragala (G 22/56) The inscriptions are on a rock at Kotaverheragala, in Horivila village in Egoda Pattuwa. (See No. 145) (H.37, H.38)
193. Labuetagala (D 21/14) The inscription is on a rock at the above place, Kadawat Korale. The site

is  $2\frac{1}{2}$  miles north of Horowupotana and can be approached by proceeding 3 miles by cart road leading north Horowupotana to Kapugollawa.

(See No. 103)

(L.1., L.2.)

194. Labunoruwa (P 15/28) The inscription is on a rock at Dematagala in Labunoruwa village in Ulagalla Korale. The site is  $4\frac{1}{2}$  miles north east of Maradenkadavala. Proceed 4 miles north west along cart road, which branches off between the  $7\frac{1}{2}$  and  $7\frac{1}{2}$  mile posts on the Yakkala-Kekirava road. There are ruins, a dagaba and a vava.

(See List I. No. 267)

(L.4)

195. Likolavava (P 13/64) The inscription is on a rock at Veragala in Likolavava village in Hatalispaha-Korale. The site is  $3\frac{1}{2}$  miles east of the 40th mile post on Kurunagala-Tammanagana. Proceed about 4 miles north east along cart road, which branches off at the 47th mile post on the Kurunagala-Anuradhapura road. Likolavava village is on the north side of the bund of the vava of the same name.

(L.5)

196. Kalandriya (F 5/10) The inscription is on a rock at Niraviya in Kalandriya village in Kenda Korale. Niraviya is a group of rocks at the head of the long Kalanchchiya tank. The ancient site with ruins is  $3\frac{1}{2}$  miles east of the 89th mile post on the Mihintale-Medavachchiya road. Proceed by cart road 4 miles east, the cart road branches off at the 89th mile post, and Kalandriya is  $\frac{1}{2}$  mile north of the 4th mile post on the same cart road.  
(K.2)
197. Karavakkulama (F 15/14) The inscription is on a rock at Tammana-Linna, in Karavakkulama village in Uddiyankulam Korale.  
(See List I. No. 270)  
(K. 24)
199. Katuwanpolagama (F 19/28) The inscription is on a rock at Tammanegala in Katuwanpolagama in Hatalispaha Korale. The site is on the boundary between the North-Western Province and Negampaha Korale (N.C.P.) and it can be reached by proceeding 4 miles along a cart road leading north west from

Negampaha. Tammannegala is 8 miles west of Kalavava.

(K.33)

200. Kadigala (F 13/44, 45) The inscription is on a rock at Kadigala in Eppawala Korale. The site is rock hill on the left bank of Kala Oya, near Vilachchi Korale boundary. There is a long flight of rock out steps which leads to the summit. There are ruins. (See No. 65)
201. Kuda Ulpota (G 23/57) The inscriptions are on a rock at Molahitivyavelegala in Kuda Ulpota village in Egoda Pattuwa. (See List I. No. 272)  
(K.36, K.37, K.38)
202. Mahakalegamahinna (F 10/39) The inscription is on a rock at the above place in Uddiyankulam Korale.  
(See No. 63)  
(M.11)
203. Mandagala (F. 14/4) The inscription is on a rock at Mandagala in Nuwaragam Korale. The site is  $1\frac{1}{2}$  miles west of the 10th mile post on the Anuradhapura-Kurunagala road.  
(M.34)

204. Meen Vila (G 13/81) The inscriptions are on a rock at Meen Vila in Medapattuva. (See List I. No. 107)  
(.M.58 - M.61)
205. Mihintale (F 4/64) The inscription is on a rock at Mihintale. (See List I. No. 28)  
(M.93)
206. Nagirikanda (C 25/1) The inscriptions are on a rock at Nagirikanda in Kadawat Korale. The natural cave at the site is artificially transformed into a shrine with clay-built walls and it can be reached by proceeding  $\frac{8}{2}$  of a mile east south east off the 4th mile post on the Akirikanda-Kebitigollawa road. Akirikanda is on the 96 $\frac{1}{2}$  mile post on the Dambulla-Jaffna road. There are ruins. (N.1, N.2., N.12., N.13)
207. Namadagala (F 8/30) The inscription is on a rock at Namadagala, in Vilschchiya Korale. Namadagala is also known as Adampanegala. There is a cave and a dagaba. The site is 2 miles north east of Sinharagama which is at the 35th mile post on the Puttalam-Anuradhapura road. Ruins lie immediately east off the cart road, which branches north at the

36½ mile post on the same road. Proceed 1 mile north on the above cart road and then about 200 yards east. (N.19)

208. Nelugala (G 23/56) The inscription is on a rock at Nelugala. The site is 7¼ miles due south of the 38th mile post on the Polonnaruwa-Batticaloa road. Nelugala is 7½ miles east south east of Bellanwalle by footpath. There are two waterholes. There are ruins. (See List I. No. 118) (N.20)

209. Olugollewa (G 6/2) The inscription is on a rock at Mahagalkanda in Olugollewa in Mahapotana Korale. Mahagalkanda is 1½ miles from Rambapotana in forest. The low hill stretches for over ¼ of a mile in a series of jumbled boulders piled on a rock base, forming on the lowest face, several spacious natural caverns. There are ruins and a dagaba. (O.4)

210. Ottappahuwa (F 13/22) The inscriptions are on a rock at the Ottappahuwa vihara in Vilachchiya Korale. There are ruins, a dagaba, a vava and two caves. (See List I. No. 139) (O.5., O.6)

211. Rasnakewa (D 2/25) The inscriptions are on a rock and on a slab at Rasnakewa in Kalpe Korale. The site is within  $1\frac{1}{2}$  miles from Galviharakanda. The beautifully cut record is on the rock-cut steps of the stairway which winds in an easy gradient up the face of the rock. There are ruins, a vihara and a dagaba. (See List I. No. 106). (R.4, R.5)
212. Ratmale (D 21/15) The inscription is on a rock at Ratmale, in Mahapotana Korale. The site is on the  $35\frac{1}{2}$  mile post on the Horowupotana-Trincomalee road. Ratmale vava is there. (See List I. No. 128) (R. 7)
214. Sigirinuwara (G 21/2) The inscriptions are on a cave at the above place. (S. 32., S.33)
215. Timbirivava (G 1/35) The inscriptions are on rocks at Veheragala, in Timbirivava village in Mahapotana Korale. (See List I. No. 71, List II. No. 97) (T.2., T.3., T.4., T.5)
216. Tirappankadawala (D 21/37, 38, 45, 46) The inscription is on a rock at the above place in Mahapotana Korale. The site is  $1\frac{1}{2}$  miles due south on the minor road from Horowupotanana to Alutoya. Tirappankadawala vava is immediately to

the west of the settlement. (See No. 76.  
(T.8)

217. Kanadara ( ) The inscription is on a rock at Kanadara Korale, the detail of the record is not mentioned in the report.  
(T.13)
218. Toonigala (G 18/12) The inscriptions are on a rock at Toonigala, in Kundhuttu Korale. (See List I, No. 108.)  
T.16, T.17)
219. Tammannagala (F 15/21) The inscriptions are on rocks at Tammannagala, in Uddiyankulam Korale. (See List. I., No. 134)  
(T.21. T.22)
220. Vilevava (D 21/52) The inscription is on a rock at Vilevava (Williwewa on the map), in Mahapotana Korale. (See No. 77)
221. Veragoda (J 3/42) The inscriptions are on rocks at Veragoda in Egoda Pattuwa. "The rock patch 4 miles west of Aralagam Vila with ruins".  
(V.17 - V.19)



222. Yakkure (J 2/6) The inscription is on a rock called Duvegala in Yakkure village in Egoda Pattuva. The site is about  $6\frac{1}{2}$  miles due south of the 30th mile post on the Polonnaruwa-Batticaloa road. Proceed by cart road, which branches south south west at  $32\frac{1}{4}$  mile post on the above road via Katugahavaya. Cross the Amban Ganga and proceed due south by footpath crossing the Mahaveli Ganga at Dastota. Yakkure vava lies to the west of Yakkure, while Handepallu Villu lies to the east. (Y.2)
223. Pahala Kayinattama (P 10/22) The inscription is on a rock at the above place in Uddiyankulam Korale. (See No. 52) (P.1)
224. Palu Mekichchewa (P 5/44) The inscription is on a rock at the above place in Kanadara Korale. The site is at the 62nd mile post on the Anuradhapura-Trincomalee road. (According to Bell, it is near the 63rd mile post). The vava bund is almost parallel to the road. There is a Devalaya and a well close by. (P.2)

225. Pahala Ungollewa (C 20/48) The inscription is on a rock at the above place in Kunchuttu Korale.  
(See No. 152)  
(P.9)
226. Pahala Tammanawa (F 5/15, 16) The inscriptions are on a rock at the above place in Kunchutta Korale. The site is 1 mile due east of Gonuhaddanawa, which is again 5 miles north along a minor road which branches off at Ratmalgaha vava on the Medawachchiya-Horowupdana road. Proceed 1 mile north east along cart road which branches off at  $11\frac{1}{2}$  mile post on the Ratmalagahavava-Gonuhaddanawa road. There is a dagaba and rocky hill at Pahala Tammanawa.  
(P.10, P.11)
227. Pussellagama (F 10/53, 54) The inscription is on a pillar at the above place in Uddiyankulam Korale (: The site is  $\frac{1}{2}$  mile north of the  $10\frac{1}{2}$  mile post on the Galikulama-Yakkalla minor road, and can be approached by proceeding  $\frac{1}{2}$  mile along cart road leading north from the  $10\frac{1}{2}$  mile post on the same road.  
(P.12)

228. Puwarasankulama (F 4/56) The inscription is on a rock at the above place in Kanadara Korale. The site is near about the 83½ mile post on the Mihinala-Madawachchiya road. The tank lies about 200 yards east of the Devalaya while Dikgala dagaba is about ½ mile from the Devalaya. The dagaba can be reached by footpath over the bund of the above mentioned tank.  
(P.13)
229. Pinnawa (F 19/64) The inscription is on a rock at Kimbulagala in Pinnawa village in Unduruwa Korale. The site is 4½ miles south south west of Kalavava and it is about ½ mile north east of the second mile post on the road from Siyambalvava to Negampaha via Negama. This road branches north west at the 13½ mile post on the Galewala-Kalavava road. Pinnawa is a small village with a tank to the south.  
(P.16)
230. Panikkankulama (F 20/19) The inscriptions are on a rock at the above place in Kalagam Korale.  
(See No. 43)  
(P.19 - P.21)

PERIOD III. List III

490-703 A.C.

DISTRIBUTION OF LITHIC RECORDS IN CEYLON FROM SOTTHISENA  
TO MANAVAMMA (490-703 A.C.) SEE MAP III, PLATES 8, 9.

1. Sasseruva (P 19/10) One inscription is on the steps leading to the dagaba at Sasseruva and the other on a slab lying at the same place in Hatalispaha East, Kurunagala Dist. (See List I.No.58) (A.S.R. Nos. 361-62)
  
2. Monaragala (M 14/18) The inscription is on a rock near the cave at Monaragala vihara in the Buttala Vaddirata Korale. The vihara is  $\frac{1}{2}$  of a mile east along a footpath which branches off at the 23 $\frac{1}{2}$  mile post on the Wellawaya-Potuvil road via Monaragala. (See List I. No. 238) (A.S.R. No. 384)
  
3. Tammannava (P 19/88) The inscription is on a flat rock near the Tammannava dagaba at Katugampolagama in Hatalispaha East. Katugampolagama is 4 $\frac{1}{2}$  miles south west of Galagedera trig station which is 4 miles due west of the 6 $\frac{1}{2}$  mile post on the Kekirawa-Talawa road. (This road branches off at the 58th mile post on the Matale-Anuradhapura road) Tammannava lies 4 miles via Amunugama and Ihala Kalankuttiya along a footpath branching south west at the 4th mile post on a cart track from Dikweva to Ihala Palugollewa. The latter lies on the minor road from Ihalagama which is between the 38d and 4th

mile posts on the Kekirawa-Talawa road.

(See List I. No. 294)

A.S.P. No. 440.

4. Panama vava (N 16/35) The inscriptions are on a rock at Panamavava vihara in the Panama Pattu. (See List I. No. 186)  
A.S.H. Nos. 457, 460.
5. Kirivehara (P 9/1) The inscription is on a slab lying on the pavement of the Kirivehara dagaba at Kataragama. The site is about  $\frac{1}{2}$  a mile north of Kataragama on the Kataragama-Buttala road and can be reached by a footpath about  $\frac{1}{2}$  of a mile west of the main road.  
A.S.R. No. 489.
6. Vigamawa (P 16/38) The inscription is on a rock close to Vigamawa vihara in Diruva Pattu, Hambantota Dist. (See List II. No. 55)  
A.S.P. No. 495.
7. Kahagal Vihara (P 16/20) The inscription is on a slab built into the retaining wall of the raised quadrangle at the Kahagal Vihara. The vihara is  $\frac{1}{2}$  of a mile west along a footpath from the  $5\frac{1}{2}$  mile post on the Ranna-Wiraketiya road. It is  $3\frac{1}{2}$  miles

directly north west of Viganuwa. There are ruins and a dagaba. (See List II. No. 56)  
A.S.R. No. 498.

8. Ihala Mavtagama (I 2/37) The inscription is on a rock near the vihara at Ihala Mavtagama in the Vanni Hatpattu, Kurunagala Dist. The site is  $\frac{1}{4}$  of a mile due south of the 5th mile post on the minor road from Diyagama to Andigama, branching off west at the 28th mile post on the Kurunagala-Puttalam road. There are two dagabas.  
A.S.R. No. 526.
9. Galauda Vihara (I 13/55) The inscription is on a rock below the terrace of the image house at Galauda vihara in Madavala in Udukaha Korale, Devanadi Hatpattu, Kurunagala Dist. (See List II. No. 60)  
A.S.R. No. 658.
10. Sangamu Vihara (I 9/55) The inscriptions are on two neighbouring rocks near Sangamu Vihara in Hatahaya Korale, Hiriyala Hatpattu, Kurunagala Dist. (See List I. No. 175).  
A.S.R. Nos. 737, 739.

11. Gallenawatta (I 9/62) The inscription is on a rock on land called Gallenawatta, in which are remains of an ancient vihara in the village of Aragama in Hatahaya Korale, Hiriyala Hatpattu. (See List I. No. 177)  
A.S.R. No. 750.
12. Minguragala (M 17/32) The inscriptions are on a rock called Minguragala, Wellawaya Korale. It is not marked on the map. The site is 2 miles north of Wellawaya and  $\frac{1}{2}$  a mile north from the confluence of the Alikda Oya, the Kelabana Oya and the Eirindi Oya.  
A.S.R. Nos. 1013, 1596.
13. Situlpahuwa (P 9/22) The inscription is on a boulder at Situlpahuwa, in Magam Pattu, Hambantota Dist. (See List I. No. 35)  
A.S.R. No. 1041.
14. Yala (P 10/25) The inscription is on a pillar now lying at Hadun Oruva at Yala in Magam Pattu, Hambantota Dist. The site is at the point where the minor road from Palatupana to Pottuvil crosses the Menik Ganga. Hadun Oruva is not mentioned on the one inch map. (A.S.R. No. 1071)



15. Kongala (M 25/64) The inscriptions are on a rock at Kongala in the Panama Pattu. (See List I., No. 42)  
A.S.R. Nos. 1127, 1128, 1129, 1537.
17. Dambulla (F 25/54) The inscriptions are on rocks at Dambulla. (See List I., No. 46)  
A.S.R. Nos. 1192-1201.
18. Akuruketugala (M 15/63) The inscriptions are on a rock at Akuruketugala in the Panama Pattu. The site is 3 miles to the south west of Nilagalegala.  
A.S.R. Nos. 1476-77.
19. Maha Elagamuwa (F 20/52) The inscription is on a boulder near the Pansala at Maha Elagamuwa in Kalagam Korale South. (See List I. No. 97)  
A.S.R. No. 1030.
20. Kiri Amunakola (F 3/60) The inscription is on a rock near the stupa at Ihalagala at Kiri Amunakola in Vilachchiya Korale, Nuwaragama Palata.  
(See List I. No. 121)  
A.S.R. No. 1811.

22. Dinikitatava (F 23/29) The inscription is on a rock near the 6th mile post on the Dinikitava-Ambanpola road in the village of Timbiriya in Magulotota (N.W.P). The site is near the  $\frac{1}{2}$  mile post on the Ambanpola-Ehetuvava road leading east of Ambanpola.  
A.S.R. No. 382.
23. Veragala (P 7/8) The inscription is on a rock about 25 yards east of the ruined dagaba at Veragala in the Magam Pattu. The site is  $\frac{3}{4}$  of a mile south south west of Bodagama which is between the 2nd and 3rd mile posts on the Tanawalvila-Hambagamuwa tank road. It can be approached by taking the minor road leading south west from Bodagama and following the footpath which branches off east at the  $1\frac{1}{2}$  mile post. It is  $5\frac{1}{2}$  miles directly east south east of Angunukolapalaasa.  
A.S.R. No. 389.
24. Yatala (P 13/15) The inscriptions are on flagstones of the pavement of the Yatala dagaba in Yatala village. The village is  $1\frac{1}{2}$  miles north west along the principal road from Tissamaharama junction and the site is a few yards off the main Tissamaharamaya-Wellawaya

25. Anuradhapura-Vessagiriya ( ) The inscriptions are on various matrices at the above place, viz., (a) on a riser of the flight of steps leading to the building between rocks B and C., (b) on another riser in the same flight of steps, (c) on the moonstone below the same flight of steps (d) near the flight of steps in the building opposite to (c) and (e) on the east side of rock B to the south east of cave No. 12.  
A.S.R. Nos. 411-415, 606-609.
26. Vijitapura (F 20/25) The inscription is on the steps leading to the courtyard of the vihara at Vijitapura. Vijitapura is near the 6th mile post to the east on the Ihalagama-Gulewela road and  $4\frac{1}{2}$  miles west south west of Kekirawa. Ihalagama is again in between the 3rd and 4th mile posts on the Kekirawa-Ialawa road.  
A.S.R. No. 416.
27. Mocikulama (F 15/59) The inscription is on a moonstone lying at the foot of a bo-tree near the village Mocikulama. The site is  $2\frac{1}{2}$  miles south on the Maredankadavala-Habarana road. The name of the site is not marked on the map.  
A.S.R. No. 417.

28. Nagirikanda (C 25/1) The inscription is on a rock at the Nagirikanda Vihara in the Kadavat Korale. (See List II. No. 206)  
A.S.R. No. 445.
29. Kahagal Vihara (P 16/20) The inscriptions are on a rock at the above vihara. (See No. 7)  
A.S.R. Nos. 51, 502.
30. Nalgala Vihara (P 16/11) The inscription is on a rock at Nalgala Vihara in the Giruva Pattu, Hambantota Dist. (See List II., No. 106)  
A.S.R. No. 504.
31. Mulgirigala Vihara (P 11/25) The inscription is on a rock by the flight of steps leading to the top of the rock at Mulgirigala in the Giruva Pattu, Hambantota Dist. (See List I. No. 193)  
A.S.R. No. 507.
32. Nuwarakanda (I 8/24) The inscription is on the rock by the side of the steps leading to the vihara at the above place in the Devamadi Hatpattu, Kurunagala Dist. (See List I. No. 63)  
A.S.R. No. 541.

33. Ridivihara (I 14/23) The inscriptions are on a rock called Sarasungala at Ridi Vihara in the Madura Korale, Kurunagala Dist. (See List II. No.14) A.S.R. Nos. 562-63.
34. Shankhapala Vihara (P 1/50) The inscriptions are on a rock in front of the Shankhapala Cave vihara near Pallebadde in the Atakalen Korale, Ratnapura Dist. (See List I. No. 156) A.S.R. Nos. 564-65.
35. Veharakema (N 11/50) The inscription is on a rock called Veharakema in the jungle about 5 miles south east of Lakugala in the Panama Pattu, Batticaloa Dist. (A.S.R. No. 594).
36. Madagama Vihara (I 8/57) One inscription is on a stone step, now displaced and lying near the pillared building to the south of the dagaba; and the other is on a flat rock to the west of the ruined dagaba at Madagama Vihara in Tissava Korale, Devnadi Hatpattu. (See List I. No. 174) A.S.R. Nos. 720-21.

37. Sangamu Vihara (I 9/85) The inscriptions are on a rock at Sangamu Vihara in Hatahaya Korale, Hiriyala Halpattu, Kurunagala Dist. (See List I., No. 175)  
A.S.R. Nos. 734-736, 740-42.
38. Piduragala (G 21/17) The inscriptions are on the rock roof of the vihara at Piduragala and on a rock in front of the abandoned cave containing the colossal Buddha image at the same vihara in Inamalawa Korale, Matle Dist. (See List I., No. 180)  
A.S.R. Nos. 758, 759.
39. Dangollagama (P 24/2) The inscriptions are on two different rocks at Dangollagama-gala near Acharigama in Divigandaha Korale, Hiriyala Halpattu. The site is  $1\frac{1}{2}$  miles north east of Khatuweva which is in between the 8th and 9th mileposts on the Galgamuwa-Moragollagama road. The site could be reached by proceeding  $1\frac{1}{2}$  miles along a cart track leading north eastwards from the 8th mile post on the same road.  
A.S.R. Nos. 670-71.

40. Najamaha Vihara (I 23/38) The inscriptions are on a rock at Najamaha Vihara in Talagama, Nipitigam Korale, Colombo Dist. The vihara is  $\frac{1}{2}$  of a mile south south west from the 1st mile post which is on the Ambepussa-Sarakapola road.  
A.S.R. No. 875-876.
41. Mihintale (F 4/64) The inscriptions are on different objects (a) on the pavement of the Ambasthala dagaba, (b) on the slabs immediately below (a), (c) on the pavement slab at (a), (d) on a slab below Sri Pada rock. (See List I. No. 28)  
A.S.R. Nos. 969-972, 975.
42. Galkadamandiya (M 19/33) The inscription is on a fragment of a slab lying at Galkadamandiya. The site can be reached by proceeding 3 miles due east of Okkampitiya Pahalagama and two miles east along the minor road. Okkampitiya is 4 miles from Buttala along the minor road. There are ruins and a vihara.  
A.S.R. No. 1012.
43. Situlpahuwa (P 9/22) The inscriptions are on a boulder near the Pokuna to the east of Mahasitulpahuwa dagaba at Situlpahuwa. (See List I. No. 35)  
A.S.R. Nos. 1037-40.

44. Bovattegala (P 5/8) The inscription is on a rock near dagaba at Bovattegala in the Panama Pattu, Batticaloa Dist. (See List I. No. 41)  
A.S.R. No. 1120.
45. Dambulla (P 25/54) The inscriptions are on the Western slope (rock) of the hill at Dambulla.  
A.S.R. Nos. 1177-1181, 1183-1190.
46. Pannala (M 1/30) The inscription is on a flat rock, which is in a rice field at Pannala, in Walapana, Nuwara Eliya Dist. Pannala is  $1\frac{1}{2}$  miles due north of the 35th mile post on the Padiyapelella-Muhalkela road. (Padiyapelella is on the 26th mile post on the Kandy-Hanguranketa road) The site can be approached by a footpath ( $1\frac{1}{2}$  miles distance) leading off the P - M road at the 33 $\frac{1}{2}$  mile post.  
A.S.R. No. 1216.
47. Nilagama (I 5/25) The inscription is on a rock above the vihara at Nilagama in Kande Palle Korale, Matle Dist. (See List I. No. 64)  
A.S.R. No. 1400.



48. Mullegama (F 17/55) The inscriptions are on a rock about 200 yards from the tank at Mullegama, in the Demala Hatpattu, Puttalam Dist. (See List I. No. 76, List II., No. 37) A.S.R. Nos. 1465-67.
49. Nikavakanda (F 24/44) The inscriptions are on slabs, which formed a flight of steps at Nikavakanda vihara in Nikavagampaha Korale, in Hiriyala Hatpattu, Kurunagala Dist. The place is not mentioned on the one inch map. It is on a rock which attains a height of 1250 ft. at the trig station, and the place is  $1\frac{1}{2}$  miles south south west of Moragollagama. Proceed  $\frac{1}{2}$  of a mile west and then  $\frac{1}{4}$  of a mile north along the slope by a footpath leading west at the 24 $\frac{1}{2}$  mile post on the Nikaweratr $\dot{y}$ a-Moragollagama road. A.S.R. Nos. 1612-13.
50. Maha Elagamuwa (F 20/52) The inscriptions are on a boulder near the Pensala at Maha Elagamuwa. (See List I. No. 97) A.S.R. No. 1691-92.

51. Tonigala (G 18/12) The inscription is on the more westerly of the two rocks at Tonigala, in Kanda Kadu Korale, in Egoda Pattu, Tamankaduwa Dist. (See List. I. No. 108)  
A.S.R. No. 1751.
52. Mutugalla (G 18/58, 59) The inscriptions are on a rock near the dagaba at Mutugalla in Mutugalla Tulana, Egoda Pattu, Tamankaduwa Dist.  
(See List I. No. 111)  
A.S.R. Nos. 1773-74.
53. Makulana (I 19/6) The inscriptions are on two different rocks on the hill side south west of the rock in which stand the vihara and dagaba at Makulana Raja Maha vihara in Vaude Villihatpattu, Kurunagala Dist. Makulana is  $1\frac{1}{2}$  miles north along the minor road from Mawatugama which is between the 18th and 19th mile posts on the Kandy-Kurunagala road.  
A.S.R. Nos. 1802-3.
54. Hindagala (I 22/24) This is a rock inscriptions on a rock on the hillside above the cave vihara at Hindagala in Udapalata, Kandy Dist. Hindagala on the 6th mile post on the Peradeniya-Galaha road.  
There is a dagaba.  
(A.S.R. No. 1821.)

55. Kuda Ambagasweva (D 16/63) The inscription is on a rock near the ruined dagaba at the above place in Kalpa Korale, Nuwarakalaviya Dist. (See List I. No. 131)  
A.S.R. No. 1846.
56. Handagala (P 5/21, 29) The inscription is on a rock about 125ft. to the west of ruined dagaba at Handagala in the Nuwaragam Korale, Nuwarakalaviya Dist. (See List I. No. 40)  
A.S.R. No. 1857.
57. Virandagala (P 12/11) The inscriptions are on a rock near the vihara at Virandagoda in Raja Vanni Puttalam Dist. (See List I. No. 150)  
A.S.R. Nos. 1904-1916.
58. Anuradhapura-Nuwaravava. The inscription is on the landing slab at the head of the flight of steps of the circular building at the north west corner of the moated site below the bund of Nuwaravava.  
A.S.R. No. 1926.
59. Veregala (I 4/18) The inscription is on a rock near the old dagaba at Veregala near Karambe in Katuvanna (?) Korale, Vanni Hatpattu (north). Karambe is  $4\frac{1}{2}$  miles along the cart track due west, leading

from the 22nd mile post on the Hiripitiya-Nikaweva road. There is a vihara.

A.S.R. No. 1933.

60. Kuccaveli (D 12/24) The inscription is on a rock near the sea shore in front of the rest house at Kuccaveli in Trincomalee Dist.

Kuchcheveli is on the 21st mile post on the Trincomalee-Pulmoddai road. There is a Hindu Temple near by.

A.S.R. No. 383.

61. Veragala (P 7/8) The inscriptions are (a) on the rock about 125 yards west of the ruined dagaba (b) and on an octagonal pillar standing to the east of the Manik Vehera at Veragala in the Magam Pattu. (See No. 23)

A.S.R. Nos. 390, 392.

62. Kaludiya Pokuna (G 21/41) The inscription is on a guardstone near the dagaba at Kaludiya Pokuna, near Kumbukkandanvala in Vagapanaha Pallesiya Pattu in Matale North. The site is about 6 miles east north east of Dambulla,  $5\frac{1}{2}$  miles south of Sigiriya,  $\frac{2}{3}$  of a mile north of Eravallagala trig station (2283ft) and can be approached by cart

road leading north east from the 3rd mile post on the minor road, which turns east near the Police station. This is an enclosed valley.

A.S.R. No. 431.

63. Paramakanda (F 22/23) The inscription is on one of the risers of the flight of steps leading to the platform of the Bodhi tree at Paramakanda vihara in the Peravili Pattu. (See List I. No. 75)  
A.S.R. No. 435.
64. Patahamulla (I 9/27) The inscription is on a rock near the modern pansala at Patahamulla in Tittavali-gandahaya Korale, Kurunagala Dist. (See List I., No. 157)  
A.S.R. No. 554.
65. Godavaya (P 11/30) The inscription is on a rock in a ruined monastery near the seashore at Godavaya in the Magam Pattu, Hambantota Dist. (See List II. No. 59)  
A.S.R. No. 587.
66. Madagama (I 8/57) The inscription is on a flat rock to the west of the ruined dagaba at Madagama vihara in Tisava Korale, Devamadi Hatpattu (See List I. No. 174)  
A.S.R. No. 722.

67. Anuradhapura-Mahapiti. The inscription is on a slab found in a well at the Mahapiti within the citadel. The slab is now in the Anuradhapura Museum.  
A.S.R. No. 887.
74. Kospotugala (I 23/10) The inscription is on a rock called Kospotugala in Wedeniya in Udugaha Korale, Dambadeni Hatpattu, Kurunagala Dist. Wedeniya is  $3\frac{1}{2}$  miles due north of Ambepussa. The site is about 4 miles on the cart track leading north east from the Kandalama junction, which is on the  $8\frac{1}{2}$  mile post on the Hanwella-Giriulla road (via Mirigama)  
A.S.R. No. 1273.
75. Diggala (F 4/20 ?) The inscription is on a rock at the north side of the stupa at Diggala. The site is about 1 mile east of the 84th mile post on the Mihintale-Jaffna road. (See List II. No. 87 ?)  
A.S.R. No. 79 (b)
76. Anuradhapura-Northern Dagaba. The inscription is on a pillar slab found at the Northern Dagaba, now at the Anuradhapura Museum.  
A.S.R. No. 95.

77. Hajankane (F 18/21) The inscription is on a rock at the above place. (See List I. No. 244)  
A.S.R. No. 289.
78. Bovahigala (P 5/8) The inscriptions are (a) on a rock alongside the dagaba (b) on a rock in front of a cave at Bovahigala. (See List I. No. 41)  
A.S.R. Nos. 1121-22.
79. Mullegama (P 17/85) The inscription is on a pillar in a rice field at Mullegama. (See List I. No. 76, List II. No. 37)
80. Magul Mahavihara (N.11/34) The inscriptions are (a) on a slab on the pavement of the dagaba, (b) on a pillar fragment built into the remaining wall of the dagaba at Magul Mahavihara, in Panama Pattu, Batticaloa Dist. The site is  $6\frac{1}{2}$  miles due west of Pottuvil and  $\frac{5}{8}$  of a mile south of the  $7\frac{1}{2}$  mile post on the Pottuvil-Wellawaya road. It can be reached by proceeding about 1 mile along the cart road leading south from the  $7\frac{1}{2}$  mile post on the above road. There is a tank, a dagaba and ruins.  
A.S.R. No. 1470-71.

81. Ambagaswewa (P 24/50) The inscription is on a rock called Maduvegalge near Ambagaswewa in Pahala Visideke Korale, Hiriyala Hatpattu. It is 1 mile north of the 19½ mile post on the Nikaweratiya-Moragollagama road.  
(A.27)
82. Ambalava (I 13/39) The inscription is on a rock at Ambalava near a tank in Valgampattu Korale, Devameddi Hatpattu. Ambalava is 2½ miles south west of 5th mile post on the Kurunagala-Mariapola road. 3½ miles north of the 5½ mile post on the Kurunagala-Naranmala road, the site can be reached by proceeding 3½ miles along a cart track leading west from Kanhamunuwa (?) which is between the 6th and 7th mile posts on the Kurunagala-Puttalam road.  
(See List II. No. 135)  
(A.44)
83. Badagiriya (P 13/26) The inscriptions are on a rock by the side of a tank and close to the steps at Badagiriya ruins, in the Magam Pattu, Habantota Dist. (See List I. No. 213)  
(B.15, B.16)



84. Deberahela (P 8/53) The inscription is on a rock below the dagaba at Deberahela vihara near Pannagomuwa in the Magam Pattu (See List II. No.138) (D. 22)
85. Kalketiya-gama (I 4/35) The inscriptions are on a rock in the Avasa premises at Kalketiya-gama in Gandahaya Korale, Miriyala Hatpattu. (See List I. No. 407) (G. 18-G. 22)
86. Maminiya (P 15/52, 60) The inscription is on a pillar at the above place in Maminiya Korale. The site is 3 miles south east of Maradankadawala (which is between the 64th and 68th mile posts on the Kandy-Amuradhapura road),  $\frac{5}{8}$  of a mile north of the 3rd mile post on the Maradankadawala-Habarane road and can be approached by proceeding  $\frac{1}{2}$  a mile north along the cart road leading north from the 2 $\frac{1}{2}$  mile post on the same road. There are ruins and a dagaba on the site. (M.9)
87. Kurunpola (I 24/3, 4) The inscription is on a slab originally belonging to Kurunpola, now lying at the premises of Rambukkana Gamsabhawa at Rambukkana. (K.12)

89. Ranagiri (I 9/23) The inscriptions are on a rock near the modern vihara at Ranagiri Vihara, near Devagiriya, in Ihala Otota Korale, Hiriyala Hatpattu, Kurunagala Dist. (See List I. No. 176)  
(R.15-B.17)
90. Silvatgala (I 5/18) The inscription is on a rock at Silvatgala vihara, in Kenda Palle Korale, Matale Dist. It is  $2\frac{1}{2}$  miles north of Galewela which is between the 25th and 26th mile posts on the Kurunagala-Dambulla road, and the vihara <sup>can</sup> be approached by proceeding 3 miles along the Galewela-Kikirawa road. There are ruins with a dagaba.  
(See IV. No. 3)  
(S.11)
- 91(a) Anuradhapura-Jetawanarama ( ) The inscription is on the steps at Jetawanarama.  
(A.82)
- 91(b) Anuradhapura-Vessagiriya ( ) The inscription is on rock at Vessagiriya.  
(A.105)
92. Elagamuwa (F 20/53) The inscriptions are on a rock at Elagamuwa-Manda in Elagamuwa, in Kalagam Korale. There are caves in a cluster on the hill

and the dagaba is higher than the Pansala, and near the Pansala is the rock with the inscriptions. The vihara with the site lies above the tank at the south end of Elagamuwa-Kanda, an elongated ridge, 1 mile east of the 54½ mile post on the Kandy-Anuradhapura road. (See List I. No. 97)  
(E.35 - E.37)

93. Gambirigasvava (D 11/53) The inscription is on a rock at Galviharekanda in Gambirigasveva, in Kunchutta Korale. The vihara lies at the base of the hill. The site can be reached by proceeding 2½ miles south east of the south east extremity of the Padaviya Tank and also by proceeding north along the Kepittigollewa-Pulmodai cart road up to the Padaviya tank, and then proceeding 5½ miles along a footpath towards the Vahalkada Vava.  
(G.4)

94. Kotakanda (D 16/14) The inscription is on a flat rock at Kotakanda (squat hill) in Mahapotana Korale. The site is near the village of Elapatweva, which is 1 mile west of Vahalkadaweve.  
(See List I. No. 268)  
(K.11)

95. Karambankulama (F 5/50, 58) The inscription is on a rock at the above place in Kanadara Korale. The site is on the eastern side of the road between the 57th and the 59th mile posts on the Anuradhapura-Trincomlee road.  
(K.18)
96. Konakumbukveva (F 5/6) The inscription is on a rock at the above place in Kenda Korale. The site is  $2\frac{1}{2}$  miles west of the  $3\frac{1}{2}$  mile post on the Kahatagaaligitiya-Ratmalgahaweva minor road and it can be approached by proceeding  $2\frac{1}{2}$  miles along cart road leading westwards from the 4th mile post on the same minor road.  
(K.17)
97. Kumbukkandenwala (J 7/41) The inscription is on a slab at the above place in Waga Panaha Palisaiya Pattuwa. The site is 13 miles south east of Elehera and  $2\frac{1}{2}$  miles west of the confluence of the Dunuvilla Oya and the Mahaveli Ganga. It is within the strict natural reserve of Wasgomuwa.  
(See List I. No. 6)  
(K.50)

98. Kandukadu (G 18/11) The inscription is on a rock at the above place in Egoda Pattu. The site is 10½ miles north of the 47½ mile post on the Polonnarawa-Batticaloa road, 10 miles north west of Welikanda which is between the 42nd and 41st mile posts on the Polonnaruwa-Batticaloa road, and can be reached by proceeding 13 miles along the Mananpitiya-Trincomalee cart road. (See List I., No. 274)  
(K.55)
99. Mutugalla (G 18/58, 59) The inscriptions are on a rock at Mutugalla, Egoda Pattuwa. (See List I., No. 111, List III, No. 52)  
(M.49 - M.55)
101. Ranawa (F 25/19) The inscription is on a rock at Dadiyagala in Ranwa in Kirilawa Korale. The site is 4 miles west of the 49th mile post on the Kandy-Anuradhapura road and can be reached by proceeding 4 miles along cart road leading west of Andiyagala from the 51st mile post, (on the K.A. road)  
(R.42)

102. Sigiriya. The inscriptions are on the gallery at Sigirigala, Inamaluwa Korale. (S.34- S.37) (See List I. No. 16)
103. Tammennekanda (D 11/53) The inscriptions are on a rock at the above place in Kunchuttu Korale. (T.19, T.20)
105. Pandarellawa (G 1/34, 35) The inscription is on a pillar slab at the above place in Mahapottana Korale. In the map it is marked as Pandarella. The site is 1 mile east of Konweva, which is at the 28½ mile post on the Kekirawa-Hammillawa road and can be reached by proceeding 1 mile along the Konweva-Dematavewa cart road. (P.3)
106. Pusellagama (G 10/53) The inscription is on a pillar-slab at Pusellagama in Ulagalla Korale (?) Pusellagama is an abandoned village 1 mile from Sivalakulama. (See List II. No. 227) (P.14)
107. Piduregala (G 21/17) The inscription is on a cave at the above place in Inamaluwa Korale. (See No. 38) (P.30)

108. Anuradhapura-Ruwanvelidagaba. The inscriptions are on pavement slabs at Ruwanveli dagaba. (A.13, A.14)
- 109(a). Anuradhapura. The inscription is on a slab in Anuradhapura town.
- 109(b). Anuradhapura-Vessagiriya. The inscriptions are (a) on a rock, (b) on a moonstone, (c) on a step (d) on a balustrade at Vessagiriya. (14, 25, 26, 27, 28, 29, 30)
110. Giant's Tank (C 11/14) The inscription is on a step at Giant's Tank in Murugan village. (58)
111. Kovil Puliyankulam (C 7/36) The inscription is on a pillar at the above place. The site is near the 2½ mile post on the Kalumadai-Manayankulam road. (66)
112. Veragala. The inscription is on a rock at Veragala in Iyagama village in Hatalispaha West Korale in Wannu Hatpattu. (73)
113. Karagassewa (F 23/16) The inscription is on a rock at Karagassewa in Hatalispaha West Korale in Wannu Hatpattu. The site is 4½ miles north east of

Ambanpola which is on the 34th mile post on the Kurunagala-Anurachhapura road and can be reached by proceeding 4 miles along cart road leading east from Ambanpola up to Macetogama and then proceeding 1 mile north along footpath.

(86)

116. Gawaragane (P 23/20) The inscriptions are on a rock at the above place in Gantike Korale in Wannu Hatpattu. The site is 3 miles west of Ambanpola (See No. 113) and can be reached by proceeding  $3\frac{1}{2}$  miles along Ambanpola-Mahedivullewa cart road leading west from Ambanpola.

(87, 88)

117. Kadambawa (I 4/17) The inscription is on a rock at Veragala in Kadambawa village in Katuwana Korale and in Wannu Hatpattu. The site is 5 miles west of Alutweva which is at the 22nd mile post on the Hiripitiya-Nikaweva road and can be approached by proceeding  $5\frac{1}{2}$  miles along cart road leading west from Alutweva junction.

(89)



118. Ambagasweva (I 4/57) The inscription is on a rock at Ambagasweva village in Divigandaha Korale in Hiriyala Hatpattu. The village is 4 miles north of Ganewatta which is at the 8th mile post on the Wariyapola-Hiripitiya road and the site can be reached by proceeding 5 miles along cart road leading north west from Hiripitiya.  
(100)
119. Virandagoda (P 12/11) The inscriptions are on caves at Virandagoda in Raja Vanni Pattu in Demala Hatpattu. (See List I., No. 150)  
(133-40)
120. Akurana (I 7/37) The inscriptions are on caves at Akurana in Giritalane Korale, Dawwadi Hatpattu. Akurana is  $2\frac{1}{2}$  miles north of the 28th mile post on the Kurunagala-Chilew road (via Wariyapola) and it can be reached by proceeding  $3\frac{1}{2}$  miles along cart road leading north from the 28th mile post. There are ruins and a dagaba close by.  
(106+).

121. Rajangene (F 18/21) The inscription is on a  
at Rajangene in Puttalam Dist. (See No. 77)  
(143)
122. Timbiriweva (F 8/50) The inscriptions is on a  
rock at the above place. Timbiriweva is at the  
junction near the 27½ mile post on the Puttalam -  
Anuradhapura road.  
(157)
123. Hindagala (I 22/44) The inscriptions are on a  
rock at Hindagala vihara in Kandukara Pahala, Uda  
Palata. (See No. 54)  
(193, 194)
124. Galgene (I 15/4) The inscription is on the vihara  
at Hunupahuwa in Aegiri Pallesiya Pattu, Matale  
south. Galgene is marked as Galgema on the map.  
The village is 1 mile north of the 24th mile post  
on the Matale-Kurunagala road and can be approached  
by proceeding ½ mile along the cart road leading to  
Kahavatta Group from the 24th mile post and by  
continuing ½ mile north eastwards along footpath.  
(200).

125. Evariapataha (I 10/1) The inscription is on a  
at Evariapataha in Kandapalla Korale, Matale Dist.  
The site is near the 21st mile post on the  
Kurunagala-Dambulla road.

(219)

126. Kalupokuna (F 21/33) The inscription is on a  
slab at Kalupokuna, in Kumbukkandanwala village  
in Wagapanaha Pallesiya Pattu, Matale North.

(See. No. 97)

(238)

127. Manikdena (I 8/38) The inscription is on a slab  
at Manikdena in Wagapanaha Pallesiya Pattu,  
in Matale North. The site is 1 mile south west  
of Pannampitiya which is on the 39th mile post  
on the Kandy-Dambulla road.

(239)

PERIOD IV, List IV

703-1073 A.C.

DISTRIBUTION OF LITHIC RECORDS IN CEYLON FROM AGGABODHI V  
TO VIJAYA BAHU I. (703-1073 A.C.) SEE MAP IV, PLATES 10-14

1. Vanduruppe (P 17/29) The inscription is on a pillar slab which is standing at the Vanduruppe vihara Magam Pattu. Vanduruppe is  $\frac{1}{2}$  of a mile south of Ambalantota and the vihara can be reached by a road leading south of Ambalantota to the estuary of the Walave Ganga. It is  $\frac{1}{4}$  of a mile from the sea. There is a dagaba.  
A.S.F. No. 406.
  
- 2.(a) Anuradhapura-Pankuliya. The inscription is on a riser of the flight of steps leading to the shrine at the vihara (No. 2) at Pankuliya.  
A.S.R. No. 418.
  
- 2.(b) Anuradhapura-Citadel. The inscription is on the vertical slab of the east face of the stone Asana in the inner shrine of building "A", in the Citadel at Anuradhapura.  
A.S.R. No. 605.
  
3. Garandigala (I 5/27) The inscription is on a rock by the side of a cave at Garandigala near to Damunumulla in the Kandapalle Korale, Matale North. (See List I. No. 429)  
A.S.R. No. 451.

4. Madagama (I 8/57) The inscription is on a rock at Madagama cave vihara in Tisava Korale, Devamadi Hatpattu. (See List I. No. 174)  
A.S.R. No. 723.
  
5. Mihintale (F 4/64) The inscriptions are (a) on a slab (b) on a pillar, now lying at the Ambasthala dagaba (c) on the rock facing the dagaba at Ambasthala.  
A.S.R. Nos. 976, 977, 978.
  
6. Mandagala (P 8/21, 29) The inscriptions are on slabs built into the sluice of the tank at Mandagala in the Magam Pattu, Hambantota Dist. (See List I. No. 40)  
A.S.R. Nos. 1116-17.
  
7. Kuch<sup>ch</sup>aveli (D 12/24) The inscription is on a rock near the seashore in front of the rest house at Kuchchaveli. (See List III. No. 60)  
A.S.R. No. 383.
  
8. Manik Vehera ( ) The inscription is on an octagonal pillar standing to the east of Manik Vehera ( ).  
A.S.R. No. 392.

9. Tirukketisvaram (C 7/10, 18) The inscription is on a pillar standing a few yards to the east of the modern Hindu Temple at Tirukketisvaram, Mannar Dist. The temple is <sup>3 1/2</sup> miles north north east from Tirukketisvaram halting place on the Talai Mannar-Medavachchiya Line, and the place can be approached by turning north at the 8th (or 5th ?) mile post on the Mannar-Medavachchiya road.  
A.S.R. Nos. 351, 351, 355.
10. Mihintale, (F 4/64) The inscription is on copper plaques found at the Ippikatusaya at Mihintale.  
A.S.R. No. 364.
11. Vanduruppe (P 17/29) The inscription is on a pillar lying near the modern coinage house at the same place in the Magam Pattu (See No. 1)  
A.S.R. No. 407.
12. Kaludiyapokuna (G 21/41) The inscription is on a rock wall of a cave at Kaludiyapokuna near Kumbukkandavala in Matale Dist. (See List III. No.62)  
A.S.R. Nos. 429, 1002.

13. Mamaduwa (C 15/25) The inscription is on a slab on the bund of the tank at the village of Mamaduwa in Kilakkumalai south. Mamaduwa is  $4\frac{1}{2}$  miles north east of Vavuniya. It is 3 miles east off the 115th mile post (Kandy-Jaffna road, via Mihintale and Medawachchiya) and it can also be approached by proceeding 5 miles along a minor road, which branches northwards at Siripputukkulam which is again between the 1st and 2nd mile posts on the Vavuniya-Horowupotana road.

A.S.R. No. 444.

14. Kolibandava (C 15/25) The inscription is on a slab standing near the sluice of the Kolibandava tank in the Kuncutta Korale. Kolibandava is  $2\frac{1}{2}$  miles south of Kabitigollewa (which is 13 miles east of the 100th mile post on the Kandy-Jaffna road) and it can also be approached by a cart track leading north from Pilimbigollewa, which is at the  $9\frac{1}{2}$  mile post on the Medawachchiya-Horowupotana. There are ruins.

A.S.R. No. 447.



15. Kivulekadavava (C 20/64) The inscription is on a pillar lying near the spill of the Kuda Kivulekadavava in the same Korale (?). It is 1 mile south of the 17th mile post on the Vavuniya-Horowupotana road, and the site can be approached by proceeding  $1\frac{1}{2}$  miles along a cart track which leads south west from the 17th mile post referred to above.  
A.S.R. No. 448.
16. Magulmaha Vihara (N 11/34) The inscriptions are (a) on an avolo stone on the top of the south side of the dagaba platform (b) on the dado of the northern retaining wall of the dagaba at the Magulmaha Vihara in the Panama Pattu. (See List III. No. 80)  
A.S.R. Nos. 455-56.
17. Mahakandarava (P 5/33) The inscription is on a pillar now standing in the dried bed of the Mahakandarava tank in the Kanadara Korale, Kanadarawa (according to the one inch map). (See List I. No. 65)  
A.S.R. No. 470.

18. Udegiri Vihara (J 20/38) The inscription is on a rough stone pillar lying at Udegiri Vihara at Uhana in the Vavugam Pattu, Batticaloa Dist. The vihara can be approached by proceeding  $1\frac{1}{2}$  miles along a cart track leading north from Uhana. Uhana is  $7\frac{1}{2}$  miles from Chadyantalawa, which is on the Kalmunai-Namal Oya. There are ruins and a dagaba.  
A.S.R. No. 484.
19. Polonnaruwa-Rajamaligaya. The inscriptions are (a) on a pillar utilized as a riser in the second flight of steps of the building, (b) on a pillar used for the moulding above the second pediment at the building known as Rajamaligaya in the citadel, Polonnaruwa.  
A.S.R. Nos. 641-42.
20. Rosewood Estate (I 14/17) The inscription is on a rock in a coconut plantation called Rosewood Estate at Ratkaravva in Kudagaboda Korsle, Vavuda Villi Hatpattu, Kurunagala Dist. Ratkaravva is  $\frac{2}{3}$  of a mile north east from the 5th mile post on the Kurunagala-Puttalam road and it can be approached by proceeding  $\frac{2}{3}$  of a mile along a cart

track which leads north eastwards from the  $4\frac{1}{2}$  mile post on the same road.

A.S.R. Nos. 702, 703.

21. Makulana (I 19/6) The inscriptions are (a) on the rock near the dagaba at Makulana Vihara, (b) on the rock near the image house of Makulana Vihara, at Arampola in Gandabe Korale, Vandavili Hatpattu, Kurunagala Dist. (See List III. No.53) A.S.R. Nos. 705-706.
22. Vadiyegoda (I 19/31) The inscription is on a pillar now used as a spout in the ghilla at Vadiyegoda in the same Korale and Hatpattu. The site is not marked on the one inch map. The site is in the village of Galabawa, which is  $\frac{3}{4}$  of a mile south west of Wenda on the 15th mile post on the Kandy-Kurunagala road. A.S.R. No. 712.
23. Madagama (I 8/57) The inscriptions are (a) on a flat rock to the west of the ruined dagaba, (b) on a moonstone now lying on the rock near the dagaba (c) on a moulded altar slab, broken in two, now lying on the terrace of the dagaba at the

vihara in Madagama in Tisava Korale, Devamadi  
Hatpattu. (See List I. No. 174)  
A.S.R. Nos. 724-27.

24. Viyaulpota (F 20/63) The inscription is on a  
pillar now lying in the village named Viyaulpota  
in the Inamaluwa Korale, Matale Dist. The site  
is 7 miles south east of Kekirawa, which is between  
the 57th and 58th mile posts on the Kandy-Anurad-  
hapura road,  $2\frac{1}{2}$  miles due west of the 55th mile  
post on the Kandy-Trincomalee road (via Dambulla)  
and can be reached by proceeding  $2\frac{1}{2}$  miles along a  
cart road leading west at the 54 $\frac{1}{2}$  mile post on  
the K - T road.  
A.S.R. No. 476.

25. Naindanava (I 4/45) The inscription is on a  
roughly dressed pillar found at the vihara in  
Naindanava near Maeliya in the Hiriyala Hatpattu,  
Kurunagala Dist. (See List No. 194)  
A.S.R. No. 515.

26. Mankadavala (P 3/55) The inscription is on a pillar fragment found at Mankadavala now lying in the Anuradhapura Museum. Mahamankadavala is on the 5th mile post on the Wukkulama-Elayapattuwa minor road. Elayapattuwa is at the 7th mile post on the Anuradhapura-Nikaweva road.  
A.S.R. No. 124.
27. Anuradhapura-Museum. The inscription is on a pillar found in A.G. premises, now lying in the Anuradhapura Museum.  
A.S.R. No. 128.
28. Mihintale (P 4/64) The inscriptions are (a) on a slab on the pavement at the Ambasthala dagaba (b) on a slab, on which is a hollow reproducing a SriPada, at Mihintale.  
A.S.R. Nos. 973-74.
29. Bolana (P 12/4) The inscription is on a pillar slab found in a tract of the newly opened rice field in Bolana Magga Pattu. Bolana is not marked on the one inch map. The site is about 1½ miles east of the 11th mile post on the cart

track leading north from Koggala to Migahapandua. Koggala is 5 miles due north of Ambalantota.

A.S.R. No. 1272.

30. Mullegala (G 18/58) The inscription is on a pillar found in Mullegala, now it is in the Anuradhapura Museum. Mullegala is not marked on the map. The site is  $4\frac{1}{2}$  miles north of the 49th mile post on the Polonnaruwa-Batticaloa road, close to Muttukalu trig station, which is situated on the south bank of Mulugalla Vellu, and can be approached by the cart road leading north from the 50th mile post on the same road.

A.S.R. No. 132.

31. Mihintale-Bhojanasalava (F 4/64) The inscription is on a foundation plinth stone to the west side of Bhojanasalava at Mihintale.

A.S.R. No. 230.

32. Atdatkadavala (F 3/5) The inscription is on a pillar near Atdatkadavala in Vilachchiya Korale. The place is near to Addetkellewava, which is 3

miles north west of Nikaweva, which is again 11 miles north west of Anuradhapura. The site can be approached by proceeding  $1\frac{1}{4}$  miles along a footpath which leads east from the 15th mile post on the Nikaweva-Arippu cart track. There are ruins.

A.S.R. No. 1923.

33. Minipe (J 22/59) The inscription is on a pillar fragment found in block "G" of the tobacco experiment station at Minipe.

A.S.R. No. 1929.

- 34.(a) Anuradhapura pillar inscription. (the provenance not known) now in the Colombo Museum.

A.S.R. No. 47.

- (b) Anuradhapura Museum. The inscription is on a pillar found in the north Anuradhapura forest to the west of Jaffna road. Now in the Museum at Anuradhapura.

A.S.R. No. 92.

- 34.(c) Anuradhapura-Pankuliya. The inscription is on a pillar from Pankuliya, now in the Anuradhapura Museum.  
A.S.R. No. 93.
- (d) Anuradhapura-Mullegala. The inscription is on a pillar brought from Mullegala, now in the Anuradhapura Museum.  
A.S.R. No. 94.
- (e) Anuradhapura-Citadel. The inscription is on a pillar from Citadel, now in the Anuradhapura Museum.  
A.S.R. No. 104.
- (f) Anuradhapura Museum. The inscription is on a pillar fragment, the place of origin is not known.  
A.S.R. No. 123.
- (g) Anuradhapura. The inscription is on a pillar from Anuradhapura itself, now in the Museum.  
(Anuradhapura)  
A.S.R. No. 125.
- (h) Anuradhapura. The inscription is on a pillar from Anuradhapura itself, now in the Museum.  
(Anuradhapura). A.S.R. No. 127.



- 34.(i) Anuradhapura-Northern Dagaba. The inscription is on a pillar from Northern Dagaba, now in the Anuradhapura Museum.  
A.S.R. No. 118.
- (j) Anuradhapura-Guard Stone. The inscription is on a guard stone from Anuradhapura. Now in the Colombo Museum.  
A.S.R. No. 48.
- (k) Anuradhapura-Mahakalattawa. The inscription is on a pillar, evidently brought from Mahakalattawa, now in the Colombo Museum.  
A.S.R. No. 49.
- (l) Anuradhapura-Nuvaravava. The inscription is on a pillar fragment now in the Anuradhapura Museum.  
A.S.R. No. 97.
- (m) Anuradhapura-Kiribat Vihara. The inscription is on a pillar fragment now in the Museum at Anuradhapura.  
A.S.R. No. 99.
- (n) Anuradhapura-Vessagiriya. The inscription is on a  
now in the Museum at Anuradhapura.  
A.S.R. No. 108.

- (o) Anuradhapura-Puliyankulama. The inscriptions are (a) on a pillar fragment (b) on a slab, now both in the Museum at Anuradhapura.  
A.S.R. Nos. 114, 118.
- (p) Anuradhapura-Buddhist railing. The inscription is on a slab, now in the Anuradhapura Museum.  
A.S.R. No. 119.
- (q) Anuradhapura-Malvatu Oya. The inscriptions are (a) on a pillar, now in the Anuradhapura Museum, (b) on pillar found in a garden named Periyasana near the Malvatu Oya within Anuradhapura municipal limit.  
A.S.R. Nos. 129, 636.
- (r) Anuradhapura Hotel. The inscription is on a slab found on the premises of Anuradhapura Hotel, now in the Anuradhapura Museum.  
A.S.R. No. 130.
- (s) Anuradhapura-Citadel. The inscription is on a pillar found at Citadel, now in the Anuradhapura Museum.  
A.S.R. No. 133.

(t) Anuradhapura-Gedige. (a) The inscription is on the outer face of the east side of the stone trough near the Gedige at Anuradhapura, (b) the inscription is on the outer face of the northern end, east side, of the same stone as (a), (c) the inscription is on the same place as (b);  
A.S.R. Nos. 365-67.

(u) Anuradhapura-Parkuliya. The inscriptions are (a) on one of the steps to the vihara, (b) on a guard stone at the ancient hospital at the foot of the hill at Mihintale.  
A.S.R. Nos. 419, 421.

36. Mayilagastota. ( ) The inscription is on a pillar originally found at the above place, now in the Colombo Museum. Mayilagastota is 8 miles from Tissamaharama, in Hambantota Dist.  
A.S.R. No. 50.

37. Kalligatta. (P 18/17,25) The inscription is on a pillar found at Kalligatta, Hambantota, now in the Colombo Museum. The place is not marked on the one inch map. It is near Hambantota.  
A.S.R. No. 51.

38. Harasbadda. (N 6/15) The inscription is on a granite slab at Harasbadda in Walapahana (1), Nuwara, Eliya Dist. The site is  $\frac{1}{4}$  of a mile from the road between the 42nd and 43rd mile posts on the Kandy-Ragala minor road via Walapane. A.S.R. No. 64.
39. Mihintale (F 4/64) The inscription is on a pillar found at Mihintale, now in the Anuredhapura Museum. A.S.R. No. 103.
40. Eppawala (F 14/36) The inscriptions are (a) on a pillar (1) found at Eppawala, (b) on a slab found at Eppawala, now both in the Anuradhapura Museum. (See                    ). A.S.R. Nos. 107, 120.
41. Rambava (F 4/24) The inscription is on a slab found at Rambava, now in the Anuradhapura Museum. Rambava is near the 88th mile post on the Dambulla-Madavachchiya road, (via Mihintale) A.S.R. No. 122.

44. Anuradhapura-Burrow's Pavilion. The inscription is on a slab with moulded frame found in the ruins of the Outer Circular Road about 25ft west of Burrow's Pavilion.  
A.S.R. No. 216.
45. Polonnaruwa. The inscriptions are on slabs at Vatadage, North Entrance Porch.  
A.S.R. Nos. 246-50.
46. Mahiyangama (J 22/3, 4) The inscription is on a pillar from the neighbourhood of the Mahiyangama dagaba, now standing at the crossroads where the Bandaravela and Kandy road crosses to the Kacceri, Badulla. Mahiyangama dagaba is at Alutnuwara, and Alutnuwara <sup>can</sup> ~~could~~ be reached by proceeding on the Kandy-Weragantota road (Weragantota is on 46½ mile post) and then cross the Mahaveli Ganga by ferry to Alutnuwara.  
A.S.R. No. 350.
47. Maragalla (M 14/34) The inscription is on a rock near a cave which is now being used as Pattini Devale in the Maragalla Estate near Muppene in the Buttala Vadirata Korale. Maragalla is 1½ miles east of Moneragala and 1 mile west of Maragallakanda

trig station 3646ft., and also can be approached by a footpath Muppene, which is  $2\frac{1}{2}$  from Wellawaya on the Wellawaya-Pottuvil road.

A.S.R. No. 385.

48. Yatata (P13/15) The inscriptions are (a) on a fragment of a pillar found in the Yatata dagaba area, now standing a few yards to the east of the modern Pansala, (b) on the moulding of an altar slab lying to the east of the dagaba at Yatata (See No. 8, also List III. No. 24)  
A.S.R. Nos. 393, 397.
49. Vanduruppe (P 17/29) The inscription is on a pillar fragment standing near the Bodhi tree at the vihara at Vanduruppe (See No. 1)  
A.S.R. No. 405.
50. Kaludiyapokuna (G 21/41) The inscription is on a slab at the above place. (See 12, List III. No. 62)  
A.S.R. No. 430.
51. Mamaduwa (C 15/25) The inscription is on a pillar now standing in the village of Mamaduwa, in Kilsakkumalai south. (See No. 13)  
A.S.R. No. 443.

52. Kahagal Vihara (P 16/20) The inscriptions are (a) on a plinth of the Shrine, (b) on the landing slab at the entrance, (c) on a slab standing in front of the Shrine, at the Kahagal Vihara, in Giruva Pattu, Hambantota Dist. (See List II. No.56) A.S.R. Nos. 496, 497, 499.
53. Tambutta (F 16/5) The inscription is on a pillar broken into two fragments and now lying under a bodhi tree in the village of Tambutta in Vanni Hatpattu, Kurunagala Dist. Tambutta is  $4\frac{1}{2}$  miles north west of Mahagalkadawala, which is on the 48th mile post of the Kurunagala-Anuradhapura road. A.S.R. No. 511.
54. Dedigama (I 23/62) The inscription is on a pillar fragment used in the construction of the Ratemahakmaya's barn at Dedigama in the Beligal Korale, Kagalla Dist. Dedigama is on the  $1\frac{1}{2}$  mile post on the Marapitiya-Holumbuwa road. Marapitiya is on the  $41\frac{1}{2}$  mile post on the Kandy road. A.S.R. No. 573.

55. Natha Devalaya (O 17/7) The inscriptions are on pillars at Natha Devalaya at Ratpatvihara in Telvatta, Vallaboda Pattu, Galle Dist. Telvatta is between the 58th and 59th mile posts on the Colombo-Galle road. Devalaya is  $\frac{1}{2}$  of a mile north east of Telvatta junction, and it is on the Telvatta Ganga.  
A.S.R. Nos. 588-91.
56. Magul Maha Vihara (N 11/34) The inscriptions are (a) on a slab built into the north side of the outer wall (Prakara), (b) on a slab found at the vihara, at the Magul Maha Vihara, in the Panama Pattu. (See No. 16)  
A.S.R. Nos. 452, 595.
57. Minneriya (O 16/32) The one inscription is on a slab standing on the bund of the Minneriya tank and the other is a pillar now standing in front of the Irrigation Department Circuit Bungalow near the high level sluice of Minneriya tank in the Tamankaduva Dist. Minneriya is between the 15th and 16th mile posts of Habarana-Polonnaruwa road. It is  $2\frac{1}{2}$  miles due south of the Minneriya railway station. There are ruins.  
A.S.R. Nos. 638-39.



- 58(a) Polonnaruwa-Rajamaligava. The inscription is on the landing slab above the upper flight of steps leading to the site known as ruins of Rajamaligava.  
A.S.R. No. 645.
- (b) Polonnaruwa-Siva Devalaya. The inscriptions are on pillars found at Siva Devalaya, which lies between the North Gate of the City and that of Rankot Vihara.  
A.S.R. Nos. 1281-82.
59. Vavakale Estate. (M 1/38) The inscription is on a slab in Vavakale Estate in Vavakale in Ulapane, Nuwara Eliya Dist. Wewakale Estate is by the road side on the 34½ mile post on the Kandy-Ragalla road (via Padiyapelella).  
A.S.R. No. 649.
60. Viharagama (I 13/60) The inscription is on a pillar fragment now standing at the foot of the flight of steps leading to the Rajamaha Vihara premises at Viharagama, in Udukaha West, Dambadeni Hatpattu, Kurunagala Dist. Viharagama is 2½ miles east north east of Kachapola, which is 14 miles

from Kurunagala on the Madampe road (via Narammala). The vihara can be approached by proceeding  $1\frac{1}{2}$  miles along a cart track which leads north east from the  $13\frac{1}{2}$  mile post on the above road and continuing along a footpath at the terminus and then across the rice field to the site. There is a dagaba.

A.S.R. No. 660.

61. Damba, ahagedera (I 14/54) The inscription is on a slab found in the garden of the ex-headman of Damba, ahagedera in the village of Alavala in the same Korale as Hatpattu. Alavala is  $5\frac{1}{2}$  miles east of Kurunagala railway station, and  $2\frac{1}{2}$  miles due north of Mawatagama, which is between the 18th and 19th mile posts on the Kandy-Kurunagala road. The village can be approached by proceeding 2 miles along Mawatagama-Galapitamulla road, which branches off north at the Mawatagama junction, and by continuing a mile through a rubber estate from Barandara onwards.

A.S.R. No. 669.

62. Lekamagedera (I 14/40) The inscription is on a pillar found built into the foundation of a house called Lekamagedera in Hadiramulla, in Madure Korale, Vavuda Vili Hatpattu, now in the Kurunagala Kachcheri premises. Hadiramulla is not on the 1 inch map. It is near the village Udumulla,  $\frac{1}{2}$  a mile south of Rambodagalla junction, which is between the 13th and 14th mile posts on the Kurunagala-Kepittigala road. A.S.R. No. 691.
63. Devayangodagala (I 19/23, 24) The inscription is on a rock near the devale at Deyiyangodagala in Pallegama, Vauda Korale, Vaudavili Hatpattu, Kurunagala Dist. Pallegama is  $\frac{2}{3}$  of a mile due east of Vauda, which is between the 15th and 16th mile posts on the Kandy-Kurunagala road. The Devale is situated in the middle of a large tract of rice field. A.S.R. Nos. 707-8.
64. Niraguna (I 8/51) The inscription is on a pillar now set up at the entrance to the dagaba platform at the vihara at Niraguna. (See List II. No. 63) A.S.R. No. 729.

65. Piduragala (G 21/17) The inscription is on the fragment of a pillar found in a house in the village of Piduragala. (See List I. No. 180) A.S.R. No. 760.
66. Giritale (G 17/41, 49) The inscription is on a pillar found at Giritale in the Tamankaduwa Dist. Now it is in the Archaeological Museum of Anuradhapura. Giritale is between the 19th and 20th mile posts on the Maradankadawala-Polonneruwa road, 5 miles south south east of Minneriya railway station. A.S.R. No. 370.
67. Dorabavila (I 8/41) The inscriptions are on two pillars in the vihara at Dorabavila, in the Devamadi Hatpattu, Kurunagala Dist. Dorabavila is 1 mile north of the 20th mile post on the Kurunagala-Chilaw road (via Wariapola). The vihara can be approached by proceeding  $3\frac{1}{2}$  miles along a minor road leading north from the 21st mile post on the same road, and continuing  $1\frac{1}{2}$  miles along a cart track leading north east. There are ruins with a dagaba. A.S.R. Nos. 471-72.

68. Detagamawa (P 9/9) The inscription is on a pillar, broken into two fragments, found at Detagamawa, now lying within the Devale premises. Detagamawa is 1 mile south south west of Kataramma.  
A.S.R. No. 490.
69. Batatumbagahavatta (L 17/26) The inscription is on a pillar, broken into fragments, found in a garden called Batatumbagahavatte in Welmilla, in Raigam Korale, Katara Dist. The pillar fragments are now in the Colombo-Museum. Welmilla is  $5\frac{1}{2}$  miles north east of Panadura. It is on the  $3\frac{1}{2}$  mile post on the Kesbawa-Kitulgahavatta road.  
A.S.R. No. 634.
70. Diyurumwela (M 11/24) The inscription is on a slab, broken into several fragments now lying near the Bo-tree at Diyurumwela vihara in Nugatalava, in Udakinda. Nugatalava is on the 62nd mile post on the Kandy-Badulla road (via Hakgala) and it is  $1\frac{1}{2}$  miles west of Welimada.  
A.S.R. No. 635.

71. Sagalena (I 14/55) The inscription is on a pillar now lying near the Shrine at Sagalena near Buluvala in the Hevavissa Korale (?), Vaudavili Hatpattu, Kurunagala Dist. Sagalena is  $7\frac{1}{2}$  miles east of Kurunagala, 2 miles south east of the 5th mile post on the Kurunagala-Kepitigalla road. The place can be approached by proceeding 2 miles along a cart track leading south east at the  $4\frac{1}{2}$  mile post (on the K - K road) A.S.R. No. 667.
72. Gonnava (I 13/61) The inscription is on a pillar fragment now lying in the Mandapa of the Devala at Gonnava in Devamadi Hatpattu. It is marked as Konava on the one inch map; it is  $3\frac{1}{2}$  miles north east of Narammala, and is close to the 2nd mile post on the Kalugamuwa-Wariapola road. A.S.R. No. 718.
73. Kalatuva (I 2/17) The inscription is on a slab now built into the pavement of the dagaba courtyard at Katuvava, Mahagaboda Egoda Korale, Hiriyala Hatpattu. Katuvava is 2 miles north west of Ganewatta station, and it can be approached by proceeding  $1\frac{3}{4}$  miles along the minor road leading

north west from Ganewatta station, and continuing from Tambagalla through jungle.

A.S.R. No. 888.

74. Madirigiriya (G 12/35, 36) The inscriptions are (a) on a slab lying about 100 yards south east of the Vatadage, (b) on a fragmentary slab found near the flight of steps to the west of Vatadage, at Madirigiriya, in Suihala Pattuwa, Tanankaduwa Dist. The site is 15 miles due north of Polonnaruwa. A.S.R. Nos. 888, 1932.
75. Pasgama Devale (J 21/57) One inscription is on part of a pillar now standing at the foot of the step leading to the Natha Devale at Pasgama in the Hevavissa Korale. There is another fragment of a pillar with an inscription at the same place. A.S.R. Nos. 1205, 1206.
77. Atdatkadavala (P 3/5) The inscription is on a pillar in two fragments. (See No. 32) A.S.R. No. 1924.

78. Viharahara (I 17/36) The inscription is on a pillar now standing near the Viharahara (Werehara) in Madapattu West, Kurunagala Dist. The site is  $3\frac{1}{2}$  miles due north of Pansala, which is on the 29th mile post on the Negambo-Giriulla road,  $1\frac{1}{2}$  miles west south west of Madigegala, which is at the 4th mile post on the Pannala-Dandagammuwa road. It can be reached by proceeding  $1\frac{1}{2}$  miles along a cart road leading south west from Madigegala. A.S.R. No. 1927.
79. Minipe (J 22/59) The inscription is on a slab fragment found near the 10th mile post of the Minipe Service road, about 600 yards from the anicut at Minipe. (See No. 33) A.S.R. No. 1928.
80. Ambagammuwa (L 9/31) The inscription is on a rock at St. Clive Estate, at Ambagammuwa village, in Ambagammuwa Korale, Uda Bulatgama. The village is about 4 miles south west of Nawalapitiya, and near the  $5\frac{1}{2}$  mile post on the Nawalapitiya-Oinigathena road. A.S.R. No. 75.



81. Anuradhapura-Nuwaraveva ( ) The inscription is on a pillar found at Nuwaraveva, now in the Museum at Anuradhapura.  
A.S.R. No. 98.
82. Natanar Kovil (D 18/43) The inscription is on a guardstone near the ruined shrine at Natanar Kovil near Periyakulam in Kattukulam, Trincomalee Dist. Periyakulam is  $2\frac{1}{2}$  miles south west of Nilaveli. The site can be approached by proceeding  $2\frac{1}{2}$  miles along a cart track branching off south west at the  $7\frac{1}{2}$  mile post on the Trincomalee Nilaveli road. There are ruins round the Kovil.  
A.S.R. No. 597.
83. Devanagala (I 24/55) The inscription is on a rock near the base of the rock-cut steps leading to the summit of the rock at Devanagala, in Galboda Korale, Kagalla Dist. The site is  $2\frac{1}{2}$  miles south east of Mawanella, which is at the 56th mile post on the Colombo-Kandy road and can be reached by proceeding  $3\frac{1}{2}$  miles along the minor road leading south east from Mawanella.. There are ruins on the site and at <sup>its</sup> ~~the~~ highest point ~~of which~~ is the Devanagala trig station.  
A.S.R. No. 576.

84. Anuradhapura-Vessagiriya. The inscription is on a slab found at Vessagiriya, now in the Museum at Anuradhapura.  
A.S.R. No. 117.
85. Mihintale (            ); The inscriptions are (a) on a slab at the entrance of Dhatumandira, about 50 yards south of Dhana Salava, (b) on a pillar used as a riser in the main flight of steps at Mihintale (3rd stage).  
A.S.R. Nos. 222, 1003.
86. Madirigiriya ( G 12/35, 36) The inscription is on a pillar lying about  $\frac{1}{4}$  of a mile east of the rock on which Madirigiriya vihara ruins are situated. (No. 74)  
A.S.R. No. 345.
87. Malagane (I 7/62) The inscription is on a pillar lying at the vihara in Malagane in Giratalane Korale, Devamadi Hatpattu, Kurunagala Dist. The pillar is said to have been brought there from Nuwarakale. The vihara is  $\frac{1}{4}$  of a mile along a footpath branching off at the  $8\frac{1}{2}$  mile post on the Kuliypitiya-Hettipola road. Hettipola is at the 24th mile post on the Chilaw-Wariapola road.

88. Maluweyaya (J 1/53, 54) The inscription is on a slab at Maluweyaya near Alahara in Gengala Pallesiya Pattuva, Matale Dist. Maluweyaya is  $3\frac{1}{2}$  miles east of Elahara, which is on the  $14\frac{1}{2}$  mile post on the road from Naula (to Elahara). The place can be approached thus - 3 miles from Alahara by cart track, then proceed  $2\frac{1}{2}$  miles north east by footpath. There are ruins.  
A.S.R. No. 777.
89. Kalutuvava (I 9/17) The inscription is on a slab built into the pavement of the dagaba at Kalutuvava.  
(See No. 73)  
A.S.R. No. 867.
90. Batagalapitiya (M 1/52) The inscription is on a rock on land called Batagalapitiya near Wetegama in Uda Hevuhata, Nuwara Eliya Dist. Wetegama is near the 27th mile post on the Padiyapelelle-Mulhalkele road. It is 2 miles north of Maturata.  
A.S.R. No. 886.

91. Kalkulam (G 8/21, 22) The inscription is on a rock at Kalkulam, in Kottiyar Pattu, Trincomalee Dist. (See List II. No. 69)
92. Sasseruwa. (P 19/10) The inscription is on a slab lying near the dagaba at Sasseruwa. (See List I. No. 59)  
A.S.R. No. 363.
- 93 (a) Polonnaruwa-Quadrangle. The inscription is on a pillar (?) found near the East Porch of the Quadrangle at Polonnaruwa. Now in the Anuradhapura Museum.  
A.S.R. No. 371.
- 93 (b) Polonnaruwa-Citadel. The inscription is on a fragment of a pillar found at the Northern Gate of the Citadel at Polonnaruwa.  
A.S.R. No. 372.
94. Allevava (F 5/46) The two inscriptions are on pillars at Allevava, the latter one is about  $\frac{1}{2}$  of a mile to the east of the vihara. Elleveva is  $\frac{3}{4}$  of a mile south of the 64th mile post on the Mihintale-Trincomalee road. The place can be reached by a cart track leading south east

at the 63 $\frac{1}{2}$  mile post on the above road.

A.S.R. Nos. 1403-4.

98. Kahataspitiya. (F 5/31) The inscription is on a slab about  $\frac{1}{2}$  of a mile to the south west of Kahataspitiya, which is on the 67 $\frac{1}{2}$  mile post on the Anuradhapura-Trincomalee road.

A.S.R. No. 1405.

99. Inginimitiya. (F 23/9) The inscription is on a pillar standing near the ruined dagaba at Ingirimitiya in Demala Hatpattu, Puttalam Dist. Ingirimitiya is 9 $\frac{1}{2}$  miles due north east of Anamaduwa, and 10 $\frac{1}{2}$  miles south west of Galgamuwa. The site can be approached by a footpath from Anamaduwa, and by a cart track from Galgamuwa. Proceed along the main cart road, which leads from the 40 $\frac{1}{2}$  mile post (on the Kurunegala-Anuradhapura road) and at the 7 $\frac{1}{2}$  mile post on the cart road turn south and proceed to Andiyakadawala. Ingirimitiya is 1 $\frac{1}{2}$  miles due west of Andiyakadawala along the cart track.

A.S.R. No. 1469.

97. Rassahela (Rajagala)(J 15/44, 45, 52, 53)

The Inscriptions are on a rock (cave No. 20) at Rajagala, in Veregam Pattu, Batticaloa Dist.

Rassahela is 5 miles south south west of Attuchenal, which is 10 miles west south west along a minor road, which branches off at the 10<sup>th</sup> mile post on the Batticaloa-Panama road. The <sup>shortest</sup> ~~shortest~~ route from Attuchenal to Rajagala is by cart road via Pulukanavai (See List I. No. 84) and Puluganavamalai ruins. Proceed 6 miles south west along a cart road from Pulukanavai and then turn due east till trig station, 1039 ft. on, Rajagala is reached.

A.S.R. Nos. 1565-68.

98. Inamsiyala (P 25/25) The inscription is on a pillar at Inamsiyala (?) at Hammillava in the Kiralava Korale, Anuradhapura Dist. The site is  $\frac{1}{4}$  of a mile west of the 15 $\frac{1}{2}$  mile post on the Ihalagama-Galewela road. (Galewela is on the Kurunagala-Trincomalee road). There is a dagaba.  
A.S.R. No. 1704.
99. Bilibawa. (F 13/14) The inscription is on a pillar at Bilibawa (Maha Bilibawa) in the Vilachchiya Korale, Anuradhapura Dist. The site is 1 mile north of Ottappuva junction, which is 9 miles from Moragahaweva, on the Moragahaweva-Eppawala road, which branches off at the 27th mile post on the Puttalam-Anuradhapura road.  
A.S.R. No. 1864.
101. Borupanwalsdamana (G 22/40) The inscription is on a pillar at the above mentioned place near Manampitiya, Tamankaduwa. Manampitiya (according to map) is 7 miles along a cart track which runs parallel to the railway line from Polonnaruwa to Batticaloa. The ruins are situated 1 mile south west of Manampitiya proper.

102. Bandara Ratmale (P 6/20) The inscription is on a pillar. It is by the side of the path to Kapirigama. The pillar resemble one at Ataviragollewa. (See List II. N<sup>o</sup>. 79)  
(B.8)
103. Diyasunnata (I 19/59) The inscription is on a pillar found at Madamediliya Pattuva, Kinigoda Korale, Kegalle Dist. The site is  $\frac{3}{4}$  of a mile north east along a minor road from Rambukkana railway station.  
(D.18)
104. Erabadurela (I 24/46) The inscription is on a pillar at the above mentioned place in Meda Pattu, in Galboda Korale, Kegalle Dist. The site is  $1\frac{1}{2}$  miles south south east of Nawanelle. It is almost 2 miles south along the minor road which branches off near the dispensary.  
(E.10)
105. Gal Vihara Kanda. (C 25/24) The inscription is on a pillar fragment at the above mentioned place. The site is very near to the 69th mile post on the Anuradhapura-Trincomalee road. There are ruins.  
(G.5)



106. Halmillagala (F 8/52) The inscription is on a rock at Halmillagala in Vilachchiya Korale, Muwarakalaviya. (See List I. No. 142)  
(H.7)
107. Ihalagama (F 14/48) The inscription is on a pillar. The site is  $1\frac{1}{2}$  miles north of the 9th mile post on the Kekirawa-Talawa road.  
(I.5)
108. Kendava (C 25/60) The inscription is on a slab found in a garden near the present school at Kendava. Kendava is  $3\frac{1}{2}$  miles south of the 8th mile post on the Madawachchiya-Horowupotana road, and can be reached by proceeding  $4\frac{1}{2}$  miles along a cart road leading south west from the 9th mile post on the same road. There is a dagaba at the site which is close to the Kandava tank.  
(K.7).
109. Kapirigama. (F 5/12) The inscription is on a pillar which is at present placed as a side post to the entrance to the vihara at Kapirigama. (See List IV. No. 102)  
(K.8)

110. Madirigiriya (G 12/35,36) The inscriptions are on pillars at Madirigiriya, (See No. 74)  
(M.19, M.21)
111. Nochchipotana (G 23/17) The inscription is on a pillar at Nachchipotana. The site is 1 mile north of the 51st mile post on the Polonnaruwa-Batticaloa road.  
(N.28)
112. Pandarella (G 1/34,35) The inscription is on a pillar at the above mentioned place in Mahapotana Korale. (See List III. No. 105)  
(P.1)
113. Relapanawa (F 8/29) The inscription is on a pillar. Relapanawa is 1 mile north of the 35th mile post on the Puttalam-Anuradhapura road.  
(R.9)
114. Selawa ( ) The inscription is on a rock at Selawa vihara, in the four Korales, Kagalla Dist.  
"The rock vihara with the inscription is one of the oldest of its kind in this part of the country.

The rock is in reality, an immense boulder, overhanging especially on two of its sides, along which extends outside shrine, a spacious verandah, 118ft. in length, with an average width of about 13ft. supported on eighteen wooden pillars".

(S.1)

115. Ulagalla (F 15/10) The inscription is on a pillar. Ulagalla is  $1\frac{1}{2}$  miles <sup>east</sup> along a cart track which branches off at the  $7\frac{1}{2}$  mile post on the Kandy-Anuradhapura road.

(U.1)

116. Vattarama (I 23/16) The inscriptions are on two pillar fragments which are within the premises of the vihara placed near the steps to the present vihara. Vattarama vihara is situated about 300 yards near the  $2\frac{1}{2}$  mile post on the Polgahawela-Kegalla road. There are ruins a dagaba and a Hindu Kovila.

(V.11, V.12)

117. I. Anuradhapura-Kiribat Vehera. The inscription is on a pillar at Kiribat Vehera.  
(A.9)

II. Anuradhapura-Thuparama. The inscriptions are (a) on a slab, (b) on a stone canoe, (c) on a slab at Thuparama.  
(A.10, A.11, A.12)

III. Anuradhapura-Vessagiriya. The inscriptions are (a) on pavement slabs, (b) on a pillar at Vessagiriya.  
(A.21-A.24.)

IV. Anuradhapura-Pankuliya. The inscription is on a pillar at Pankuliya.  
(A.33)

V. Anuradhapura-Abhayagiriya Dagaba. The inscriptions are on pillars and on a slab at Abhayagiriya.  
(A.30, A.32., A.42)

VI. Anuradhapura-Jetavanarama. The inscriptions are (a) on a slab (b) on a brick at Jetavanarama.  
(A.44.A.45)

VII. Anuradhapura-Toluvila. The inscription is on a landing flag at Toluvila.  
(A.46)

118. Amba, ahvava (C 25/21,22) The inscriptions are on pillars at Ambagahewa, in Kenda Korale. Ambagahewa is  $2\frac{1}{2}$  miles north of the 10th mile post on the Medawachchiya-Horowupotana road, and can be approached by proceeding  $2\frac{1}{2}$  miles along the cart road leading north at the  $9\frac{1}{2}$  mile post on the same road. The site is close to Ambagahewaweva.  
(A.34.,A.35)
119. Ayitigeveva. (C 25/56) The inscription is on a pillar at Ayitigeveva, in Kunchuttu Korale. Ayitigeveva is by the road side between the  $16\frac{1}{2}$  and 17th mile post on the Vauniya-Horowupotana road and 2 miles east south east of Kebitigollewa,  $\frac{1}{2}$  of a mile from the causeway across the Kuda Oya.  
(A.36)
120. Appuveva. (C 25/30) The inscription is on a pillar at Appuveva in Kunchuttu Korale. Appuveva is  $1\frac{1}{2}$  miles north of the  $11\frac{1}{2}$  mile post on the Medawachchiya-Horowupotana road, 2 miles north west of Ratmalgahaweveva, which is on the 13th mile post on the same road and could be reached by proceeding 2 miles along the cart road leading west to Handagala from the  $9\frac{1}{2}$  mile post on the Ratmalgahaweveva-Kebitigollewa minor road.  
(A.37)

121. Aspayabendiveva (F 10/32) The inscriptions are on pillars at Aspayabendiveva, in Uddiyankulam Korale. The site is by the road side near the 10 $\frac{1}{2}$  mile post on the Sippukulama-Galenbinduveva minor road, 3 $\frac{1}{2}$  miles from Galenbinduveva. The ruins are situated between the tank bund and the road.  
(A.38, A.40)
122. Alutveva (F 14/38) The inscription is on a pillar at Alutveva, in Eppawala Korale. The site is 3 $\frac{1}{2}$  miles north of the 13th mile post on the Talawa-Kekirawa road, 2 $\frac{1}{2}$  miles due east of Eppawala, which is on the 15th mile post on the same road, and can be reached by proceeding  $\frac{1}{2}$  a mile along a cart road leading north north east from the 13th mile post on the same road, and by continuing  $\frac{1}{2}$  a mile north along the Yoda Ela.  
(A.48)
123. Kukurumahandamana (C 22/63) The inscription is on a pillar at the above place in Moragalla Vanni Korale. Kukurumahandamana is 5 miles west of

Payunddu (7) and on the southern bank of the Talawa Oya,  $\frac{1}{2}$  a mile distance from the confluence of the Moragalla and Talawa Oya.

(A.66)

124. Salmillavewa (C 23/41) The inscription is on a pillar at the above place in Moragalla Vanni Korale. The site is  $\frac{1}{2}$  a mile west of the 22nd mile post on the Anuradhapura-Ariappu road and 2 miles north west of Paymadu.

(A.68)

125. Borapanwaledamana (F 3/1) The inscription is on a pillar at the above place in Moragalla Vanni Korale. The site is  $5\frac{1}{2}$  miles south of the 24th mile post on the Anuradhapura-Ariappu minor road, 2 miles south of the confluence of the Talawa Oya and Ittikulama Ala, it is  $3\frac{1}{2}$  miles south west of Paymadu.

(A.69)

126.I. Anuradhapura. The inscription is on a pillar at Anuradhapura.

(A.84)

- 126.II. Anuradhapura-Stone Bridge. The inscription is on a pillar at the above place.  
(A.108)
- III. Anuradhapura-Nuwaraveva. The inscription is on a slab at Nuwaraveva.  
(A.89)
- IV. Anuradhapura-Nuwaraveva. The inscription is on a slab at Nuwaraveva.  
(A.90)
- V. Anuradhapura-Nuwaraveva. (The inscription is on a pillar at Nuwaraveva.  
(A.110)
- VI. Anuradhapura-Stone Bridge. The inscriptions are on slabs near the Stone Bridge between Vijayarana and Pankuliya.  
(A.106, A.107)
- VII. Anuradhapura-Munsingama. The inscription is on a pillar at Munsingama.  
(A.111)



127. Bandara Ratmale (F 5/20) The inscription is on a pillar at the above place, Kenda Korale.  
(See List II. No. 79)  
(B.1)
128. Buddhannehala Kanda. (D 6/50) The inscription is on a rock at the above place in Kunchuttu Korale. The site is  $4\frac{1}{2}$  miles north of Padaviya veva, 1 mile distance from the Ma Oya. "The Buddhannehala is a bare ridge, and rock out steps lead to the summit, where on stands a strange bulk boulder, about 35ft. in height."  
(B.11)
129. Balaluveva (F 20/57) The inscription is on a pillar at the above place in Unduruwa Korale. The site is  $3\frac{1}{2}$  miles south of Kalaweva, close to the 10th mile post on the Valpotuweva-Hammillewa road. Valpotuweva is on the 62nd mile post on the Kandy-Anuradhapura road.  
(B.17)
130. Bilibewa. (F 13/14) The inscription is on a pillar at the above place in Vilachchiya Korale. (See No.99)  
(B.20)

131. Anuradhapura-Bandara Puliyankulama. The inscriptions are on slabs at the above place.  
(B.24, B.25, B.26)
132. Dutuvewa. (G 6/9) The inscriptions are on pillars at the above place in Uddiyankulam Korale.  
(D.9, D.11)
133. Dambavalagama. (F 8/54) The inscription is on a slab at the above place in Vilachchi Korale. The site is 1 mile west of the 3½ mile post on the Ottappuwa minor road joining the Puttalam-Anuradhapura Road (via Maha Bulankulama), and the site can be reached by proceeding 1½ miles along the cart road, leading west from the 3rd mile post on the Ottappuwa-Ikiriveva road.  
(D.30)
134. Eppawala. (F 14/36) The inscription is on a slab at the above place. (See No. 40)  
(E.1)
135. Ataviragollewa. (C 20/58) The inscriptions are on pillars at the above place (Ataviragollawa), in Kadawat Korale. The site is near the 6th mile post

on the Medawachchiya-Kebitigollewa road. "One of the pillars lies on the side of the Pin Para (village road)" ?

(E.2., E.6)

136. Etakada. (C 20/51) The inscriptions are on pillars at the above place in Kadawat Korale. The old vihara at the site has been restored. The site is  $1\frac{1}{2}$  miles north of the 9th mile post on the Medawachchiya-Kebitigollewa road. The site is located in a hillock over 700 ft. at the trig station, Etakanda on the map.

(E.3, E.7).

137. Ellevewa. (P 5/46) The inscriptions are on pillars at the above place in Kanadara Korale. Ellevewa is 2 miles from Ranpatvila. The vihara on the site stands on a rock and is known as Veheragala.

(See no. 94)

(E.4, E.5., E.10., E.45)

138.

139. Etakada<sup>m</sup> (C 20/26) The inscription is on a pillar at the above place in Kadawat Korale. The site is at the 5th mile post on the minor road leading north from Etakada (See No. B 6), which is at the 8th mile post on the Medawachchiya-Kebiti-gollewa road.  
(E.8)
140. Elagomuwa. (F 20/53) The inscription is on a pillar at the above place in Kalagam Korale.  
(See List III. No. 19)  
(E.39)
141. Eriyagama. (F 14/9) The inscription is on a pillar at Hangilyagama, in Eriyagama village, in Nuweraagam Korale. The site is  $\frac{1}{4}$  of a mile north east of the 11th mile post on the Anuradhapura-Kurunegala road, and can be approached by proceeding along a foot-path leading north east from the 11th mile post.  
(E.40)
142. Galviharekanda. (D 11/53) The inscription is on a rock at Galviharekanda, in K<sub>1</sub>nchuttu Korale.  
(See List III. No 98 (?))  
(G.5)

143. Gallewa. (F 19/5) The inscription is on a pillar (in fragments) at the above place in Eppawala Korale. The site is  $6\frac{3}{4}$  miles west of the 7th mile post on the Kekirawa-Talawa road. It is also 1 mile west of the  $3\frac{1}{2}$  mile post on the Eppawala-Negampaha cart road, and ~~could~~<sup>can</sup> be approached by proceeding up to the 4th mile post at this road and continuing 1 mile down the stream along the Kala Oya.  
(G.14)
144. Gallewewa. (F 8/62) The inscription is on a pillar (in fragments) at the above place in Vilachchiya Korale. The site is near the  $2\frac{1}{2}$  mile post on the western side of the Ottappuwa-Ikirivewa minor road.  
(G.14)
145. Galegama. (G 23/17) The inscription is on a pillar at Nochchipotana, in Egoda Pattuwa. (See No.111)  
(G.18)
146. Gifitale. (G 17/41,49) The inscriptions are on pillars at the above place in Sinhala Pattuwa.  
(See No.66)  
(G.22. G.23)

147. Iripinniyewa. (D 16/19) The inscription is on a pillar at the above place in Kunchuttu Korale. The site is 7 miles south of Padaviya tank and could be approached by proceeding 8 miles upstream along the Mora Oya from the Padaviya tank. There is a stone bridge in ruins across the Mora Oya at Iripinniyewa.  
(I.1)
148. Ilukveva. (G 6/1) The inscriptions are on pillars at the above place in Uddiyankulem Korale. The one inscription at Veragala is in fragments. Ilukveva is on the way to Dutuvewa.  
(I.2., I.5)
149. Ihalagama. (F 19/47) The inscription is on a pillar at the above in Kalagam Korale. The site is  $1\frac{1}{2}$  miles north of Negama railway station which is on the Batticaloa line.  
(I.7)
150. Ilippakanniya. (F 9/8) The inscription is on a pillar at the above place in Kanadara Korale. The site is 1 mile south west of Mihintalakanda,  $\frac{1}{2}$  a mile west of the 80 $\frac{1}{2}$  mile post on the Kandy-Mihintale

road and it can be approached by proceeding along a cart road leading west from the 80 $\frac{1}{2}$  mile post.  
(I.8)

151. Kendewa. (C 25/60) The inscription is on a slab at the above in Kenda Korale. (See No. 108)  
(K.1)
152. Kapirigama. (I 5/12) The inscription is on a pillar at the above place in Kenda Korale.  
(See No. 109)
153. Kahatagadigiliya. (F 5/31) The inscription is on a slab at the above place in Uddiyankulam Korale. Kahatagadigiliya is on the 67 $\frac{1}{2}$  mile post on the Anuredhapura-Trincomalee road. (See No. 95)  
(K.4)
154. Kuda Ambagasveva. (D 16/63) The inscriptions are on pillars at the above place in Mahapotana Korale.  
(See List I. No. 131)  
(K.8., K.9., K.20)
155. Kedurugaskada. (C 25/55) The inscription is on a pillar at the above place in Kadawat Korale. The site is 1 mile east of the 5 $\frac{1}{2}$  mile post on the Kahatagadigiliya-Katmalgahaveva minor road.  
(K.15)

156. Kirigallawa. (O 25/34) The inscription is on a pillar at the above place in Kadawat Korale. The site is in between the 5th and the 6th mile posts on the Madawachchiya Horuwupotana road, and a dagaba stands on the site.

159. Kuda Galabindunuveva. (F 10/47, 48) The inscription is on a rock at the above place in Uddiyankulam Korale. The site is 1 mile west of the 18½ mile post on the Kekirawa-Hammillewa minor road, 2 miles south of Galabindunuveva, which is on the 20th mile post on the same road, and can be reached by proceeding 1 mile along the cart road leading west of the 18½ mile post on the Kekirawa-Hammillewa road.

(K.21)

160. Kinibirikanda. (F 20/21) The inscription is on a pillar (in fragments) at the above place, in Maminiya Korale. "Kinibirikanda is a solitary rock hill, rising bluff and bold on the west, but sloping down wooded to the south east. At its eastern foot are the premises of a picturesque vihara, rising by terraces, which contain a spacious Pansala and a vihara under a boulder".



The site is  $1\frac{1}{2}$  miles east of the  $1\frac{1}{2}$  mile post on the Kekirawa-Horowupotana road, and can be reached by proceeding 1 mile along a cart road leading from the 2nd mile post on the same road and continuing  $\frac{1}{2}$  mile by footpath in a south easterly direction from the level crossing.

(K.25)

161. Kumbukvava. (P 19/45) The inscription is on a pillar at the above place, Negampaha Korale. The site is  $\frac{3}{4}$  of a mile west north west of Negampaha, which is  $5\frac{1}{2}$  miles west of the southern pill of the Kalaveva, and can be reached by proceeding 1 mile along the Negampaha-Migasvava cart road, leading north west from Negampaha.

(K.27)

162. Kole Divulvava. (P 14/54) The inscriptions are (a) on a rock, (b) on a pillar at the above place in Eppawala Korale. The site is  $\frac{1}{2}$  a mile south of the  $11\frac{1}{2}$  mile post on the Kekirawa-Talaha road, and can be reached by proceeding short distance by cart road leading south from the  $11\frac{1}{2}$  mile post and continuing along tank bund.

(K.28, K.29)

163. Kirindegama, (P 9/8) The inscription is on a pillar at the above place in Kanadara Korale. The site is 1 mile to the south east of Mihintale and  $1\frac{1}{2}$  miles east of the  $80\frac{1}{2}$  mile post on the Kandy-Mihintale road. It is an ancient site close to the tank at Kirindegama.  
(K.48)
164. Kumbukkandawala, (J 7/41) The inscriptions are (a) on a cave (b) on a slab at Dalu Pokuna in Kumbukkandawala village, in Nagapanaha Pallesiya Pattuwa. (See List III. No. 97)  
(K.49, K.51)
165. Kirigalagama. The inscription is on a pillar at the above place in Mendra Korale.  
(K.52)
166. Kawduluweva, (G 12/33) The inscriptions are on pillars at the above place in Sinhala Pattuwa. The site is 4 miles south south east of Alut Uya railway station on the Trincomalee line.  
(K.56, K.57.)

167. Medawachchiya. The inscriptions are on pillars brought to Anuradhapura from Medawachchiya. The location is unknown.  
(M.1., M.2)
168. Moragodaweva. (D 11/19) The inscription is on a pillar at the above place in Kunchuttu Korale. The site is below the breached northern bund of the Padaviya tank, close to the north eastern spill. There are ruins and a dagaba on the site.  
(M.10)
169. Mihintale (F 4/64) The inscription is on a pillar at the above place.  
(M.12)
170. Maminiya (F 15/52, 60) The inscription is on a pillar at the above place in Maminiya Korale.  
(See List III. No. 86)  
(M.13)
171. Minneriya (G 16/32) The inscriptions are (a) on a slab, (b) on a pillar at Minneriya, in Sinhala Pattuwa. (See No. 57)  
(M.26, M.35)

172. Manewa. (F 14/56) The inscription is on a pillar (in fragments) at the above place in Kalagam Korale. The site is  $3\frac{1}{2}$  miles west south west of Maradankadawala, and can be approached by proceeding 2 miles along a cart road leading north from Ipalogama, which is near the 8th mile post on the Kekirawa-Talawa road. The ruins with a dagaba are situated between the veva and the cart road.

(M.32)

173. Hawatavewa. (F 14/24) The inscription is on a pillar at the above place in Kalagam Korale. The site is  $2\frac{1}{2}$  miles west of the 68th mile post on the Kandy-Anuradhapura road and can be approached by proceeding  $3\frac{1}{2}$  miles along a cart road leading west from the 67 $\frac{3}{4}$  mile post on the Kandy-Anuradhapura road.

(M.33)

174. Madiripiriya. (G 12/35, 36) The inscriptions are on pillars at the above place in Siuhala Pattuwa.

(See No. 74)

(M.56, M.163)

175. Norarahawela (C 24/33) The inscription is on a pillar at the above place in Nuwaragam Korale. The site is 11 miles west of Medawachchiya, 3 miles east south east of the confluence of the Kanadara and Malwatu Oya, and  $\frac{1}{2}$  a mile south of the ford across the Kanadara Oya, where the northern boundary of the N.C.P. meets the Kanadara Oya.  
(M.64)
176. Mihintale (F 4/64) The inscription is on a rock at Kaludiya Pokuna, at Mihintale.  
(M.106)
177. Munsigama. The inscription is on a pillar at the above place in Nuwaragama Korale.  
(M.110)

- 178 Nambakada (C 15/48) The inscriptions are on pillars at the above place, in Kunchuttu Korale. Nambakada is a large abandoned tank. The site is 2 miles west of Padaviya veve, and can be approached by proceeding 2 1/2 miles along Padaviya-Yakaweve footpath leading south-west from Padaviya. (N 3, N 13).
- 179 Olugollewa (F 5/55) The inscriptions are on pillars at the above place, in Uddiyankulam Korale (?), in Mahapotane Korale (?). The site is on the 3 1/2 mile post on the Kahatagasdigiliya-KayinaHama cart road leading south from Kahatagasdigilya, (which is between the 67th and 68th mile posts on the Anuradhapur-Trincomalee road). (O 1, O 2).
- 180 Rambeva (G 1/12) The inscription is on a pillar at the above place, in Mahapotane Korale. The site is 6 1/2 miles south south-west of Horowupotane, and 5 1/2 miles east of Hammillewa, and can be approached by proceeding 6 miles along footpath leading south and west from Kuda Moragshedigiliya, which is on the 73rd mile post on the Anuradhapura-Trincomalee road. (R 2).
- 181 Rambewa (F 4/24) The inscription is on a slab at the above place, in Kenda Korale. (See No. 41) (R 3)
- 182 Rambewa (D 16/4) The inscription is on a pillar at the above place, in Kunchuttu Korale. The site is at the north

western extremity of the Wahalkada vewa, near Galsiyembalkanda trig station 554 ft. and where the Yoda Ela leaves the tank(?), and can be reached by proceeding 4 1/4 miles along cart road leading east from Herat Halmmillewa, which is 10 miles from Kebitigollewa, on the Kebitigollewa-Padaviya cart road. (R 6).

- 183 Ranawa (F 25/19) The inscriptions are on pillars at the above place, in Kiralawa Korale. The site is 4 miles along cart road to Andiyagala from Madatugama, which is on the 51st mile post on the Kandy-Anuradhapura road. (R 8, R 41).
- 184 Sivalakulama (F 10/35) The inscription is on a pillar at the above place, in Ulagalla Korale. The site is 1 mile north north-west of the 10th mile post on the Kambaweve-Yakalla cart road, and it can be approached by proceeding 1 1/2 miles along cart road leading west from the 8 1/2 mile post on the same road. (S 1)
- 185 Sangili Kandarawa (F 5/33) The inscription is on a pillar at the above place in Kenda Korale. (S 24)
- 186 Sigiriya The inscriptions are on pillars at Mapagala, at Sigiriya, in Inamaluwa Korale. (S 25, S 26).
- 187 Turuwila (F 9 /61) The inscription is on a pillar at the above place, in Eppawala Korale. Toruwila veva is 2 miles

south-west of Nachchaduwa veva, and the site can be approached by proceeding 7 1/2 miles along cart road leading west to join the "ppawala-Ratmale minor road, from the 70 3/4 mile post on the Kandy-Anuradhapura road. (T 1)

188 Tambalagollewa (C 25/45, 46) The inscription is on a pillar at the above place, in Konda Korale.

(See List I, No. 135) (T 9)

191 Tirappankadawala (F 14/3) The inscription is on a pillar at the above place, in Nuwaragam Korale. On the map it is marked as Tireppane, which is close to the 42nd of the Yoda Ela from Kalaweva. The site can be approached by proceeding 2 1/2 miles along cart road leading south-east from the bund of the Moragoda tank, which is between the 7th and 8th mile posts on the Anuradhapura-Talawa road. (T 24).

192 Tammanegala (F 19/28) The inscription is on a moonstone at the above place, in Negampaha Korale.

(See List I, No. 294, also List II, No. 199) (T 25)

193 Tammanegala (F 14/23) The inscriptions are on a rock at the above place, in Kalagam Korale. The site is 4 1/2 miles north of the 10th mile post on the Kekirawa-Talawa road, and 3 1/4 miles west of the 69th mile post on the Kandy-Anuradhap-



hapura road, and can be approached by proceeding 1 1/2 miles south along footpath from the 3rd mile post on the Alittana-Turuwila cart road, leading west from the 70 3/4 mile post on the Kandy-Anuradhapara road. (T 26, T 27).

- 194 Timbiriveva (F 8/50) The inscription is on a pillar at the above place, in Vilachchiya Korale.  
(See List III, No. 122) (T 29).
- 195 Vevelketiya (C 25/46) The inscriptions are on slabs at the above place, in Menda Korale. The site is 1/2 a mile south of the 11th mile post on the Madawachchiya-Horowupotana road, and can be approached by proceeding along cart road leading south of the 11th mile post. (V 1, V 9).
- 196 Velimahapotana (D 21/11) The inscriptions are on pillars at the above place, in Mahapotana Korale. The site is in between the 24th and 25th mile posts on the Vauniya-Horowupotana minor road. There is a vihara, a devalaya and ruins on the site. (V 5, V 10).
- 197 Virasole (D 16/29) The inscription is on a pillar at the above place, in Mahapotana Korale. The site is 2 miles south of the Wahalkada veva (it is an abandoned tank), and can be reached by proceeding 9 miles along cart road leading north from Horowupotana up to Kōpugollewa and continuing along footpath in the direction of Wahalkada veva

for 1 mile. (V 13).

- 198 Veheragala (D 21/14) The inscription is on a rock at the above place, in Kunchutta Korale. The site is 3 miles north of Horowupotana, and can be reached by proceeding 3 1/2 miles along the Horowupotana-Kapugollewa. (V 14)
- 199 Wannammaduwa (F 9 /23) The inscription is on a rock at the above place, in Ulagalla Korale. The site is 6 miles south-east of Anuradhapura, and on the western side of the Kandy-Anuradhapura road at its 78th mile post. It is also 1 mile north of the northern end of the Nachchipotana tank. (V 15).
- 200 Padawiya (D 11/18) The inscription is on a pillar at the above place, in Kunchuttu Korale. The site is below Padaviya veva and there are ruins. (See No. 168) (P 5)
- 201 Pihibiyagollewa (F 30/25) The inscription is on a pillar at the above place, in Kenda Korale. The site is south of the road between the 9 1/2 and 10th mile posts on the Medawachchiya-Horowupotana road. There is a dagaba on the eastern bank of Pihibiyagollewa veva. (P 7)
- 202 Pahala Ambatale (F 15/35, 36) The inscription is on a pillar at the above place, in Ulagalla Korale. The site is 2 3/4 miles east north-east of Maradankadawala, which is at the 64 1/2 mile post on the Kandy-Anuradhapura road, and

it can be approached by proceeding 3 miles along cart road leading west from Muriyankadawala, which is at the 7 1/2 mile post on the Kekirawa-Hammillewa minor road. (P 15)

- 203 Puliyankulam (F 20/25) The inscriptions are on pillars at Puggulagama, in Kalagam Korale. The site is near the 5th mile post on the Kekirawa-Kalaweva road. Kekirawa is at the 58th mile post on the Kandy-Anuradhapura road. The village is between the railway line and the road. (P 21, P 22).
- 204 Palle Kagama (F 20/2) The inscription is on a slab at the above, in Kalagam Korale. The site is 2 miles north of Thalagama, which is at the 3 1/2 post on the Kekirawa-Talawa road, and can be approached by proceeding 3 1/2 miles along Maradankadawala-Kunchikulama minor road. The Naka Vihara with ruins is close by. (P 23)
- 205 Palu Madawachchiya (D 21/40) The inscription is on a pillar (in fragments) at the above place, Mahapotana Korale. The site is 3 miles south of the 85th mile post on the Anuradhapura-Trincomalee road, and can be approached by proceeding 3 1/2 miles along footpath leading south from the same mile post. (P 25).
- 206 Pudukkulama (F 4/47) The inscription is on a pillar at the above place, in Kanda Korale. The site is 3 1/2 miles

north north-west of Mihintale, and can be approached by proceeding 1 1/2 miles along cart road leading north-west from the 84 1/2 mile post on the Kandy-Medawachchiya road. There is a dagaba with ruins on the site. (P 27)

- 207 1. Anuradhapura-East of Outer circular road pillar inscription. (1)
11. Anuradhapura-Jetavanarama ( ) The inscription is on a stone boat at Jetavanarama. (5)
111. Anuradhapura-Pankuliya ( ) The inscription is on a slab at Pankuliya. (7)
- 208 Tirappane (F 14/3) The inscription is on a slab at the above place, in Nuwaragam Korale. (See no. 191). (33)
- 209 Payindakulama (F 14/9) The inscription is on slab (in fragments) at the above place, in Nuwaragam Korale. The site is 3 1/4 miles south of Talawa, which is at the 8 1/2 mile post on the Anuradhapura-Kurunagala road, and 1 mile east of the 12th mile post on the same road. (34)
- 210 Etdatkadawala (F 3/5) The inscriptions are on a pillar and on a slab at the above place, at Wannī Halambewa village, in Vilachchi Korale. (See No. 32) (39, 40)
- 211 Nachaduva (F 9/47) The inscription is on a pillar at the above place, in Ulugall Korale. The site is near northern

end Nachchaduva tank, where the Yoda Ela leads off towards the Nuwara veva, and it is also 1 1/2 miles west of Galkulama, which is at the 76th mile post on the Kandy-Anuradhapura road. (41)

- 212 Palu Medachchiya (D 21/40) The inscription is on a pillar at the above place, in Mahapotana Korale (See No. 205) (42)
- 213 Andiyagala (F 25/33) The inscription is on a pillar at the above place, in Kiralowa Korale. The site is at the 16th mile post on the Kekirawa-Gallewela road via Kalaveva. There is a dagaba in the ruins on the site. (43)
- 214 Polonnaruwa-Topaveva The inscription is on a pillar at Topaveva dagaba. (51)
- 215 Giant's Tank (C 11/14) The inscriptions are on pillars at the above place, in Murungan village, in Mannar Dist. The site is at the 15th mile post on the Mannar-Anuradhapura road. (59, 60).
- 216 Tiruketiswaram (C 7/10, 18) The inscription is on a pillar at the above place, in Mannar Dist. The site is near the 6th mile post on the Mannar-Mantota road. (See No.9)(63)
- 217 Niravikulam (C 8/28) The inscription is on a pillar at the above place, in Palampetti village, in Mannar Dist. The site is 1 1/2 miles north-west of Palampaddi, which is at

the 13th mile post on the Pallamadu-Iranai cart road. It is also  $3/4$  mile north of Nallikulam, which is at the 11  $1/2$  mile post on the same road. (64)

- 218 Palampetti (C 8/28) The inscription is on a pillar at the above place (Palampiddi in the map), in Mannar Dist. The site is on the 13th mile post on the Pallamadu-Iranai Iluppaiikulam cart road. (65).
- 219 Likolavava (F 13/64) The inscription is on a rock at the above place, Hatalispaha West, Wannai Hatpattu. The site is about  $3 1/2$  miles east of causeway across the Kala Oya, which is at the 49th mile post on the Kurunagala-Anuradhapura road, and can be reached by proceeding 4 miles along cart road leading east from the 47th mile post on the same road. (See List 11, No. 195) (78).
- 220 Yapahuwa (I 3/16) The inscription is on a pillar at the above place, in Pahalavisideke Korale, in Wannai Hatpattu. The site is  $1 1/2$  miles south of the 15th mile post on the Nikewaratiya-Nikaveva road (via Maha), and can be approached by proceeding  $1 1/4$  miles along cart road leading south-east from the 14th mile post on the same road. There is a dagaba in the ruins on the site. This is also an archaeological reserve. (See List 1, No. 404) (84).
- 221 Budumuttawa (I 2/56) The inscriptions are on pillars at the

above place, in Magulotata Korale. The site is  $1 \frac{1}{4}$  miles west of Nikeweratiya, which is at the  $25 \frac{1}{2}$  mile post on the Kurunagala-Puttalam road, and can be approached by proceeding  $1 \frac{1}{4}$  miles along cart road leading to Landawatta westwards from Nikeweraliya. These are Tamil records. (93, 94).

222 Imbulgodayagama (I 3/14) The inscription is on a slab at the above place, in Katuwana Korale, in Wannī Hatpattu. The site is  $1 \frac{3}{4}$  miles south-west of Maho, which is at the  $12 \frac{1}{4}$  mile post on the Nikaveratiya-Nikaveva road, also near the  $26 \frac{1}{2}$  mile post on the Kurunagala-Anuradhapura road. (98)

223 Panduwas Nuwara (I 7/56) The inscriptions are on pillars and on a slab at the above place, in Pandawa village, in Giritala Korale. The site is  $\frac{1}{4}$  mile south of  $22 \frac{3}{4}$  mile post on the Kurunagala-Chilaw road,  $1 \frac{3}{4}$  miles east of Hettipola, which is at the 24th mile post on the same road. The site is an archaeological reserve with ruins and dagabas. (107 - 112)

224 Medagoda ( ) The inscription is on a (?) at Medagoda Vihara, in Medasiya Pattu, in Harispattu. (179).

225 Yatawara (I 20/46) The inscription is on a (?) at Dun Oya, in Yatawara village, in Pallegampaha, in Pata

Dumbara. The site is near the 11th mile post on the Kandy-Matale road via Wattedgama. (182)

226 Nilawala (M 1/2) The inscriptions are on (?) at the above place, in Hewavissa, Pata Hewaheta. The site is 2 miles north-west of Hangurenketa, which is between the 17th and 18th mile post on the Kandy-Padiyapella, and 1 mile west of elbow curve at 15 1/4 mile post on the same road. (189, 190)

227 Pasgama (J 21/57) The inscription is on a pillar at the Natha Devalaya, at Pasgama, in Hewavissa, in Pata Hewaheta. (See No. 75) (191).

228 Elahara (J 1/52) The inscription is on a pillar at Hirati Oya, in Elahara village, in Gangaha Pallesiya Pattu, in Matale Dist.

229 Medabedda (I 6/59) The inscription is on a (?) at the above place, Udagoda Pallesiya Pattuwa, Matale North. The site is 2 1/2 miles south of Galewela, which is on the 25th mile post along the Kurunagala-Dambulla road, and 1/4 mile west of the 3 1/2 mile post on the Galewela-Matale road. (207)

230 Garandigala (I 5/27) The inscriptions are on rocks at the above place, in Dammumulla village, in Kandapshala Korale. (See No. 3) (209, 210)



- 231 Silvatgala (I 5/27) The inscription is on a rock at the above place, Kandapella Korale, Matale North. Silvatgala is in Damunumulla village (?) (See List IV, No. 3, also see III, No. 90) (214)
- 232 Kumbukkandanwala (J 7/41) The inscription is on a cave at Kalupokuna, in Kumbukkandanwala village, in Waga Panaha Pallesiya Pattu, Matale North. (See No. 164).
- 233 Manikdena (I 5/38) The inscriptions are on slabs at the above place, Waga Panaha Pallesiya Pattu, Matale North. (See List III, No. 127) (240-42).
- 234 Nuwara Eliya The inscription is on a slab (broken) at the above place. (253).
- 235 Madagama (I 8/57) The inscription is on a rock at the above place, in Tisawa Korale, in Devamadi Hatpattu. (See No. 4) (115)
- 236 DoMabevila (I 8 /41) The inscriptions are on pillars at the above place, in Tisawa Korale, in Devamadi Hatpattu. (See 67) (113, 114).
- 237 Megama The inscriptions are on rocks at the above place, in Tisawa Korale, in Devamadi Hatpattu. (See No. 4) (116-121).
- 238 Bowatta (I 7/58) The inscription is on slab at the above

place, in Kinigama Korale, in Katugampola Hatpattu. The site is near the 32 1/2 mile post on the Kurungala-Chilaw road. (123).

PERIOD V. List V.

1073 - 1215

DISTRIBUTION OF LITHIC RECORDS IN CEYLON DURING THE  
POLONNARUWA PERIOD (1073-1215). SEE MAP V.

- 1 Dambulla The inscription is on a rock to the right of Rajamaha Vihara, Dambulla. A.S.R. No. 65.
- 2 Anuradhapura-Malvatuoya The inscription is on a slab (?) found near Malvatuoya, now lying in the Anuradhapura Museum. A.S.R. No. 109.
- 3 Anuradhapura-Puliyankulam The inscription is on a slab at Puliyankulam, now lying in the Anuradhapura Museum. A.S.R. No. 110.
- 4 Polonnaruwa-Vatadage The inscriptions are on slabs at Vatadage North Entrance Porch at Polonnaruwa. A.S.R. No. 243-44.
- 5 Polonnaruwa-Vatadage. The inscriptions are on slabs and on pillars at Vatadage North Entrance Porch at Polonnaruwa. A.S.R. Nos. 245, 251-56.
- 6
  1. Polonnaruwa-Council Chamber. The inscriptions are on slabs and on pillars at the Council Chamber at Polonnaruwa. A.S.R. Nos. 258-61.
  11. Polonnaruwa-Quadrangle. The inscription is on an Asana Slab at the above place. A.S.R. No. 264.
  111. Polonnaruwa-Siva-Devalaya. The inscription is on a rock, which is between the Siva Devalaya to the north of the gate and P. W.D. road at Polonnaruwa. A.S.R. No. 1279.

- 7 Tapasgallena (I 9/29) The inscription is on a rock roof at Tapasgallena, in Jahapagama, in Tittavali Gandaha Korala, Hiriyala Hatpattu. (See list II, No. 19).  
A.S.R. No. 865.
- 8 Rakitipe (M 1/44) The inscription is on a slab found at Rakitipe, in Kiyatilaka Korala, Nuwara Eliya Dist. Now the slab is lying at Hanguranketa Vihara. Rakitipe is not marked in the map. But it is near the 24th mile post on the Kandy-Padiyapallele road. A.S.R. No. 1208.
- 9 Rusigama. (I 10/51) The inscription is on a rock near the vihara at Rusigama, in Udugoda Pattu, Matale Dist. ( See List I, No. 47) A.S.R. No. 1214.
- 10 Athanda Vihara (I 5/59) The inscription is on a slab at the vihara mentioned above in Madabadde near Wahakotte, in Udugoda Pallesiya Pattu, Matale Dist. The vihara is 3/4 miles south-west of the 3rd mile post on the Galewala-Matale road. The site is 3 miles due south of Galewala and proceed by a footpath at the 3rd mile post, (then G.M. road) for 3/4 mile south. A.S.R. No. 1624.
- 11 Bambiya (J 22/50) The inscription is on a pillar at a village near Bambiya in Kandapahala Korala, Uda Dumbara. The site is 7 1/4 miles due south south-west of Alutnuwara. It is on the left bank of the Kibulara of the OlahapVali

Ganga. It is about 2 miles upstream of the said tributary to the Mahaveli Ganga. Proceed by a footpath south south-west from Aluthuwara passing Yahala to Muttettutenna. Then proceed west north-west by the same footpath to Kandegama and then 1 1/2 miles south on a footpath along the Maha Oya. A.S.R. No. 1930.

12 I. Polonnaruwa-Ansulandava. The inscription is on a pillar lying on the bund of the dried-up tank at Ansulandava, which is about 2 1/2 miles north of Polonnaruwa.

A.S.R. No. 373.

II. Polonnaruwa-Van Ala. The inscription is on a slab found near the Van Ala at Polonnaruwa, now in the Archaeological premises at Anuradhapura. A.S.R. No. 542.

III. Polonnaruwa-Rajamaligava. The inscription is on a slab utilized as a coping stone of the east side of the lowest pediment of the building known as Rajamaligava in the citadel, Polonnaruwa. A.S.R. No. 640.

IV. Polonnaruwa-Rajamaligava. The inscription is on the inner side of the western balustrade at the second flight of steps at Rajamaligava. A.S.R. No. 643.

V. Polonnaruwa-Rajamaligava. The inscription is on a moonstone at the second flight of steps at Rajamaligava. A.S.R. No. 644.

VI. Polonnaruwa-Hatadage. The inscription is on a moonstone at the main entrance to the Hatadage.

A.S.R. No. 646.

VII. Polonnaruwa-Hatadage. The inscription is on a moonstone at the side entrance to Hatadage. A.S.R. No. 647.

13. Bhagavalena. The inscriptions are on the rock wall of the cave named Bhagavalena, which is about a hundred feet below the summit of Adam's Peak.

A.S.R. Nos. 376-77.

14. Yudaganawa. (N 18 /21) The inscription is on a pillar now standing between the ruined dagaba and Pansala at the above-mentioned place in the Buttala Korale. This pillar was brought to the present position from the forest close by in the year 1911. In the 1 inch map it is Yadaganawa. It is 1 1/2 miles due north along cart track which branches off at the 9 1/8 mile post on the Wellawaya-Buttala road.

A.S.R. No. 386.

15. Katugahagalge (N 18/6) The inscription is on a pillar now lying near the cave Vihara at Katugahagalge Aturugiri Vihara, in Kandukera Korale, found in jungle close by. The site is 3 1/2 miles from Buttala junction by a cart track and then by a foot path (1/2 mile) due east. A.S.R. No. 387.

- 16 Vanduruppe (P 17/29) The inscription is on a slab lying near the dagaba at Vanduruppe near Abalantota in Nagan Pattu. (See List IV, No. 1) A.S.R. No. 404.
- 17 Mulgirigala (P 11/23) The inscription is on a rock by the edge of the rock-cut cistern at the same place, in the Giruva Pattu, Hambantota Dist. (See List I, No. 193) A.S.R. No. 508.
- 18 Nagolla (I 4/20) The inscription is on the rock roof of the cave cihara at Nagolla, in the Hiriyala Natpattu Kurunagala Dist. Nagolla is in Puwakpitiya. It is 1 mile east of Polpitiyama, which is between the 24th and 25th mile posts on the Hiripitiya-Nikawera road. A.S.R. No. 521.
- 19 Malane Devale (I 9/41) The inscription is on a stone Asana in the Malane Devale near Galkatiyagama Korale, Kurunagala Dist. Galkatiyagama is 3 1/4 miles south along the cart track, which branches off at the 6 3/4 mile post on the Mariapda-Hiripitiya road. A.S.R. No. 550.
- 20 Galmaliyanavava (D 22/45) The inscription is on a slab standing on the slope of the bund of the Galmaliyanavava in Tambalagamam Pattu Trincomalee Dist. The site is 4 1/2 miles west of the 100th mile post on the Kandy-Trincomalee road and it can be approached by a footpath from the 9 1/2 mile



post on the road mentioned above. There are ruins and a dagaba. A.S.R. No. 600.

- 21 Sarvali Vihara (I 13/8) The inscription is on a pillar now standing in the verandah of the Pansala at the Sarvali Vihara at Ganegoda in the same Korale and Hatpattu. Ganegoda is 2 miles north north-east of Maspota which is on the 5 3/4 mile post on the Kurunagala-Puttalam road and the place can be reached by a cart track leading from Maspota. A.S.R. No. 704.
- 22 Sangama Vihara (I 9/55) The inscription is at the top of the rock cut flight of steps at the same vihara. (See List I, No. 175). A.S.R. No. 745.
- 23 Madagama Vihara (I 14/63) The inscription is on two vertical slabs of the bokotuva of Sri Bodhi Vihara at Madagama in the Hevavissa Korale, Vauduvili Hatpattu, Kurunagala Dist. A.S.R. No. 668.
- 24 Kevulgama (J 21/39) The inscription is on a slab, broken in two now preserved in the vihara at Kevulgama in Uda Dumbura Kandy Dist. Kevulgama is 4 miles south south-west of Madugoda (on the 27th mile post on the Kandy-Alutnuwara road), Proceed by a footpath south from Madugoda via Kiripattiya and Rambukwela and then proceed south along the Ma Oya. Kevulgama is on the right bank of the Ma Oya. A.S.R. No. 604.

- 25 Gilimale (L 19/37) The inscription is on a slab in the Pansala at Gilimale in the Galboda Korale, Kagalla Dist. Gilimale is 5 miles north-east of Ratnapura. It is east of the 3rd mile post on the road which branches off north at the 6 1/4 mile post on the Ratnapura-Wevelketiya road. A.S.R. No. 279.
- 26 Devanagala (I 24/55) The inscription is on a rock near the base of the rock cut steps leading to the summit of the rock at Devanagala, in Galboda Korale, Kagalla Dist. (See List IV, No. 83).
- 27 Polonnaruwa-Giva Devalaya The inscription is on a slab inside the shrine at Guardringle. A.S.R. No. 269.
- 28 Polonnaruwa-Gal Vihara. The inscription is on a rock between the cave vihara and the recumbent Buddha. A.S.R. No. 278.
- 29 I. Polonnaruwa-Rankot Vihara. The inscription is on a pillar at Rankot Vihara Pavilion - south entrance. A.S.R. No. 279.
- II. Polonnaruwa-Rankot Vihara. The inscription is on an Asara slab about 300 ft. east of the east entrance of Rankot Vihara. A.S.R. No. 280.
- 30 Polonnaruwa-Potgul Vihara. The inscription is on a rock at Potgul Vihara. A.S.R. No. 344.

- 31 Galapata Vihara. The inscription is on a rock at Galpata Vihara in Bentota, Galle Dist. The vihara is 1 1/4 miles east of Bentota, 1 mile away from the mouth of the Bentota Ganga. A.S.R. No. 769.
- 32 Alahara (J 1/52) The inscription is on a pillar standing on the embankment of the Alahara Channel, also at the old Vihara. Alahara is on the 14th mile post of the Naula-Alahara road. There are ruins. (See ). A.S.R. No. 778.
- 33 Kapuruvadu Oya (J 11/32) The inscription is on a pillar at the above-mentioned place in Laggala Pallesiya Pattu, Matale Dist. Kapuruvadiya Oya (on the map) is a tributary of the Hettipola Oya. A.S.R. No. 790.
- 34 Maravidiya (G 23/49, 50) The inscription is on the rock wall of a cave B at Maravidiya, Disbulagala. The site is 3 miles south of the 50th mile post on the Polonnaruwa-Patticaloa minor road. ( See ) A.S.R. No. 339 or 836.
- 35 Veragodagala ( ) The inscription is on a slab in the forest about 3 miles to the west of Veragodagala, in Tamankaduwa Dist. A.S.R. No. 800.
- 36 Pandavaya (I 7/48) The inscription is on a slab built into the low level sluice at the Pandavaya in Giratalane Korale, Devanadi Hatpattu, Kurunagala Dist. The village Pandava is

1/2 mile north of Puwakpitiyagama, which is between the 21st and 22nd mile posts on the Kurunegala-Chilaw road (via Warispola). It is 1 1/4 miles north-east of the archaeological reserve at Panduvasnuwara.

A.S.R. No. 1277.

37 Polonnaruwa. The inscription is on a slab found in a garden at Polonnaruwa, now lying on the Archaeological Commissioner's premises. A.S.R. No. 1278.

38 Polonnaruwa-Parakrama Samudra. The inscriptions are on eight pillars on the bund of the anicut of Parakrama Samudra (see of Parakrama) between Polonnaruwa and Dumbutuluveva (?). The site is 3 1/2 miles south-west of Polonnaruwa railway station, 1 1/2 miles along the old bund of Dumbutuluveva, 1 3/4 miles south of Tapaveva. (?) A.S.R. Nos. 1614 - 1621.

39 Ampitiya (I 25/30) The inscription is on a rock, "which was found buried at a depth of several feet below the surface of a terraced paddy field known as Maddepatana, situated in the village of Ampitiya, in the Gandabaye Korale, Pata Hevahate". Ampitiya is within Kandy Municipal limit and is on the Kandy-Talatu Oya road. A.S.R. No. 1622.

40 Lankatilaka (I 25/42) The inscription is on a rock at Lankatilaka Vihara, in Madapalata Korale, Udunuwara, Kandy Dist. The vihara is 2 1/4 miles south-west of Old Paradeniya, and

1/4 mile west of the 1/2 mile post on the Alakola Anga-Daulagala road, leading south from the 65th mile post on the Colombo-Kandy road. There is a dagaba. A.S.R. No. 1628.

- 41 Hingurakgoda (O 17/26) The inscription is on a slab found at the above-mentioned place near Minneriya in the Tamankaduwa Dist. Hingurakgoda railway station on the Batticaloa line. A.S.R. No. 1005.
- 42 Anuradhapura-Ruvanvalisaya. The inscriptions are on slabs, on the inner paved platform in front of the south vihara of Ruvanvalisaya. (A 1, A 2).
- 43 Avunugalla (I 24/51) The inscriptions are on a rock at Avunugalla, Maivata Pattuva, Paranakura Korale, Kagalla Dist. Avunumulla (on the map) is 3 miles south-east of Kagalla, and 2 miles south of 50th mile post on the Colombo-Kandy road. The site can be approached by proceeding 1 1/2 miles along cart track leading east at Hettimulla, which is between the 3rd and the 4th mile posts on the Kagalla-Indugoda road. (A 7, A 8, A 9).
- 44 Parape (I 19/44) The inscription is on a pillar at the above place, in Medamedijay Pattuva, in Kinigoda Korale. Parape is 2 1/2 miles north of the 1 1/2 mile post on the Rambukkana-Kadigomawa road. Can be approached by proceeding 2 3/4 miles along minor road leading north to Muvankanda from the 1st post on the R.K. road. (P 20).

- 45 Sigiriya. The inscription is on a slab at the above place.  
( See        ). (88).
- 46 I. Anuradhapura-Jetavanarama. The inscription is on pavement  
at Jetavanarama dagaba. (4)  
II. Anuradhapura-Pankuliya. The inscription is on a trough at  
Pankuliya. (9).  
III. Anuradhapura-Nuwaraveva. The inscription is on a slab  
at Nuwaraveva. (13).  
IV. Anuradhapura-Nuwaraveva. The inscription is on a trough  
at Nuwaraveva (?). (15).  
V. Anuradhapura-Uda Maluwa. The inscription is on a pillar  
at Uda Maluwa premises. (16).
- 47 Dambutuluveva. (O 22/36) The inscriptions are on pillars  
on the bund of tank at the above place, in Meda Pattuva  
Korale. (See No. 38) (44, 45).
- 48 I. Polonnaruwa-North Gate. The inscription is on a slab at  
the North Gate. (48).  
II. Polonnaruwa-Vihara near North Gate. The inscription  
is on a pillar at the vihara, near the North Gate of the  
City. (49).  
III. Polonnaruwa-Vihara near North Gate. The inscription  
is on a slab, near the North Gate of the City. (50).  
IV. Polonnaruwa-Van Ala. The inscription is on a rock near  
Van Ala. (52).

V. Polonnaruwa-Van Ela. The inscription is on a pillar near Van Ela. (54).

VI. Polonnaruwa-Van Ela. The inscription is on a slab near Van Ela. (55).

VII. Polonnaruwa-Baddha Sima Prasada. The inscriptions are on pillars at Baddha Sima Prasada. (55, 56).

49 Yapahuwa (I. 3/16) The inscription is on a rock at the above place, in Pahalevisideke Korale, in Wannu Hatpattu. (See List IV, No. 220) (85).

50 Alutvevakanda (F 22/48) The inscription is on ? at the above place, Puttalam Dist. The site is 6 miles west south-west of Anamadawa, which is at the 37th mile post on the Kurunagala-Puttalam road, and can be approached by proceeding 5 1/2 miles along cart road leading west from Anamadawa. There are ruins and a dagaba on the site. (146).

51 Medawala. The inscription is on a ? at Galgane Vihara, in Medawala village, Galasiya Korale, Harispattuwa. (?) (180).

53 Elahara (J 1/52) The inscription is on a pillar at the above place, Gangahe Pallesiya Pattu, Matale Dist. (See No. 32) (206).

56 Kenthalei (G 2/52) The inscription is on a slab at the above place, in Tambegam Pattu, in Tamblegam Division. The

site is near the Kanthalei hill at the eastern end of Kanthalei tank, which is on the 89th mile post on Dambulla-Tricomalee Road. (286).

- 57 I. Anuradhapura-Jetavanarama. The inscription is on a slab at the above place. (A 8).
- II. Anuradhapura-Ruvanvalisaya. The inscription is on a slab at the above place. (A 17).
- III. Anuradhapura-Ruvanvalisaya. The inscription is on a slab at the above place. (A 18).
- IV. Anuradhapura-Ruvanvalisaya. The inscription is on pavement at the above place. (A 19).
- 58 Giritale (G 17/41,49) The inscription is on a pillar at the above place, in Suihala Pattuwa. (See List IV. No. 66) (G 25).
- 59 Galella. The inscription is on a slab found at the above place; now at Polonnaruwa.
- 60 Likolaveva (F 13/64) The inscription is on a rock at Veragala in Likolaveva village, Hatelispaha Korale. (See List IV, No. 219) (L 6).
- 62 Mihintigama (F 10/11) The inscription is on a slab at the above place, in Unduruwa Korale. The site is 1 mile east of the 18th mile post on the Tammanawa cart road, 8 miles east south-east of Mihintale. (N 17).



- 63 Nakolagane (P 23/16) The inscription is on a rock at Nakolagane Vihara, in Matulisapaha Korale. The site is close to the 4 1/2 mile post on the Ambanpola-Khetuveva cart road. There is a cave and a dagaba on the site. On the map spot is marked as Nacolagane. (Ambanpola is between the 34th and 35th mile posts on the Kurunagala-Amuradhapura road). (N 18).
- 64 Sigirigala. The inscriptions are on the gallery at the above place, at Sigiriya, in Inamaluwa Korale. (S 38, S 40).
- 65 Teliyawa (P 80/33) The inscription is on a pillar at the above place, in Kalagan Korale. The site is on Kalaveva 1 mile west of 6 1/2 mile post on the Ihalagama-andiyagala road. (T 23).
- 66 Padaviya (D 11/18) The inscription is on slab at the above place, in Kunchuttu Korale. (See List IV, No. 200) (P 6).
- 67 Palippotana (C 28/46) The inscription is on slab at the above place, in Kadawat Korale. The site is 1 1/2 miles south-west of Ratmalgahaveva (on the 13th mile post on Medawachchiya-Horowupotana road) on the 11 1/2 mile post on Kumbukgollewa-Ratmalgahaveva cart road. (Kumbukgollewa is on the 90th mile post on the Kandy-Jaffna road). (P 8).
- 68 Puwarasankulama (F 4/20) The inscription is on a pillar at the above place, in Nuwaragan Korale. The site is about 2 1/2

miles west of Parasanghaweve railway station on the Jaffna line. (See List I, No. 14) (P 26).

- 69 Dumbutuluveve (G 22/36) The inscriptions are on pillars at the above place, in Meda Pattuwa. The site is 4 miles south of Topaveve. The bund of the veve runs about 10 miles, and the three inscriptions on it at different intervals. (See 47). (D11, D12, D13.)
- 70 Dimbulagala (G23/49, 50) The inscription is on a cave at the above place, in Egoda Pattuwa Korala. (See List I, No. 17) (D. 20).

PERIOD VI. List VI.

1215-1412 A.C.

DISTRIBUTION OF LITHIC RECORDS IN CEYLON DURING THE  
PERIOD BETWEEN THE FALL OF POLONNARUWA AND THE FOUNDATION  
OF KOTTE (1215 - 1412 A.C.) SEE MAP VI.

1. Polonnaruwa-Anaulandava. The inscription is on a slab at the above place. A.S.R. No. 1.
11. Polonnaruwa-Lankatilaka. The inscription is on a guard stone at the above place. A.S.R. No. 4.
2. Anuradhapura-Puliyankulama The inscription is on a slab, which was supposed to have been brought from Puliyankulam. Now it is in the Anuradhapura-Museum. A.S.R. No. 106.
3. Arankala (I 9/36 ?) The inscription is on a slab found in a garden at Arankala, now it is in the Archaeological Museum at Anuradhapura. A.S.R. No. 171.
4. Nakolagana (P 23/16) The inscriptions are at Nakolagani, I. on the rock wall of the cave vihara, II. on the panel of the vihara, III. on the rock wall adjoining the modern vihara at Hatallapaha East, Kurunagala Dist. (See List V, No. 63) A.S.R. Nos. 356-58.
5. Ambalangodalla (I 23/24) The inscription is on found in a garden called Ambalangodalla in the village called Beravala, Kegalla Dist. The village is 4 3/4 miles due east of Alawwa and 3 3/4 miles due north of the 44 1/2 mile post on the Colombo-Kandy road. It can also be approached by a cart track. A.S.R. No. 575.

- 6 Delunghakotuva Vihara (M 1/25) The inscription is on a pillar at the above-mentioned place in Uda Hovahata, Nuwara Eliya Dist. A.S.R. No. 648.
- 7 Batalagodavava (I 14/38) The inscription is on a slab broken into several fragments, found near the Batalagodavava in the Hiriyala Hatpatt, Kurunagala Dist. Batalagodavava is about 3/4 mile from the 5th mile post on the Kurunagala-Dambulla road. A.S.R. No. 679.
- 8 Puvakaramba (I 14/56) The two inscriptions are on two different rocks. One is on a rock on land called Puvakaramba and the other is on a rock near to the former one but within the Dalvita Group in Kottenge and in the same Korale and Hatpattu. Kollange is 9 1/2 miles due east of Kurunagala, and 1/4 mile from the 15 1/4 mile post on the Kurunagala-Kepitigala road. A.S.R. Nos. 689-90.
- 9 Rangirapihilla (I 19/23) The inscription is on a rock near Rangirapihilla or Giriyapihilla at Harankagoda in the same Korale and Hatpattu. Harankagoda is 1/4 mile south of Veuda junction, which is between the 15th and 16th mile posts on the Kandy-Kurunagala road. It is on the eastern flanks of Neudakanda ridge. A.S.R. No. 709.
- 11 Sagama (I 25/56) The inscription is on rock in rice field near the vihara at Sagama, Pahala Visideka. Sagama is in

the village of Nugaliyadda. The site is 1 1/2 miles south-east of Talatte Oya, which is at the 6th mile post on Kandy-Hangurenketa road and can be approached by proceeding 1 mile along footpath leading south from the 7 1/4 mile post on the K - H road. There is a dagaba. A.S.R. No. 436.

12 Magul Maha Vihara (N 11/34) One inscription is on a slab written over an obliterated earlier record and the other is on a pillar fragment lying at the same place in the Panama Pattu. (See List LII, No. 80) A.S.R. Nos. 453-54.

13 Galatara (I 24/53) The inscription is on slab near the Ambalama in the village Galatara in the Galboda Korale, Kagalla Dist. Galatara is 3 miles south south-west of Mawanella, which is in between the 56th and 56 1/2 mile posts on the Colombo-Kandy road. The site can be reached by proceeding 1 3/4 miles along the minor road leading west from near the 3rd mile post on the Mawanella-Aranayaka road, up to Leuke, and continuing along footpath for 1 mile from Leuke. A.S.R. No. 578.

14 Malvattagala (L 12/2) The inscription is on a rock called Malvattagala in Hevagama in the Hevagama Korale, Colombo Dist. Hevagama Village is 1 mile south-west of Kaduwela, which is between the 10th and 11th mile posts on the Colombo-Arissawella road. A.S.R. No. 601..

15. Pilessa (I 14/60) The inscription is on slab used in the construction of the Do-Kotuva at the vihara at Pilessa in the Vaudevilli Hatpattu, Kurunagala Dist. Pilessa is near the 21st mile post on the Kandy-Kurunagala road. There is a dagaba. A.S.R. No. 664.
16. Kospotu Oya (I 14/54) The inscription is on a rock on the bank of the Kospotu Oya close to the enicut at Alavala in the same Korale and Hatpattu. (See List IV, No. 61)  
A.S.R. No. 668.
17. Urangegala (I 19/24) The inscription is on a rock called Urangegala in a rice field known as Ganegamawela in Hettipola and in the same Korale and Hatpattu. The rice field is on the southern side of the road at Hettipola which is between the 14 1/2 and 15th mile posts on the Kandy Kurunagala road. There is a vihara and dagaba close by.  
A.S.R. No. 710.
18. Karagala (L 7/30) The inscription is on a slab now standing in front of the shrine at Karagala in Siyana Korale East, Colombo Dist. The village is 1 1/2 miles south south-east of Henegama, (which is at the 2nd mile post from Weliveriya on the Miriswatta-Kirindiwala road) and can be approached by proceeding 1 3/4 miles along the minor road leading south from Henegama. The vihara is at the Maliduwa-Kanda junction.  
A.S.R. No. 764.

- 19 Ganekanda (L 22/21) The inscription is on a rock, near the cave vihara at Ganekanda in Dombagoda, in Raigam Korale. The vihara at Ganekanda is between the 8th and 8 1/2 mile posts on the Kalutara-North-Horana road. A.S.R. No. 766.
- 20 Amudhapura-Malvatu Oya. The inscription is on a pillar found in a chena near Malvatu Oya to the east of the 6th mile post. A.S.R. No. 928.
- 21 Gadaladeniya (I 25/34) The inscription is on a rock by the side of the flight of steps leading to the shrine at Gadaladeniya in Uda Nuwara, Kandy Dist. The vihara is 3/4 mile south of the 65th mile post on the Colombo-Kandy road, and can be approached by proceeding 3/4 mile along the Alakola Inga-Daulagala road. (See List V. No. 40) A.S.R. No. 622.
- 22 Bajjandanavela (I 14/48) The inscription is on a pillar on land called Bajjandanavela in the village of Panagama in Madure Korale, Vaudaviti Hatpattu. The above-named village is near the 14 1/4 mile post on the Kurunagala-Kepitigalla road (via Ridigama) and 1/2 mile south of Rambodagalla. The tract of paddy land lies between the main road and the Gallawa Ela. A.S.R. No. 688.
- 23 Lankatilaka (I 25/42) The inscriptions are on a rock at



Lankatilaka Vihara in Madapalate Korale, Udunuwera, Kandy Dist. (See List V, No. 40). A.S.R. No. 1687.

- 24 Gampola. The inscription is on a slab at Vigulawatta, 3/4 mile from the railway station. (O 16).
- 25 Kaleniya. The inscription is on a slab at the above place. (K 34)
- 26 Naranbedda (I 24/10) The inscription is on a rock at the above-mentioned place, in Kinigoda Korale, Kagalla Dist. Naranbedda is 2 3/4 miles west south-west of Rambukkana railway station, 3/4 mile south of the 2 1/4 mile post on the Rambukkana-Polgahawela road and it can be approached by proceeding 4 miles from Rambukkana along this road and continuing by footpath southwards from the 2nd mile post. (N 29).
- 27 Vaharakgoda (I 24/54) The inscriptions are on a rock at the above-mentioned place, opposite Attapitiya ferry service, Egodapata (?) Pattuva Galboda Korale. Vahakgoda is in between the 2nd and the 3rd mile posts on the Mawanella-Aranayaka road. (V 13 - V 15).
- 28 Anuradhapura-Outer Circular road. The inscription is on a slab east of outer circular road. (2)
- 29 Tuttirivala (I 3/16) The inscription is on a rock at the

above-mentioned place in Yapahuwa Village, in Pahala  
Visideka Korale, Manni Hatpattu. ( See IV, No. 220) (86).

- 30 Gadaladeniya (I 25/34) The inscriptions are on a pillar  
and on rocks at the above place, in Medapalata, Udunuwara.  
(164-171).
- 31 Lankatilaka (I 25/42) The inscription is on rock at the above  
place in Medapalata, Udunuwara. (See 23) (172).
- 32 Vegiriya (L 5/3) The inscription is on a rock at Devalaya  
in Vegiriya village, in Medapalata Korale. Udunuwara.  
(See List I, No. 425) (174).
- 33 Popitiya (M1/1) The inscription is on a ? in Howawissa  
Korale, Patahewaheta. The site is 1 1/2 miles west of the  
15th mile post on the Kandy-Hanguranketa road, and can be  
approached by proceeding 1 1/2 miles minor road, leading west  
of the 13th mile post on the same road, and proceeding 1 mile  
along footpath leading south-west. (189)
- 34 Kelaniya The inscription is on a slab at the above place.  
(276).
- 36 Bentota. The inscriptions are on rocks at the above place,  
in Bentota-Malallawita Korale. Bentota is on the 39th mile  
post on the Colombo-Galle road. (284-85)

37 Sigiriya The inscription is on gallery at Sigiriya.  
(S 41).

PERIOD VII. List VII.

1412 - 1550 A.C.

DISTRIBUTION OF LITHIC RECORDS IN CEYLON DURING THE KOTTE  
PERIOD (1412 - 1550 A.C.) SEE MAP VII.

- 1 Mahaiyava The inscription is on a rock in a rice field at Mahaiyava within the Municipal limits of Kandy.  
A.S.R. No. 570.
- 2 Natha Devalya. (O 17/7) One of the two inscriptions is on a pillar fragment found at the Natha Devalaya at Ratpatvihara in Teluatta, Vallaboda Pattu, Galle Dist. and the other is on a pillar marking a consecrated boundary near the Kovil at Veheragoda in the same Pattu. (See List IV No. 55). A.S.R. Nos. 592-93.
- 3 Gadaladeniya (I 25/34) The inscriptions are on a rock by the side of the flight of steps leading to the shrine at Gadaladeniya and another is under the bo-tree at the same place. (See List VL, No. 21).  
A.S.R. Nos. 623, 625, 627, 628.
- 4 Madawala (I 20/62) The inscription is on a rock on private land in the village of Madawala in Pata Dumbara, Kandy Dist. Madawala is on the 7th mile post of the Kandy-Wattegama road.  
A.S.R. No. 629.
- 5 Dadigama (I 23/62) The inscription is on a slab now standing near the bo-tree in the vihara at the same village. (See List IV, No. 54) A.S.R. No. 574.
- 6 Naimmana (O 25/42) The inscription is on slab found at

Nayimana (in the map) within the Four Gravets, Matara. Now it is in the Colombo Museum. Nayimana is 1 1/2 miles due north along the minor road which branches off at the 100 3/4 mile post on the Matara-Tangalla road. There is a dagaba. A.S.R. No. 598.

- 7 Maratugoda (I 20/34) The inscription is on a rock at the above place in Galasiya Pattu, Kandy Dist. Maratugoda is 3 miles east of Galagedera and about 4 miles north-west of Ambatenne, (on the 4 3/4 mile post on the Kandy-Matale road). Proceed north-west along the Hunnan Oya up to Madadeniya, which is about 5 miles upstream and then proceed about 1 mile north along the footpath to Maratugoda. A.S.R. No. 885.

- 8 Udugamagala (I 20/64) The inscription is on a rock called Udagampaha Korale, Kandy Dist. Udugama (in the map) is 2 miles south of Wattedgama, and 1 1/4 miles due south of the 10th mile post on the Wattedgama-Madulkelle road. Proceed 1 mile due south along minor road from Warinna junction, (which is on the W.M. road) and then proceed 1 mile due east by a footpath. A.S.R. No. 1210.

- 9 Karagala (L 7/30) The inscription is on a slab at the vihara Karagala. (See List VI, No. 18). A.S.R. No. 765.

- 10 Alutnuwara Devale (I 24/55) The inscriptions are on slabs

standing to the right and left of flight of steps leading to the Devale at Alutnuwara in the Galboda Korale, Kagalle Dist. The site is 3 miles south-east of Mawanella, and  $1 \frac{3}{4}$  south of the 59th mile post on Colombo-Kandy road, and can be approached by proceeding 2 miles along cart road leading south from Hingula (which is between the  $57 \frac{1}{2}$  - 58th mile posts on the Colombo-Kandy road). A.S.R. No. 1604-6.

- 11 Dadigama (I 23/62) The inscription is on a pillar at the above place. (See No. 5) (D 19).
- 12 Kudagama (I 24/55) The inscription is on a slab. It is in the village Medagoda,  $2 \frac{1}{4}$  miles south of the 59th mile post Colombo-Kandy. Can be approached by proceeding  $4 \frac{1}{2}$  miles along minor road leading south-east from Mawanella and continuing north for  $\frac{1}{2}$  mile at Paranagama. (K 40).

PERIOD VIII. List VIII.

DISTRIBUTION OF LITHIC RECORDS IN CEYLON DURING THE POST  
KOTTE PERIOD (1550 - 1815 A.C.). SEE MAP VIII.



1. Pettigama (F 22/49) The inscription is on a pillar lying near a field to the north of the Pansala at Pettigama in Pandita Pattu, Puttalam Dist. It is 4 1/4 miles south-west of the 40th mile post on the Kurunagala-Puttalam road, and can be approached by proceeding 2 miles along cart track leading south from the 43 1/2 mile post on the K.P. road and continuing south south-eastwards along branch road from Halmillewa for 4 miles. A.S.R. No. 369.
  
2. Kalutara The inscription is on a slab, now lying in the premises of the District Court at Kalutara. Kalutara is on the 26th mile post on the Colombo-Galle road. A.S.R. No. 546.
  
3. Devanagala (I 24/85) The inscription is on the same rock which bears the record of Parakramabahu I. (See list IV, No. 83) A.S.R. No. 577.
  
4. Natange (I 13/14, 15) The inscription is on a rock near the Pansala at Natange or Mundakondapola Vihara. (See List I No. 173) A.S.R. No. 717.
  
5. Colombo-Kandy 7th mile post (L 6/86) The inscription is on a carved pillar discovered in a culvert on the Colombo-Kandy road. Now it is in Colombo Museum. A.S.R. No. 547.

6. Andagala (I 14/35) The inscription is on a pillar lying at the entrance to the vihara at Andagala (Maraluvava vihara) in Galboda Megoda Korale, Vaudavili Hatpattu, Kurunagala Dist. (See List II, No. 61) A.S.R. No. 663.
7. Urupakada (I 14/35) The inscription is on a rock at Urupakada or Andagala Vihara (See No. 6).  
A.S.R. No. 666.
8. Degaldoruwa (I 14/62) The inscription is on a rock called Degaldoruwa in the Arampola Estate in the same Korale and Hatpattu. Arampola is 2 1/2 miles due north of Mawatagama (on the 18 1/2 mile post on the Kandy Kurunagala road) and can be approached by proceeding 2 1/4 miles along the Mawatagama-Galapitanulla road. A.S.R. No. 670.
9. Periyakadu Vihara (I 14/5) The inscription is on a rock at the vihara mentioned above. (See )  
A.S.R. No. 678.
10. Alutdeniya (I 25/43) The inscription is on a rock near the vihara at Alutdeniya in Gampalata Korale, Udunuwara, Kandy Dist. Alutdeniya is near the 2nd mile post on the Peradeniya-Daulagala road. (See ) A.S.R. No. 1209.
11. Gadaladeniya (I 25/34) The inscriptions are on a pillar and on a rock at the above place. (See List VI, No. 21)  
A.S.R. Nos. 437-39.

- 12 Dambulla The inscription is on the rock wall of the cave, which is now converted into a shrine at Dambulla. It is on the 45th mile post on the Kandy-Anuradhapura road.  
A.S.R. No. 1204.
- 13 Kalaniya (L 6/55) The inscriptions are on slabs at the above place. Kalaniya is on the 5th mile post along the Colombo-Kandy road. (K 36, K 37).
- 14 Kappagoda (I 24/54) The inscription is on a pillar at the vihara of Kappagoda. And it is 1 1/2 miles due south of Mawanella and it can be reached by proceeding 1 1/4 miles along the minor road leading north-west from the 3rd mile post on the Mawanella-Ananayales road. (K 39).
- 16 Salawa ( ) The inscription is on a rock at the above place, in Four Korales. (See List IV, No. 114 (?)) (S 10).
- 17 Pondape (L 4/8) The inscription is on a slab at the above place, in Tunpalata Pattuwa, in Paranakuru Korale. Pondape Vihara is close by, on the mountain stream. Pondape is 8 1/2 miles east of the 5th mile post on the Mawanella-Ananayska road. Can be approached by proceeding 7 miles along minor road leading south-east from Mawanella, and proceeding south across Kuda Oya into the village of Purawatura. (P 21)
- 18 Debalgala (F 5/22) The inscription is on a rock at

Debalgala, in Kanadara Korale. (See List I, No. 66) (D 5)

- 19 Nakolagane (F 23/16) The inscription is on a slab at the vihara of Nakolagane. (See List VI, No. 4) (145).
- 20 Andiyagala (C 23/30) The inscription is on a rock at the above place. (See List I, No. 254).
- 21 Dehipagoda (I 25/59) The inscription is on a rock at the above place, in Gangapalata Korale, Udunuwara. Dehipagoda is 1 1/2 miles west of the 8 1/2 mile post on the Kandy-Gampola road. (175).
- 22 Kandy-Asgiriya Vihara The inscription is on a rock at the above vihara. (177).
- 23 Paranagama (I 21/44 (?) The inscription is on a ? at the above place, in Udapalata Korale, Tumpans. (178)
- 24 Teldeniya (I 21/11) The inscription is on ? at the above place, in Pallis Pattuwa, Uda Dumbara. Teldeniya is on the 15th mile post on the Kandy-Alutnuwara road. (183).
- 25 Bihila (I 5/62) The inscription is on ? at the above place, in Wagapanalia Udasiya Pattu, Matale North. Bihila is about 1 1/2 miles north-west of Naula, which is on the 34th mile post on the Matale-Dambulla road, and the village can be reached by cart road which branches off north-west at the 34 1/2 mile post on the same road. (208).

**THE ALPHABETICAL INDEX OF INSCRIPTIONS PUBLISHED,  
UNPUBLISHED AND NOTICED.**

<u>PROVENANCE</u>	<u>Type of Inscription</u>	<u>A.S.R. No.</u>	<u>REFERENCES</u>
Akasacetiya	Cave	1067	
Akulaba	Pillar	1577	
Akuru ketugala	Rock	525	C.J.S.Sec.G.Vol.II.p.126.
"	"	1476	
"	"	1477	
Alahara	Channel Pillar	778	AIC/No.141. ASCAR 1911-12/p.121
Alakolavava	Pillar	1595	
Allevava	Pillar	1403	ASC 7th Progress Report/ pp.44-5.
"	"	1404	" " " "
Alutdeniya	Rock	1209	
Alutnuva Va Devale.	Slab	1604	E.Z.Vol.IV/p.261. Kagalla Report/p.80. ASCAR 1892/p.80.
"	"	1605	E.Z.VOL.IV/p.261 Kagalla Report/pp.80-1
"	"	1606	Kagalla Report/pp.80-1
Ambagasvava	Cave	1844	ASCAR 1891/pp.9-12
"	Pillar	1846	ASCAR 1892/p.12.
"	"	1847	ASCAR 1891/p.12.
"	Rock	75	E.Z.Vol. II/p.202 AIC/No.169.
"	"	1845	ASCAR 1891/p.12

Ambalangodalla	Rock	575	ASCAR 1911-12/p.122 C.J.S.Sec.G.Vol.II/p.195.
Ambaraliya Vihara	Rock	1885	ASCAR 1895/pp.11-13
Ambulamaṅḁe (Atabandi- vava)	Cave	1133	AIC/No.34
"	"	1134	ASCAR 1911-12/p.121
"	"	1135	ASCAR 1911-12/p.121
"	"	1136	ASCAR 1911-12/p.121
"	"	1137	ASCAR 1911-12/p.121
Aminiociya	Rock	1437	ASC 7th Progress Report/ pp.53-4. ASC Report/1896/p.53. AIC/No. 56.
Ampitiya	"	1622	E.Z.Vol.IV/p.271
Andagala (Maralu- vava Vihara)	"	662	C.J.S.Sec.G.Vol.II/p.213
"	"	663	C.J.S. Sec.G.Vol.II/p.212
Andaravava	"	1860	
Angomuva	"	1858	ASCAR 1895/pp.8-9
"	"	1859	ASCAR 1895/pp.8-9
Anuradhapura (Abhaya- giri Dagaba)		611/ CM.	Ancient Ceylon/p.302 ASCAR 1910-11/p.13 C.J.S.Sec.G.Vol.II./p.201.
"	Stone Relic Casket	610/ CM.	C.J.S.Sec.G.Vol.II./p.201
Anuradhapura (Ala- panava)	Pillar	52/ CM.	
Anuradhapura (Alms Hall)	Pedestal Slab	410	C.J.S.Sec.G.Vol.II./p.27.

Anuradhapura (Alms Hall)	Slab	409	C.J.S.Sec.G.Vol.II./p.27
" (Buddhist railings)	Stone Slab	119/ AM.	ASCAR 1911-12/p.74 E.Z.Vol.III/p.226
" (Citadel)		105/ AM.	ASCAR 1911-12/p.74
" "	Slab	605	C.J.S.Sec.G.Vol.II/p.200
" "	"	887/ AM.	" " " " "
" "	Pillar	104/ AM.	ASCAR 1911-12/p.74
" "	"	106/ AM.	ASCAR 1911-12/p.74 E.Z.Vol.I/p.14
" "	"	133/ AM.	ASCAR 1911-12/p.73
" (Dhatu-Mandiraya)		72/ AM.	
" (Eastern Dagaba)		136	
" "	"	137	
" "	"	138	
" "	"	139	
" "	"	140	
" "	"	141	
" "	"	154	
" "	"	160	
" "	"	161	
" "	" Pavement Slab	135	
" "	" "	134	



Anuradhapura (Eastern  
Dagaba)

Pavement Slab. 142

"	"	"	"	"	143
"	"	"	"	"	144
"	"	"	"	"	145
"	"	"	"	"	146
"	"	"	"	"	147
"	"	"	"	"	148
"	"	"	"	"	149
"	"	"	"	"	150
"	"	"	"	"	151
"	"	"	"	"	152
"	"	"	"	"	153
"	"	"	"	"	155
"	"	"	"	"	156
"	"	"	"	"	157
"	"	"	"	"	158
"	"	"	"	"	159
"	"	"	"	"	162
"	"	"	"	"	163
"	"	"	"	"	164
"	"	"	"	"	165
"	"	"	"	"	166
"	"	"	"	"	167
"	"	"	"	"	169
"	"	"	"	"	170

Anuradhapura (Eastern (Dagaba)	Pavement Slab.			
"	"	"	"	177
"	"	"	"	178
"	"	"	"	179
"	"	"	"	180
"	"	"	"	181
"	"	"	"	182
"	"	"	"	183
"	"	"	"	184
"	"	"	"	185
"	"	"	"	186
"	"	"	"	187
"	"	"	"	188
"	"	"	"	189
"	"	"	"	190
"	"	"	"	191
"	"	"	"	193
"	"	"	"	194
"	"	"	"	196
"	"	"	"	197
"	"	"	"	198
"	"	"	"	199
"	"	"	"	200
"	"	"	"	201

Anuradhapura (Eastern (Dagaba)	Pavement Slab	202	
" " "	"	203	
" " "	"	204	
" " "	"	205	
" " "	"	206	
" " "	"	207	
" " "	"	208	
" " "	"	209	
" " "	Slab	172	
" " "	"	173	
" " "	"	174	
" " "	"	175	
" " "	"	176	
" (Elara Sohana)		1939	
"	Garden Pillar	73/ AM.	CA & LR Vol.IV/p.102
" (Gedige)	Stone Trough	365	C.J.S.Sec.G.Vol.I./p. 171 E.Z.Vol.III/p.131 ASCAR 1897/p.3.
" "	"	366	C.J.S.Sec.G.VolI/p.172 E.Z.Vol.III/p.133
" "	"	367	C.J.S.Sec.G.VolI/p.172 E.Z.Vol.III/p.133
" Govt Agents' Premises	Slab	128/ AM.	ASCAR 1911-12/p.73
" Hindu Ruins	Pillar Slab(Tamil)	112/AM.	ASCAR 1891/p.12.

Anuradhapura (Hotel Premises)			130/AM	
" (Incised Guard Stone)			48/CM	AIC/No.129
" Malatuoya	Pillar		109/AM	ASCAR 1911-12/p.74
" Kiribat Vehera	Pillar Slab		99/AM	ASCAR 1911-12/p.73 E.Z.VOL.IV/p.133
" Mahakalatarra	Pillar		49/CM	AIC/No.110
" Malvatu Oya	"		129/AM	ASCAR 1911-12/p.73
" "	"		828	ASCAR 1911-12/p.116 (No.2?) E.Z.Vol.III/p.206 (?)
" Mirisavati Dagaba	Pavement Slab		219	
" "	"		220	
" "	"		221	
" "	"		239	
" "	"		240	
" "	"		241	
" "	"		242	
" Mullegala Jungle	Pillar		132/AM	ASCAR 1911-12/p.73
" "	"		94/AM	ASCAR 1911-12/p.73 CA & LR.Vol.IV/102 (?)
" Northern Dagaba	Pillar Slab		95/AM	ASCAR 1911-12/p.73
" "	"		96/AM	ASCAR 1911-12/p.73

Anuradhapura (Northern Dagaba)	Pillar Slab	102/AM	
"	"	115/AM	ASCAR 1911-12/p.74 E.Z.Vol.I/p.1.
"	Slab	318	AIC No.120 E.Z.Vol.I/p.213 ASCAR 1890/p.9
"	"	317	E.Z.Vol.I/p.230
"	"	319	E.Z.Vol.I/p.252
"	North Pillar	92/AM	ASCAR 1911-12/p.73 E.Z.Vol.III/p.126
"	Nuvaravava. Pillar Slab	97/AM	
"	"	98/AM	
"	Outer Circular Road Palace	Square Slab	76
"	Outer Circular Road	Slab	195
"	"	"	216
"	"	Step	210
"	"	"	211
"	"	"	212
"	"	"	213
"	"	"	214
"	"	"	215
"	Pacina Tissa Pabbata Vihara	Slab	1926

Amuredhapura - Panku- liya	Pillar	93/ AM	ASCAR 1911-12/p.73
"	"	420	C.J.S.Sec.G.Vol.II/p.28 S & I Vol.IV/p.493
"	Step	418	ASC 7th Progress Report p.68. C.J.S.Sec.G.Vol.II/p.28
"	"	419	C.J.S.Sec.G.Vol.II/p.28 S & I Vol.IV/p.493
" - Periyar sena Garden	Pillar	635	C.J.S.Sec.G.Vol.II/p. 207
"	Pillar Fragment	59/ CM	
"	Pillar	47/ CM	AIC/No.111
"	"	123/ AM	
"	Pillar	125/ AM	ASCAR 1911-12/p.73
"	Piece	126/ AM	ASCAR 1911-12/p.73
"	"	127/ AM	ASCAR 1911-12/p.73
" Paliyankulama (?)	Pillar	106/ AM	ASCAR 1911-12/p.74 E.Z.Vol.I/p.182.
"	" Slab	114/ AM	ASCA <sup>44</sup> 1911-12/p.7
"	" "	118/ AM	ASCAR 1911-12/p.74
"	Slab	110/ AM	ASCAR 1911-12/p.74 E.Z.Vol.I./p.182
" Ratanapasada	Rock	78	E.Z.Vol.I/p.6.
"	"	1813	J.R.A.S(CB)VolXXV/ p.55.
"	"	1814	

Anuradhapura - Ratanapasada	Slab	74	ASC Member Vol.I/p.8.
" Ruwanvali Dagaba		43/ CM	AIC/No.90.
" Ruwanvalisaya	Limestone Plinth	408	C.J.S.Sec.G.Vol.II/p.27
" "	Orolo	422	C.J.S.Sec.G.Vol.II/p.29.
" "	Pillar	374	C.J.S.Sec.G.Vol.I/p.173 E.Z.Vol.III/p.120 ASCAR 1890/p.9.
" "	Pillar Slab	291	E.Z.Vol.II/p.70. Cave's Ruined Cities of Ceylon (Pl.XVII)
"	Slab (Near Stone canoe)	295	E.Z.Vol.I/p.113
"	Slab Piece	131/ AM	
" Toluville	Pillar	58/ CM	
" Thuparama Dagaba	Pavement Slab	217	
" "	"	218	
" Thuparama	Slab	368	C.J.S.Sec.G.Vol.I/p.172 E.Z.Vol.III/p.114
" Trincomalee Jaffna Road.	Pillar	1925	
" Vessagiriya		108	ASCAR 1911-12/p.74 E.Z.Vol.I/p.23

Amuradhapura - Vessagiriya		411	
"	"	412	
"	"	Moon Stone	413
"	"	"	414 C.J.S.Sec.G.Vol.II/p.28
"	"	"	415 " " " " " "
"	"	Pillar Slab	117/ AM ASCAR 1911-12/p.74 E.Z.Vol.I/p.29.
"	"	Rock Boulder	10
"	"	"	8/ CM E.Z. Vol.I/p.18. ASCAR 1902/p.2
"	"	Rock Boulder Cave No.1.	6 E.Z.Vol.I/p.19. ASCAR 1909/p.2.
"	"	Rock Boulder Cave No.2. "A"	7 E.Z.Vol.I/p.19.
"	"	Rock Boulder Cave No.2. "B"	8 E.Z.Vol.I/p.19.
"	"	Rock Boulder Cave No.3.	9 E.Z.Vol.I/p.19.
"	"	Rock Boulder Cave No.4.	25
"	"	Rock Boulder Cave No.4.	11 E.Z.Vol.I/p.19.
"	"	Rock Boulder Cave No.6.	12 E.Z.Vol.I/p.19.
"	"	Rock Boulder Cave No.7.	13 E.Z.Vol.I/p.19.
"	"	Rock Boulder Cave No.8.	14
"	"	Rock Boulder Cave No.9.	15 E.Z.Vol.I/p.20.



Anuradhapura -				
	Vessagiriya	Rock Boulder Cave No.8.	14	
"	"	Rock Boulder Cave No.9.	16	E.Z.Vol.I/p.20.
"	"	Rock Boulder Cave No.10.	16	E.Z.Vol.I/p.20.
"	"	Rock Boulder Cave No.11.	17	E.Z.Vol.I/p.20.
"	"	Rock Boulder Cave No.12.	18	E.Z.Vol.I/p.20.
"	"	Rock Boulder	26	E.Z.Vol.I/p.21.
"	"	" "	27	
"	"	" "	28	
"	"	Rock C. Cave No.1.	19	
"	"	Rock C. Cave No.2.	20	
"	"	Rock C. Cave No.4.	21	
"	"	Rock C. Cave No.6	292	E.Z.Vol.I/p.21
"	"	Rock C. Cave No.8	293	E.Z.Vol.I/p.21.
"	"	Rock C. Cave No.12	23	E.Z.Vol.I/p.20.
"	"	Rock C.	22	
"	"	Rock C.	24	E.Z.Vol.I/p.20.
"	"	Rock	606	ASCAR 1911-12/p.25 C.J.S.Sec.G.Vol.II/p. 200 E.Z.Vol.IV/p.128.

Anuradhapura - Vessagiriya	Rock	607	C.J.S.Sec.G.Vol.II/p. 201 E.Z.Vol.IV/p.128
" "	"	608	C.J.S.Sec.G.Vol.II/p. 201 E.Z.Vol.IV/p.128
" "	"	609	C.J.S.Sec.G.Vol.II/p. 201. E.Z.Vol.IV/p.128
" "	Slab	71/ AM	ASCAR 1911-12/p.74 E.Z.Vol.I/p.29.
Aron Amuna	Slab	1609	
Asvadduma	Rock	1816	
"	"	1817	
"	"	1818	
Atakada	Guard Stone (Tamil)	446	C.J.S.Sec.G.Vol.II/p. 111. ASCAR 1890/p.9.
Ataviragallava	Pillar	328	CA & LR IV/p.23 E.Z.Vol.II/p.44. Ceylon Sessional Papers 1876/p.9. ASCAR 1890/p.8. AIC/No.117.
Atdatkadavala	Pillar	1923	
"	"	1924	
Atimavalugala (?) (Likolavava)	Rock	1934	
Atiyabriyalgala	"	1824	ASCAR 1892/p.10
"	"	1825	
"	"	1826	
Atkanda Vehera	Slab	1624	
Ayitegevave	Pillar	326	E.Z.II/p.34 ASCAR 1892/p.6.

B.

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Site	<u>Type of inscription.</u>	<u>A.S.R. No.</u>	<u>References</u>
Badagiriya	Pillar	136	
Baduvatta	Rock	1600	Kagalla report/p.82.
"	"	1601	" " "
"	"	1602	" " "
Bajjandanevala	Pillar	688	C.J.S.Sec.O.Vol.II/p. 217.
Bambaragala	Cave	1538	
"	"	1539	
"	"	1540	
"	"	1541	
Bambaragastalava	Rock	468	C.J.S.Sec.O.Vol.II/p. 115
"	"	469	" " " " " " " "
"	Cave	1481	
"	"	1482	
"	"	1483	
"	"	1484	
"	"	1485	
"	"	1486	
"	"	1487	
"	"	1488	

Bambaragastalava	Cave	1489			
"	"	1490			
"	"	1491			
"	"	1492			
"	"	1493			
"	"	1494			
"	"	1495			
"	"	1496			
"	"	1497			
"	"	1498			
"	"	1499			
Bambarahala	"	1429	A.S.C. 7th Progress Report/p.53. ASCAR 1893/p.12.		
"	"	1430	"	"	"
"	"	1431	"	"	"
"	"	1432	"	"	"
"	"	1433	"	"	"
"	"	1434	"	"	"
"	"	1435	"	"	"
Bambiya	Pillar	1930			
Bandara Retmale	"	1450	ASCAR 1891/p.11-3 A.S. C. 1890/5 (1)		
Baoruva	Rock	692	C.J.S. Sec. 0. Vol. II/p.217		

Batalagodavava	Slab	679	A.C./p.254 A.I.C./p.166 CA & LR.Vol.IV/p.29. C.J.S.Sec.G.Vol.II/p.215. E.Z.Vol.IV/p.73.
Batalumbagahavatti.Pillar		634	C.J.S.Sec.G.Vol.II/p.207. E.Z.Vol.II/p.294
Batagalapitiya	Rock	886	
Batalagodavava	Pillar	1276	
Bayava	Pillar	821	ASCAR 1911/p.91
Bhagavalena	Rock Wall	376	C.J.S.Sec.G.Vol.II/p.21
"	"	377	" " " " " " "
"	"	378	" " " " " " "/p.22
"	Rock	884	
Billagala	Cave	1872	A.I.C./No.93
"	"	1873	
"	"	1874	
"	"	1875	
"	"	1876	
"	"	1877	
"	"	1878	
"	"	1879	
"	"	1880	
Bilibava	Pillar	1864	A.S.C.A.R./1896/p.5. E.Z.Vol.II/p.38
"	Pillar- Slab	327	ASCAR 1896/p.8. E.Z.Vol.II/p.38.

Bimpokuna	Rock	379	A.I.C./No.80. ASCAR 1895/p.10. C.J.S.Sec.G.Vol.II/p.22.
"	"	380	A.I.C./No.80. ASCAR 1895/p.10. C.J.S.Sec.G.Vol.II/p.22.
Bobana	Pillar Slab	1272	
Bopitiya	Slab	340	CA & LR Vol.IV/p.25 E.Z.Vol. /p.190.
Bovattegala	Cave	462	A.C./p.453 C.J.S.Sec.G.Vol.II/p.114.
"	"	463	" " " " " " " " " "
"	"	464	" " " " " " " " /p.118.
"	"	465	" " " " " " " " " "
"	"	466	" " " " " " " " " "
"	"	467	" " " " " " " " " "
"	"	1118	
"	Rock	1119	
"	"	1120	
"	"	1121	
"	"	1122	
"	Cave	1473	
Brahmanagamatota	Slab	1070	
Brahmanayagana	Cave	1832	See Footnote
"	"	1833	" "

Brahmanayagama	Cave	1834	See Footnote
"	"	1835	" "
"	"	1836	" "
"	"	1837	" "
"	"	1838	" "
"	"	1839	" "
"	"	1840	" "
"	"	1841	" "
"	"	1842	" "
"	"	1843	" "
"	"	1829	" "
"	"	1830	" "
"	"	1831	" "
Budugehinne	Cave	1698	A.S.C.A.R. 1893/p.13
"	"	1699	" " " " " " " "
"	"	1700	" " " " " " " "
Budugalge	"	388	C.J.S.Sec.G.Vol.II/p.24
Budumuttava	Pillar	473	A.I.C./p.60. C.J.S.Sec.G.Vol.II/p.116 E.Z.Vol.III/p.302.
"	"	474	C.J.S.Sec.G. Vol.II/p.116
"	Slab	475	C.J.S.Sec.G. Vol.II/p.116
Buddhannehala	Pillar	46	ASCAR 1896/p.64 CA & LR Vol.IV/p.22. E.Z. Vol.I/p.191.

Footnote:- A.S.C.7th Progress Report 1891/p.56 refers to only five of these inscriptions, but these cannot be identified.

Footnote:-

A.E.C. 7th Progress Report 1891/p.56 refers to only five of these inscriptions, but these can be identified.



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<u>Site</u>	<u>Type of Incription</u>	<u>A.S.R. No.</u>	<u>References</u>
Catherine St. Estate	Slab	1741	
Columbo-Kandy Road	Round Pillar	47	C.J.S. Sec. 0. Vol. II/ p. 191.
Columbo Museum	Onceis Pillar	37	(Provenance not recorded)
" "	Granite Pillar	32	(Provenance not recorded)
" "	Granite Pillar	35	(Provenance not recorded)
" "	Granite Slab	33	(provenance not recorded)
" "	Granite Slab	34	(provenance not recorded)
" "	Pillar	45	" "
" "	"	55	" "
" "	"	56	" "
" "	"	57	" "
" "	"	61	" "
" "	Relic Casket	612	C.J.S. Sec. 0. Vol. II/ p. 201 (Provenance not recorded)
" "	Square Pillar	54	" " "
" "	"	60	

<u>Site</u>	<u>Type of Inscription</u>	<u>A.S.R. No.</u>	<u>References</u>
Dagana	Cave (I)	516	A.I.C./No.40. C.J.S.Sec.G.Vol.II/ p.124
"	" No.II	517	" " " " " " "
"	" No.III	518	" " " " " " "
"	" No.IV	519	" " " " " " "
Dambana	Rock	1781	
"	"	1782	
Dambulla	Cave	1139	A.I.C./No.3. A.C./p.450. ASCAR 1911-12/p.121 Interior of Ceylon/ p.467 Eleven Years in Ceylon Vol.I/p.375 Ceylon. Vol.II/p.578 Buried Cities of Ceylon p.20 Ruined Cities of Ceylon p.122 Gazetteer of the Central Province of Ceylon/p.121 I.A. Vol.I/p.139.
"	Cave	1139	
"	"	1140	
"	"	1141	
"	"	1142	

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Dambulla	Cave	
		1143
"	"	1144
"	"	1145
"	"	1146
"	"	1147
"	"	1148
"	"	1149
"	"	1150
"	"	1151
"	"	1152
"	"	1153
"	"	1154
"	"	1155
"	"	1156
"	"	1157
"	"	1158
"	"	1159
"	"	1160
"	"	1161
"	"	1202
"	"	1203
"	"	1204

Dambulla	Rock	65	A.I.C./No.143 E.Z.Vol.I/p.121
"	"	1162	
"	"	1163	
"	"	1164	
"	"	1165	
"	"	1166	
"	"	1167	
"	"	1168	
"	"	1169	
"	"	1170	
"	"	1171	
"	"	1172	
"	"	1173	
"	"	1174	
"	"	1175	
"	"	1176	
"	"	1177	
"	"	1178	
"	"	1179	
"	"	1180	
"	"	1181	
"	"	1182	
"	"	1183	
"	"	1184	
"	"	1185	

Dambulla	Rock	1186	
"	"	1187	
"	"	1188	
"	"	1189	
"	"	1190	
"	"	1191	
"	"	1192	
"	"	1193	
"	"	1194	
"	"	1195	
"	"	1196	
"	"	1197	
"	"	1198	
"	"	1199	
"	"	1200	
"	"	1201	
Danagirigala Vihara	Cave	1603	ASCAR 1937/p.9. Kagalla Report/p.16.
Dangollagamagala	Rock	870	
"	"	871	
Davagallegala	Cave	1779	ASCAR 1897/p.12 CA & LR.Vol.III/p.210
"	"	1780	" " " " " " "
Debalagala(Ruvengiri)"	"	1406	ASC 7th Annual Report/p.50
"	"	1407	" " " " " "

Degaldoruva	Rock	670	C.J.S.Sec.G.Vol.II/p.213
Delungahakotuva Pansala	Pillar	648	C.J.S.Sec.G.Vol.II/p.209
Demada Oya	Rock	1820	JRAS(C.B)Vol.XXXVI/p.98
Dematagala	Cave	1073	ASCAR 1893/p.13
Dembatagoda (Dematagala?)	Rock	1072	
Devagiri Vihara	Cave	1936	
" "	Rock	1937	ASCAR 1895/p.10 A.I.C./No.53
" "	"	1938	ASCAR 1895/p.10. A.I.C./No.53.
Devanagala	"	576	A.I.C./No.103 A.S.C.A.R. 1911-12/p.122 C.J.S.Sec.G.Vol.II/p.196 E.Z.No.III/p.312 Kagalla Report/p.73
"	"	577	C.J.S.Sec.G.Vol.II/p.196 Kagalla Report/p.88.
Devinuvara(Dondra)	Pillar	31	A.I.C./No.159
" "	Slab	38	A.I.C./No.163
Deviyangodagala	Rock	707	C.J.S.Sec.G.Vol.II/p.219
"	"	708	" " " " " " " "
Diggala	"	428	" " " " " " " /p.107
"	"	527	" " " " " " " /p.126
"	"	810	A.I.C./No.103
"	"	811	
Dikgala	"	79	

Dimbulagala (Gunner Quoin Hill, Mara-Vidiye)	Rock	339	ASCAR. 1897/p.12. E.Z.Vol.II/p.184
Dinkikitava (Ambanpola Road)	Rock	382	C.J.S.Sec.G.Vol.II/p.22
Diyagama	"	767	A.I.C./No.85 ASCAR 1911-12/p.123
Diyavinna	"	580	C.J.S.Sec.G.Vol.II/p.197
Diyurumvela Pansala	Stone Slab	635	C.J.S.Sec.G.Vol.II/p.207
Dolukanda Estate (Ranagirimada Vihara)	Cave	818	
" " "	"	819	
" " "	"	820	
Dombagahagedara	Stone Slab	669	C.J.S.Sec.G.Vol.II/p.213
Dorabavila	Pillar	471	" " " " " " "/p.116
"	"	472	" " " " " " "/p.116
Doraliyadda	Slab	1623	
Dulvela	Cave	878	
"	"	879	
"	"	880	
"	"	881	
Dumbutulavava	Rock	348	
Dunumadala Vihara	Cave	80	A.I.C./No.25 ASCAR 1892/p.5.
" "	Rock	81	A.I.C./No.15 ASCAR 1892/p.5.
" "	"	82	A.I.C./No.15 ASCAR 1892/p.5.

Duvegala	Cave	1796	ASCAR	1897/p.12.
			CA & LR	Vol.III/p.204
"	Rock	1797	" " " "	" /p.205.

Waterford



<u>Site</u>	<u>Type of Inscrip- tion</u>	<u>A.S.R. No.</u>	<u>References</u>
Eppavala		107/A.M.	ASCAR 1890/p.7. E.Z.Vol.III/p.188
Eppavala	Stone Slab	120/A.M.	ASCAR 1890/p.7. E.Z.Vol.III/p.188.
Eriyatirumali	Rock (Tamil)	896	
Erupotana	Cave	1222	ASCAR 1905/42
"	"	1223	
"	"	1224	
"	"	1225	
"	"	1226	
"	"	1227	
"	"	1228	
"	"	1229	
"	"	1230	
"	"	1231	
"	"	1232	

<u>Site</u>	<u>Type of Inscrption</u>	<u>A.S.R. No.</u>	<u>References</u>
Gadsladeniya	Pillar	437	ASCAR 1911-12/p.120 E.Z. Vol.IV/p.16. (An Historical Relation of the Island of Ceylon in East India, by Robert Knox, London: 1681. pp.112-3) <i>C.J.S. Sec.G. Vol. II/p. 109</i>
"	"	438	ASCAR 1911-12/p.120 C.J.S. Sec.G. Vol. II/p. 109 E.Z. Vol. IV/p.16.
"	"	439	ASCAR 1911-12/p.120 C.J.S. Sec.G. Vol. II/p. 109 E.Z. Vol. IV/p.16.
"	Rock	622	ASCAR 1911-12/p.120 C.J.S. Sec.G. Vol. II/p. 204
"	"	623	ASCAR 1911-12/p.120 C.J.S. Sec.G. Vol. II/p. 205 E.Z. Vol. IV/p.8.
"	"	624	C.J.S. Sec.G. Vol. II/p. 205
"	"	625	C.J.S. Sec.G. Vol. II/p. 205
"	"	626	" " " " " " " "
"	"	627	" " " " " " " "
"	"	628	" " " " " " " "
"	"	1597	E.Z. Vol. IV/p.90.
Galahitiodai	"	1478	
"	"	1479	
"	"	1480	

Galamatiyanavava	Slab	600	C.J.S.Sec.G.Vol.II/p.199
Galauda Vihara	Rock	657	" " " " " " " /p.211
" "	"	658	" " " " " " " /p.211
Galapitiyagala	"	1657	
Galatara	Slab	678	ASCAR 1911-12/p.122 C.J.S.Sec.G.Vol.II/p.196 Kagalla Report/p.78
Galgamuva Tank	Rock	512	A.I.C./No.30. C.J.S.Sec.G.Vol.II/p.123
Galgano Madavala Vihara	"	793	ASCAR 1911-12/p.120.
Galkadu Mandiya	Slab	1012	
Galkandegama	Cave	1421	ASCAR 1900/p.12
"	"	1422	" " "
"	"	1423	" " "
"	"	1424	" " "
"	"	1425	" " "
"	"	1426	" " "
"	"	1427	" " "
"	"	1428	" " "
Galkovila	Rock	794	A.I.C./No.98
Gallena - Aramba	Cave	694	C.J.S.Sec.G.Vol.II/p.217
" "	"	695	" " " " " " " /p.218
Gallenavatta	"	751	" " " " " " " /p.226
"	"	752	" " " " " " " /p.226
"	"	749	" " " " " " " /p.226
"	"	750	" " " " " " " /p.226

Gallena Vihara	Cave	1364	A.I.C./No.2. Ancient Ceylon/p.446 ASCAR 1935/p.10.
"	"	1365	A.C./p.446
"	"	1366	" " " "
"	"	1367	" " " "
"	"	1368	A.I.C./No.2. Ancient Ceylon/p.446.
"	"	1369	
"	"	1370	
"	"	1371	Ancient Ceylon/p.446
"	"	1372	
"	"	1373	
"	"	1374	
"	"	1375	
"	"	1376	
"	"	1377	
"	Rock	1379	
Galnava	Pillar	281	
"	"	282	
Galpata Vihara	Rock	769	A.I.C./No.165 ASCAR 1911-12/p.123
Galvava Vihara	Cave	730	A.I.C./No.50. C.J.S.Sec.9.Vol.II/p.223

Galvava Vihara Dagaba	Rock	731	A.I.C./No. 50. C.J.S.Sec.G.Vol.II/p.223
Ganegedara Vihara	Cave	1275	
Ganekanda Vihara	"	796	A.I.C./No.39. ASCAR 1932/p.9.
"	"	797	"
"	"	798	"
"	"	799	"
"	Rock	766	
Ganenda Varagoda	"	768	
Garandigala (Damunumulla)	"	451	A.I.C./No.104. ASCAR 1911-12/p.121 C.J.S.Sec.G.Vol.II/p.112 E.Z.Vol.III/p.138.
Gilimale Pansala	Slab	579	C.J.S.Sec.G.Vol.II/p.196
Giritale	Pillar	370/AM.	ASCAR 1905/p.39. C.J.S.Sec.G.Vol.I/p.172 E.Z.Vol.III/p.138.
Godapotagala	Rock	889	ASCAR 1897/p.12.
"	"	890	" " " "
Godavaya	"	886	C.J.S.Sec.G.Vol.II/p.197
"	"	587	" " " " " " " "
Gomarankadavala	Cave	477	" " " " " " " /p.117
Gonagala	"	1290	
"	"	1291	
"	"	1292	
"	"	1293	
"	"	1294	
"	"	1295	

Gonagala		Cave	1293	
(Pimburamaljala)				
"	"	"	1294	
"	"	"	1295	
"	"	"	1296	
"	"	"	1297	
"	"	"	1298	
Gonavatta		"	1004	ASCAR 1911-12/p.120 C.J.S.Sec.G.Vol.II/p.80.
Gonnava Devale		Pillar Fragment	718	" " " " " " " /p.221

<u>Site</u>	<u>Type of Inscription</u>	<u>A.S.R. No.</u>	<u>References</u>
Habarana	Rock	637	A.I.C./No.61. ASCAR 1893/p.13. C.J.S.Sec.G.Vol.II/p.207 <sup>207</sup>
Habassa	"	1010	ASCAR 1928/p.6. E.Z.Vol.IV/p.213
Halambagala Vihara.	Cave	556	A.I.C./No.66. ASCAR 1911-12/p.121 <sup>192</sup> C.J.S.Sec.G.Vol.II/p.19
"	Pansala Rock	557	A.I.C./No.66 ASCAR 1911-12/p.121 <sup>193</sup> C.J.S.Sec.G.Vol.II/p.19
"	"	558	" " " " " " " " "
"	"	559	" " " " " " " " "
"	"	560	" " " " " " " " "
Halbe Vihara	Pillar	555	" " " " " " " " /p.19 <sup>2</sup>
Halmillagala (nr. the old Vihara)	Rock	1867	ASCAR 1896/p.8.
"	"	1868	
Halmillakulama	Slab	121/AM.	ASCAR 1892/p.9.
Handagala	Cave	1705	ASCAR 1892/p.9.
"	"	1706	ASCAR " "
"	"	1707	" " "
"	"	1708	" " "
"	"	1709	" " "
"	"	1710	" " "
"	"	1711	" " "
"	"	1712	" " "

Handagala	Cave	1713	ASCAR 1892/p.9.
"	"	1714	" " "
"	"	1715	" " "
"	"	1716	" " "
"	"	1717	" " "
"	"	1718	" " "
"	"	1719	" " "
"	"	1720	" " "
"	"	1721	" " "
"	"	1722	" " "
"	"	1723	" " "
"	"	1724	" " "
"	"	1725	" " "
"	"	1726	" " "
"	"	1727	" " "
"	"	1728	" " "
"	"	1729	" " "
"	"	1730	" " "
"	"	1731	" " "
Handun Oruva	Pillar	1071	
Hangurakela	"	1207	CA & LR. Vol.IV/p.111
Harasbadda	Slab	64	J.R.A.S(C.B.)Vol.XXVI/ p.61
Hayintiyara	Cave	1008	
"	"	1009	
Henannagala	"	1572	Ancient Ceylon/p.446



Henannegala	Cave	1573	Ambient Ceylon/p.446
"	"	1574	" " "
Hindagala	Rock	1821	ASCAR 1911-12/p.121
Hingurakgoda	Pillar	1889	
"	"	1890	
"	"	1891	
"	Slab	1005	
Hinguregala	Rock	1013	A.I.C./No.78
"	"	1596	
Hinnukagala (Kiratagala)	"	89	
Hittaragemahinna	Cave	1658	ASCAR 1893/p.13
"	"	1659	" " "
"	"	1660	" " "
"	"	1661	" " "
"	"	1662	" " "
"	"	1663	" " "
Humbuluve Vihara	"	650	C.J.S.Sec.G.Vol.II/p.4
"	"	651	" " " " " " "
"	"	652	" " " " " " "
Hunuvala	"	616	" " " " " " " /p.4 Kagalla Report/p.70.

<u>Site</u>	<u>Type of Inscrip- tion</u>	<u>A.S.R. No.</u>	<u>Reference</u>
Ihalagala (near Kiri Ammunukole)	Rock	1808	AIC/No. 62. ASCAR 1896/p.8.
" " "	"	1809	AIC/No. 62. ASCAR 1896/p.8.
" " "	"	1810	AIC/No. 62. ASCAR 1896/p.8.
" " "	"	1811	AIC/No. 62. ASCAR 1896/p.8.
Ilippukanniya	Pillar	1402	ASCAR 1900/p.12.
Inamsiyala (?)	"	1704	
Ingiminitiya	"	1469	A.I.C./No.113.
Iripinniyava	"	312	E.Z.Vol.I/p.163.

<u>Site</u>	<u>Type of Inscrip- tion</u>	<u>A.S.R. No.</u>	<u>References</u>
Kaballalena Vihara (Vallegala)	Rock	528	C.J.S.Sec.G.Vol.II/p.126.
Kadahatiyagala (Morsgollagama)	"	798	
Kadigala	"	810	ASCAR 1895/p.9. C.J.S.Sec.G.Vol.II/p.123
Kaduruvava	Cave	1342	ASCAR 1895/p.10.
"	"	1343	
"	"	1344	
"	"	1345	
"	"	1346	
"	"	1347	
"	"	1348	
"	"	1349	
"	"	1350	
"	"	1351	
"	"	1352	
"	"	1353	
"	Rock	1341	
Kahagal Vihara	Plinth	496	C.J.S.Sec.G.Vol.II/p.120
"	Rock	500	" " " " " " " " /p.121 A.I.C./No.72.
"	"	501	C.J.S.Sec.G.Vol.II/p.121
"	"	502	" " " " " " " " " "

Kahagal Vihara	Slab	497	C.J.S.Sec.G.Vol.II/p.121
"	"	498	" " " " " " " " " "
"	"	499	" " " " " " " " " "
Kahandagala	Rock	492	A.I.C./No.71. C.J.S.Sec.G.Vol.II/p.120
"	"	493	A.I.C./No. 71 C.J.S.Sec.G.Vol.II/p.120
Kahatagandigiliya.	Slab	1405	ASCAR 1891/p.11.
Kailigatta	Pillar	51	A.I.C./No.152
Kalaniya Vihara	Slab	375	A.I.C./No.162 CA & LR.Vol.I/p.155. C.J.S.Sec.G.Vol.II/p.21
Kalatuva Stupa.	Slab	867	
"	"	868	
"	"	869	
Kalkulam	Rock	894	ASCAR 1933/p.14
"	"	895	
Kalubuddha- rekkhita	Cave	1007	ASCAR 1934/p.18
Kaludiya Pokuna	Guard Stone	431	C.J.S.Sec.G.Vol.II/p.108 E.Z.Vol.III/p.253
Kaludiyapokuna	Rock	429	ASCAR 1911-12/p.121 C.J.S.Sec.G.Vol.II/p.108 E.Z.Vol.III/p.253
"	"	430	C.J.S.Sec.G.Vol.II/p.108 E.Z.Vol.III/p.253
Kaludupotana	Cave	898	
"	"	899	
"	"	900	

Kalulava	Slab	546	C.J.S.Sec.G.Vol.II/p.191
Kandara (?)	Pillar(?)	111	
Kandegama Vihara (Hunupola)	Cave	813	
Kandegamakanda	Cave	1783	ASCAR 1897/p.12 CA & LR.Vol.III/p.209
"	"	1784	ASCAR 1897/p.12 CA & LR.Vol.III/p.209
"	"	1785	" " " "
"	"	1786	" " " "
"	"	1787	" " " "
"	"	1788	" " " "
"	"	1789	" " " "
"	"	1790	" " " "
"	"	1791	" " " "
"	Rock	1792	ASCAR 1897/p.12 CA & LR.Vol.III/p.209
Kandy-Natha (Devalaya)	Slab	791	ASCAR 1911-12/p.120 E.Z.Vol.IV/p.27
" " "	"	792	ASCAR 1911-12/p.120 E.Z.Vol.IV/p.27.
Kannitavimalai (Nr.Pulmoddai)	Cave	481	C.J.S.Sec.G.Vol.II/p.118
Kantalai, Gal- Asana	Stone Seat	3/A.M.	E.Z.Vol.II/p.283
Kapuruvadu Oya	Pillar	790	J.R.A.S(CB)XXVI/p.53
Karambanmaduva	Rock	80	
" (Sinediyagala) "	"	1922	ASCAR 1896/p.8
Karagala Vihara	Slab	764	ASCAR 1911-12/p.123
" " "	"	765	A.I.C./No.170.

Karandahela	Rock	1520	
"	"	1521	
"	"	1522	
"	"	1523	
"	"	1524	
Kasagal (?) Vihara	"	812	
Kasimotai	"	1575	CA & LR.Vol.IV/p.113
Kataragama	Pillar	490	A.I.C./No.75 C.J.S.Sec.G.Vol.II/p.119 E.Z.Vol.III/p.212
"	Slab	488	A.I.C./No.46 C.J.S.Sec.G.Vol.II/p.119 E.Z.Vol.III/p.212
"	"	489	C.J.S.Sec.G.Vol.II/p.119 E.Z.Vol.III/p.212
Katugahagalge	Pillar	387	A.I.C./No.155 C.J.S.Sec.G.Vol.II/p.23 E.Z.Vol.III/p.325.
Kevulgama	Stone	604	C.J.S.Sec.G.Vol.II/p.200 E.Z.Vol.III/p.230.
Kibissa	Pillar	1599	
Kimbulagala (Pinnava)	Rock	1304	ASCAR 1893/p.13
Kiralava(Nr. dagaba)	Cave	1474	
"	"	1475	
Kirigallava	Pillar	320	ASCAR 1892/p.9. E.Z.Vol.II/p.1.

Kirinda	Rock	491	A.I.C./No.57. C.J.S.Sec.G.Vol.II/p.120 J.R.A.S.(CB)XXXVI/No.98
Kirindagama	Slab	83	ASCAR 190 <sup>v</sup> /p.12
Kiripokunahela	Cave	1514	
"	"	1515	
"	"	1516	
"	"	1517	
"	"	1518	
"	"	1519	
Kolahangodalla Vihara (Kota- gama) (Tamil)	Slab	42	Kagalla Report/p.85
Kolibandava (nr. the sluice)	"	447	ASCAR 1892/p.7 C.J.S.Sec.G.Vol.II/p.111
Konvattedegodagala.	Cave	1795	CA & LH.Vol.III/p.208
Kondannaramaya (Pokunuvita)	Rock	633	C.J.S.Sec.G.Vol.II/p.207 E.Z.
Kongala	Cave	1123	
"	"	1124	
"	"	1125	
"	"	1126	
"	"	1127	
"	"	1128	
"	"	1525	
"	"	1526	
"	"	1527	

Kongala	Cave	1528	
"	"	1529	
"	"	1530	
"	"	1531	
"	"	1532	
"	"	1533	
"	"	1534	
"	"	1535	
"	"	1536	
"	"	1537	
Koratota	"	1625	ASCAR 1911-12/p.123
"	"	1626	
Kosgaha Ulpota	"	833	ASCAR 1897/p.12 C.A.E.L.R.Vol.III/p.79
"	Rock	832	ASCAR 1897/p.12
Kospotugala	"	1273	
Kospotu Oya	"	668	A.I.C./No.171 C.J.S.Sec.G.Vol.II/p.213
Kossagamakanda	Cave	1886	ASCAR 1893/p.13
"	Rock	1887	" " /p.8
"	"	1888	" 1839/p.7 JRAS (CB)Vol.XXXVI/No.98.
Kotaveheragala	"	1793	ASCAR 1897/p.12 CA & LR.Vol.III/p.205.
"	"	1794	ASCAR 1897/p.15 CA & LR.Vol.III/p.206.



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Kottadamuhela	Cave	1074	A.C./p.452 Taprobania Vol.I/p.153
"	"	1075	
"	"	1076	
"	"	1077	
"	"	1078	
"	"	1079	
"	"	1080	
"	"	1081	
"	"	1082	
"	"	1083	
"	"	1084	
"	"	1085	
"	"	1086	
"	"	1087	
"	"	1088	
"	"	1089	
"	"	1090	
"	"	1091	
"	"	1092	
"	"	1093	
Kotalakimbiyava	"	809	A.I.C.No.46 ASCAR 1932/p.9.
Kuccaveli	Rock	383	A.I.C./No.108 C.J.S.Sec.G.Vol.II/p.22 E.Z.Vol.III/p.158

Kudakivulekadavava (Kivutekada)	Pillar	448	ASCAR. 1892/p.9. C.J.S.Sec.G.Vol.II/p.111
Kudumbigala	Cave	1500	A.C./p.432
"	"	1501	
"	"	1502	
"	"	1503	
"	"	1504	
Kukuramahandamana	Pillar	324	ASCAR 1896/p.8 E.Z.Vol.II/p.19.
Kumbukkana	Rock	1449	
Kumbukkandana (Kumbukkandanvala)	"	780	ASCAR 1900/p.13 ASCAR 1911-12/p.121
"	"	881	
"	"	782	
"	"	783	
"	"	784	
"	"	785	
"	"	786	
"	"	787	
Kumbukvava	Pillar	1302	ASCAR 1895/p.9.
"	Rock	1732	A.I.C./No.63 ASCAR 1891/p.12
Kumburulena	Cave	564	C.J.S.Sec.G.Vol.II/p.194
"	"	565	" " " " " " " " " "
Kurunskallu	"	1753	
"	"	1754	

Kasalankanda	Cave	1580	A.C./P.445 CA & LR.Vol.IV/p.113
"	"	1581	
"	"	1582	
"	"	1583	
"	"	1584	
"	"	1585	
"	"	1586	
Kuttikulama	"	1823	ASCAR 1893/p.12

<u>Site</u>	<u>Type of Inscrip- tion</u>	<u>A.S.R. No.</u>	<u>References</u>
Labuatabandigala	Rock	449	ASCAR 1892/p.9 C.J.S.Sec.G.Vol.II/p.112 E.Z.Vol.III/p.247
"	"	450	ASCAR 1892/p.9 C.J.S.Sec.G.Vol.II/p.112 E.Z.Vol.III/p.247
Labugala	Cave	1457	A.I.C./No.82
Lankatilaka Vihara	Rock	1627	A.I.C./No.167
"	"	1628	A.I.C./No.167
" (Tamil)	"	1629	A.I.C./No.167
Ledarugala	Rock	1011	
Lekamagedara (Hadiramulla)	Pillar	691	C.J.S.Sec.G.Vol.II/p.217
Lenagala	Cave	615	C.J.S.Sec.G.Vol.II/p.202 Kagalla Report /p.70
Lihiniyagala	"	1217	
Likolovava (Attinnevalugala)	Rock	1934	ASCAR 1895/p.10. ASCAR 1911-12/p.118.
" (Near Galvala)	"	1935	ASCAR 1895/p.10. ASCAR 1911-12/p.118
Lunuvaranagala	Cave	1775	
"	Rock	1776	
"	"	1777	
"	"	1778	

<u>Site</u>	<u>Type of Inscrip- tion</u>	<u>A.S.R. No.</u>	<u>References</u>
Madabavita Vihara	Rock	877	
Madagama Vihara	Cave	719	C.J.S.Sec.G.Vol.II/p.221
Madagama	Rock	721	ASCAR 1911-12/p.119 C.J.S.Sec.G.Vol.II/p.221
"	"	722	ASCAR 1911-12/p.119 C.J.S.Sec.G.Vol.II/p.222 E.Z.Vol.IV/p.134
"	"	723	ASCAR 1911-12/p.119 C.J.S.Sec.G.Vol.II/p.222 E.Z.Vol.IV/p.142
"	"	724	ASCAR 1911-12/p.119 C.J.S.Sec.G.Vol.II/p.222
"	Moonstone	725	C.J.S. " " " " " "
" (Sri Bodhi Vihara)	Slab	665	" " " " " " /p.212
" "	"	726	ASCAR 1911-12/p.119 C.J.S.Sec.G.Vol.II/p.222
"	Step	720	ASCAR 1911-12/p.119 C.J.S.Sec.G.Vol.II/p.221
Madagamakanda	Cave	1444	ASCAR 1891/p.12 ASC 7th Progress Report 1891/p.58
"	"	1445	
"	"	1446	
Madulpota	Pillar	779	E.Z.Vol.IV/p.54
Madavala	Rock	629	C.J.S.Sec.G.Vol.II./p.206 E.Z.Vol.III/p.235.

Madavala Vihara	Cave	654	ASCAR 1893/p.13 C.J.S.Sec.G.Vol.II/p.210
"	"	655	ASCAR 1893/p.13 C.J.S.Sec.G.Vol.II/p.210
"	"	656	ASCAR 1893/p.13 C.J.S.Sec.G.Vol.II/p.210
Madirigiriya	Pillar	345	
"	"	325	E.Z.Vol.II/ p.25.
"	Slab	888	
"	"	1932	
Madiriya Vihara	Cave	753	Ancient Ceylon/p.437 C.J.S.Sec.Vol.II/p.226
Maha Alagamuva	Cave	1669	
"	"	1670	
"	"	1671	
"	"	1672	
"	"	1673	
"	"	1674	
"	"	1675	
"	"	1676	
"	"	1677	
"	"	1678	
"	"	1679	
"	"	1680	
"	"	1681	
"	"	1682	
"	"	1683	
"	"	1684	

Maha Alagamuva	Cave	1685	
"	"	1686	
"	"	1687	
"	"	1688	
"	"	1689	
"	Rock	1690	
"	"	1691	
"	"	1692	
Mahagalkanda	"	1827	ASCAR 1893/p.12
"	"	1828	" " " "
Mahagalkulama	Slab	77	
Mahaiyava	Rock	570	C.J.S.Sec.G.Vol.II/p.195
Mahakaccatkodiya	Cave	1218	ASCAR 1905/p.43
"	"	1219	" " " "
"	"	1220	" " /p.44
"	"	1221	" " " "
Mahakanadara	"	1401	
Mahakanadarava	Pillar	470	C.J.S.Sec.G.Vol.II/p.115
Mahalligedamana	Rock	859	
Mahapataha (Mahagalge)	Cave	1870	ASCAR 1896/p.8

Mahapataha	Rock	1871	ASCAR 1896/p.8
Mahaveyaya (Nr. Alahara)	Slab	777	ASCAR 1911-12/p.119
Mahiyangana Dagaba (Badulla Pillar Inscription)	Pillar	350	C.J.S.Sec.G.Vol.I/p.169 Manual of Uva /p.53 E.Z.Vol.III/p.71
Mailagastota	Pillar	50/CM.	A.I.C./No.120 E.Z.Vol.II/p.57 Ceylon Sessional Papers No. XI. 1876/p.7.
Makulana Vihara	Rock	706	A.I.C./No.130 C.J.S.Sec.G.Vol.II/p.219
"	"	"	1800
"	"	"	1801
"	"	"	1802
"	"	"	1803
"	"	Slab	1804
"	"	Rock	706 C.J.S.Sec.G.Vol.II/p.219
Malagane Vihara	Pillar	763	ASCAR 1911-12/p.119 E.Z.Vol.IV/p.180
Maligatanne	Cave	1354	ASCAR 1895/p.10
"	"	1355	" " " "
"	"	1356	" " " "
"	"	1357	" " " "
"	"	1358	" " " "
"	"	1359	
"	"	1360	
"	"	1361	
" (In Ulpota- kanda)	Rock	1362	
"	"	"	1363



Malvattēgala (Havagama)	Rock	601	C.J.S.Sec.G.Vol.II/p.200
Mamaduva (Milakkumalai)	Pillar	443	" " " " " " " /p.110
" "	Slab	444	" " " " " " " /p.111
Malasne Devale (Galkatiyagama)	Stone	550	" " " " " " " /p.191
Mandagala (near Dagaba)	Cave	1094	
" "	"	1095	
" "	"	1096	
" "	"	1097	
" "	"	1098	
" "	"	1099	
" "	"	1100	
" "	"	1101	
" "	"	1102	
" "	"	1103	
" "	"	1104	
" "	"	1105	
" "	"	1106	
" "	"	1107	
" "	"	1108	
" "	"	1109	
" "	"	1110	
" "	"	1111	
" "	"	1112	

Mandagala (near Dagaba)	Cave	1113	
"	"	1114	
"	"	1115	
"	"	1856	ASCAR 1895/p.9
"	"	1857	" " " "
"	Slab	1116	
"	"	1117	
Mandakallu	Rock	1752	
Mangulmahavihara	Cave	402	C.J.S.Sec.G.Vol.II/p.26
"	"	403	" " " " " " " "
"	"	1284	
"	"	1285	
"	"	1286	
"	"	1287	
"	Ovolo Stone	455	C.J.S.Sec.G.Vol.II/p.113
"	Pedestal	456	" " " " " " " /p.115
"	Pillar	454	" " " " " " " /p.113 E.Z.Vol.IV/p.176.
"	Slab	452	C.J.S.Sec.G.Vol.II/p.112
"	"	453	" " " " " " " /p.113 E.Z.Vol.IV/p.176
"	"	595	C.J.S.Sec.G.Vol.II/p.199
"	"	1470	
"	"	1472	

Manik Vehera	Pillar	392	C.J.S.Sec.G.Vol.II/p.24
Mankadavala	"	124/AM.ASCAR	1911-12/p.73
Manpita	Cave	617	C.J.S.Sec.G.Vol.II/p.202
Maragalla	Rock	385	" " " " " " " /p. 23
Maratugoda	"	885	
Maravidiye (Dimbulgala)	Cave	835	ASCAR. 1897/p.12 CA & LR. VOL.III/p.4
" "	"	836	ASCAR 1897/p.12 E.Z.Vol.II/p.184 " " " " /p.194
" "	"	837	CA & LR. VOL.III/p.4.
" "	"	838	" " " " " " /p.4.
Matiyangane Pansala	Rock	549	C.J.S.Sec.G.Vol.II/p.191
Mavatagama (near Ihala Mavata- gama Vihara)	"	526	" " " " " " " /p.126
Minneriya Tank (on the bund)	Slab	638	A.I.C./No.123 C.J.S.Sec.G.Vol.II/p.208
Minneriya (Now at circuit Bungalow)	Pillar	639	ASCAR 1897/p.12 C.J.S.Sec.G.Vol.II/p.208
Mihintale (Indika- tusaya)	Copper Plaques	364	ASCAR 1911-12/p.45 C.J.S.Sec.G.Vol.II/p.171 E.Z.Vol.III/p.199
"	Cave	905	ASCAR 1911-12/p.94
"	"	906	" " " "
"	"	907	" " " "
"	"	908	" " " "
"	"	909	" " " "
"	"	910	" " " "

Mihintale	Cave	911	ASCAR 1911-12/p.94
"	"	912	" " " "
"	"	913	" " " /p.95
"	"	914	" " " "
"	"	915	" " " "
"	"	916	" " " "
"	"	917	" " " "
"	"	918	" " " "
"	"	919	" " " "
"	"	920	Ancient Ceylon /p.444 ASCAR 1911-12/p. 95
"	"	921	" " " "
"	"	922	" " " "
"	"	923	" " " /p.96
"	"	924	" " " "
"	"	925	" " " "
"	"	926	" " " "
"	"	927	" " " "
"	"	928	" " " "
"	"	929	" " " "
"	"	930	" " " "
"	"	931	" " " /p.97
"	"	932	" " " "
"	"	933	" " " "
"	"	934	" " " "
"	"	935	" " " "
"	"	936	" " " "

Mihintale	Cave	937	ASCAR 1911-12/p.96
"	"	938	
"	"	939	
"	"	940	
"	"	941	
"	"	942	
"	"	943	
"	"	944	
"	"	945	
"	"	946	
"	"	947	
"	"	948	
"	"	949	
"	"	950	
"	"	951	
"	"	952	
"	"	953	
"	"	954	
"	"	955	
"	"	956	
"	"	957	
"	"	958	
"	"	959	
"	"	960	
"	"	961	
"	"	962	

Mihintale	Cave	963				
"	"	964				
"	"	965				
"	"	968				
"	"	985	ASCAR	1911-12/p.98		
"	"	986	"	"	"	"
"	"	987	"	"	"	"
"	"	988	"	"	"	"
"	"	989	"	"	"	"
"	"	990	"	"	"	"
"	"	991	"	"	"	"
"	"	992	"	"	"	"
"	"	993	"	"	"	"
"	"	994	"	"	"	"
"	"	995	"	"	"	"
"	"	996	"	"	"	"
"	"	997	"	"	"	/p.99
"	"	998	"	"	"	"
"	"	999	"	"	"	"
"	"	1000				
"	"	1001				
" (Mahenda's Slab)	Tablet	222				
"	Pavement	969				
"	Flower Altar	236				

Mihintale	Guard Stone	421	C.J.S.Sec.6.Vol.II/p.29
"	Pavement Slab	234	
"	" "	235	
"	Pillar	103/AM.ASCAR 1911-12/p.74	
"	"	977	
"	"	1003	
"	Rock	232	
"	"	233	
"	"	238	
"	"	423	C.J.S.Sec.6.Vol.II/ p.423
"	"	966	
"	"	967	
"	"	978	ASCAR 1911-12/p.93
"	"	979	
"	"	980	
"	"	981	" " " "
"	"	982	" " " "
"	"	983	" " " "
"	"	984	" " " "
"	"	1002	" " " /p.99
"	Slab	223	
"	"	970	
"	"	971	
"	"	972	
"	"	973	

Mihintale	Slab	974	
"	"	975	
"	"	976	
" -Bhojanasalava	Foundation	230	A.I.C./No.114
" "	Plinth	231	
" "	Step	224	
" "	"	225	
" "	"	226	
" "	"	227	
" "	"	228	
" "	"	229	
" -Medical Hall	Slab	237	
Minipe	Pillar	1929	
"	Slab	1928	
Minvila	Rock	1742	ASCAR 1897/p.12
"	"	1743	" " " "
"	"	1744	" " " "
"	"	1745	" " " "
"	"	1746	" " " "
"	"	1747	" " " "
Miyaguna Vihara	Cave	1568	
" "	"	1569	
" "	"	1570	
Modaragala	"	1068	
"	"	1069	



Molagoda Mahameha Vihara	Cave	754	C.J.S.Sec.G.Vol.II/p.227
Molahitiya-vele- gala	Rock	849	E.Z.Vol.III/p.153
"	"	850	" " " " "
"	"	851	CA & LR.Vol.III/p.76 " " " " /p.75
"	"	852	" " " " "
Monaragala (near Vihara)	"	384	C.J.S.Sec.G.Vol.II/p.23
Moragahavela	Pillar	1408	ASCAR 1911-12/p.113
Moragala	"	789	
Moragoda	"	315	A.S.C.7th Progress Report/p.25. Ceylon Sessional Papers XXIII 1886/p.1. E.Z.Vol.I/p.200
Mugunugahamula (?) Pihilla (Dunuke)	"	1006	
Mulgirigala Vihara.Cave		505	A.I.C./No.74 121 C.J.S.Sec.G.Vol.II/p.121
"	"	506	A.I.C./No.74 " C.J.S.Sec.G.Vol.II/p.121
Mulgirigala Vihara.Rock		507	C.J.S.Sec.G.Vol.II/p.121 "
"	"	508	" " " " " " /p.121
Mulleagama	Cave	1458	
"	"	1459	
"	"	1460	
"	"	1461	
"	"	1462	
"	"	1463	
"	"	1464	

Mullegama	Pillar	1468	
"	Rock	1465	
"	"	1466	
"	"	1467	
Murungahitikanda	Cave	1693	ASCAR 1894/p.7
Murutanga Stupa	Rock cut Step	381	C.J.S.Sec.G.Vol.II/p.22
Murutava	Rock	816	
Mutugala	Cave	1755	ASCAR 1897/p.11 CA & LR.Vol.III/p.211
"	"	1756	" " " " "
"	"	1757	" " " " "
"	"	1758	" " " " "
"	"	1759	" " " " "
"	"	1760	" " " " /p.212
"	"	1761	" " " " "
"	"	1762	" " " " "
"	"	1763	" " " " "
"	"	1764	" " " " "
"	"	1765	" " " " /p.213
"	"	1766	" " " " "
"	"	1767	" " " " "
"	"	1768	" " " " "
"	"	1769	" " " " "
"	Rock	1770	ASCAR 1897/p.12
"	"	1771	CA & LR Vol. III / p. 213
"	"	1772	

Mutugala	Hook	1773
"	"	1774

<u>Site</u>	<u>Type of Inscription</u>	<u>A.S.R. No.</u>	<u>References</u>
Naccipotana	Pillar	321	E.Z.Vol.II/p.5.
Nacciyar Malai (Pinnacle Rock)	Cave	891	
" " "	"	892	
" " "	"	893	
Nagahamula	Rock	1340	ASCAR 1895/p.10.
Nagala	Step	814	
Nagirikanda Vihara.	Rock	448	A.I.C./No.97 ASCAR 1890/p.7. ASCAR 1892/p.9. C.J.S.Sec.G.Vol.II/p. 111.
Nagollagoda Vihara.	Pillar	1892	
" "	Slab	1893	
Nagolla Vihara	Cave	520	C.J.S.Sec.G.Vol.II/p. 125
" "	"	521	" " " " " " " " " "
Naigala Vihara	Rock	503	A.I.C./No. 73 C.J.S.Sec.G.Vol.II/p. 121
" "	"	504	" " " " " " " " " "
Naimmana	Slab (Tamil)	598	A.I.C./No.60. C.J.S.Sec.G.Vol.II/p. 199
Naindanaava Pansala	Cave	513	A.I.C./No.101. Ancient Ceylon/p.433 C.J.S.Sec.G.Vol.II/p. 123
" "	"	514	A.I.C./No.101. Ancient Ceylon/p.433 C.J.S.Sec.G.Vol.II/p. 124

Naindanava Papsala	Pillar	515	C.J.S.Sec.G.Vol.II/p.124
Nakatigehena	Cave	571	" " " " " " /p.195
"	"	572	" " " " " " /p.195
Nassaduva	Pillar	101/CM.	
Nakolagana	Rock	356	ASCAR 1911-12/p.119 C.J.S.Sec.G.Vol.I/p.170
"	"	357	" " " " " " " " "
"	"	358	" " " " " " " " "
Natagana Vihara	Cave	715	" " " " " " II/p.221
"	"	716	" " " " " " " " "
"	Rock	717	" " " " " " " " "
Matanar Kovil	Guardstone (Tamil)	596	" " " " " " /p.199
"	"	597	" " " " " " " " "
"	Pillar Slab (Tamil)	776	
"	Slab	774	
"	" (Tamil)	478	" " " " " " /p.117
"	" "	778	
Navalar Tank	Cave	1131	
Navathulam	Pillar	1931	
Nelugala	"	1799	
"	Rock	1798	ASCAR 1897/p.12
Nelumpat Pokuna	Slab	1132	
Nettukanda	Cave	1412	ASC 1891 7th Progress Report/p.48.
"	"	1413	" " " " "
"	"	1414	" " " " "

Nettukanda	Cave	1415	ASC 1891 7th Progress Report /p.48.
"	"	1416	" " " "
"	Hook	1417	" " " " /p.49.
"	"	1418	" " " " " "
"	"	1419	" " " " " "
"	"	1420	" " " " /p.50.
Nikevalkanda	Slab	1610	
"	"	1611	
"	"	1612	
"	"	1613	
Nilagama	Cave	1390	ASCAR 1911-12/p.121 A.I.C./No.79
"	"	1391	
"	"	1392	
"	"	1393	
"	"	1394	
"	"	1395	
"	"	1396	
"	"	1397	
"	"	1398	
"	Hook	1399	ASCAR 1935/p.10.
"	"	1400	A.I.C./No.79 E.Z.Vol.IV/p.285
Nilagiriya	Cave	602	C.J.S.Sec.G.Vol.II/p.200
"	"	603	" " " " " " " "

Nilapanniken Malai	Rock	771	
"	"	772	
"	"	773	
Milmal Pokuna	Cave	829	CA & LR Vol.III/p.78
"	"	840	" " " " " " "
"	"	841	" " " " " " "
"	"	842	" " " " " " "
"	"	843	" " " " " " "
"	"	844	" " " " " " "
"	"	845	" " " " " " "
"	"	846	" " " " " " "
"	"	847	" " " " " " "
Niraguna	Pillar	729	C.J.S.Sec.G.Vol.II/p.223
Niraguna Vihara	Rock	728	" " " " " " "
Nisolena	Cave	1805	
"	"	1806	
Nitupatpana	"	479	" " " " " " /p.117
"	"	480	" " " " " " "
Niyanda Varagala	"	901	
"	"	902	
"	"	903	
"	"	904	
Noccikulama	Moonstone	417	ASCAR 1894/p.7. C.J.S.Sec.G.Vol.II/p.28.
Nuvaragala	Cave	288	Ancient Ceylon /p.451
"	"	1578	" " " "
"	"	1579	

Nuvarakanda	Cave Boulder	537	C.J.S.Sec.G.Vol.II/p. 128
"	Cave	536	" " " " " " " "
"	"	1382	" " " " " " " "
"	"	1383	" " " " " " " "
"	"	1384	" " " " " " " "
"	"	1385	" " " " " " " "
"	"	1386	" " " " " " " "
"	"	1387	" " " " " " " "
"	"	1388	" " " " " " " "
"	"	1389	" " " " " " " "
"	Rock-cut Step	538	C.J.S.Sec.G.Vol.II/p. 128
"	"	539	" " " " " " " "
"	"	540	" " " " " " " "
"	"	541	" " " " " " " "
"	Pansala Cave	529	Ancient Ceylon/p.442 C.J.S.Sec.G.Vol.II/p. 126
"	"	534	" " " " " " " /p. 127.
"	Poyage Cave	535	" " " " " " " "
"	Vihara	530	Ancient Ceylon/p.442 C.J.S.Sec.G.Vol.II/p. 127.
"	"	531	Ancient Ceylon /p.442 C.J.S.Sec.G.Vol.II/p. 127
"	"	532	Ancient Ceylon/p.443 C.J.S.Sec.G.Vol.II/p. 127



Nuvarakanda Vihara	Cave	533	Ancient Ceylon/p.443 C.J.S.Sec.G.Vol.II/p.127
"	"	1380	
"	"	1381	

<u>Site</u>	<u>Type of Inscription</u>	<u>A.S.R. No.</u>	<u>References.</u>
Occapukallu	Cave	1920	
"	"	1921	
"	Slab	287/A.M.	
"	"	1919	
Ottappuva	Rock	1862	A.I.C./No.60.
"	"	1863	
"	Slab	1861	Ancient Ceylon/p.657.

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<u>Site</u>	<u>Type of Inscription</u>	<u>A.S.R. NO.</u>	<u>References</u>
Padiyagampola- kanda	Cave	543	C.J.S.Sec.G.Vol.II/p.190
" "	"	544	" " " " " " " "
" "	"	545	" " " " " " " "
Pahala Kayina- ttama	Rock	424	" " " " " " " /p.107 E. Z.Vol.III/p.162
Palamottai-Saiva- Kovil	Slab (Tamil)	831	ASCAR 1933/p.14 E.Z.Vol.IV/p.191
Palu Hanganuva Vihara	Rock	800	
" "	"	801	
" "	"	802	
" "	"	803	
" "	"	804	
" "	"	805	
Palutava Deva- laya	Slab	755	C.J.S.Sec.G.Vol.II/p.227
Panama	Rock	1129	
Panamavava Vihara.	Cave	461	C.J.S.Sec.G.Vol.II/p.114
Panamavava Vihara.	Rock	457	" " " " " " " /p.113
" "	"	458	" " " " " " " "
" "	"	459	" " " " " " " /p.114
" "	"	460	" " " " " " " "
Pandarallava Pansala	Slab	1436	A.S.C.7th Progress Report 1891/p.54
Pandavava	"	1277	A.I.C./No.133 ASCAR 1911-12/p.119

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Pannikkankulam Vihara	Rock	1664	A.I.C./No.94 ASCAR 1894/p.7.
"	"	1665	ASCAR 1894/p.7.
"	"	1666	" " "
"	"	1667	" " /p.4.
"	"	1668	" " /p.7. A.I.C.No.35
Paramakanda	Cave	433	Ancient Ceylon/p.438 C.J.S.Sec.G.Vol.II/p.108
"	"	1453	Ancient Ceylon/p.438
"	Rock	432	A.I.C./No.25. Ancient Ceylon/p.438 C.J.S.Sec.G.Vol.II/p.108
"	"	434	" " " " " " /p.109
"	Step	435	" " " " " " " " "
Pasgama Natha Devale	Pillar	1205	ASCAR 1911-12/p.121
"	"	1206	
Patahamulla Vihara	Cave	551	A.I.C./No.45 C.J.S.Sec.G.Vol.II/p.192
"	"	552	A.I.C./No.45 C.J.S.Sec.G.Vol.II/p.192
"	"	553	A.I.C./No.45 C.J.S.Sec.G.Vol.II/p.192
"	Pansala	554	A.I.C./No.45 C.J.S.Sec.G.Vol.II/p.192
Periyakadu Vihara	Cave	671	A.I.C./No.8. C.J.S.Sec.G.Vol.II/p.214
"	"	672	A.I.C./No.8. C.J.S.Sec.G.Vol.II/p.214 Ancient Ceylon/p.449
"	"	673	A.I.C./No.8. C.J.S.Sec.G.Vol.II/p.214

Periyakadu Vihara	Cave	674	A.I.C./No.8. C.J.S.Sec.G.Vol.II/p. 214
"	"	Rock	675
			A.I.C./No.8. C.J.S.Sec.G.Vol.II/p. 215
"	"	"	676
			C.J.S.Sec.G.Vol.II/p.215
"	"	"	677
			" " " " " " " "
"	"	"	678
			" " " " " " " "
Periyapuliyankulam	Cave	1233	ASCAR 1905/p.45.
"	"	1234	" " "
"	"	1235	" " "
"	"	1236	" " "
"	"	1237	" " "
"	"	1238	" " "
"	"	1239	" " "
"	"	1240	" " "
"	"	1241	" " "
"	"	1242	" " "
"	"	1243	" " "
"	"	1244	" " "
"	"	1245	Ancient Ceylon/p.489 ASCAR 1905/p.46
"	"	1246	" " "
"	"	1247	" " "
"	"	1249	" " /p.47.
"	"	1250	" " "
"	"	1251	" " "
"	"	1252	" " "

Periyapuliyankulam	Cave	1253	ASCAR 1905/p.47.
"	"	1254	" " "
"	"	1255	" " "
"	"	1256	" " /p.48.
"	"	1257	" " "
"	"	1258	" " "
"	"	1259	" " "
"	"	1260	" " "
"	"	1261	" " "
"	"	1262	" " "
"	"	1263	Ancient Ceylon/p.427 ASCAR 1905/p.48.
"	"	1264	" " "
"	"	1265	" " "
"	"	1266	" " "
"	"	1267	" " /p.49.
"	"	1268	" " "
"	"	1269	" " "
"	"	1270	" " /p.47
"	"	1271	" " "
"	Rock	1248	" " /p.46
Perumamaduvakanda	Cave	1694	ASCAR 1895/p.9.
Petiganmana	Pillar	40	Kagalla Report/p.79
Pittigama	Pillar Slab	369	C.J.S.Sec.G.Vol.I/p.172
Piduragala Vihara	Cave	756	A.I.C./No.43 ASCAR 1906/p.13 C.J.S.Sec.G.Vol.II/p.227. J.R.A.S.Vol.II/p.191.

Piduragala Vihara	Cave	757	C.J.S.Sec.G.Vol.II/p. 227
"	"	Pillar	760 " " " " " " " /p. 228
"	"	Rock	758 " " " " " " " /p. 227
"	"	"	759 " " " " " " " /p. 228
Pilassa Vihara	Slab	664	" " " " " " " /p. 212
Pilikema (Piligama)	Rock	1014	A.I.C./No.77
"	"	"	1015
"	"	"	1016
Pilikuttava	Cave	824	
"	"	825	
"	"	826	
Pitiyagedara	"	693	C.J.S.Sec.G.Vol.II/p. 217
Polonneruva	Pillar	67/PACB	
"	"	68/ "	
"	"	69/ "	
"	"	70/ "	
"	"	509	
"	" Slab	285/AM.	
"	Rock	1279	
"	Slab	336/PACB.	ASCAR 1911-12/p.102 E.Z.Vol.II/p.153
"	"	1278/"	

Polonnaruva	Square Asana	284/AM.	
" - Anaulundava	Pillar	373	C.J.S.Sec.G.Vol.I/p.173
" "	Slab	1	ASCAR 1920-21/p.8. E.Z.Vol.II/p.235
" - Ancient Irrigation Canal (Vijaya Bahu II)	"	338	E.Z.Vol.II/p.179
" - Behind Statue of Parakrama Bahu	Rock	829	
" - Citadel North Gate	Pillar	372	Sec.G. C.J.S/Vol.I/p.173
" " "	Slab	337	A.I.C./No.149 ASCAR 1900/p.9. E.Z.Vol.II/p.157 J.R.A.S.(CB)Vol.VII/p...
" - City, Dagaba North Gate	"	275	
" - City, East Gate	"	332	
" - City, North East	Pillar	283/AM.	
" - City, North Gate	Pillar Slab	286/AM.	
" - Council Chamber	Square Asana	270	
" " " (Kalinga Park)	Stone Seat	334	ASCAR 1894/p.8. ASCAR 1900/p.10. E.Z.Vol.II/p.130.
" - Galvihara	Rock	278	ASCAR 1907/p..... E.Z.Vol.II/p.256.
" - Ganadevi Kovila	Pillar	277	



Polonnaruwa - Hatadage	Moonstone	646	C.J.S.Sec.O.Vol.II/ p.209
"	"	647	" " " " " " " "
"	(Vesti- bule)	Wall	330 ASCAR 1903/p.12 E.Z.Vol.II/p.91.
" Hindu Devalaya (Priti Danaka Mandapa)	Rock	276	ASCAR 1901/p.13 E.Z.Vol.II/p.168
" Kala, Krida Vinna Galasana	Slab	333	ASCAR 1903/p.21 E.Z.Vol.II/p.128
" Kiri Vehera	Slab	335	A.I.C./No.152 ASCAR 1911-12/p.101 E.Z.Vol.II/p.148
" Kumara Pokuna	"	827	
" Lankatilaka	Guard stone.	4	ASCAR 1910-11/p.37 ASCAR 1920-21/p.1.XIV E.Z.Vol.III/p.48.
" Nissanka Dana Vinoda Mandapa	Pillar	331/ PACB	ASCAR 1902/p.10 Ceylon Sessional Papers X 1886/p.13 E.Z.Vol.II/p.123 J.R.A.S.(CB)Vol.X/p.70
" Parakrama Samudra Band	"	1614	ASCAR 1937/p.J.10
" " " "	"	1615	" " " " "
" " " "	"	1616	" " " " "
" " " "	"	1617	" " " " "
" " " "	"	1618	" " " " "
" " " "	"	1619	" " " " "
" " " "	"	1620	" " " " "
" " " "	"	1621	" " " " "

Plonnaruva	- Potgul Vehera	Rock	344	ASCAR 1906/p.10 E.Z.Vol.II/p.238
"	- Promontary	Stone Bath Slab	271	ASCAR 1901/p.11 E.Z.Vol.II/p.143
"	- Quadrangle: Hatadage	Pedestal Slab	263	
"	" (Siva- Devalaya)	"	269	ASCAR 1905/p.40. E.Z.Vol.II/p.146.
"	- Quadrangle: Hatadage, Asana.	Slab	264	
"	"	"	265	ASCAR 1903/p.13 Ceylon Sessional Paper X/1886. E.Z.Vol.II/p.84.
"	"	"	266	E.Z.Vol.II/p.96 J.R.A.S.(CB)Vol...../p...
"	"	"	267	ASCAR 1903/p.14 E.Z.Vol.II/p.98. Fergusson: History of Indian & Eastern Archi- tecture, p.245.
"	- Quadrangle	Pillar (?)	371	C.J.S.Sec.4.Vol.1/p.173
"	"	Slab (Tamil)	2	ASCAR 1911-12/p.111
"	"	"	290/PACB	
"	- Rajamali- gava (Citadel)	Pillar	641	C.J.S.Sec.3.Vol.II/p.208
"	"	"	642	" " " " " " " /p.208
"	"	Slab	640	" " " " " " " /p.208
"	Rajamaligava	Sanding Slab	645	" " " " " " " /p.208

Polonnaruwa - Rajamali-gava	Moon-Stone	644	C.J.S.Sec.G.Vol.II/p.209
" - " "	Pillar	329	ASCAR 1905/p.40. E.Z.Vol.II/p.49.
" - " "	Step	643	C.J.S.Sec.G.Vol.II/p.209
" - Rankot Vihara (Ual-Anana)	Slab	280	A.I.C./No.150. E.Z.Vol.II/p.134 J.R.A.S(CB)Vol.VII/p.159
" - Rankot Vihara Pavilion	Pillar	279	A.I.C./No.150. E.Z.Vol.II/p.137 J.R.A.S.(CB)Vol.VIII/p.152
" - Siva Deva-laya	"	1281	
" " "	"	1282	
" " " (NO.2)	"	1594	
" - Sivadeva-laya	Slab (Tamil)	272	
" " "	"	273	
" " "	"	274	
" " "	"	1280	
" " "	"	1283	
" - Topavava	Pillar	66/PACB	
" - Van Aka	Slab	542/AM.C.J.S.Sec.G.Vol.II/p.128.	E.Z.Vol.III/p.149.
" - Vitadage	"	243	

Puhule Vihara	Cave	653	C.J.S.Sec.G.Vol.II/p. 210
Pujagala	Rock	548	A.I.C./No.49. C.J.S.Sec.G.Vol.II/p. 191
Puligodagalge	Cave	848	CA & LH.Vol.III/p.78
Puliyankandavala	Cave	1442	A.S.C.7th Progress Report 1991/p.56
Puvakaramba-Delvita Group	Rock	689	C.J.S. Sec.G.Vol.II/p. 217
" " "	"	690	" " " " " " "
Puvarasankulam	Pillar	822	ASCAH 1900/p.12.
"	"	823	" " "

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<u>Site</u>	<u>Type of Inscription</u>	<u>A.S.R. No.</u>	<u>References</u>
Ragala Vihara	Cave	680	C.J.S.Sec.G.Vol.II/p.216
Rahatagala (Paramakanda)	"	1454	
" "	"	1455	
" "	"	1456	
Rajagala (Rassahela)	"	1542	ASCAR 1935/p.J9.
" "	"	1543	
" "	"	1544	
" "	"	1545	
" "	"	1546	
" "	"	1547	
" "	"	1548	
" "	"	1549	
" "	"	1550	
" "	"	1551	
" "	"	1552	
" "	"	1553	
" "	"	1554	
" "	"	1555	
" "	"	1556	
" "	"	1557	
" "	"	1558	
" "	"	1559	
" "	"	1560	
" "	"	1562	
" "	"	1563	

Rajagala (Rassahela)	Rock	1561	
"	"	1564	ASCAR 1935/p.J9 E.Z.Vol.IV/p.169
"	"	1565	ASCAR 1935/p.J9 E.Z.Vol.IV/p.169
"	"	1566	ASCAR 1935/p.J9 E.Z.Vol.IV/p.169
"	"	1567	
Rajangane	"	289	A.I.C./No.65
Rakitipe	Pillar	341	ASCAR 1911-12/p.122 E.Z.Vol.II/p.192
"	Slab	1208	ASCAR 1911-12/p.122 E.Z.Vol.II/p.192
Rambava	Pillar	313	A.S.C.7th Progress Report 1891/p.59 E.Z.Vol.I/p.172
"	Slab	122/AM.	ASCAR 1892/p.6. ASCAR 1911-12/p.74 E.Z.Vol.II/p.64
Rambodagalla Vihara (Petmagayaya)	Cave	681	C.J.S.Sec.G.Vol.II/p.216
"	"	682	" " " " " " " " "
"	"	683	" " " " " " " " "
"	"	684	" " " " " " " " "
"	"	685	" " " " " " " " "
"	"	686	" " " " " " " " "
"	"	687	" " " " " " " /p.217

Ranagirimada Vihara	Cave	817	Ancient Ceylon/p.449
Ranagiri Vihara (Devagiriya)	"	744	A.I.C./No.42. C.J.S.Sec.G.Vol.II/p.225
"	"	745	" " " " " " " " " "
"	"	746	" " " " " " " " " "
"	"	747	" " " " " " " " " "
"	"	748	" " " " " " " " /p.226
Ranava	Pillar.1884		ASCAR 1893/p.13
Rangirapihilla	Rock	709	C.J.S.Sec.G.Vol.II/p.220
Rasnakava Vihara (Rasnakavava)	Cave	1735	ASCAR 1892/p.9.
"	"	1736	" " "
"	"	1737	" " "
"	Rock Cut Step	1738	" " "
"	Rock	1739	" " "
"	"	1740	" " "
Ratkararva (Rosewood Estate)	Rock	702	C.J.S.Sec.G.Vol.II/p.219
"	"	703	" " " " " " " " " "
Ratpat Vihara - Natha Devalaya	Pillar	588	" " " " " " " " /p.198
"	"	589	" " " " " " " " " "
"	"	590	" " " " " " " " " "
"	"	591	" " " " " " " " " "
"	"	592	" " " " " " " " " "
Ratnavela Vihara	Rock	1130	

Ridi Vihara - (Sawungala)	Rock	561	Ancient Ceylon/p.528 C.J.S.Sec.G.Vol.II/p.193
" " "	"	562	" " " " (Both) " " "
" " "	"	563	" " " " ( " ) " " "
" " "	"	696	C.J.S.Sec.G.Vol.II/p.218
" " "	"	697	" " " " " " " " " "
" " "	"	698	" " " " " " " " " "
" " "	"	699	" " " " " " " " " "
" " "	"	700	" " " " " " " " " "
" " "	"	701	" " " " " " " " " "
Ritigala	Cave	296	ASCAR 1893/p.13 E.Z.Vol.I/p.136
"	"	297	" (Both) "
"	"	298	" ( " )
"	"	299	" ( " )
"	"	300	" ( " )
"	"	301	" ( " )
"	"	302	" ( " )
"	"	303	" ( " )
"	"	304	" ( " )
"	"	305	" ( " )
"	"	306	" ( " )
"	"	307	" ( " )
"	"	308	" ( " )
" - Andiya Kanda	"	1630	ASCAR 1893/p.9
" " "	"	1631	



Ritigala	- Karamba-	Cave	309	ASCAR 1893/p.13
	hinna			E.Z.Vol.I/p.135
"	"	"	1648	
"	"	"	1649	
"	- Maligatanna.	"	1650	
"	"	"	1651	
"	- Marakkala	"	1632	
	Ulpota			
"	"	"	1633	
"	"	"	1634	
"	"	"	1635	
"	"	"	1636	
"	"	"	1637	
"	"	"	1639	
"	- Mastakale	"	1638	
	Ulpota			
"	- Na Ulpota	"	310	ASCAR 1893/p.13
				E.Z.Vol.I/p.135
"	"	"	1640	
"	"	"	1641	
"	"	"	1642	
"	"	"	1643	
"	"	"	1644	
"	"	"	1645	
"	"	"	1646	
"	"	"	1647	

Ritigala - Vavel-	Cave	311	ASCAR 1893/p.13
tanna			E.Z.Vol.I/p.135
"	"	Rock	1652
			E.Z.Vol.I/p.135
"	- West	Cave	1653
"	"	Rock	1654
			E.Z.Vol.I/p.135
"	"	"	1655
			" " " " " "
"	"	"	1656
			" " " " " "
Rusigama Estate	Cave	1211	
"	"	"	1212
Ruvan Maduva	Pillar	53	
Rusigama Vihara	Rock	1213	
"	"	"	1214
"	"	"	1215

<u>Site</u>	<u>Type of Inscription</u>	<u>A.S.R. No.</u>	<u>References</u>
Sagalena	Pillar	667	A.I.C./No.131 C.J.S.Sec.G.Vol.II/p. 213
Sagama Vihara (Nugaliyadda)	Rock	436	ASCAR 1911-12/p.120 C.J.S.Sec.G.Vol.II/p. 109 E.Z.Vol.IV/p.296 J.R.A.S(CB)Vol.XXII/p 364
St. Catherine Estate	Slab	1741	
Salgalavanaya	Cave	613	C.J.S.Sec.G.Vol.II/p. 201
"	"	614	" " " " " " " /p. 202
Samvali Vihara	Pillar	704	" " " " " " " /p. 219
Sandagiri Vihara	"	398	A.I.C./No.23. C.J.S.Sec.G.Vol.II/p. 25
"	"	399	" " " " " " " "
"	"	400	" " " " " " " "
Sangamankanda	Cave	486	" " " " " " " /p. 119
"	"	487	" " " " " " " "
Sangamu Pansala	Rock	734	" " " " " " " /p. 224
"	"	735	" " " " " " " "
"	"	736	" " " " " " " "
"	"	737	" " " " " " " "
"	"	738	" " " " " " " "

Sangamu Pannala	Rock	739	C.J.S.Sec.G.Vol.II/p.224	
"	"	740	" " " " " " " " " "	
"	"	741	" " " " " " " " /p.225	
"	"	742	" " " " " " " " " "	
"	Vihara	Cave	732	" " " " " " " " /p.223
"	"	"	733	" " " " " " " " /p.224
"	"	Rock Cut Step.	743	" " " " " " " " /p.225 E.Z.Vol.IV/p.1. A.S.C.-B.R. (1935)/p.5
Sangilikandarava	Pillar	84/AM (1)		
"	" (?)	85/AM		
Sangilikandarava	" Slab (Tamil)	113/AM	ASCAR 1890/p.9. ASCAR 1911-12/p.74	
Sankhapala Vihara	Rock	581	C.J.S.Sec.G.Vol.II/p.197	
"	"	582	" " " " " " " " " "	
"	"	583	" " " " " " " " " "	
"	"	584	" " " " " " " " " "	
"	"	585	" " " " " " " " " "	
Sasseruva	Cave	359	ASCAR 1895/p.10 ■ F.note C.J.S.Sec.G.Vol.I/p.171	
"	"	360	" " " " " " " " " "	
"	"	1306	ASCAR 1895/p.10.	
"	"	1307	ASCAR " "	
"	"	1308	" " "	
"	"	1309	" " "	
"	"	1310	" " "	
"	"	1311	" " "	

Sasseruva	Cave	1312	ASCAR 1895/p.10.		
"	"	1313	"	"	"
"	"	1314	"	"	"
"	"	1315	"	"	"
"	"	1316	"	"	"
"	"	1317	"	"	"
"	"	1318	"	"	"
"	"	1319	"	"	"
"	"	1320	"	"	"
"	"	1321	"	"	"
"	"	1322	"	"	"
"	"	1323	"	"	"
"	"	1324	"	"	"
"	"	1325	"	"	"
"	"	1326	"	"	"
"	"	1327	"	"	"
"	"	1328	"	"	"
"	"		Ancient Ceylon/p.44		
"	"	1329	ASCAR 1895/p.10		
"	"	1330	"	"	"
"	"	1331	"	"	"
"	"	1332	"	"	"
"	"	1333	"	"	"
"	"	1334	"	"	"
"	"	1335	"	"	"
"	"	1336	"	"	"

Sasseruva	Cave	1337	ASCAR 1895/p.10.
"	"	1338	" " "
"	"	1339	" " "
"	Slab	363	C.J.S.Sec.G.Vol.I/p.171
" - Dagaba	"	362	" " " " " " " "
" "	Step	361	" " " " " " " "
Seruvava Vihara (Yakdeasagala)	Cave	872	ASCAR 1933/p.J.17.
" "	"	873	" " "
" "	"	874	" " " A.I.C./No.38.
Seruvavila	"	482	C.J.S.Sec.G.Vol.II/p. 118
"	"	483	" " " " " " " "
Sigiriya	"	930	
"	"	1587	ASCAR 1911-12/p.106
"	"	1588	" " " "
"	"	1589	" " " "
"	"	1590	" " /p.107
"	"	1591	" " " "
"	"	1592	" " " "
"	"	1593	" " " "
Silavakanda	"	1299	
"	"	1300	
"	"	1301	
Simpahurakanda	"	1017	

Siripane	Cave	1274
Situlpavva	"	1021
"	"	1022
"	"	1023
"	"	1024
"	"	1025
"	"	1026
"	"	1027
"	"	1028
"	"	1029
"	"	1030
"	"	1042
"	"	1043
"	"	1044
"	"	1045
"	"	1046
"	"	1047
"	"	1048
"	"	1049
"	"	1050
"	"	1051
"	"	1052
"	"	1053
"	"	1054
"	"	1055

Situlpavva	Cave	1056	
"	"	1057	
"	"	1058	
"	"	1059	
"	"	1060	
"	"	1061	
"	"	1062	
"	"	1063	
"	"	1064	
"	"	1065	
"	"	1066	
"	Rock	1031	
"	"	1032	
"	"	1033	
"	"	1034	A.I.C./No.16
"	"	1035	
"	"	1037	
"	"	1038	
"	"	1039	
"	"	1040	
"	"	1041	
Somavatiya - Caitya	Slab	1748	ASCAR 1938/p.7.



<u>Site</u>	<u>Type of Inscription</u>	<u>A.S.R. NO.</u>	<u>References</u>
Talagama - Rajmaha- vihara	Rock	875	
" " "	"	876	
Talagura Vehera	Cave	630	C.J.S.Sec.G.Vol.II/p.206
" "	"	631	A.I.C./No.33 C.J.S.Sec.G.Vol.II/p.206
" "	"	632	" " " " " " " "
Talangamuva Vihara	"	815	
Tambalaganam	Slab(Tamil)	599	" " " " " " " /p.199
Tambalagollava	Pillar	1854	ASCAR 1891/p.11
"	Rock	1852	
"	"	1853	
"	Slab	1855	
Tambullegala	Cave	1865	ASCAR 1896/p.8.
"	Rock	1866	" " "
Tambutta	Pillar	511	C.J.S.Sec.G.Vol.II/p.123
Tammannagala (Tamaragala)	Rock	1850	A.I.C./No.12 ASCAR 1891/p.11
" "	"	1851	A.I.C./No.12 ASCAR 1891/p.11
Tammanna <sup>na</sup> va (Pahala)	"	1733	ASCAR 1872/p.9.
" "	"	1734	" " "
Tammanna <sup>na</sup> va (Tamman- negala, Katuvanpola- gama) Dagaba	"	440	ASCAR 1895/p.10. C.J.S.Sec.G.Vol.II/p.110.
Tammenne Kanda - near Dagaba	"	1409	A.I.C./No.55 ASCAR 1891/p.12 ASC 7th Progress Report/ 1891/p.47.

Tammenne Kanda - Near Dagaba	Rock	1410	A.I.C./No.55. ASCAR 1891/p.12 ASC 7th Progress Report 1891/p.47.
" " "	"	1411	A.I.C./No.55 ASCAR 1891/p.12 ASC 7th Progress Report 1891/p.47.
Tammanuvara - Bythe side of Tank.	"	1305	
" (Tammanegala Vihara) Moon Stone		1303	ASCAR 1895/p.9.
Tangoda	Pillar	1608	ASCAR 1937/p.10.
Tantrimalai (Vilacciya)	Cave	86	ASCAR 1896/p.8. ASCAR 1907/p.33 J.R.A.S.(CB)Vol.XXVI/p.
" "	Rock	87	ASCAR 1896/p.8. ASCAR 1907/p.33 J.R.A.S.(CB)Vol.XXVI/p.
" "	"	88	ASCAR 1896/p.8. ASCAR 1907/p.33 J.R.A.S.(CB)Vol.XXVI/p.
Tapasgallena (Jahapagama)	Cave	863	
" "	"	864	
" "	"	865	
" "	"	866	Ancient Ceylon/p.442
Timbirivava	Pillar	100/AM.	
"	"	322	ASCAR 1900/p.12 E.Z.Vol.II/p.9.
Tirappankadavala	Rock	1443	ASCAR 1891/p.12 ASC 7th Progress Report 1891/p.58.
Tirukkivil-Saiva Shrine	Pillar (Tamil)	485	C.J.S.Sec.G.Vol.II/p.118

Tirrukketisvaram	Slab (Tamil)	353	C.J.S.Sec.G.Vol.I/p.169
" - Modern Hindu Temple	Pillar	351	" " " " " " " "
" - Mound	"	352	" " " " " " " "
" - Now at Mannar Kacceri	Pillar(Tamil)	353	" " " " " " " "
" " " "	" "	355	ASCAR 1907/p.27. ASCAR 1911-12/p.118 C.J.S.Sec.G.Vol.I/p.170
Tissamaharama	"	44/CM.	A.I.C./No.67.
"	"	45/CM	
"	Slab	391	C.J.S.Sec.G.Vol.II/p.24
Tonigala	Rock	1451	A.I.C.No.1. Ancient Ceylon/p.439.
"	"	1452	A.I.C./No.1. Ancient Ceylon/p.439
"	"	1749	CA & LR.Vol.III/p.214
"	"	1750	" " " " " " " "
"	"	1751	
"	"	1807	ASCAR 1894/p.7.
" - (Nagaragala)	"	441	ASCAR 1892/p.6. C.J.S.Sec.G.Vol.II/p.110 E.Z.Vol.III/p.172
" " " "	"	442	ASCAR 1892/p.9. C.J.S.Sec.G.Vol.II/p.110
Trincomalee - Fort Frederick	Door Frame (Tamil)	346	
" " " "	" " "	347	

<u>Site</u>	<u>Type of Inscription</u>	<u>A.S.R. No.</u>	<u>References</u>
Udagamagala - (Woodtherse Estate)	Rock	1210	
Udahakandara Vihara	Cave	1018	
" "	"	1019	
" "	Rock	1020	
Udegiri Vihara	Pillar	484	C.J.S.Sec.G.Vol.II/ p.118
Uraangegala (Ganegama vela)	Rock	710	C.J.S.Sec.G.Vol.II/ p.220
Urupakada (Andagala Vihara)	"	666	C.J.S.Sec.G.Vol.II/ p.213
Uturupahou Vihara	Cave	567	A.I.C./No.107 C.J.S.S c.G.Vol.II/p. 194.
" "	"	568	A.I.C./No.107 C.J.S.Sec.G.Vol.II/ p.194

<u>Site</u>	<u>Type of Inscription</u>	<u>A.S.R. No.</u>	<u>References</u>
Vadakahgala	Cave	1598	
Vadakahagalainna (near Kokobe)	Cave	861	
" " "	Rock	862	
Vadiyegoda	Pillar (Now used as Spout)	712	C.J.S.Sec.G.Vol.II/ p.220
Valapane (Pannala)	Rock	1216	
Valaskunuvava	Cave	427	ASCAR 1892/p.10 C.J.S.S c.G.Vol.II/ p.427
Valdeniya	"	29	
"	"	30	
"	"	30A	
Vanasinha Vihara (Ulpotagama)	"	1695	ASCAR 1893/p.13
" " "	"	1696	" " "
" " "	"	1697	" " "
Vanduruppe Vihara	Pillar	405	C.J.S. Sec.G.Vol.II/ p.26
" " "	"	407	" " " " " " " / p.27
" " "	" Slab	406	" " " " " " " / p.26
" " "	Slab	404	A.I.C/NO.153 C.J.S.Sec.G.Vol.II / p.26
Vavakale Estate	"	649	" " " " " " " / p.209

Veherabandigala	Rock	342	ASCAR 1891/p.11 A.S.M.Vol.II/p.22 C.J.S.Sec.G.Vol.I/p.5.
"	"	343	ASCAR 1891/p.11 A.S.M.Vol.II/p.22 C.J.S.Sec.G.Vol.I/p.5.
"	"	1848	ASCAR 1891/p.11
" (Oggamuva)	Rock	788	
Veheragala	Cave	1571	
" - near dagaba	Rock	1849	ASCAR 1892/p.10
" (Mahayaya Estate)	"	761	
" " "	"	762	
" (Timbirivava)	"	1438	ASC 7th Progress Report 1891/p.54
" " "	"	1439	" " " "
" " "	"	1440	" " " "
" " "	"	1441	" " " "
Veheragoda - Near the Kovila	Pillar	593	C.J.S.Sec.G.Vol.II/p.19
Veheragodagala	Rock	853	CA & LR Vol.III/p.206
"	"	854	" " " " " /p.207
"	"	855	" " " " " "
"	"	856	" " " " " /p.208
"	"	857	
"	"	858	
Veherahara	Pillar	1927	
Veherakema	Rock	594	C.J.S.Sec.G.Vol.II/p.19 E.Z.Vol.IV/p.142

Veherakema Near Dagaba	Rock	401	C.J.S.Sec.G.Vol.II/p.26
Vehera Uda Malai (Near Pokuna)	"	1576	
Velangolla	Cave	522	ASCAR 1911-12/p.120 C.J.S.Sec.G.Vol,II/p.120 <sup>5</sup>
"	"	523	" " " (Both) " "
" - (South West of Dagaba)	Rock	524	A.I.C./No.102 ASCAR 1911-12/p.120 <sup>126</sup> C.J.S.Sec.G.Vol.II/p.120
Veragala - Near DAgaba."		389	A.I.C./No.76 C.J.S.Sec.G.Vol.II/p.24
" " " "	"	390	" " " " " " " "
" " " "	"	1933	
" - Near Waterhole	"	1882	A.I.C./No.58
" " " "	"	1883	" " " " " " ASCAR 1896/p.8,
Veragodagala	Slab	860	
Veragoda Vihara (Galbava)	Cave	882	
" " "	Rock	883	
Verugal - Hindu Temple	Slab(Tamil)	897	
Veruvileoli	Rock (?)	349	
Vettaiyamanippu	Slab	63/AM.	
Vevalkatiya	"	318	A.I.C./No.122 ASCAR 1891/p.7. Ceylon Session Papers XXIV/p.1. E.Z.Vol.I/p.241

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Vigamuva Vihara	Rock	494	A.I.C./No.70. C.J.S.Sec.G.Vol.II/p. 120
"	"	495	" " " (both) " " "
Viharagala	Cave	1505	
"	"	1506	
"	"	1507	
"	"	1508	
"	"	1509	
"	"	1510	
"	"	1511	
"	"	1512	
"	"	1513	
" (Mahakalagamahinna)	Rock	425	A.I.C./No.11. ASCAR 1893/p.7. C.J.S.Sec.G.Vol.II/p. 107 E.Z.Vol.III/p.163
"	"	426	" " " (four) "
Viharegama-Rajamaha- vihara	Cave	659	C.J.S.Sec.G.Vol.II/p. 211
"	"	660	C.J.S.Sec.G.Vol.II/p. 211 E.Z.Vol.IV/p.50.
Viharegoda (Yativila)	Rock	713	C.J.S.Sec.G.Vol.II/p. 220
"	"	714	" " " " " " "
Viharehinna- near Moragolla	Slab(Tamil)	566	ASCAR 1911-12/p.121 C.J.S.Sec.G.Vol.II/p. 194
Vijaulpota	Pillar	476	C.J.S.Sec.G.Vol.II/p. 117 E.Z.Vol.IV/p.176



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Vijitapura Vihara	Step	416	ASCAR 1895/p.9. C.J.S.Sec.G.Vol.II/p.28
Vilba Vihara	Cave	661	" " " " " " " /p.212
Vilevava	Rock	1448	ASC 7th Progress Report 1891/p.58.
Vilvala Vihara	"	569	ASCAR 1911-12/p.122 C.J.S.Sec.G.Vol.II/p.194
Virandagoda Vihara	Cave	1894	ASCAR 1911-12/p.119
"	"	1895	" " " " "
"	"	1896	
"	"	1897	
"	"	1898	
"	"	1899	
"	"	1900	
"	"	1901	
"	"	1902	
"	"	1903	
"	"	1918	
"	"	Pillar	1917
"	"	Rock	1904
"	"	"	1905
"	"	"	1906
"	"	"	1907
"	"	"	1908
"	"	"	1909
"	"	"	1910
"	"	"	1911

Virandagoda Vihara	Rock	1912	
"	"	1913	
"	"	1914	
"	"	1916	
"	Step	1915	
Virasole	Pillar	91	ASCAR 1892/p.10.

<u>Site</u>	<u>Type of Inscription.</u>	<u>A.S.R. No.</u>	<u>References</u>
Yangala	Cave	1701	ASCAR. 1895/p.9.
"	"	1702	" " "
"	"	1703	" " "
Yanlena	"	711	C.J.S.Sec.G.Vol.II/p. 220
Yatahalena Vihara	"	618	" " " " " " " p. 203 Kagalla Report /p.71
"	"	619	" (both) " "
"	"	620	C.J.S.Sec.G.Vol.II/p. 204 Kagalla Report /p.71
"	"	621	" (both) " "
Yatala - dagaba	Altar Slab	397	C.J.S.Sec.G.Vol.II/p. 25
"	Pillar	393	" " " " " " " "
"	Slab	394	" " " " " " " "
Flagstone pavement			
"	"	395	" " " " " " " "
"	"	396	" " " " " " " "
Yudanganava between dagaba and Pansala	Pillar	386	" " " " " " " /p. 386

THE ALPHABETICAL LIST OF INSCRIPTIONS GATHERED FROM  
SOURCES OTHER THAN THE REGISTER OF ESTAMPAGES (OF THE  
ARCHAEOLOGICAL SURVEY OF CEYLON). DUPLICATIONS MIGHT  
BE POSSIBLE IN THIS LIST AS INDICATED IN THE TEXT,  
PP. 66 - 82.

<u>Site</u>	<u>Inscription</u>	<u>List</u>	<u>Reference</u>
Akurana	Cave	III.No.120	A.S.C.A.R.1911-12/ p.119
Alagomuva	Pillar	IV.No.140	A.S.C.A.R.1894/p.7
Alahara	"	IV.No.228	A.S.C.A.R.1911-12 p.121
Allevava	"	IV.No.137	A.S.C.A.R.1891/p.12
"	"	"	" " " " 1892/p.10
"	"	"	" " " " 1898-90 p.12.
Alulena	Cave	II.No.126	K.R./p.69
Alutgalvihara	Rock	II.No.133	A.I.C./No.52 A.S.C.A.R./p.8. C.W.N.
Alut Halmillava (Alut-Halmillewa)	Slab	II.No.130	A.S.C. 7th Pro- gress Report/p.66
Alutvava	Pillar	IV.No.122	A.S.C.A.R.1895/ p.9
Alutgalvihara	Rock	II.No.122	A.S.C.A.R.1895/ p.9.
Alutuvavakanda		V.No. 50	A.S.C.A.R.1911-12 p.119
Aluvihara	Cave	I.No.427	A.S.C.A.R.1911-12 p.121
Aluvihara	"	I.No.209	
Ambagahava a	Pillar	IV.No.118	A.S.C.A.R.1892/ p.9.
Ambagasvava	Rock	III.No.81	C.W.N. A.I.C./No.100
Ambalava	"	III.No.82	C.W.N.

Ambagasvava	Rock	III; No. 118	A.S.C.A.R. 1911-12/p. 118
Ambalakanda	Cave	II. No. 127	K.R./p. 69 A.I.C./No. 87
Ambalakanda	"	I. No. 210	
Ambalva	Rock	II. No. 135	C.W.N.
Ambaveliya	"	II. No. 168	A.S.C.A.R. 1893/ p. 13
Ambepussa	Cave	II. No. 128	K.R./p. 69
Ambulambe	"	I. No. 433	A.S.C.A.R. 1911-12/p. 121
Aminicciya	Rock	II. No. 166	A.S.C.A.R. 1891/ p. 12
Andaravava	Slab	II. No. 169	A.S.C.A.R. 1894/ p. 7.
Andiyagala	Rock	II. No. 179	A.S.C.A.R. 1896/ p. 8.
Andavagala	"	II. No. 180	A.S.C.A.R. 1896/ p. 8.
Andiagala	"	II. No. 131	A.S.C.A.R./p. 8.
Andiyagala	Cave	I. No. 254	A.S.C.A.R. 1896/ p. 8.
Andiyagala	Pillar	IV. No. 213	A.S.C.A.R. 1911-12/p. 117
Angamanugama	Rock	I. No. 306	A.S.C.A.R. 1911-12/p. 118
Angamuva	"	II. No. 170	A.S.C.A.R. 1895/ p. 9.
Anuradhapura - Abhayagiriya Dagaba	Pillar	IV. No. 112	A.S.C.A.R. 1892/ p. 9.
Anuradhapura - Abhayagiri	Pillar	II. No. 167	A.S.C.A.R. 1893/ p. 12.

Anuradhapura - Bandara Puliyankulama	Slab	IV.No.131	A.S.C.A.R.1898- 1900/p.12
Anuradhapura - East of Outer Circular Road	Pillar	IV.No.207	A.S.C.A.R.1911- 12/p.116.
Anuradhapura - Jetavanarama	Brick	IV.No.117	A.S.C.A.R.1894/ p.7.
Anuradhapura - Pankuliya	Trough	V.No.46	A.S.C.A.R.1911- 12/p.116
Anuradhapura - Jetavanarama	Pavement- Slab	V.No.46	A.S.C.A.R.1890/ p.9.
Anuradhapura - Jetavanaramaya	Pillar	II.No.164	A.S.C.A.R.1890/ p.9
Anuradhapura - Jetavanarama	Slab	V.No.57.	A.S.C.A.R.1890/ p.9.
Anuradhapura - Jetavanarama	"	IV.No.117	A.S.C.A.R.1894/ p.7.
Anuradhapura - Jetavanarama	"	IV.No.207	A.S.C.A.R.1911- 12/p.116
Anuradhapura - Jetavanarama	"	II.No.167	A.S.C.A.R.1898- 1900/p.12
Anuradhapura - Jetavanarama	"	II.No.	A.S.C.A.R.1905/ p.39
Anuradhapura - Jetavanarama	Step	III.No.91	A.S.C.A.R.1898- 1900/p.12
Anuradhapura - Jetavanarama	Stone- Boat	IV.No.207	A.S.C.A.R.1911- 12/p.116
Anuradhapura - Jetavanarama	Rock	II.No.164	A.S.C.A.R.1890/p.9
Anuradhapura - Kiribat Vehera	Pillar	IV.No.117	A.S.C.A.R.1890/p.9
Anuradhapura - Mirisavatiya	Pavement- Slab	II.No.167	A.S.C.A.R.1898/ 1900/p.12

Anuradhapura - Munsingama	Pillar	IV.No.126	A.S.C.A.R.1901-5/ p.39
Anuradhapura - Nuvaravava	"	IV.No.126	A.S.C.A.R.1901-5/ p.39
Anuradhapura - Nuvaravava	Slab	IV.No.126	A.S.C.A.R.1898- 1900/p.12
" "	"	III.No.109	A.S.C.A.R.1911- 12/p.116
Anuradhapura Nuvaravava	"	V.No.46	A.S.C.A.R.1911- 12/p.116.
" "	Trough	V.No.46	A.S.C.A.R.1911- 12/p.116
Anuradhapura - Outer Circular Road	Slab	VI.No.28	A.S.C.A.R.1911- 12/p.116
Anuradhapura - Pankuliya	Pillar	IV.No.117	A.S.C.A.R.1892/ p.9
Anuradhapura	"	IV.No.126	A.S.C.A.R.1898- 1900/p.12
Anuradhapura - Thupavama	Slab	IV.No.117	A.S.C.A.R.1890/p.9
Anuradhapura - Ruvanvali Dagaba	Pavement- Slab	III.No.108	A.S.C.A.R.1890/p.9
Anuradhapura - Ruvanvalisaya	Pavement- Slab	II.No.164	A.S.C.A.R.1890/ p.9
" "	Pavement	V.No.57	A.S.C.A.R.1897/
" "	Slab	V.No.42	C.A.&.L.R.Vol.IV/ p.26
" "	"	" " "	C.A.&.L.R.Vol.IV/ p.20
" "	"	V.No.57	A.S.C.A.R.1890/p.9
Anuradhapura - Stonebridge	"	IV.No.126	A.S.C.A.R.1901-5/ p.39



Anuradhapura - Toluville	Landing Flagstone	IV.No.117	A.S.C.A.R.1894/ p.7.
Anuradhapura - Town	Slab	III.No.109	A.S.C.A.R.1911-12/ p.116.
Anuradhapura - Udamaluva	Pillar	V.No.46	A.S.C.A.R.1911-12/ p.116
Anuradhapura - Vessagiriya	Cave	I.No.256	A.S.C.A.R.1898- <del>1900</del> p.12.
" "	"	I.No.299	A.S.C.A.R.1911-12/ p.116.
" "	Pavement- Slab	IV.No.117	A.S.C.A.R.1890/
" "	"	III.No.109	A.S.C.A.R.1911-12/ p.116.
" "	Pillar	IV.No.117	A.S.C.A.R.1890/ p.9.
" "	Rock	III.No.91	A.S.C.A.R.1898- 1900/p.12
Amunukole (Ihalagala)	"	II.No.173	A.S.C.A.R.1896/ p.8.
Appuvava	Pillar	IV.No.120	A.S.C.A.R.1892/ p.10
Ariyavava	Rock	I.No.400	A.S.C.A.R.1911-12/ p.118
Aspayabandivava	Pillar	IV.No.121	A.S.C.A.R.1892/p. 10.
Asseduma	Rock	I.No.411	A.S.C.A.R.1911-12/ p.119
Asvadduma	"	II.No.132	E.W.N.
Atakada	Pillar	IV.No.136	A.S.C.A.R.1890/p.
Atambagaskada	"	IV.No.139	A.S.C.A.R.1892/p.
Ataviragollava	"	IV.No.135	A.S.C.A.R.1890/p. A.S.C.A.R.1892/p.

Atdatkedavala	Pillar	IV.No.210	A.S.C.A.R.1911-12/ p.117
Atdatnavapugala	Rock	I.No.401	A.S.C.A.R.1911-12/ p.118
Atilivava	Cave	I.No.211	C.W.N.
Attikulama	"	I.No.212	C.W.N.
Atugoda	"	II.No.129	K.R./p.70
Avanugalla	Rock	V.No.43	K.R./p.76
Avukana	Cave	II.No.170	A.S.C.A.R.1895/p. 9
Avukana Vihara	Cave	II.No.134	A.S.C.A.R.1895/ p.9. C.W.N.
Ayitigevava	Pillar	IV.No.119	A.S.C.A.R.1892/ p.9.

<u>Site</u>	<u>Inscription</u>	<u>List</u>	<u>References</u>
Badagiriya	Rock Record	I. No. 13	C.W.N.
"	Rock	III.No.83	C.W.N.
Maharuvakanda	Cave	I. No.214	C.W.N.
Balaluvava	Pillar	IV.No.129	A.S.C.A.R.1893/ p.13
Bandara Ratmale	"	IV.No.127	A.S.C.A.R.1891/ p.11
Bandara Ratmale	"	IV.No.102	A.S.C.A.R.1891/ p.11
Naovatta	Slab	IV.No.238	A.S.C.A.R.1911-12/ p.119
Bentota	Rock	VI.No.36	A.S.C.A.R.1911-12/ p.123
Bibila		VIII.No.25	A.S.C.A.R.1911-12/ p.121
Billevagala	Cave	I. No.255	A.S.C.A.R.1896/p.8
Bilibava	Pillar	IV.No.130	A.S.C.A.R.1896/ p.8
Bimpokuna Vihara	Rock	I. No.307	A.S.C.A.R.1911-12/ p.118
Bopitiya		VI.No.33	A.S.C.A.R.1911-12/ p.120
Borupanvaladamana.	Pillar	IV.No.101	A.S.C.A.R.1896/p
"	"	IV.No.125	A.S.C.A.R.1896/p.8
Brahmanayagama	"	II.No.182	A.S.C.A.R.1896/p.8
Buddhannehela Kanda	Rock	IV.No.128	A.S.C.A.R.1891/p. 12
Budugekanda	Cave	II.No.181	A.S.C.A.R.1893/p. 13.
Buddhaga Kanda	"	I. No.257	A.S.C.A.R.1894/p.7
Budumuttava	Pillar	IV.No.221	A.S.C.A.R.1911-12/ p.118

<u>Site</u>	<u>Inscription</u>	<u>List</u>	<u>References</u>
Dambavalagama	Slab	IV.No.133	A.S.C.A.R.1898-1900 p.12
Dambulla	Rock	I.No.432	A.S.C.A.R.1911-12/ p.121
Debalgala	"	I.No.259	A.S.C.A.R.1891/p.15
"	"	VIII.No.18	A.S.C.A.R.1891/p.15
Dehipagoda	"	VIII.No.21	A.S.C.A.R.1911-12/ p.120
Debalgal Vihara	"	II.No.136	A.S.C.A.R.1892/p.7 A.I.C./No.19 A.S.C.7th Progress Report/p.50.
Deberahela	"	II.No.138	C.W.N.
"	"	III.No.84	C.W.N.
Devagiri	"	II.No.184	A.S.C.A.R.1895/p.1
Devagiriya	"	I.No.410	A.S.C.A.R.1911-12/ p.119
Devalahinna	Cave	I.No.217	Ancient Ceylon/p. 442
Dimbulagala	"	V.No.70	A.S.C.A.R.1897/p.1
Divela	"	II.No.137	K.R./p.70
Diyasata	"	I.No.219	A.I.C./No.48. C.W.N.
Diyasunnata	Pillar	IV.No.103	K.R./p.73
Diyatittavava		I.No.218	7th Progress Report 1891/p.56
Diggala	Cave	I.No.419	A.S.C.A.R.1911-12 p.119

Dorabavila	Pillar	IV.No.236	A.S.C.A.R.1911-12 p.119
Dumbutuluva (Dutuvava)	"	69.No.69	A.S.C.A.R.1893/p.12 A.S.C.A.R.1893/p.15
Dumbutuluva	"	V.No.47	A.S.C.A.R.1911-12/ p.117
Dhnumadalakanda	Cave	I.No.261	A.S.C.A.R.1892/p.9
Dumunadelaakanda	Rock	II.No.183	A. S.C.A.R.1892/p.9
Dutuvava	Pillar	IV.No.132	A.S.C.A.R.1892/p.10 A.S.C.A.R.1893/p.12
Klagarva	Rock	II No.186	A.S.C.A.R.1894/P.7
"	"	III No.92	A.S.C.A.R.1894/P.7
Klahara	Pillar	No.206	A.S.C.A.R.
Klikimbalagala			
Knderugala	Cave	I No.220	A.S.C.A.R. 1911-12 P.122
"	"	I No.436	A.S.C.A.R. 1911-12 P.122
"	"	II No.139	C.W.N.
Kppavala	"	IV No.134	A.S.C.A.R. 1890/P.9
Krabadapala	Pillar	IV No.104	K.R./P.73
Kriyava	Cave	II No.140	A.I.C./No.42A
"	Rock	II No.140	C.W.N.
Kruvava	Cave	I No.263	A.S.C.A.R.1897/P.12
Kvariapataha		III No.125	A.S.C.A.R. 1911-12 P.121

<u>Site</u>	<u>Inscription</u>	<u>List</u>	<u>References</u>
Gadaladeniya	Pillar	VI.No.30	A.S.C.A.R.1911-12/ p.120
Galgane	Vihara	III.No.124	A.S.C.A.R.1911-12/ p.121
Galapitigala	Rock	I.No.264	A.S.C.A.R.1893/p.11
Galegane	Pillar	IV.No.145	A.S.C.A.R.1897/p.11
Galenbindunuvera	Rock	II.No.188	A.S.C.A.R.1893/p.11
Galgepitiya	Cave	II.No.177	A.S.C.A.R.1896/p.9
Galgirikanda	"	II.No.187	A.S.C.A.R.1890/p.9
Galgirikanda	Rock	II.No.189	A.S.C.A.R.1895/p.11
Galkanda	Cave	I.No.224	A.S.C.A.R.1897/p.11
Galkandegamakanda	"	I.No.265	A.S.C.A.R.1898-1900 p.12
Galketiyagama	Rock	I.No.407	A.S.C.A.R.1911-12/ p.118
"	"	III.No.85	C.W.N.
Galkotuva	Cave	I.No.221	C.W.N.
Gallewa	"	I.No.406	A.S.C.A.R.1911-12/ p.118
"	Pillar	IV.No.143	A.S.C.A.R.1895/p.11
Galviharakanda	Rock	IV.No.105	A.S.C.A.R.1892/p.11
"	"	IV.No.142	A.S.C.A.R.1892/p.11
Gambirigaavava	"	III.No.93	A.S.C.A.R.1892/p.11
Ganagappalukanda	"	I.No.417	A.S.C.A.R.1911-12/ p.119
Gampola	Slab	VI.No.24	K.R./p.78

Ganevatta Vihara	Cave	I.No.223	A.I.C./No.44 C.W.N.
Ganevihara	Slab	II.No.141	A.I.C./No.44 C.W.N.
Garandigala	Cave	I.No.429	A.S.C.A.R.1911-12 p.121
Garandigala	Rock	IV.No.230	A.S.C.A.R.1911-12 p.121
Gavarangane	"	III.No.115	A.S.C.A.R.1911-12 p.118
Giant's Tank	Pillar	IV.No.215	A.S.C.A.R.1911-12 p.117
Giants Tank	Step	III.No.110	A.S.C.A.R.1911-12 p.117
Giritale	Pillar	IV.No.146	A.S.C.A.R.1901/5 p.39
"	"	V.No.58	A.S.C.A.R.1901-5 p.39

Habarane	Rock	II No.191	A.S.C.A.R. 1893/P.13
Halangoda	"	I No.428	A.S.C.A.R. 1911-12/P.121
Halmillagala	"	II No.174	A.S.C.A.R. 1896/P.8
"	"	IV No.106	A.S.C.A.R. 1896/P.8
Halmillavaya	Pillar	IV No.124	A.S.C.A.R. 1896/P.8
Hatigomuva	Rock	I No.408	A.S.C.A.R. 1911-12/P.119
Hindagala	"	III No.123	A.S.C.A.R. 1911-12/P.121



<u>Site</u>	<u>Inscription</u>	<u>List</u>	<u>References</u>
Kadambava	Rock	III.No.116	A.S.C.A.R.1911-12/ p.118
Kadigala (Kadiagala)	"	II.No.200	A.S.C.A.R.1895/p.9
Kaduravava	Cave	I.No.271	A.S.C.A.R.1895/p.9
Kahatagasdigiliya	Slab	IV.No.153	A.S.C.A.R.1891/p.11
Kaikavala	Rock	I. No.403	A.S.C.A.R.1911-12/ p.118
"	"	II.No.146	A.I.C./No.13
" Vihara	"	I. No.226	A.I.C./No.13 C.W.N.
Kalanchiya	"	II.No.196	A.S.C.A.R.1891/p.11
Kalaniya	Slab	VI.No.25	C.A.Vol.I/p.152
Kalaniya	Slab	VI.No.34	A.S.C.A.R.1911-12/ p.123
"	"	VIII.No.13.	C.A.Vol.I/p.158
Kalupokuna	"	III.No.127	A.S.C.A.R.1911-12/ p.121
Kanadara (Tammenekanda)	Rock	II.No.217	A.S.C.A.R.1891/p. 12.
Kandukadu	"	III.No.98	A.S.C.A.R.1901-5/ p.42
Kandy-Aagiriya- Vihara	"	VIII.No.22	A.S.C.A.R.1911-12/ p.120
Kanthalai	Slab	V. No.56	A.S.C.A.R.1911-12/ p.123
Kapirigama	Pillar	IV.No.109	A.S.C.A.R.1891/p. 11

Kappagoda	Pillar	VIII.No.14	K.R./p.86
Karagasseva	Rock	I. No. 309	A.S.C.A.R.1911-12/ p.118
Karagassava	"	III.No.114	A.S.C.A.R.1911-12/ p.118
Karabagala	"	II.No.147	A.I.C./No.21A C.W.N.
Karavakkulama	"	II.No.197	A.S.C.A.R.1893/p.12
Karambankulama	"	III.No.95	A.S.C.A.R.1892/p.9
Katgallegama	Cave	I. No. 423	A.S.C.A.R.1911-12/ p.120
Katupotana		I. No. 304	A.S.C.A.R.1921-12/ p.118
Katuvanpolagama	Rock	II.No.198	A.S.C.A.R.1895/p.10
Kavarakkulama	Cave	I. No. 270	A.S.C.A.R.1895/p.9
Kendava	Slab	IV.No.151	A.S.C.A.R.1891/p.11
Kiralagala	Rock	II.No.144	A.S.C.A.R.1896/p.8
"	"	II.No.175	A.S.C.A.R.1896/p.8
Kirigabavava Kanda	Cave	I. No. 227	C.W.N.
Komarikagala	"	I. No. 228	C.W.N.
Kombuva Vihara	"	I. No. 230	C.W.N.
Konakumbukvava	Rock	III.No.96	A.S.C.A.R.1892/p.9
Konvava Kanda	Cave	I. No. 229	C.W.N.
Kossagamakanda	"	I. No. 225	C.W.N.
Kota Kanda	"	I. No. 268	A.S.C.A.R.1891/p.12
Kotakanda	Rock	III.No.94	A.S.C.A.R.1891/p.12
Kotaveheragala	Boulder	II. No.145	C.W.N.

Kotaveheragala (Morivila)	Rock	II.No.192	A.S.C.A.R.1897/ p.12
Kovil Puliyankulam.Pillar		III.No.111	A.S.C.A.R.1911-12/ p.118
Kuda Arambodda- hinna	Cave	I. No. 223	A.S.C.A.R.1893/p.9 Ancient Ceylon/ p.444
Kuda Ambagasvava	"	I. No. 231	A.S.C.A.R.1891/p.12 C.W.N.
"	Pillar	IV.No. 154	A.S.C.A.R.1891/p.12 A.S.C.A.R.1892/p.10
Kuda Ulpota	Rock	II.No.201	A.S.C.A.R.1897/p.12
Kukurumabandamana.Pillar		IV.No.123	A.S.C.A.R.1896/p.8
Kumbukkandanvala	Cave	IV.No.232	A.S.C.A.R.1911-12 / p.121
"	Slab	III. No.97	A.S.C.A.R.1898- 1900 /p.13
Kuttikalama	Cave	I. No. 269	A.S.C.A.R. 1892/ p.10

<u>Site</u>	<u>Inscription</u>	<u>List</u>	<u>Reference</u>
Madagama	Rock	IV.No.235	A.S.C.A.R.1911-12, p.119
Madabadda		IV.No.229	A.S.C.A.R.1911-12/ p.121
Madagamakanda	Cave	I. No. 235	C.W.N.
Madavala		V. No. 51	A.S.C.A.R.1911-12/ p.120
"	"	I. No. 278	A.S.C.A.R.1893/ p.13
Madirigiriya	Pillar	IV.No.110	C.A. & L.R. Vol.IV p. 24
"	"	IV.No.174	A.S.C.A.R.1897 /p. 12 A.S.C.A.R.1901-5/ p.39
Madugaswulla	Cave	I. No. 236	C.W.N.
Maha Galgamuwa	"	I. No. 305	A.S.C.A.R.1911-12/ p.118
Mahakaccat-Kodi	"	I. No. 286	A.S.C.A.R.1905/ p.42
Mahakalegamahinna	Rock	II. No.202	A.S.C.A.R.1892/ p.10
Mahakapugollewa	Cave	I. No. 276	A.S.C.A.R.1892/ p.10
Maha Ratmale	Rock	I. No. 284	A.S.C.A.R.1898- 1900/p.12
Maligatenna	Cave	I. No. 420	A.S.C.A.R.1911-12/ p.120
Maminiya	Pillar	III.No.86	A.S.C.A.R.1893/ p.13

Maminiya	Pillar	IV.No.170	A.S.C.A.R.1893/ p.13
Mananahela	Cave	I. No. 237	C.W.N.
Mandagala	Rock	I. No. 301	A.S.C.A.R.1911-12/ p.117
"	"	II.No.149	C.W.N.
"	"	II.No.203	A.S.C.A.R.1895/p.9
Manekanda	"	I. No. 280	A.S.C. A.R.1894/ p.7
Maneva	Pillar	IV.No.172	A.S.C.A.R.1895/p.9
Mangul Maha - Vihara	Cave	I. No. 234	C.W.N.
Manikdona	Slab	III.No.127	A.S.C.A.R.1911-12/ p.121
"	"	IV.No.233	A.S.C.A.R.1911-12/ p.121
Maradankadavala	Cave	I. No. 277	A.S.C.A.R.1893/ p.13
Maradanmaduva	Rock	I. No. 275	A.S.C.A.R.1891/ p.12
Marakkala Ulpota	Cave	I. No. 279	A.S.C.A.R.1893/ p.13
Mavataveva	Pillar	Iv. No.173	A.S.C.A.R.1895/p.9
Mavila	Rock	II. No.148	C.A. & L.R. III/ p.215
Medagoda Vihara		IV. No.224	A.S.C.A.R.1911-12/ p.119
Megama	Rock	IV. No.237	A.S.C.A.R.1911-12/ p.119

Mihintale	Rock	I. No. 232	Ancient Ceylon/ p.450
"	"	II.No. 205	A.S.C.A.R.1898- 1900/p.12
"	Cave	I. No. 285	A.S.C.A.R.1898- 1900/p.12
" (Kaludiyapokuna)	Rock	IV.No. 176	A.S.C.A.R.1898- 1900/p.12
Minneriya	Pillar	IV.No. 171	A.S.C.A.R.1897/ p.12
"	Slab	IV.No. 171	A.S.C.A.R.1893/ p.13
Minvila	Rock	I. No. 283	A.S.C.A.R.1897/ p.12
"	"	II.No. 204	A.S.C.A.R.1897/ p.12
Molahitivyavele- gala	"	I. No. 272	A.S.C.A.R.1897/ p.12
Monaragalakanda	Cave	I. No. 238	C.W.N.
Moragahavala	Pillar	IV.No. 178	A.S.C.A.R.1898- 1900/p.12
Moragolla	Rock	I. No. 431	A.S.C.A.R.1911-12
Mudiyannagana	"	I. No. 402	A.S.C.A.R.1911-12/ p.118
Munsigama	Pillar	IV.No. 177	A.S.C.A.R.1901-5/ p.39
Murungahitikanda	Cave	I. No. 281	A.S.C.A.R.1894/ p.7
Mutugalla	"	I. No. 282	A.S.C.A.R.1897/ p.12
"	Rock	III.No.99	A.S.C.A.R.1897/ p.12

<b>Nasodruva</b>	<b>Pillar</b>	<b>IV No.211</b>	<b>A.S.C.A.R. 1911-12/P.117</b>
<b>Nagivikanda</b>	<b>Rock</b>	<b>II No.206</b>	<b>A.S.C.A.R. 1890/P.9</b>
"	"	<b>II No.206</b>	<b>A.S.C.A.R. 1892/P.9</b>
<b>Nakolagane</b>	"	<b>V No.63</b>	<b>A.S.C.A.R. 1895/P.10</b>
"	<b>Slab</b>	<b>VIII No.19</b>	<b>A.S.C.A.R. 1911-12/P.119</b>
<b>Namsdagala</b>	<b>Rock</b>	<b>II No.207</b>	<b>A.S.C.A.R. 1896/P.8</b>
<b>Namaluva</b>	<b>Cave</b>	<b>I No.240</b>	<b>A.S.C.A.R.</b>
"	<b>Rock</b>	<b>II No.150</b>	<b>G.W.H.</b>
<b>Nambakuda</b>	<b>Pillar</b>	<b>IV No.179</b>	<b>A.S.C.A.R. 1891/P.12</b>
<b>Naranhedda</b>	<b>Rock</b>	<b>VI No.26</b>	<b>K.R./P.77</b>
<b>Navalnirevi- malai</b>	<b>Cave</b>	<b>I No.239</b>	<b>Ancient Ceylon /P.418</b>
<b>Navara-Nliya</b>	<b>Slab</b>	<b>IV No.234</b>	<b>A.S.C.A.R. 1911-12/P.122</b>
<b>Nelugala</b>	<b>Rock</b>	<b>II No.208</b>	<b>A.S.C.A.R. 1897/P.12</b>
<b>Nilagama</b>	<b>Cave</b>	<b>I No.430</b>	<b>A.S.C.A.R. 1911-12/P.121</b>
<b>Nilavala</b>		<b>IV No.226</b>	<b>A.S.C.A.R. 1911-12/P.121</b>
<b>Niravikulam</b>	<b>Pillar</b>	<b>IV No.217</b>	<b>A.S.C.A.R. 1911-12/P.118</b>
<b>Nivitigama</b>	<b>Slab</b>	<b>V No.62</b>	<b>A.S.C.A.R. 1895/P.9</b>
<b>Nocciyotana</b>	<b>Pillar</b>	<b>IV No.111</b>	<b>G.A. &amp; L.R. Vol/P.21</b>
<b>Niyandavane</b>	<b>Rock</b>	<b>I No.409</b>	<b>A.S.C.A.R. 1911-12/P.119</b>

<u>Site</u>	<u>Inscription</u>	<u>List</u>	<u>Reference</u>
Padaviya	Pillar	IV. No.200	A.S.C.A.R.1891/ p.12
"	Slab	V. No. 66)	A.S.C.A.R.1891/ p.2
Padi Pancava	Cave	I. No.416	A.S.C.A.R.1911-12/ p.119
Pahala Ambatale	Pillar	IV. No.202	A.S.C.A.R.1893/ p.13
" Kayinattana	Rock	II. No.223	A.S.C.A.R.1891/ p.11
" Tamranava	"	II. No.226	A.S.C. A.R.1892/ p.9.
" Usgollava	"	II. No.152	C.W.N. A.S.C.A.R.1892/ p.9
" "	"	II. No.225	A.S.C.A.R.1892/ p.9
Palu Hangamiva	"	II. No.151	C.W.N.
" Madavacchiya	Pillar	IV. No.208	A.S.C.A.R.1897/ p.12
" "	"	IV. No.212	A.S.C.A.R.1911-12/ p.117
" Makiccava	Rock	II. No.224	A.S.C.A.R.1891/ p.12
Palippotana	Slab	V. No. 67	A.S.C.A.R.1892/ p.9
Palle Kogama	"	IV. No.204	A.S.C.A.R.1895/ p.9
Pandarella	Pillar	IV. No.112	A.S.C. 7th Pro- gress Report/ 1896/p.54



Pandarellava	Pillar	III.No.105	A.S.C.A.R.1891/ p.12
Panduvaa Nuvara	Pillar	IV. No.223	A.S.C.A.R.1911-12/ p.119
Panikkankulama	Rock	II. No.230	A. S.C.A.R.1894/ p.7
Paramakanda	Cave	I. No.241	C.W.N.
Paranagama		VIII.No.23	A.S.C.A.R.1911-12/ p.120
Parape	Pillar	V. No. 44	K.R./P.72
Paagama	"	IV.No.227	A.S.C.A.R.1911-12/ p.121
Payindakulama	Slab	IV. No.209	A.S.C.A.R.1911-12/ p.117
Peddagama	Rock	II. No.153	C.W.N.
Piccandiyara	Cave	I. No. 243	A.I.C./No.84 C.W.N.
"	Rock	II.No. 154	C.W.N.
Piduragala	Cave	I. No. 298	A.S.C.A.R.1898- 1900/p.12
"	"	I. No. 435	A.S.C.A.R.1911-12/ p.121
"	"	III.No.107	A.S.C.A.R.1898- 1900/p.13
Pihibiyagollava	Pillar	IV. No.201	A.S.C.A.R.1892/ p.9.
Pinnava	Rock	II.No.229	A.S.C.A.R.1893/ p.13
Polonnaruva (Baddhasima Prasade)	Pillar	V. No. 48	A.S.C.A.R.1911-12/ p.117

Polonnaruwa- Topavava	Pillar	IV.No.214	A.S.C.A.R.1911-12/ p.117
" - North Gate	Slab	V. No. 48	A.S.C.A.R.1911-12/ p.117
" - Vanala	Rock	V. No. 48	A.S.C.A.R.1911-12/ p.117
" "	Slab	V. No. 48	A.S.C.A.R.1911-12/ p.117
Polonnaruwa	"	V. No. 48	A.S.C.A.R.1911-12/ p.117
" - Vihara, Nr. North Gate	Pillar	V. No. 48	A.S.C.A.R.1911-12/ p.117
Pandape	Slab	VIII.No.17	K.R./P.89
Pudukkulama	Pillar	IV.No.208	A.S.C.A.R.1898- 1900/p.12
Puliyankulam	"	IV.No.203	A.S.C.A.R.1895 /p.
Pussellagama	Pillar Cobking	II. No.227	A.S.C.A.R.1892/ p.10
"	Pillar Slab	III.No.106	A.S.C.A.R.1893/p.12
Puvarasankulama	Pillar	V. No. 68	A.S.C.A.R.1898- 1900/p.12
Puvarasankulama	Rock	II.No.228	A.S.C.A.R.1893/p.12

Madagama	Cave	I No. 289	A.S.C.A.R. 1895/P.9
"	"	I No. 302	A.S.C.A.R. 1911-12/P.117
Rajalena	"	II No. 155	A.S.C.A.R.
Rajangan	"	I No. 244	C.W.N.
"	"	I No. 244	A.S.C.A.R. 1911-12/P.119
"	"	III No. 121	A.S.C.A.R. 1911-12/P.119
Sambava	Slab	IV No. 181	A.S.C.A.R. 1892/P.9
"	Pillar	IV No. 180	A.S.C.A.R. 1891/P.12
Sanagiri	Rock	III No. 89	C.W.N.
Sarava	Pillar	IV No. 183	A.S.C.A.R. 1893/P.13
"	"	IV No. 183	A.S.C.A.R. 1895/P.9
"	Rock	III No. 101	A.S.C.A.R. 1895/P.9
Randenigama	"	I No. 405	A.S.C.A.R. 1911-12/P.118
"	"	II No. 158	A.S.C.A.R. 1911-12/P.118
Sarva	"	II No. 157	A.I.C./No. 69. C.W.N.
Sasakeva	"	II No. 211	A.S.C.A.R. 1892/P.9
"	Slab	II No. 211	A.S.C.A.R. 1892/P.9
Satmale	Rock	II No. 212	A.S.C.A.R. 1892/P.10
Satmalekanda	Cave	I No. 288	A.S.C.A.R. 1894/P.7
Salapavva	Pillar	IV No. 113	A.S.C.A.R. 1896/P.8
Sitigalanda	Cave	I No. 287	A.S.C.A.R. 1893/P.13
Sugam	Rock	II No. 199	A.I.C./No. 24
"	"	II No. 199	C.W.N.

Salava	Rock	VIII No.16	K.R./P.89
Sangila Kandarava	Pillar	IV No.185	A.S.C.A.R. 1898-00/P.12
Selava	Rock	IV No.114	K.R./P.121
Sembukulama	Cave	I No.290	A.S.C.A.R. 1893/P.13
Sigirigala	Gallery	V No.64	A.S.C.A.R. 1898-00/P.12
Sigiriya	Cave	I No.291	A.S.C.A.R. 1898-00/P.12
Sigiriya	Gallery	III No.102	A.S.C.A.R. 1898-00/P.12
Sigiriya	Gallery	VI No.37	A.S.C.A.R. 1898-00/P.12
Sigiriya	Pillar	IV No.186	A.S.C.A.R. 1898-00/P.12
Sigiriya	Slab	V No.45	C.A. & L.R. Vol.IV/P.24
Sigirinuvara	Cave	II No.214	A.S.C.A.R. 1898-00/P.12
Silvatgala	Rock	III No.90	C.W.N.
Silvatgala	Rock	IV No.231	A.S.C.A.R. 1911-12/P.121
Sinadiyagala	Rock	II No.178	A.S.C.A.R. 1896/P.8
Situlpahuva	Cave	I No.160	C.W.N.
Situlpahuva	Cave	I No.245	C.W.N.
Sivalakulama	Pillar	IV No.184	A.S.C.A.R. 1893/P.12

Tonigala	Rock	I No.274 A.S.C.A.R. 1905/P.42
Tonigala (Toonigala)	"	II No.218 A.S.C.A.R. 1892/P.9
Toniyagala	"	II No.162 C.W.N.
Torava Mayilava Vihara (Toruvemallewa)	"	I No.418 A.S.C.A.R. 1911-12/ P.119
Torava Mayilava Vihara	"	II No.163 A.S.C.A.R. 1911-12/ P.119 C.W.N.
Tumbullegala	Cave	I No.258 A.S.C.A.R. 1896/P.8
"	Rock	II No.182 A.S.C.A.R. 1896/P.8
Turuvila	Pillar	IV No.187 A.S.C.A.R. 1890/P.9
Tuttirivela	Rock	VI No.29 A.S.C.A.R. 1911-12/ P.118
Uddakanadara Vihara	Cave	I No.248 C.W.N.
Ulagalla	Pillar	IV No.115 A.S.C.A.R. 1893/P.13
Vaharakgoda	Rock	VI No.27 K.R./P.81 K.R./P.82
Valahaviddavava	Slab	I No.295 A.S.C.A.R. 1892/P.9
Valaskumuvava	Cave	I No.296 A.S.C.A.R. 1892/P.10
Valiyaya	"	I No.250 C.W.N.
Vallaellugodakanda	"	I No.249 C.W.N.
Vannammauva	Rock	IV No.199 A.S.C.A.R. 1893/P.13 1895/P.9

Tantrimalai	Rock	I No.253	A.S.C.A.R. 1896/P.8
Tamaragala	Rock	II No.161	A.I.C./No.12 C.W.H. A.S.C.A.R. 1891/P.11
Tambalagollava	Pillar	IV No.188	A.S.C.A.R. 1981/P.11
Tammannagala	Cave	I No.292	A.S.C.A.R. 1891/P.9
Tammannagala	Monstone	IV No.192	A.S.C.A.R. 1895/P.9
"	Rock	I No.294	A.S.C.A.R. 1895/P.9
"	"	II No.219	A.S.C.A.R. 1892/P.10
"	"	IV No.193	A.S.C.A.R. 1895/P.9
Tammannekonda	"	III No.103	A.S.C.A.R. 1892/P.10
Teldaniya	"	VIII No.24	A.S.C.A.H. 1911-12/ P.120
Teliyava	Pillar	V No.65	A.S.C.A.H. 1894/P.7
Tinbiriavava	"	IV No.194	A.S.C.A.R. 1898-00/ P.12
"	Rock	II No.215	A.S.C.A.R. 1891/P.12
"	"	III No.122	A.S.C.A.R. 1911-12/ P.120
Tirappane	Slab	IV No.208	A.S.C.A.R. 1911-12/ P.117
Tirappankadavala	Rock	II No.216	A.S.C.A.R. 1891/P.12
"	Pillar	IV No.191	A.S.C.A.R. 1895/P.9
Tirubetisvaram	"	IV No.216	A.S.C.A.R. 1911-12/ P.118
Tittalkada	Cave	I No.293	A.S.C.A.R. 1892/P.9
Torava Mayilava Vihara	"	I No.247	A.S.C.A.R. 1911-12/ P.119 C.W.H.
Toniyagala	"	I No.247	C.W.H.

Vattarama	Pillar	IV No.116	K.R/P.73
Vegiriya	Rock	VI No.32	A.S.C.A.R. 1911-12/ P.120
Veharagala	Rock	IV No.198	A.S.C.A.R. 1892/P.10
Vegiriya	Cave	I No.425	A.S.C.A.R. 1911-12/ P.120
Vellangolla	Cave	I No.421	A.S.C.A.R. 1911-12/ P.120
Velimahapotana	Pillar	IV No.196	A.S.C.A.R. 1891/P.12 A.S.C.A.R. 1892/P.9
Veragaha	Cave	I No.303	A.S.C.A.R. 1911-12/ P.118
"	Rock	II No.176	A.S.C.A.R. 1896/P.8
"	"	III No.112	A.S.C. R. 1911-12/ P.118
Veragoda	"	II No.221	A.S.C.A.R. 1897/P.12
Vevelkatiya	Slab	IV No.195	A.S.C.A.R. 1892/P.9
Viharagalakanda	Cave	I No.251	C.W.N.
Vilevava	Rock	II No.220	A.S.C.A.R. 1891/P.12
Virandagoda	Cave	III No.119	A.S.C.A.R. 1911-12/ P.119
Virasole	Pillar	IV No.191	A.S.C.A.R. 1892/P.10
Yakkure	Rock	II No.222	A.S.C.A.R. 1897/P.12
Yangala (Ranawa)	Cave	I No.252	A.S.C.A.R. 1895/P.9 C.W.N.
Yapahuva	"	I No.404	A.S.C.A.R. 1911-12/ P.118
"	Pillar	IV No.220	A.S.C.A.R. 1911-12/ P.118

Yapahuva

Rock

V No. 49 A. B. C. A. R. 1911-12/P. 118

Yatavara

IV No. 225 A. B. C. A. R. 1911-12/P. 120



The references to the Keys of the Palaeogeographical ChartsThe Inscriptions in the Caves at Karle

E.I.	Vol. VII	No. 1.	Plate III	(K. 1)
"	"	" 2	" iv	(K. 2)
"	"	" 3	" 11	(K. 3)
"	"	" 4	" 1	(K. 4)
"	"	" 5	" 111	(K. 5)
"	"	" 6	" iv	(K. 6)
"	"	" 7	" 1	(K. 7)
"	"	" 8	" 111	(K. 8)
"	"	" 9	" 111	(K. 9)
"	"	" 10	" 1	(K. 10)
"	"	" 11	" 1	(K. 11)
"	"	" 12	" 1	(K. 12)
"	"	" 13	" 11	(Ksh. 6)
"	"	" 14	" 11	(Ksh. 17)
"	"	" 15	" 1	(K. 13, 14)
"	"	" 16	" 1	(K. 13, 14)
"	"	" 17	" 1	(K. 15)
"	"	" 18	" 111	(K. 16)
"	"	" 19	" 11	(Ksh. 20)
"	"	" 20	" 111	(Ksh. 21)
"	"	" 21	" iv	(K. 18)
"	"	" 22	" iv	(K. 17)

The references to the Keys of the Palaeographical Charts

The Inscriptions in the Caves at Nashik

E.I.	Vol. VIII	No. 1	Plate iii	(Ksh.16)
"	"	" 2	" 1	(Ksh.16)
"	"	" 3	" 11	(Ksh.19)
"	"	" 4	" 11	(Ksh.18)
"	"	" 5	" 11	(Ksh.14)
"	"	" 6	" 111	(N. 8)
"	"	" 7	" 111	
"	"	" 8	" viii	(N. 8)
"	"	" 9	" 2 111	(N.8 )
"	"	" 10	" iv	(Ksh.5)
"	"	" 11	" vii	(Ksh.10)
"	"	" 12	" v	(Ksh.9)
"	"	" 13	" viii	(Ksh.10)
"	"	" 14a	" vi	(Ksh.7)
"	"	" 14b	" vi	(Ksh.8)
"	"	" 15	" vii	(Ksh.12)
"	"	" 16	" vii	(N. 5)
"	"	" 17	" viii	(N. 4)
"	"	" 18	" v	(N. 3)
"	"	" 19	" 111	(Ksh.4)
"	"	" 20	" vi	(Ksh.2)
"	"	" 21	" 111	(Ksh. 3)

The Inscriptions in the Caves at Nasik (Continued)

E.I.	Vol. VIII	No. 22	Plate vi	(Ksh. 1)
"	" "	" 23	" v	(N. 9)
"	" "	" 24	" i	(Ksh. 22)
"	" "	" 25	" vi	(Ksh. 15)
"	" "	" 26	" viii	(N. 1)
"	" "	" 27	" vi	(N. 2)

The References to the Keys of the Palaeographical Charts

(Epigraphia Ceylonica] Vols. I. II. III. IV.)

1.	E.Z. Vol. 1	P.10	Anurādhā <sup>para</sup> -Vessagiri Cave Inscriptions
2.	" "	P.10	" "
3.	" "	P.135	Ritigala-Āṇḍiyakanda Cave Inscriptions
4.	" "	P.135	Nā-ulpata cave Inscription
5.	" "	P.135	Vāvūl-tāma Rock Inscription
6.	" "	P.135	" " " "
7.	" "	P.135	Karāmbā-hinna cave Inscription
8.	" "	III P.212	Kiri Vehera slab No.1.
9.	" "	IV P.229	Vallipurem Gold Plate.
10.	" "	III P.163	Two Rock Inscriptions at Vihāregala
11.	" "	III P.162	Rock Inscription at Pahala Kāyintāma.
12.	" "	I P.66	Perumāiyān-kulam-Rock Inscription
13.	" "	I P.203	Pālu Mākiceva Rock Inscription
14.	" "	III P.114	Thūpārāma slab Inscription
15.	" "	III P.163	Rock Inscription at Vihāregala
16.	" "	I P.10	Anurādhapura-Vessagiri Rock Inscription
17.	" "	IV P.213	Habēssa Rock Inscription
18.	" "	I P.135	Nā-ulpata rock Inscription
19.	" "	I P.262	Jētavanārāma Inscription of Malu Tissa

20.	K.Z.	Vol. 1	P. 58	Maha-Ratmale -Rock Inscription
21.	"	"	IV P.273	Jetavanārāma Inscription
22.	"	"	IV P.218	Vessagiriya Rock Inscription
23.	"	"	IV P.223	Timbirivāva Rock Inscription
24.	"	"	III P.172	Tōṅigala Rock Inscription of Srinagharāna.
25.	"	"	III P.120	Kuvanvālisāya Pillar Inscript- ion.
26.	"	"	III P.247	Lebuṭtabēṇḍigala Rock Inscription.
27.	"	"	III P.216	Kiri Vehera Slab No. 2.
28.	"	"	IV P.111	Anurādhapura; slab Inscription of Khudda-Pārinda
29.	"	"	IV P.128	Four Rock Inscriptions from Vessagiriya.
31.	"	"	IV P.285	Nilagama Rock Inscription.
32.	"	"	IV P.151	Timiyāy Rock Inscription
33.	"	"	IV P.137	Inscriptions on the steps near 'Burrow's' Pavilion
34.	"	"	III P.158	Kuccavēli Rock Inscription
35.	"	"	IV P.242	Sanskrit Rock Inscription at Mihintalē
36.	"	"	III P.195	Gāraṇḍigala Rock Inscription
37.	"	"	IV P.142	Seven Sinhalese Inscriptions of the seventh and eighth centur- ies.
38.	"	"	IV P.169	Rock Inscriptions at Rāssahala
39.	"	"	III P.100	Mannar Kacceri Pillar Inscription.
40.	"	"	IV P.176	Viyaulpata Pillar Inscription

41.	S.S.	Vol. IV	P. 64	Nāga-Utpata Pillar Inscription
42.	"	"	II P.229	Alutvāva Pillar Inscription
43.	"	"	III P.289	Two Inscriptions of Sena I.
44.	"	"	III P.289	" " "
46.	"	"	III P.270	Colombo Museum Pillar Inscription of Kassapa IV
47.	"	"	III P.265	Kaludiyapokuna Cave Inscription
48.	"	"	III P.131	Anurādhapura, Stone Canoe Inscription
49.	"	"	II P.5	Nocciipotēna Pillar Inscription
50.	"	"	II P.1	Kirigallēva Pillar Inscription
51.	"	"	I P.163	Īripinniyāva Pillar Inscription
52.	"	"	I P.172	Pañbāva Pillar Inscription
53.	"	"	III P.253	Kaludiyapokuna Slab Inscription
54.	"	"	IV P.246	A Fragmentary Pillar-Inscription In The Colombo Museum.

ABBREVIATIONS

- A.M. *Anuradhaputa Museum.*
- A.B.C.A.R. The Archaeological Survey of Ceylon Annual Report.
- A.I.C. Ancient Inscriptions in Ceylon.
- A.S.C. The Archaeological Survey of Ceylon
- A.S.R. The Archaeological Survey of Ceylon Register Of Estampages.
- A.S.M. The Archaeological Survey of Ceylon Memoir.
- C.A. & L.R. Ceylon Antiquary and Literary Register.
- C.J.S.Sec.G. Ceylon Journal of Science Sec.G.  
*C.M. Colombo Museum.*
- C.W.N. C.W.Nichola's List of Inscriptions.
- E.I. The Epigraphica Indica.
- H.Z. Epigraphica Zeylanica, Vol.I.
- I.A. The Indian Antiquary.
- J.R.A.S.  
(Bengal) The Journal of the Royal Asiatic Society of Bengal.
- J.R.A.S. (C.B.) The Journal of the Royal Asiatic Society of Bengal. (Ceylon Branch).
- K.R. The Kegalla Report.

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# MOTOR MAP OF CEYLON

Scale: 1:100,000

LEGEND

	First Class Road
	Second Class Road
	Third Class Road
	Fourth Class Road
	Footpath
	Police Station
	Post Office
	Railway Station
	Water Tank
	Public Well
	Public House
	Public Bath
	Public Toilet
	Public Laundry
	Public Office
	Public Shop
	Public Restaurant
	Public Hotel
	Public Club
	Public Hall
	Public Library
	Public Reading Room
	Public Dispensary
	Public Dispensary
	Public Dispensary

Scale: 1:100,000



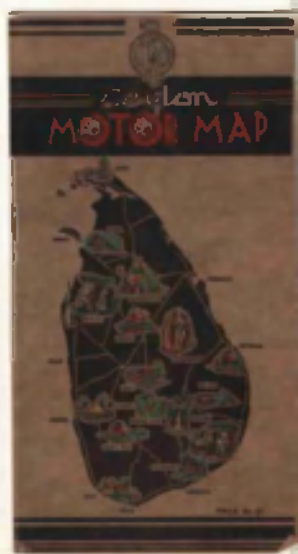


TABLE OF DISTANCES  
BETWEEN  
VARIOUS POINTS IN THE STATE







The water supply of this ancient city is the legacy of a long struggle by man to combat seasonal and severe droughts. The tanks were originally filled from local catchments. When the science of engineering developed a supplementary channel feeder system was devised. The heads of these city tanks are over 80 feet in height, and are suitable for motor traffic.

**BASAWAKKULAM** - This is probably identified with the Abhaya Wewa built circa 480 B.C. There is no evidence that it has ever been breached.

**TISSAWEWA** - was built circa 300 B.C. by King Devanampiya Tissa. Tradition claims a connection from this tank to a river now known as the "drinking pond".

**NUWARA WEWA** - The largest of the city tanks, was probably built in the 1st century B.C. by King Vatte Gamini. Its water supply was later augmented by a channel from the Malash Dya. The tank was restored in 1889.

**JAYA GANDA** - This Yoda-ela (granite canal) was constructed as a feeder to Tissawewa about the 5th century A.D. It is 84 miles long, and was traced with balling ingeniously for the first 12 miles on the remarkable gradient of 6 inches per mile. It was restored in 1888-89.

**ANURADHAPURA** - The general settlement of this place is said to have been contemporaneous with the colonization of Ceylon by an Aryan speaking people of North India, the ancestors of the present Sinhalese. In the reign of Pandukabhaya (circa 300 B.C.) Anuradhapura became the seat of Sinhalese Royalty and continued to hold that position till the Chola Conquest in the 11th century. Successive Kings beautified the city by building parks and shrines and establishing parks and pleasure gardens in and around it. The impressive remains of these are visible at the place, testify to the high degree of skill in arts and crafts attained by the Sinhalese people under the rule of the Anuradhapura Kings.

- REFERENCE**
- 1. SRI MAHA BOOMI** - This is a branch of the Bo Tree (Ficus religiosa) of Buddha Gaya, under which Gautama Buddha obtained enlightenment. It was sent to Ceylon by the Great Indian Emperor Asoka and planted in the Mahamegha Garden by Devanampiya Tissa (circa 288 B.C.)
  - 2. RUWANVALISAYA** - Built by Dutthagamani (circa 181-137 B.C.) the national hero of the Sinhalese, this shrine has remained as one of the holiest shrines of the Ceylon Buddhists. The monument which when completed is said to have been 120 cubits (about 600 feet) in height has undergone restoration and repair on many subsequent dates.
  - 3. THUPARAMA** - This, the earliest stupa to be built in Ceylon, is believed to enshrine the Casket-bone of the Buddha and dates from the reign of Devanampiya Tissa (circa 247-207 B.C.). The conch-like crown of gneiss monoliths round the dagaba upheld the domical wooden roof of a shrine which encased it. This monument, too, has been repeatedly restored and its original design altered.
  - 4. LANKARAMA** - The ancient name of this shrine has not been definitely ascertained. Hence its history is obscure. Architecturally it belongs to the same category as the Thuparama.
  - 5. ABHAYAGIRI DAGABA** - Founded in the reign of Vatte Gamini Abhaya (circa 80-77 B.C.) and subsequently enlarged, this dagaba, said to have been 140 cubits (about 680 feet) in height, was the centre of a great religious sect (Mahayana) which was prone to heretical (i.e. progressive) views on religion.
  - 6. JETAVANA DAGABA** - Built by the Great Mahasena (circa 274-202 A.C.), the King who constructed the Mirisavati Lake, this was the largest dagaba in Ceylon. Its original height was 160 cubits (about 400 feet) and it formed the centre of the Jetavana Vihara, the headquarters of the island of the three sects of ancient Sinhalese Buddhism.
  - 7. ISURUMUNI VIHARA** - The site now referred to by this name is a part of the old Isarasammuna Vihara, originally founded by Devanampiya Tissa (circa 247-240 B.C.). The neighbouring site now referred to as Veasagiri is a part of the same establishment.
  - 8. MIRISAVATI (MIRICA VATTI) DAGABA** - Built by Dutthagamani (circa 181-137 B.C.), is believed to enshrine the ashpole of the King in which holy relics had been deposited.
  - 9. LONAPARADA (BRAZEN PALACE)** - The remains of the aparthahouse built by Dutthagamani (circa 181-137 B.C.) as originally constructed the edifice is said to have been unscathed. The superstructure was of wood.
  - 10. HINDU KOVIL** - The history and character of this shrine are obscure.
  - 11. VESSAGIRI** - A part of the old Isurumuni Vihara. The inscriptions in the caves at this place are in pre-Christian Brahmi characters.
  - 12. KUTTAM POKUNA** - The ancient names of these two alkaline baths have not been ascertained. They were within the precincts of the Abhaya-giri Vihara.
  - 13. DALADAGE** - The shrine in which the Tooth Relic was deposited in the time of the Anuradhapura Kings. It was within the precincts of the Royal Palace.
  - 14. TOLUVILA** - The remains of a well-planned, well-organized monastery surrounded by a moat. The old name has not yet been ascertained. Its history therefore is unknown.
  - 15. ELALA BOHONA** - The name of the stupa in Dakshina Vihara founded in the reign of Vattegamini Abhaya (circa 88-77 B.C.)

The Scripts of the inscribed Carakels  
from the Akkadian Tablets.

		*						x	z	z	
+	+	F	F		f			+	f	f	+
λ		K	λ	π	π		λ		π	π	
δ											
						δ	δ				
						ε					
κ	λ	h		h	h	z	λ	κ	h	λ	
						z					
						z					
						z					
γ	γ	γ	γ	γ	γ	γ	γ	γ	γ	γ	γ
δ		δ						δ			
ω											
f		f	f	f	f	f	f	f	f	f	f
δ		δ	δ			δ	δ			δ	δ
λ	λ	λ	λ	λ	λ	λ	λ	λ	λ	λ	λ
γ	γ	γ				γ				γ	γ



# THE SCRIPTS OF THE GIRNAR ROCK EDICTS OF ASOKA 273 - 232 B.C.

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI
1	𑀀	𑀁	𑀂	𑀃	𑀄	𑀅	𑀆	𑀇	𑀈	𑀉	𑀊
2	𑀋	𑀌	𑀍	𑀎	𑀏						
3	𑀐	𑀑	𑀒								
4	𑀓	𑀔	𑀕								
5	𑀖	𑀗	𑀘	𑀙	𑀚						
6	𑀛										
7	𑀜	𑀝									
8	𑀞	𑀟	𑀠	𑀡							
9	𑀢	𑀣	𑀤	𑀥	𑀦	𑀧	𑀨	𑀩	𑀪	𑀫	
10	𑀬	𑀭	𑀮	𑀯							
11	𑀰	𑀱	𑀲	𑀳							
12	𑀴	𑀵	𑀶	𑀷							
13	𑀸	𑀹	𑀺	𑀻	𑀼	𑀽	𑀾	𑀿	𑁀	𑁁	𑁂
14	𑁃										
15	𑁄	𑁅	𑁆	𑁇							
16	𑁈	𑁉	𑁊	𑁋	𑁌	𑁍					
17	𑁎	𑁏	𑁐								
18	𑁑	𑁒	𑁓	𑁔	𑁕	𑁖					
19	𑁗	𑁘	𑁙	𑁚	𑁛	𑁜	𑁝				
20	𑁞	𑁟	𑁠	𑁡	𑁢	𑁣	𑁤	𑁥	𑁦	𑁧	
21	𑁨	𑁩	𑁪	𑁫	𑁬						
22	𑁭	𑁮	𑁯	𑁰	𑁱	𑁲	𑁳	𑁴			
23	𑁵	𑁶	𑁷	𑁸	𑁹	𑁺	𑁻	𑁼			
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI

# THE SCRIPTS OF THE KĀLSĪ ROCK EDICTS OF ASOKA 273-232 B.C.

1	I	II	III	IV	V	VI	VII	VIII	IX	X
2	Ā	Ā <sub>r</sub>	Ā	Ā						
3	I									
4	U	U								
5	Ḍ	Ḍ	Ḍ	Ḍ						
6	Ḍ	Ḍ								
7	K	KI	KAM	K	K	KĀ	KAM	KE	KYAM	KU
8	KH	KHI	KHĀ	KHU	KHO	KHAM	KHĀ	KHE		
9	GH	GAM	GĀ	G	GU	GIĀ	GYE			
10	GH									
11	C	C	CĀ	CĪ	CḪ	CḪ	CḪ	CĒ		
12	CH	CH	CHĀ	CHI	CH	CHĀ				
13	J	JĪ	JĀ	JĪ	JĀ	J	JĀ	J	J	JĪ
14	J	JĪ								
15	T	TAM	TĀ	T	TĀ					
16	TH	THE	TH	THAM	THĀ	THĀ				
17	D	D	DĪ	D						
18	DHI	DH	DHI	DHE	DH	DH				
19	T	T	TIM	TO	TU	T	TE	T	TI	TE
20	THA	THI	THU	THI	THU					
21	D	D	D	D	DI	DĀ	DI	DĀ	D	D
22	DHAM	DHI	DHU	DHE	DHI	DHU	DHĀ	DHU	DHU	DHU
23	NAM	NO	NU	NI	N	NU	NU	NO		
	I	II	III	IV	V	VI	VII	VIII	IX	X
	I	II	III	IV	V	VI	VII	VIII	IX	X

# THE SCRIPTS OF THE KĀLSĪ ROCK EDICTS OF ASOKA 273-232 B.C.

	I	II	III	IV	V	VI	VII	VIII	IX	X
1	κ	ϕ	κ	ϕ	κ	κ	κ			
2	κ	κ	ϕ	ϕ						
3										
4	λ	λ								
5	Δ	▷	▷	Δ						
6	z	z								
7	+	+	+	+	+	+	+	+	ϕ	t
8	ϑ	ϑ	ϑ	ϑ	ϑ	ϑ	ϑ	ϑ		
9	π	π	π	π	π	ϑ	ϑ			
10	Ϸ									
11	δ	δ	δ	δ	δ	ϑ	δ	δ		
12	ϑ	ϑ	ϑ	ϑ	ϑ	ϑ				
13	+	ϕ	ϕ	ϕ	ϕ	ϕ	ϕ	ϕ	ϕ	ϕ
14	ϕ									
15	ϕ	ϕ	ϕ	ϕ	ϕ					
16	ϑ	ϑ	ϑ	ϑ	ϑ	ϑ				
17	ϕ	ϕ	ϕ	ϕ						
18	ϕ	ϕ	ϕ	ϕ	ϕ	ϕ				
19	κ	κ	κ	κ	κ	κ	κ	κ	κ	κ
20	ϑ	ϑ	ϑ	ϑ	ϑ					
21	ϕ	ϕ	ϕ	ϕ	ϕ	ϕ	ϕ	ϕ		
22	ϑ	ϑ	ϑ	ϑ	ϑ	ϑ	ϑ	ϑ	ϑ	
23	ϕ	ϕ	ϕ	ϕ	ϕ	ϕ	ϕ	ϕ		
	I	II	III	IV	V	VI	VII	VIII	IX	X

# THE SCRIPTS OF THE KALSI ROCK EDICTS OF ASOKA 273-232 B.C.

	I	II	III	IV	V	VI	VII	VIII	IX	X
24	𑀓	𑀔	𑀕	𑀖	𑀗	𑀘	𑀙	𑀚	𑀛	𑀜
	PI	PA	P	PAM	PU	𑀞	𑀟			
25	𑀠	𑀡	𑀢							
	PH	PHA	PH							
26	𑀣	𑀤	𑀥	𑀦						
	B	BAM	BO	𑀩						
27	𑀪	𑀫	𑀬	𑀭	𑀮	𑀯				
	BHI	BHO	BH	BHU	BHE	BH				
28	𑀰	𑀱	𑀲	𑀳	𑀴	𑀵				
	M	MA	MI	MU	ME	MYA				
29	𑀶	𑀷	𑀸	𑀹	𑀺	𑀻	𑀼			
	Y	YA	YAM	YU	YU	YO				
30	𑀽	𑀾	𑀿	𑁀	𑁁	𑁂	𑁃	𑁄	𑁅	𑁆
	LI	LA	L	LO	LA	LU	L	LU	L	LA
31	𑁇	𑁈	𑁉	𑁊	𑁋	𑁌	𑁍	𑁎		
	VĀ	VĒ	VI	VAM	VU	VAM	VI	VYA		
32	𑁏	𑁐	𑁑	𑁒	𑁓	𑁔				
	SAM	S	SA	SI	SU	S				
33	𑁕	𑁖	𑁗	𑁘	𑁙	𑁚	𑁛	𑁜	𑁝	𑁞
	SA	SO	SA	SO	S	SU	S	SAM	SU	SI
34	𑁟	𑁠	𑁡	𑁢	𑁣	𑁤				
	S	SI	SU	SA	SAM	SE				
35	𑁥	𑁦	𑁧	𑁨	𑁩	𑁪	𑁫	𑁬		
	HU	HI	HA	HU	HO	HO	HO	HE		
	I	II	III	IV	V	VI	VII	VIII	IX	X

# THE SCRIPTS OF THE KALSĪ ROCK EDICTS OF ASOKA 273-232 B.C.

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI
24	𑀓	𑀔	𑀕	𑀖	𑀗	𑀘	𑀙				
25	𑀚	𑀛	𑀜								
26	𑀝	𑀞	𑀟	𑀠							
27	𑀡	𑀢	𑀣	𑀤	𑀥	𑀦					
28	𑀧	𑀨	𑀩	𑀪	𑀫	𑀬	𑀭				
29	𑀮	𑀯	𑀰	𑀱	𑀲	𑀳	𑀴				
30	𑀵	𑀶	𑀷	𑀸	𑀹	𑀺	𑀻	𑀼	𑀽	𑀾	𑀿
31	𑁀	𑁁	𑁂	𑁃	𑁄	𑁅	𑁆	𑁇			
32	𑁈	𑁉	𑁊	𑁋	𑁌	𑁍					
33	𑁎	𑁏	𑁐	𑁑	𑁒	𑁓	𑁔	𑁕	𑁖	𑁗	𑁘
34	𑁙	𑁚	𑁛	𑁜	𑁝	𑁞					
35	𑁟	𑁠	𑁡	𑁢	𑁣	𑁤	𑁥	𑁦	𑁧		
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI



PERIOD II

EVOLUTION OF THE SINDHARIC ALPHABET FROM  
EVOLUTION OF CORANĀGA TO MAHĀ NĀMA.

3 B.C. - 490 A.C.

I I II III IV V VI VII VIII IX X XI XII XIII XIV XV

1	A.1	A.2	A.3	A.4	A.5	A.6	A.7	A.8	A.9	A.10	A.11	A.12	A.13	A.14
2	A.15	A.16	A.17	A.18	A.19	A.20	A.21	A.22	A.23	A.24	A.25	A.26	A.27	A.28
3	A.29	A.30	A.31	A.32	A.33	A.34	A.35	A.36	A.37	A.38	A.39	A.40	A.41	A.42
4	I.5	I.24	I.24	I.24	I.24	I.24	I.24	I.24	I.24	I.24	I.24	I.24	I.24	I.24
5	U.10	U.13	U.13	U.14	U.14	U.14	U.14	U.14	U.14	U.14	U.14	U.14	U.14	U.14
6	E.20	E.20	E.20	E.20	E.20	E.20	E.20	E.20	E.20	E.20	E.20	E.20	E.20	E.20
7	O.2	O.2	O.2	O.2	O.2	O.2	O.2	O.2	O.2	O.2	O.2	O.2	O.2	O.2
8	K.1	K.1	K.1	K.1	K.1	K.1	K.1	K.1	K.1	K.1	K.1	K.1	K.1	K.1
9	K.12	K.12	K.12	K.12	K.12	K.12	K.12	K.12	K.12	K.12	K.12	K.12	K.12	K.12
10	K.13	K.13	K.13	K.13	K.13	K.13	K.13	K.13	K.13	K.13	K.13	K.13	K.13	K.13
11	K.14	K.14	K.14	K.14	K.14	K.14	K.14	K.14	K.14	K.14	K.14	K.14	K.14	K.14
12	K.15	K.15	K.15	K.15	K.15	K.15	K.15	K.15	K.15	K.15	K.15	K.15	K.15	K.15
13	K.16	K.16	K.16	K.16	K.16	K.16	K.16	K.16	K.16	K.16	K.16	K.16	K.16	K.16
14	G.8	G.8	G.8	G.8	G.8	G.8	G.8	G.8	G.8	G.8	G.8	G.8	G.8	G.8
15	G.22	G.22	G.22	G.22	G.22	G.22	G.22	G.22	G.22	G.22	G.22	G.22	G.22	G.22
16	G.27	G.27	G.27	G.27	G.27	G.27	G.27	G.27	G.27	G.27	G.27	G.27	G.27	G.27
17	G.10	G.10	G.10	G.10	G.10	G.10	G.10	G.10	G.10	G.10	G.10	G.10	G.10	G.10

I II III IV V VI VII VIII IX X XI XII XIII XIV XV

I II III IV V VI VII VIII IX X XI XII XIII XIV XV  
I Not very clear.

PERIOD II

EVOLUTION OF THE SINHALESE ALPHABET FROM CORANĀGA TO MAHĀ NĀMA. 3 B.C. - 490 A.C.

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV
1	𑀧	𑀨	𑀩	𑀪	𑀫	𑀬	𑀭	𑀮	𑀯	𑀰	𑀱	𑀲	𑀳	𑀴	𑀵
2	𑀶	𑀷	𑀸	𑀹	𑀺	𑀻	𑀼	𑀽	𑀾	𑀿	𑁀	𑁁	𑁂	𑁃	𑁄
3	𑁅	𑁆	𑁇	𑁈	𑁉	𑁊	𑁋								
4	𑁌	𑁍	𑁎	𑁏	𑁐										
5	𑁑	𑁒	𑁓	𑁔	𑁕	𑁖	𑁗	𑁘	𑁙	𑁚					
6	𑁛	𑁜													
7	𑁝														
8	𑁞	𑁟	𑁠	𑁡	𑁢	𑁣	𑁤	𑁥	𑁦	𑁧	𑁨	𑁩	𑁪	𑁫	𑁬
9	𑁭	𑁮	𑁯	𑁰	𑁱	𑁲	𑁳	𑁴	𑁵	𑁶	𑁷	𑁸	𑁹	𑁺	𑁻
10	𑁼	𑁽	𑁾	𑁿	𑂀	𑂁	𑂂	𑂃	𑂄	𑂅	𑂆	𑂇	𑂈	𑂉	𑂊
11	𑂋	𑂌	𑂍	𑂎	𑂏	𑂐	𑂑	𑂒	𑂓	𑂔	𑂕	𑂖	𑂗	𑂘	𑂙
12	𑂚	𑂛	𑂜	𑂝	𑂞	𑂟	𑂠	𑂡	𑂢	𑂣	𑂤	𑂥	𑂦	𑂧	𑂨
13	𑂩	𑂪	𑂫	𑂬	𑂭	𑂮	𑂯	𑂰	𑂱	𑂲	𑂳	𑂴	𑂵	𑂶	𑂷
14	𑂸	𑂹	𑂺	𑂻	𑂼	𑂽	𑂾	𑂿	𑃀	𑃁	𑃂	𑃃	𑃄	𑃅	𑃆
15	𑃇	𑃈	𑃉	𑃊	𑃋	𑃌	𑃍	𑃎	𑃏	𑃐	𑃑	𑃒	𑃓	𑃔	𑃕
16	𑃖	𑃗	𑃘	𑃙	𑃚	𑃛	𑃜	𑃝	𑃞	𑃟	𑃠	𑃡	𑃢	𑃣	𑃤
17	𑃥	𑃦	𑃧	𑃨	𑃩	𑃪	𑃫	𑃬	𑃭	𑃮	𑃯	𑃰	𑃱	𑃲	𑃳

PLATE 4

EVOLUTION OF THE SINHALESE ALPHABET FROM  
CORANAGA TO MAHĀNĀMA. 3 B.C. - 490 A.C.

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV
18	C.23	C.23	C.21	C.21	C.24	C.24	C.24	C.24	C.30	C.30	C.30	C.30	C.30	C.30	C.30
19	J.1	J.1	J.8	J.8	J.12	J.12	J.12	J.12	J.12	J.12	J.12	J.12	J.12	J.12	J.12
20	J.1	J.1	J.8	J.8	J.12	J.12	J.12	J.12	J.12	J.12	J.12	J.12	J.12	J.12	J.12
21	J.1	J.1	J.8	J.8	J.12	J.12	J.12	J.12	J.12	J.12	J.12	J.12	J.12	J.12	J.12
22	J.25	J.30	J.30	J.21	J.21	J.21	J.21	J.21	J.21	J.21	J.21	J.21	J.21	J.21	J.21
23	T.1	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10
24	T.23	T.30	T.30	T.30	T.30	T.30	T.30	T.30	T.30	T.30	T.30	T.30	T.30	T.30	T.30
25	T.1	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10
26	D.1	D.1	D.12	D.12	D.12	D.12	D.12	D.12	D.12	D.12	D.12	D.12	D.12	D.12	D.12
27	D.30	D.30	D.30	D.30	D.30	D.30	D.30	D.30	D.30	D.30	D.30	D.30	D.30	D.30	D.30
28	D.12	D.12	D.12	D.12	D.12	D.12	D.12	D.12	D.12	D.12	D.12	D.12	D.12	D.12	D.12
29	N.8	N.12	N.12	N.12	N.12	N.12	N.12	N.12	N.12	N.12	N.12	N.12	N.12	N.12	N.12
30	N.12	N.12	N.12	N.12	N.12	N.12	N.12	N.12	N.12	N.12	N.12	N.12	N.12	N.12	N.12
31	N.12	N.12	N.12	N.12	N.12	N.12	N.12	N.12	N.12	N.12	N.12	N.12	N.12	N.12	N.12
32	T.1	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10
33	T.1	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10
34	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10	T.10

I II III IV V VI VII VIII IX X XI XII XIII XIV XV  
 x. Not very clear. N Y VI VII VIII IX X XI XII XIII XIV XV  
 y. Read after No. 30: No. 31:



PERIOD II

EVOLUTION OF THE SINHALESE ALPHABET FROM CORANĀGA TO MANĀ NĀMA. 3 B.C. - 490 A.C.

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV
35	T. 24	T. 25	T. 26	T. 27	T. 28	T. 29	T. 30	T. 31	T. 32	T. 33	T. 34	T. 35	T. 36	T. 37	T. 38
36	T. 39	T. 40	T. 41	T. 42	T. 43	T. 44	T. 45	T. 46	T. 47	T. 48	T. 49	T. 50	T. 51	T. 52	T. 53
37	D. 1	D. 2	D. 3	D. 4	D. 5	D. 6	D. 7	D. 8	D. 9	D. 10	D. 11	D. 12	D. 13	D. 14	D. 15
38	D. 16	D. 17	D. 18	D. 19	D. 20	D. 21	D. 22	D. 23	D. 24	D. 25	D. 26	D. 27	D. 28	D. 29	D. 30
39	D. 31	D. 32	D. 33	D. 34	D. 35	D. 36	D. 37	D. 38	D. 39	D. 40	D. 41	D. 42	D. 43	D. 44	D. 45
40	D. 46	D. 47	D. 48	D. 49	D. 50	D. 51	D. 52	D. 53	D. 54	D. 55	D. 56	D. 57	D. 58	D. 59	D. 60
41	D. 61	D. 62	D. 63	D. 64	D. 65	D. 66	D. 67	D. 68	D. 69	D. 70	D. 71	D. 72	D. 73	D. 74	D. 75
42	D. 76	D. 77	D. 78	D. 79	D. 80	D. 81	D. 82	D. 83	D. 84	D. 85	D. 86	D. 87	D. 88	D. 89	D. 90
43	D. 91	D. 92	D. 93	D. 94	D. 95	D. 96	D. 97	D. 98	D. 99	D. 100	D. 101	D. 102	D. 103	D. 104	D. 105
44	D. 106	D. 107	D. 108	D. 109	D. 110	D. 111	D. 112	D. 113	D. 114	D. 115	D. 116	D. 117	D. 118	D. 119	D. 120
45	D. 121	D. 122	D. 123	D. 124	D. 125	D. 126	D. 127	D. 128	D. 129	D. 130	D. 131	D. 132	D. 133	D. 134	D. 135
46	N. 1	N. 2	N. 3	N. 4	N. 5	N. 6	N. 7	N. 8	N. 9	N. 10	N. 11	N. 12	N. 13	N. 14	N. 15
47	N. 16	N. 17	N. 18	N. 19	N. 20	N. 21	N. 22	N. 23	N. 24	N. 25	N. 26	N. 27	N. 28	N. 29	N. 30
48	N. 31	N. 32	N. 33	N. 34	N. 35	N. 36	N. 37	N. 38	N. 39	N. 40	N. 41	N. 42	N. 43	N. 44	N. 45
49	N. 46	N. 47	N. 48	N. 49	N. 50	N. 51	N. 52	N. 53	N. 54	N. 55	N. 56	N. 57	N. 58	N. 59	N. 60
50	N. 61	N. 62	N. 63	N. 64	N. 65	N. 66	N. 67	N. 68	N. 69	N. 70	N. 71	N. 72	N. 73	N. 74	N. 75
51	N. 76	N. 77	N. 78	N. 79	N. 80	N. 81	N. 82	N. 83	N. 84	N. 85	N. 86	N. 87	N. 88	N. 89	N. 90
52	N. 91	N. 92	N. 93	N. 94	N. 95	N. 96	N. 97	N. 98	N. 99	N. 100	N. 101	N. 102	N. 103	N. 104	N. 105
53	N. 106	N. 107	N. 108	N. 109	N. 110	N. 111	N. 112	N. 113	N. 114	N. 115	N. 116	N. 117	N. 118	N. 119	N. 120

I II III IV V VI VII VIII IX X XI XII XIII XIV XV  
x. Not very clear.

PERIOD II

EVOLUTION OF THE SINHALESE ALPHABET FROM CORANĀGA TO MAHĀNĀMA. 3 B.C. - 490 A.C.

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV
35	ඊ	ඊ	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක
36	ඊ	ඊ	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක
37	ඊ	ඊ	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක
38	ඊ	ඊ	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක
39	ඊ	ඊ	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක
40	ඊ	ඊ	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක
41	ඊ	ඊ	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක
42	ඊ	ඊ	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක
43	ඊ	ඊ	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක
44	ඊ	ඊ	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක
45	ඊ	ඊ	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක
46	ඊ	ඊ	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක
47	ඊ	ඊ	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක
48	ඊ	ඊ	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක
49	ඊ	ඊ	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක
50	ඊ	ඊ	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක
51	ඊ	ඊ	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක	ක

PERIOD II EVOLUTION OF THE SINHALESE ALPHABET FROM FROM CORANAKA TO MAHĀ NĀMA 3 B.C. - 490 A.C.

II III IIII IV V VI VII VIII IX X XI XII XIII XIV XV

Table showing the evolution of Sinhalese characters from Coranaka to Mahā Nāma. Rows include characters for 'B', 'M', 'Y', 'R', and 'L' with their respective numerical forms (e.g., B.01 to B.26, M.01 to M.30, Y.01 to Y.30, R.01 to R.30, L.01 to L.30) and corresponding handwritten examples.

x. Not very clear I II IIII IV V VI VII VIII IX X XI XII XIII XIV XV





EMIGRATION OF THE SINHALESE ALPHABET FROM CORANAGA TO MAHANAMA. 3 B.C. - 490 A.C. 3 B.C. - 490 A.C.

I II III IV V VI VII VIII IX X XI XII XIII XIV XV

689 V.01 V.02 V.03 V.04 V.05 V.06 V.07 V.08 V.09 V.10 V.11 V.12 V.13 V.14 V.15

690 V.16 V.17 V.18

771 772 773 774 775

776 777 778 779 780

781 782 783 784 785

786 787 788 789 790

82 83

I II III IV V VI VII VIII IX X XI XII XIII XIV XV

I II III IV V VI VII VIII IX X XI XII XIII XIV XV

64 0 0 3 4 5 6 7 8 9 10 11 12 13 14

65 0 0 0

66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81

I II III IV V VI VII VIII IX X XI XII XIII XIV XV

PERIOD III

EVOLUTION OF THE SINHALESE ALPHABET FROM SOTTI SENA TO MANAVAMMA 490 - 703 A.C.

PLATE 9

SOTTI SENA 9  
490 - 703 A.C.

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV
17	N.20	N.20	N.20	N.20	N.20	N.32	N.32	N.32	N.32	N.32	N.32	N.32	N.32	N.32	N.32
18	N.37	N.37	N.37	N.37	N.37	N.37	N.37	N.37	N.37	N.37	N.37	N.37	N.37	N.37	N.37
19	P.20	P.20	P.20	P.20	P.20	P.32	P.32	P.32	P.32	P.32	P.32	P.32	P.32	P.32	P.32
20	P.37	P.37	P.37	P.37	P.37	P.37	P.37	P.37	P.37	P.37	P.37	P.37	P.37	P.37	P.37
21	B.20	B.20	B.20	B.20	B.20	B.32	B.32	B.32	B.32	B.32	B.32	B.32	B.32	B.32	B.32
22	M.20	M.20	M.20	M.20	M.20	M.32	M.32	M.32	M.32	M.32	M.32	M.32	M.32	M.32	M.32
23	Y.20	Y.20	Y.20	Y.20	Y.20	Y.32	Y.32	Y.32	Y.32	Y.32	Y.32	Y.32	Y.32	Y.32	Y.32
24	R.20	R.20	R.20	R.20	R.20	R.32	R.32	R.32	R.32	R.32	R.32	R.32	R.32	R.32	R.32
25	R.37	R.37	R.37	R.37	R.37	R.37	R.37	R.37	R.37	R.37	R.37	R.37	R.37	R.37	R.37
26	L.20	L.20	L.20	L.20	L.20	L.32	L.32	L.32	L.32	L.32	L.32	L.32	L.32	L.32	L.32
27	L.37	L.37	L.37	L.37	L.37	L.37	L.37	L.37	L.37	L.37	L.37	L.37	L.37	L.37	L.37
28	V.20	V.20	V.20	V.20	V.20	V.32	V.32	V.32	V.32	V.32	V.32	V.32	V.32	V.32	V.32
29	V.37	V.37	V.37	V.37	V.37	V.37	V.37	V.37	V.37	V.37	V.37	V.37	V.37	V.37	V.37
30	S.20	S.20	S.20	S.20	S.20	S.32	S.32	S.32	S.32	S.32	S.32	S.32	S.32	S.32	S.32
31	H.20	H.20	H.20	H.20	H.20	H.32	H.32	H.32	H.32	H.32	H.32	H.32	H.32	H.32	H.32
32	H.37	H.37	H.37	H.37	H.37	H.37	H.37	H.37	H.37	H.37	H.37	H.37	H.37	H.37	H.37
33	L.33	L.33	L.33	L.33	L.33	L.33	L.33	L.33	L.33	L.33	L.33	L.33	L.33	L.33	L.33

x. Not very clear.

PERIOD III

EVOLUTION OF THE SINHALESE ALPHABET  
TO MANAVAMMA.

PLATE 9  
SOTTHI SENA  
490-703 A.C.

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV
17	𑀀	𑀁	𑀂	𑀃	𑀄	𑀅	𑀆	𑀇	𑀈	𑀉	𑀊	𑀋	𑀌	𑀍	𑀎
18	𑀏	𑀐	𑀑	𑀒	𑀓	𑀔	𑀕	𑀖	𑀗	𑀘	𑀙	𑀚	𑀛	𑀜	𑀝
19	𑀞	𑀟	𑀠	𑀡	𑀢	𑀣	𑀤	𑀥	𑀦	𑀧	𑀨	𑀩	𑀪	𑀫	𑀬
20	𑀭	𑀮													
21	𑀯	𑀰	𑀱	𑀲	𑀳	𑀴	𑀵	𑀶	𑀷	𑀸	𑀹	𑀺	𑀻	𑀼	𑀽
22	𑀾	𑀿	𑁀	𑁁	𑁂	𑁃	𑁄	𑁅	𑁆	𑁇	𑁈	𑁉	𑁊	𑁋	𑁌
23	𑁍	𑁎	𑁏	𑁐	𑁑	𑁒	𑁓	𑁔	𑁕	𑁖	𑁗	𑁘	𑁙	𑁚	𑁛
24	𑁜	𑁝	𑁞	𑁟	𑁠	𑁡	𑁢	𑁣	𑁤	𑁥	𑁦	𑁧	𑁨	𑁩	𑁪
25	𑁫	𑁬	𑁭	𑁮	𑁯	𑁰	𑁱	𑁲	𑁳	𑁴	𑁵	𑁶	𑁷	𑁸	𑁹
26	𑁺	𑁻	𑁼	𑁽	𑁾	𑁿	𑂀	𑂁	𑂂	𑂃	𑂄	𑂅	𑂆	𑂇	𑂈
27	𑂉	𑂊	𑂋	𑂌	𑂍	𑂎	𑂏	𑂐	𑂑	𑂒	𑂓	𑂔	𑂕	𑂖	𑂗
28	𑂘	𑂙	𑂚	𑂛	𑂜	𑂝	𑂞	𑂟	𑂠	𑂡	𑂢	𑂣	𑂤	𑂥	𑂦
29	𑂧	𑂨	𑂩	𑂪	𑂫	𑂬	𑂭	𑂮	𑂯	𑂰	𑂱	𑂲	𑂳	𑂴	𑂵
30	𑂶	𑂷	𑂸	𑂹	𑂺	𑂻	𑂼	𑂽	𑂾	𑂿	𑃀	𑃁	𑃂	𑃃	𑃄
31	𑃅	𑃆	𑃇	𑃈	𑃉	𑃊	𑃋	𑃌	𑃍	𑃎	𑃏	𑃐	𑃑	𑃒	𑃓
32	𑃔	𑃕	𑃖	𑃗	𑃘	𑃙	𑃚	𑃛	𑃜	𑃝	𑃞	𑃟	𑃠	𑃡	𑃢
33	𑃣	𑃤	𑃥	𑃦	𑃧	𑃨	𑃩	𑃪	𑃫	𑃬	𑃭	𑃮	𑃯	𑃰	𑃱

I II III IV V VI VII VIII IX X XI XII XIII XIV XV

1	A.29	A.33	A.293	A.293	A.293	A.29	A.29	A.29	A.29	A.29	A.29	A.29	A.29	A.29
2	I.51													
3	E.23	E.23	E.23	E.23	E.23	E.23	E.23	E.23	E.23	E.23	E.23	E.23	E.23	E.23
4	K.29	K.29	K.23	K.23	K.23	K.23	K.23	K.23	K.23	K.23	K.23	K.23	K.23	K.23
5	K.27	K.27	K.27	K.27	K.27	K.27	K.27	K.27	K.27	K.27	K.27	K.27	K.27	K.27
6	K.24	K.24												
7	G.29	G.29	G.29	G.29	G.29	G.29	G.29	G.29	G.29	G.29	G.29	G.29	G.29	G.29
8	G.24	G.24	G.24	G.24	G.24	G.24	G.24	G.24	G.24	G.24	G.24	G.24	G.24	G.24
9	C.29	C.29	C.29	C.29	C.29	C.29	C.29	C.29	C.29	C.29	C.29	C.29	C.29	C.29
10	J.29	J.29	J.29	J.29	J.29	J.29	J.29	J.29	J.29	J.29	J.29	J.29	J.29	J.29
11	T.29	T.29	T.29	T.29	T.29	T.29	T.29	T.29	T.29	T.29	T.29	T.29	T.29	T.29
12	D.27	D.27	D.27	D.27	D.27	D.27	D.27	D.27	D.27	D.27	D.27	D.27	D.27	D.27
13	D.23													
14	N.29	N.29	N.29	N.29	N.29	N.29	N.29	N.29	N.29	N.29	N.29	N.29	N.29	N.29
15	T.29	T.29	T.29	T.29	T.29	T.29	T.29	T.29	T.29	T.29	T.29	T.29	T.29	T.29
16	D.29	D.29	D.29	D.29	D.29	D.29	D.29	D.29	D.29	D.29	D.29	D.29	D.29	D.29

PERIOD III

EVOLUTION OF THE SINHALESE ALPHABET FROM  
SOTTHI SENA TO MĀNAVAMMA.

490 - 703 A.C.

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV
1	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
2	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
3	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
4	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
5	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
6	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
7	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
8	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
9	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
10	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
11	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
12	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
13	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
14	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
15	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
16	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ



# THE SCRIPTS OF THE GIRNAR ROCK EDICTS OF ASOKA

273 - 232 B.C.

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV	XVI	XVII	XVIII
24	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆
25	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆
26	┆	┆																
27	□	□	□															
28	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆					
29	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆					
30	┆	┆	┆	┆	┆	┆	┆	┆										
31	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆
32	┆	┆	┆	┆	┆	┆	┆											
33	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆
34	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆	┆
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV	XVI	XVII	XVIII



THE SCRIPTS OF (A) THE DELHI-TOPRÄ & (B) THE  
DELHI-MIRATH PILLAR EDICTS OF ASOKA

A

B

	I	II	III	IV	V	VI	VII	VIII	IX	X
24	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧
	PI	P	PA	PO	PU	PU				
25	𑀧	𑀧								
	PH	PH								
26	𑀧	𑀧	𑀧	𑀧						
	B	BA	BAM	BI						
27	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧
	BHI	BHI	BHO	BHO	BH	BHU	BHA			
28	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧
	MI	MI	MO	MO	MA	MA	MA			
29	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧
	YA	YA	YAM	YA	YA	YA	YA			
30	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧
	DA	DA	DA	DA	DA	DA	DA	DA	DA	DA
31	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧
	VA	VAM	VA	VA	VA	VA	VA			
32	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧
	SA	SA	SAM	SA	SA	SA	SA			
33	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧	𑀧
	HA	HA	HA	HA	HA	HA	HA	HA	HA	HA
35	𑀧									
	LI									
	I	II	III	IV	V	VI	VII	VIII	IX	X

II	III	III	III	V
𑀧	𑀧	𑀧	𑀧	𑀧
PI	P	PA	PAM	PO
𑀧	𑀧	𑀧	𑀧	
B	BA	BAM		
𑀧	𑀧			
BHO	BHI			
𑀧	𑀧	𑀧	𑀧	𑀧
MI	MI	MO	MA	MO
𑀧	𑀧	𑀧	𑀧	
YA	YA	YAM		
𑀧	𑀧	𑀧	𑀧	𑀧
VA	VA	VA	VA	VA
𑀧	𑀧	𑀧	𑀧	𑀧
VAM	VA	VA	VA	VA
𑀧	𑀧	𑀧	𑀧	𑀧
SAM	SA	SA	SA	SA
𑀧	𑀧			
HA	HA			
I	II	III	IV	V

THE SCRIPTS OF (A) THE DELHI-TOPRĀ & (B) THE DELHI-MIRĀTH PILLAR EDICTS OF ASOKA

	A										B				
	I	II	III	IV	V	VI	VII	VIII	IX	X	I	II	III	IV	V
24	𑀓	𑀔	𑀕	𑀖	𑀗	𑀘					𑀓	𑀔	𑀕	𑀖	𑀗
25	𑀙	𑀚													
26	𑀛	𑀜	𑀝	𑀞							𑀛	𑀜	𑀝		
27	𑀟	𑀠	𑀡	𑀢	𑀣	𑀤	𑀥				𑀟	𑀠			
28	𑀦	𑀧	𑀨	𑀩	𑀪	𑀫	𑀬				𑀦	𑀧	𑀨	𑀩	𑀪
29	𑀭	𑀮	𑀯	𑀰	𑀱	𑀲					𑀭	𑀮	𑀯		
30															
31	𑀳	𑀴	𑀵	𑀶	𑀷	𑀸	𑀹	𑀺	𑀻	𑀼	𑀳	𑀴	𑀵	𑀶	
32	𑀽	𑀾	𑀿	𑀿	𑀿	𑀿	𑀿				𑀽	𑀾	𑀿	𑀿	
33	𑀿	𑀿	𑀿	𑀿	𑀿	𑀿	𑀿				𑀿	𑀿	𑀿	𑀿	𑀿
34	𑀿	𑀿	𑀿	𑀿	𑀿	𑀿	𑀿	𑀿			𑀿	𑀿			
35	𑀿?														

I II III IV V VI VII VIII IX X

I II III IV V

# DISTRIBUTION OF LITHIC RECORDS

MAP I

C. 3 CENT. B. C.—C. 1 CENT. A. C.

SITE OF FIND—●25

SEE LIST I FOR DETAIL



0 12 24 36 48 60  
SCALE OF MILES

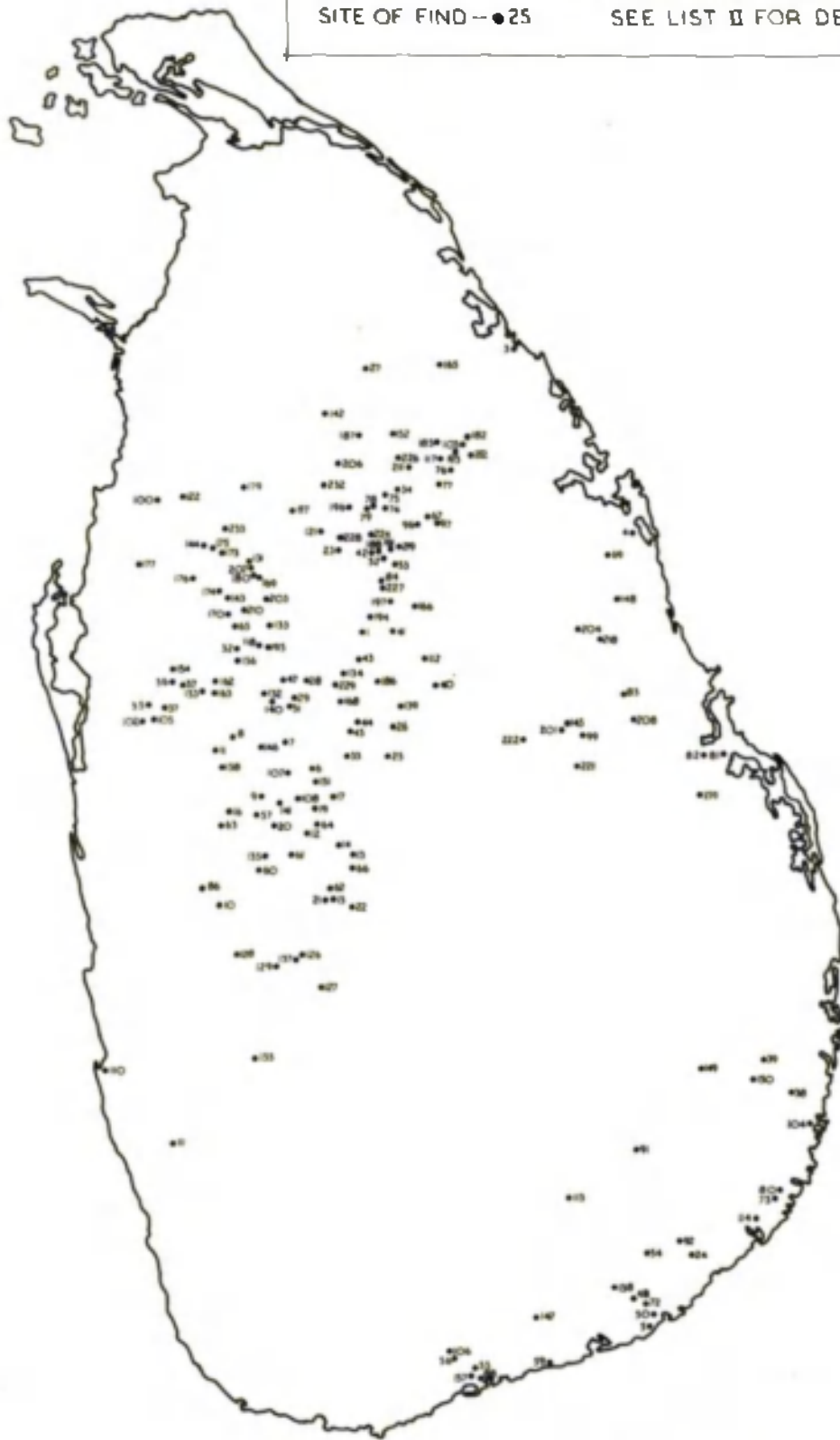
# DISTRIBUTION OF LITHIC RECORDS

MAP II

C. I. CENT A. C. — 490 A. C.

SITE OF FIND — ● 25

SEE LIST II FOR DETAIL



0 12 24 36 48 60  
SCALE OF MILES

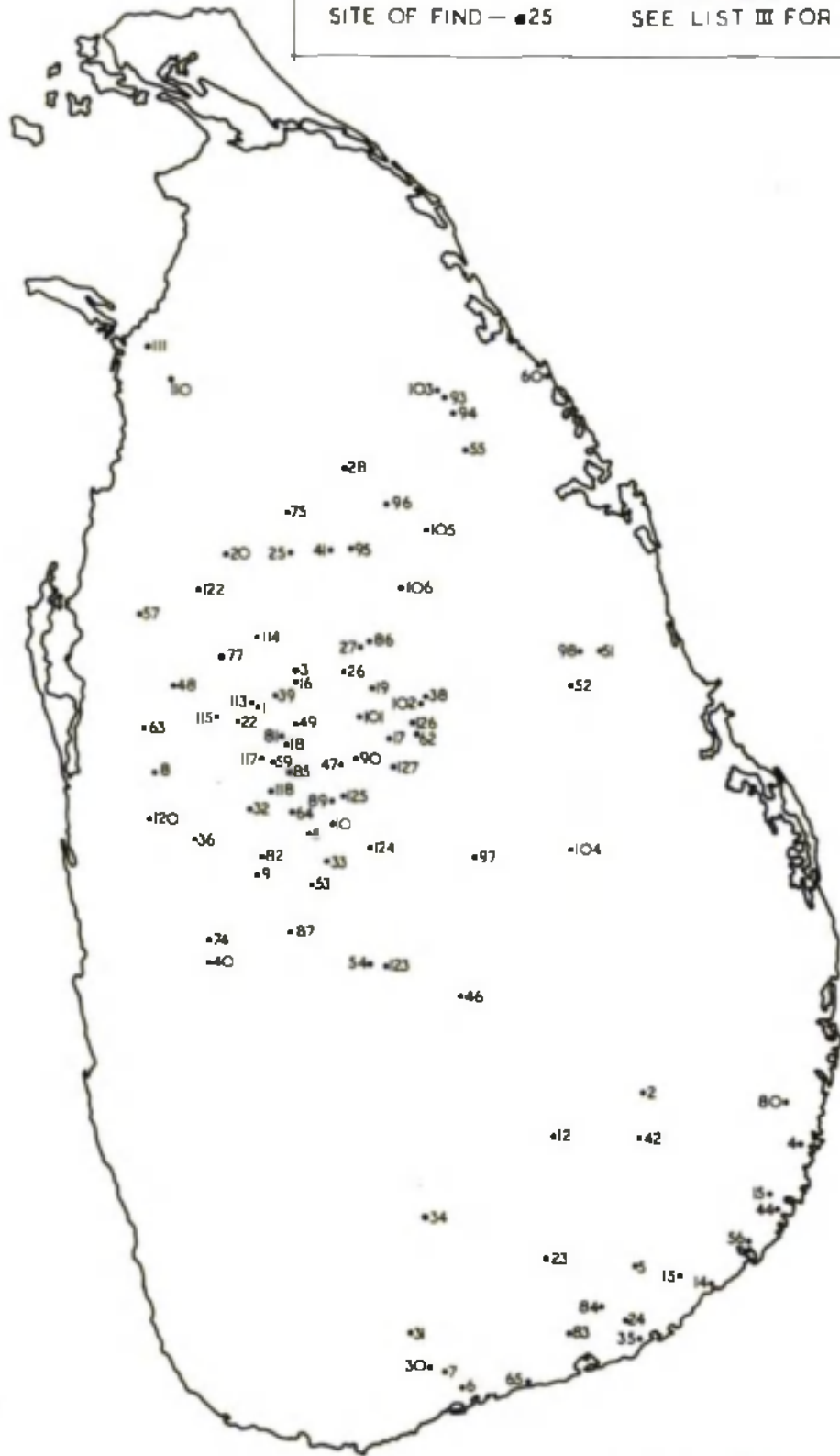
# DISTRIBUTION OF LITHIC RECORDS

MAP III

490 A.C.—703 A.C.

SITE OF FIND — ●25

SEE LIST III FOR DETAIL



0 12 24 36 48 60  
SCALE OF MILES

# DISTRIBUTION OF LITHIC RECORDS

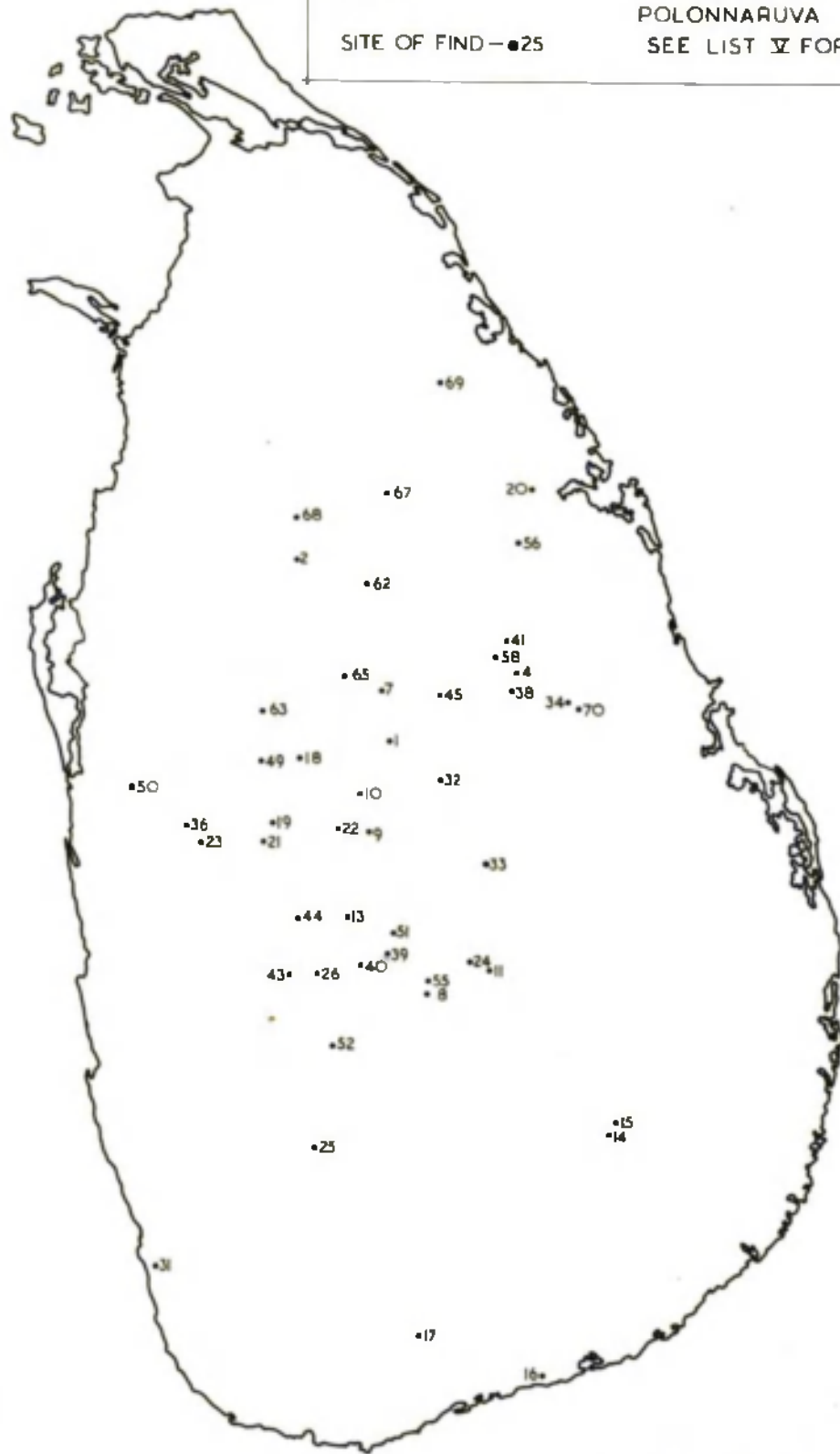
MAP V

1073 A. C.—1215 A. C.

POLONNARUVA PERIOD

SITE OF FIND—●25

SEE LIST V FOR DETAIL



0 12 24 36 48 60  
SCALE OF MILES

# DISTRIBUTION OF LITHIC RECORDS

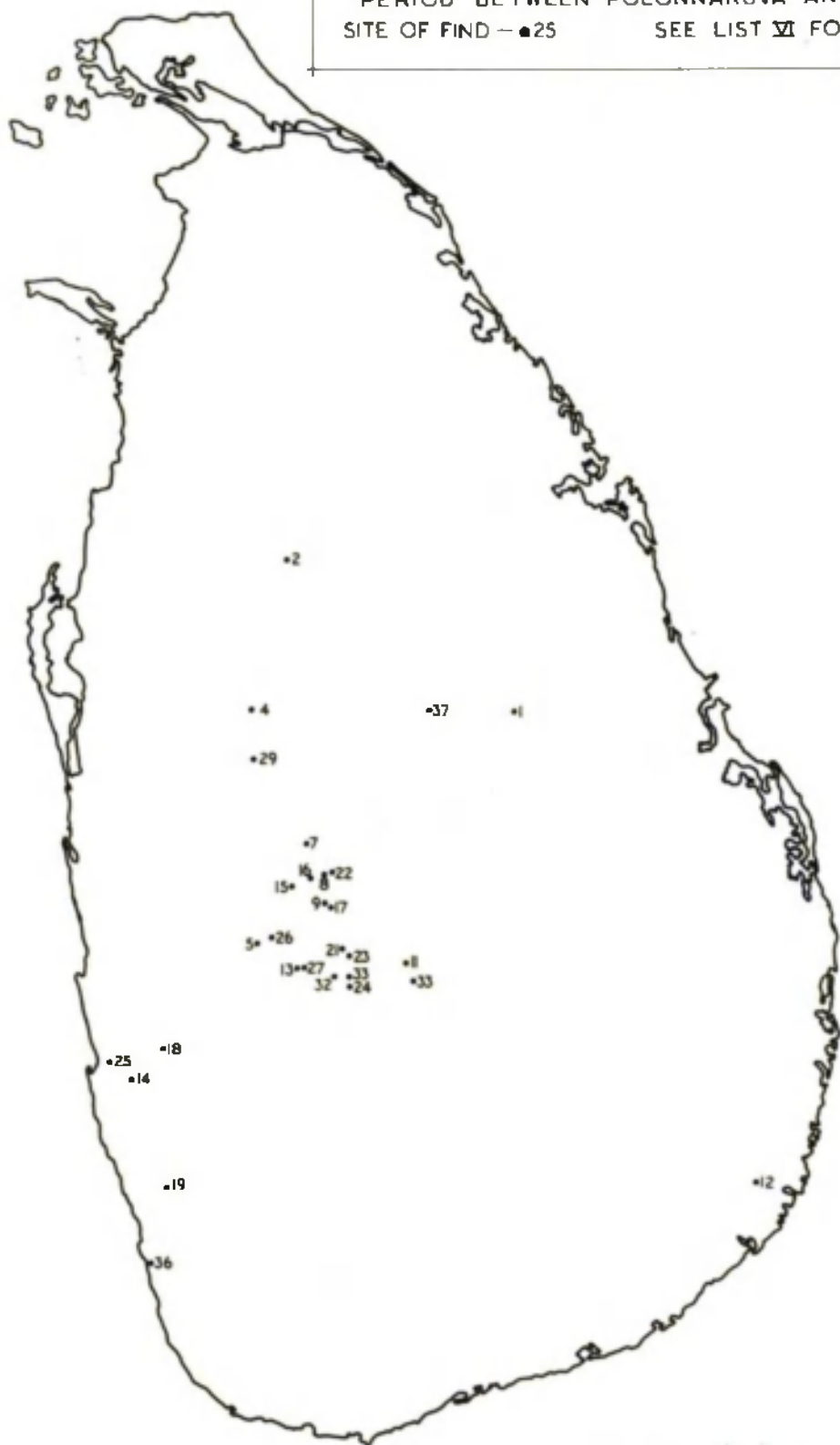
MAP VI

1215 A.C. — 1411 A.C.

PERIOD BETWEEN POLONNARUVA AND KOTTE

SITE OF FIND — ●25

SEE LIST VI FOR DETAIL



0 12 24 36 48 60  
SCALE OF MILES

# DISTRIBUTION OF LITHIC RECORDS

MAP VII KOTTE PERIOD 1412 A. C. - 1550 A. C.  
SITE OF FIND - ●25 SEE LIST VII FOR DETAIL



0 12 24 36 48 60  
SCALE OF MILES



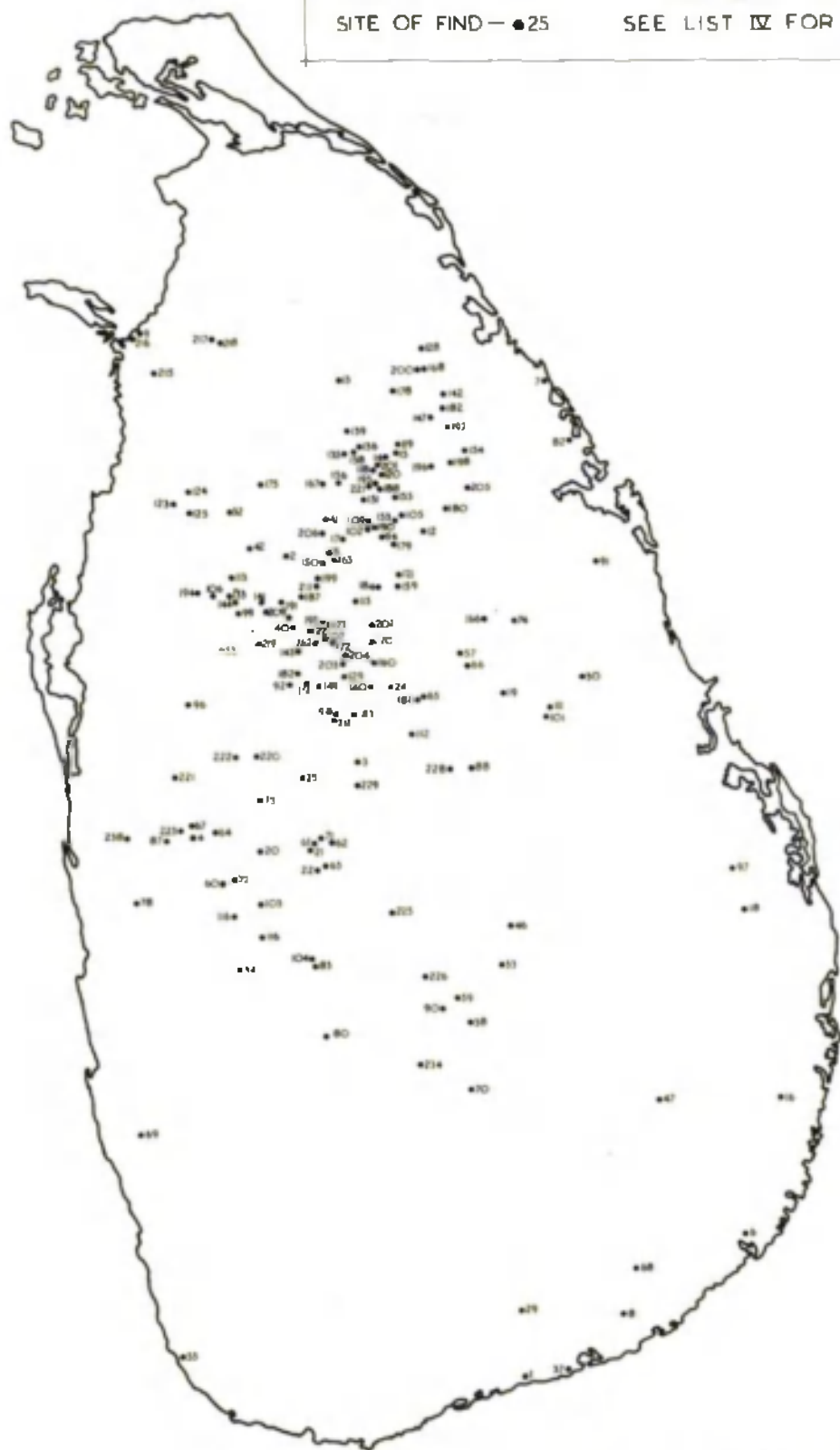
# DISTRIBUTION OF LITHIC RECORDS

MAP IV

703 A. C.— 1073 A. C.

SITE OF FIND—●25

SEE LIST IV FOR DETAIL

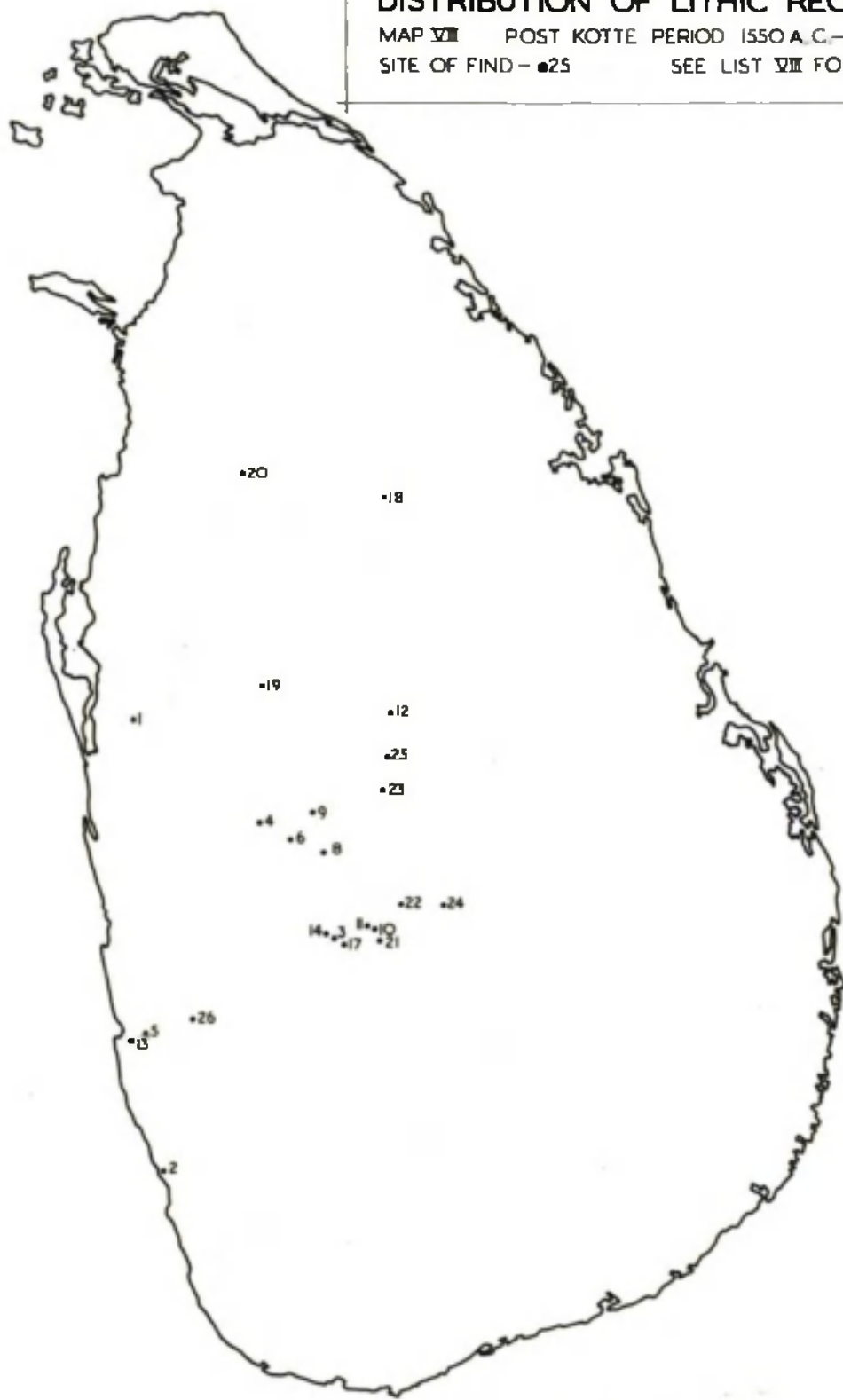


0 12 24 36 48 60  
SCALE OF MILES

# DISTRIBUTION OF LITHIC RECORDS

MAP VIII POST KOTTE PERIOD 1550 A.C.—1815 A.C.

SITE OF FIND—•25 SEE LIST VIII FOR DETAIL



0 12 24 36 48 60  
SCALE OF MILES

# THE SCRIPTS OF THE KARLE GROUP

PLATE XI

## OF CAVE INSCRIPTIONS

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV
1 <sup>1</sup>														
2 <sup>2</sup>														
3 <sup>3</sup>														
4 <sup>4</sup>														
5 <sup>5</sup>														
6 <sup>6</sup>														
7 <sup>7</sup>														
8 <sup>8</sup>														
9 <sup>9</sup>														
10 <sup>10</sup>														
11 <sup>11</sup>														
12 <sup>12</sup>														
13 <sup>13</sup>														
14 <sup>14</sup>														
15 <sup>15</sup>														
16 <sup>16</sup>														
17 <sup>17</sup>														
18 <sup>18</sup>														

I II III IV V VI VII VIII IX X XI XII XIII XIV

PLEASE SEE PLATE XII NOS. 31-34 FOR I.U.E.O.

# THE SCRIPTS OF THE KARLE GROUP OF CAVE INSCRIPTIONS

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV
1	𑀓	𑀔	𑀕	𑀖	𑀗	𑀘	𑀙	𑀚	𑀛	𑀜				
2	𑀝	𑀞	𑀟	𑀠	𑀡	𑀢	𑀣	𑀤	𑀥	𑀦	𑀧	𑀨	𑀩	
3	𑀪	𑀫	𑀬	𑀭	𑀮	𑀯	𑀰	𑀱	𑀲	𑀳	𑀴	𑀵		
4	𑀶	𑀷	𑀸	𑀹	𑀺	𑀻	𑀼							
5	𑀽	𑀾	𑀿	𑁀	𑁁	𑁂	𑁃	𑁄	𑁅					
6	𑁆	𑁇	𑁈	𑁉	𑁊	𑁋								
7	𑁌	𑁍	𑁎	𑁏										
8	𑁐	𑁑	𑁒	𑁓	𑁔	𑁕								
9	𑁖	𑁗	𑁘	𑁙	𑁚	𑁛	𑁜							
10	𑁝	𑁞	𑁟	𑁠	𑁡									
11														
12	𑁢													
13	𑁣	𑁤	𑁥	𑁦	𑁧	𑁨	𑁩				𑁪	𑁫	𑁬	
14	𑁭	𑁮	𑁯	𑁰	𑁱	𑁲	𑁳	𑁴	𑁵	𑁶	𑁷	𑁸	𑁹	𑁺
15	𑁻	𑁼	𑁽	𑁾	𑁿	𑂀	𑂁							
16	𑂂	𑂃	𑂄	𑂅	𑂆	𑂇	𑂈	𑂉	𑂊	𑂋	𑂌	𑂍	𑂎	𑂏
17	𑂐	𑂑	𑂒	𑂓	𑂔	𑂕	𑂖	𑂗	𑂘					
18	𑂙	𑂚	𑂛	𑂜	𑂝	𑂞	𑂟	𑂠	𑂡	𑂢	𑂣	𑂤	𑂥	𑂦

\* PLEASE SEE PLATE XII NOS. 31-34 FOR I.U.E.O.

# THE SCRIPTS OF THE KARLE GROUP OF CAVE INSCRIPTIONS

	II	IX	XII	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV
19	PA.8	PA.8	PU.3	PU.4	PO.20	PA.20	P.21	P.22	P.19					
20	PI.20	PI.20												
21	PI.13	PI.13	HO.0	HO.13										
22	BH.1	BH.5	BH.6	BH.8	BH.9	BH.11	BH.12	BH.13	BH.14	BH.15	BH.16	BH.17	BH.18	BH.19
23	MI.1	MI.4	MI.5	MI.6	MI.8	MI.9	MI.10	MI.11	MI.12	MI.13	MI.14	MI.15	MI.16	MI.17
24	VI.5	VI.5	VI.6	VI.6	VI.10	VI.13	VI.14	VI.15	VI.16	VI.17	VI.18	VI.19	VI.20	VI.21
25	RI.1	RI.3	RI.3	RI.4	RI.6	RI.9	RI.9	RI.13	RI.14	RI.14	RI.14	RI.19	RI.20	RI.20
26	LI.1	LI.1	LI.1	LI.19	LI.20	LI.20					RI.1	RI.8	RI.13	RI.20
27	VA.1	VA.1	VA.10	VA.11	VA.13	VA.13	VA.18	VA.19	VA.19	VA.20	VA.20			
28	SI.1	SI.4	SI.4	SI.4	SI.7	SI.9	SI.10	SI.14	SI.19	SI.20	SI.19	SI.13	SI.20	
29	HI.5	HI.9	HI.9	HI.9	HI.9	HI.9	HI.9	HI.9						
30	PI.20													
31	LI.5	LI.5												
32	VI.1	VI.13	VI.1	VI.13	VI.20									
33	EA.4	EA.19	EA.19	EA.19	EA.20									
34	O.24													

I II III IV V VI VII VIII IX X XI XII XIII XIV  
I II III IV V VI VII VIII IX X XI XII XIII XIV

# THE SCRIPTS OF THE KARLE GROUP OF CAVE INSCRIPTIONS

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV
19	᳚	᳛	᳜	᳝	᳞	᳟	᳠	᳡	᳢					
20	᳣	᳤												
21	᳥	᳦	᳧	᳨										
22	ᳩ	ᳪ	ᳫ	ᳬ	᳭	ᳮ	ᳯ	ᳰ	ᳱ	ᳲ	ᳳ	᳴		
23	ᳵ	ᳶ	᳷	᳸	᳹	ᳺ	᳻	᳼	᳽	᳾	᳿	᳠	᳡	᳢
24	᳣	᳤	᳥	᳦	᳧	᳨	ᳩ	ᳪ	ᳫ	ᳬ	᳭	ᳮ	ᳯ	ᳰ
25	ᳱ	ᳲ	ᳳ	᳴	ᳵ	ᳶ	᳷	᳸	᳹	ᳺ	᳻	᳼	᳽	᳾
26	᳞	᳟	᳠	᳡	᳢	᳣	᳤				᳥	᳦	᳧	᳨
27	ᳩ	ᳪ	ᳫ	ᳬ	᳭	ᳮ	ᳯ	ᳰ	ᳱ	ᳲ	ᳳ			
28	᳴	ᳵ	ᳶ	᳷	᳸	᳹	ᳺ	᳻	᳼	᳽	᳾	᳿		
29	᳠	᳡	᳢	᳣	᳤	᳥	᳦							
30	᳧													
31	᳨	ᳩ												
32	ᳪ	ᳫ	ᳬ	᳭	ᳮ									
33	ᳰ	ᳱ	ᳲ	ᳳ	᳴									
34	ᳶ													
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV

# THE SCRIPTS OF THE JAUGADA ROCK EDICTS OF ASOKA

273 - 232 B.C.

		I	II	III	IV	V	VI	VII	VIII	IX
1		𑀀	𑀁	𑀂	𑀃	𑀄	𑀅	𑀆	𑀇	𑀈
2		𑀉	𑀊	𑀋	𑀌	𑀍	𑀎	𑀏	𑀐	𑀑
3		𑀒	𑀓	𑀔	𑀕	𑀖	𑀗	𑀘	𑀙	𑀚
4		𑀛	𑀜	𑀝	𑀞	𑀟	𑀠	𑀡	𑀢	𑀣
5		𑀤	𑀥	𑀦	𑀧	𑀨	𑀩	𑀪	𑀫	𑀬
6		𑀭	𑀮	𑀯	𑀰	𑀱	𑀲	𑀳	𑀴	𑀵
7		𑀶	𑀷	𑀸	𑀹	𑀺	𑀻	𑀼	𑀽	𑀾
8		𑀿	𑁀	𑁁	𑁂	𑁃	𑁄	𑁅	𑁆	𑁇
9		𑁈	𑁉	𑁊	𑁋	𑁌	𑁍	𑁎	𑁏	𑁐
10		𑁑	𑁒	𑁓	𑁔	𑁕	𑁖	𑁗	𑁘	𑁙
11		𑁚	𑁛	𑁜	𑁝	𑁞	𑁟	𑁠	𑁡	𑁢
12		𑁣	𑁤	𑁥	𑁦	𑁧	𑁨	𑁩	𑁪	𑁫
13		𑁬	𑁭	𑁮	𑁯	𑁰	𑁱	𑁲	𑁳	𑁴
14		𑁵	𑁶	𑁷	𑁸	𑁹	𑁺	𑁻	𑁼	𑁽
15		𑁾	𑁿	𑂀	𑂁	𑂂	𑂃	𑂄	𑂅	𑂆
16		𑂇	𑂈	𑂉	𑂊	𑂋	𑂌	𑂍	𑂎	𑂏
17		𑂐	𑂑	𑂒	𑂓	𑂔	𑂕	𑂖	𑂗	𑂘
18		𑂙	𑂚	𑂛	𑂜	𑂝	𑂞	𑂟	𑂠	𑂡
19		𑂢	𑂣	𑂤	𑂥	𑂦	𑂧	𑂨	𑂩	𑂪
20		𑂫	𑂬	𑂭	𑂮	𑂯	𑂰	𑂱	𑂲	𑂳
21		𑂴	𑂵	𑂶	𑂷	𑂸	𑂹	𑂺	𑂻	𑂼
22		𑂽	𑂾	𑂿	𑃀	𑃁	𑃂	𑃃	𑃄	𑃅
23		𑃆	𑃇	𑃈	𑃉	𑃊	𑃋	𑃌	𑃍	𑃎
24		𑃏	𑃐	𑃑	𑃒	𑃓	𑃔	𑃕	𑃖	𑃗
25		𑃘	𑃙	𑃚	𑃛	𑃜	𑃝	𑃞	𑃟	𑃠
26		𑃡	𑃢	𑃣	𑃤	𑃥	𑃦	𑃧	𑃨	𑃩
27		𑃪	𑃫	𑃬	𑃭	𑃮	𑃯	𑃰	𑃱	𑃲
28		𑃳	𑃴	𑃵	𑃶	𑃷	𑃸	𑃹	𑃺	𑃻
29		𑃼	𑃽	𑃾	𑃿	𑄀	𑄁	𑄂	𑄃	𑄄
30		𑄅	𑄆	𑄇	𑄈	𑄉	𑄊	𑄋	𑄌	𑄍

# THE SCRIPTS OF THE JAUGADA ROCK EDICTS OF ASOKA

273 - 232 B.C.

	I	II	III	IV	V	VI	VII	VIII	IX
1	𑀀	𑀁	𑀂	𑀃	𑀄	𑀅			
2	𑀆	𑀇	𑀈	𑀉					
3	𑀊								
4	𑀋	𑀌	𑀍						
5	𑀎	𑀏	𑀐	𑀑	𑀒				
6	𑀓	𑀔							
7	𑀕	𑀖	𑀗	𑀘	𑀙	𑀚	𑀛		
8	𑀜	𑀝	𑀞	𑀟	𑀠	𑀡	𑀢	𑀣	𑀤
9	𑀥	𑀦	𑀧	𑀨					
10	𑀩	𑀪							
11	𑀫	𑀬	𑀭	𑀮	𑀯	𑀰			
12	𑀱	𑀲	𑀳	𑀴	𑀵				
13	𑀶	𑀷	𑀸	𑀹	𑀺	𑀻	𑀼	𑀽	𑀾
14	𑀿	𑁀							
15	𑁁	𑁂	𑁃						
16	𑁄	𑁅	𑁆						
17	𑁇	𑁈	𑁉						
18	𑁊	𑁋							
19	𑁌								
20	𑁍	𑁎	𑁏	𑁐	𑁑	𑁒	𑁓	𑁔	𑁕
21	𑁖	𑁗	𑁘	𑁙	𑁚	𑁛			
22	𑁜	𑁝	𑁞	𑁟	𑁠	𑁡	𑁢		
23	𑁣	𑁤	𑁥	𑁦	𑁧	𑁨	𑁩		
	I	II	III	IV	V	VI	VII	VIII	IX



# THE SCRIPTS OF THE JAUGADA ROCK EDICTS OF ASOKA 273-232 B.C.

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV
24	↓	↓	↓	↓	↓	↓	↓	↓	↓	↓	↓	↓	↓	↓
	NAM	N	NA	NO	NE	NU	NI	NO	NI	NU				
25	PI	PI	P	PA	PAM	PU								
26	PHE	PHE	PH	PHE										
27	B	BAM	BA											
28	BHI	BH	BHE	BHA										
29	M	MA	MI	MU	ME	MO	MU	MA	MAM					
30	YAM	YE	Y	YA	YI	YO	YD	YU	YU	YU	YU	YU	YU	YU
31	LI	L	LU	LAM	LO	LU	LO	L	LA	LE				
32	V	VĀ	VAM	VI	VU	VE								
33	SI	S	S	SA	SAM	SU	SU	SO	SI	SE	SVA	SVA	SO	
34	HI	HI	HU	HA	HE	HU	HO	H	HĀ	HE	H	HE	HO	H
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV

# THE SCRIPTS OF THE JAUGADA ROCK EDICTS OF ASOKA 273-232 B.C.

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV
24	𑀀	𑀁	𑀂	𑀃	𑀄	𑀅	𑀆	𑀇	𑀈	𑀉				
25	𑀊	𑀋	𑀌	𑀍	𑀎	𑀏								
26	𑀐	𑀑	𑀒	𑀓										
27	𑀔	𑀕	𑀖											
28	𑀗	𑀘	𑀙	𑀚										
29	𑀛	𑀜	𑀝	𑀞	𑀟	𑀠	𑀡	𑀢	𑀣					
30	𑀤	𑀥	𑀦	𑀧	𑀨	𑀩	𑀪	𑀫	𑀬	𑀭	𑀮	𑀯	𑀰	
31	𑀱	𑀲	𑀳	𑀴	𑀵	𑀶	𑀷	𑀸	𑀹	𑀺				
32	𑀻	𑀼	𑀽	𑀾	𑀿	𑁀								
33	𑁁	𑁂	𑁃	𑁄	𑁅	𑁆	𑁇	𑁈	𑁉	𑁊	𑁋	𑁌	𑁍	
34	𑁎	𑁏	𑁐	𑁑	𑁒	𑁓	𑁔	𑁕	𑁖	𑁗	𑁘	𑁙	𑁚	𑁛
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV

# THE SCRIPTS OF THE DHAULI ROCK EDICTS OF ASOKA

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII
1	𑀀	𑀁	𑀂	𑀃	𑀄	𑀅	𑀆	𑀇	𑀈	𑀉	𑀊	𑀋	𑀌
2	𑀍	𑀎	𑀏	𑀐									
3	𑀑	𑀒	𑀓										
4	𑀔	𑀕											
5	𑀖	𑀗	𑀘										
6	𑀙	𑀚	𑀛										
7	𑀜	𑀝	𑀞	𑀟	𑀠	𑀡	𑀢	𑀣					
8	𑀤	𑀥	𑀦	𑀧	𑀨	𑀩	𑀪	𑀫	𑀬	𑀭			
9	𑀮	𑀯	𑀰	𑀱									
10	𑀲	𑀳	𑀴	𑀵									
11	𑀶	𑀷	𑀸	𑀹	𑀺	𑀻							
12	𑀼	𑀽	𑀾	𑀿	𑁀	𑁁							
13	𑁂	𑁃	𑁄	𑁅	𑁆	𑁇	𑁈	𑁉					
14	𑁊	𑁋	𑁌	𑁍	𑁎	𑁏	𑁐						
15	𑁑	𑁒	𑁓	𑁔	𑁕	𑁖	𑁗						
16	𑁘												
17	𑁙	𑁚	𑁛	𑁜	𑁝	𑁞							
18	𑁟	𑁠	𑁡	𑁢	𑁣	𑁤	𑁥	𑁦	𑁧	𑁨	𑁩	𑁪	𑁫
19	𑁬	𑁭	𑁮	𑁯	𑁰	𑁱	𑁲	𑁳	𑁴	𑁵	𑁶	𑁷	𑁸
20	𑁹	𑁺	𑁻	𑁼	𑁽	𑁾	𑁿	𑂀					
21	𑂁	𑂂	𑂃	𑂄	𑂅	𑂆	𑂇	𑂈					
22	𑂉	𑂊	𑂋	𑂌	𑂍	𑂎	𑂏	𑂐	𑂑	𑂒			
23	𑂓	𑂔	𑂕	𑂖	𑂗	𑂘	𑂙	𑂚					
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII

# THE SCRIPTS OF THE DHAULI ROCK EDICTS OF ASOKA 273-232 B.C.

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII
1	𑀓	𑀔	𑀕	𑀖	𑀗	𑀘	𑀙	𑀚	𑀛	𑀜	𑀝	𑀞	𑀟
2	𑀠	𑀡	𑀢	𑀣									
3	𑀤	𑀥	𑀦										
4	𑀧	𑀨											
5	𑀩	𑀪	𑀫										
6	𑀬												
7	𑀭	𑀮	𑀯	𑀰	𑀱	𑀲	𑀳						
8	𑀴	𑀵	𑀶	𑀷	𑀸	𑀹	𑀺	𑀻					
9	𑀼	𑀽	𑀾	𑀿									
10	𑀿	𑁀											
11	𑁁	𑁂	𑁃	𑁄	𑁅	𑁆							
12	𑁇	𑁈	𑁉	𑁊									
13	𑁋	𑁌	𑁍	𑁎	𑁏	𑁐	𑁑						
14	𑁒	𑁓	𑁔	𑁕	𑁖	𑁗							
15	𑁘	𑁙	𑁚	𑁛	𑁜								
16	𑁝												
17	𑁞	𑁟	𑁠	𑁡	𑁢								
18	𑁣	𑁤	𑁥	𑁦	𑁧	𑁨	𑁩	𑁪	𑁫	𑁬	𑁭	𑁮	𑁯
19	𑁰	𑁱	𑁲	𑁳	𑁴	𑁵							
20	𑁶	𑁷	𑁸	𑁹	𑁺	𑁻	𑁼						
21	𑁽	𑁾	𑁿	𑂀	𑂁	𑂂	𑂃						
22	𑂄	𑂅	𑂆	𑂇	𑂈	𑂉	𑂊	𑂋	𑂌				
23	𑂍	𑂎	𑂏	𑂐	𑂑	𑂒	𑂓						

I II III IV V VI VII VIII IX X XI XII XIII

# THE SCRIPTS OF THE DHAULI ROCK EDICTS OF ASOKA 273-232 B.C.

	I	II	III	IV	V	VI	VII	VIII	IX	X
24	𑀧	𑀧	𑀧							
	PHE	PHA	PHE							
25	𑀭	𑀭	𑀭	𑀭	𑀭	𑀭	𑀭	𑀭	𑀭	𑀭
	M	MAN	ME	MA	MU	MU	MO	MI	MU	MI
26	𑀯	𑀯	𑀯	𑀯	𑀯	𑀯	𑀯	𑀯	𑀯	𑀯
	YI	Y	YO	YE	YI	YAM	YU	YU	YU	
27	𑀱	𑀱	𑀱	𑀱	𑀱	𑀱	𑀱	𑀱	𑀱	𑀱
	LI	LA	LA	LO	LU	LO	LAM	LU	LE	
28	𑀳	𑀳	𑀳	𑀳	𑀳	𑀳	𑀳	𑀳	𑀳	𑀳
	V	VA	VE	VA	VI	VU	VU	VU	VU	VU
29	𑀵	𑀵	𑀵	𑀵	𑀵	𑀵	𑀵	𑀵	𑀵	𑀵
	SI	SA	SA	SA	SA	SA	SI	SI	SA	SA
30	𑀷	𑀷	𑀷	𑀷	𑀷	𑀷	𑀷	𑀷	𑀷	𑀷
	HE	HA	HI	HU	HU	HO	HI	HO		
	I	II	III	IV	V	VI	VII	VIII	IX	X

# THE SCRIPTS OF THE DHAULI ROCK EDICTS OF ASOKA 273-232 B.C.

	I	II	III	IV	V	VI	VII	VIII	IX	X
24	ᳵ	ᳶ	᳷							
25	᳸	᳹	ᳺ	᳻	᳼	᳽	᳾	᳿	᳠	᳡
26	᳢	᳣	᳤	᳥	᳦	᳧	᳨	ᳩ	ᳪ	
27	ᳫ	ᳬ	᳭	ᳮ	ᳯ	ᳰ	ᳱ	ᳲ	ᳳ	
28	᳴	ᳵ	ᳶ	᳷	᳸	᳹	ᳺ	᳻	᳼	
29	᳽	᳾	᳿	᳠	᳡	᳢	᳣	᳤	᳥	᳦
30	᳧	᳨	ᳩ	ᳪ	ᳫ	ᳬ	᳭	ᳮ		

I II III IV V VI VII VIII IX X

THE SCRIPTS OF (A) THE DELHI-TOPRĀ & (B) THE  
DELHI-MIRĀTH PILLAR EDICTS OF ASOKA

	A												B				
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	I	II	III	IV	V
1	AM	A	𑀅	𑀆	𑀇	𑀈	𑀉	𑀊					𑀋	𑀌	𑀍		
2	𑀎	𑀏	𑀐	𑀑									𑀒	𑀓			
3	I	I	I										𑀔				
4	𑀕	𑀕											𑀖				
5	𑀗	𑀘	𑀙	𑀚	𑀛								𑀜	𑀝	𑀞		
6	𑀟																
7	KĀ	K	KI	K	KĀM	KIM	KE	KU					K	KĀM	KE		
8	𑀠	𑀡	𑀢	𑀣	𑀤	𑀥	𑀦	𑀧	𑀨	𑀩	𑀪	𑀫	𑀬	𑀭	𑀮	𑀯	𑀰
9	GĀ	GE	G	GĀM	GO	GO	GĀ	GI	GO				G	GO			
10	CHĀM	CHĀM	GH	GH													
11	CU	CĀ	CE	CI	CĀM	CU	CU	C					𑀱	𑀲	𑀳		
12	CH	CHĀM	CHI	CHĀ	CHE								𑀴				
13	J	JĪ	J	JŪ	JĀ	JĪ	JĒ	JŪ	JĀM								
14	JHI	JH	JHĀ	JH													
15	TI	TE	TĀ	TĀM	TĪ	TĀ	TE						𑀵	𑀶	𑀷	𑀸	
16	THŪ	THĪ	THE	THĀ	TH	THĀM							𑀹				
17	DI	DU	DE	D	DU	DU	DĀ						𑀺				
18	DHI	DHĪ	DH	DHI	DHĪ	DHE	DHI	DHĪ	DH				𑀻				
19	TI	TE	TĀ	T	TU	TŪ	TĪ	TĀM	TUM	TI			𑀼	𑀽	𑀾	𑀿	𑀿
20	THĪ	TH	THĀ	THE									𑀽	𑀾			
21	DE	D	DIM	DU	DĀM	DI	D	DE					𑀿	𑀽	𑀾	𑀿	
22	DHĀM	DHĀM	DHĀ	DHI	DHŪ	DHĀM	DHĀM	DHĀ	DHE				𑀽	𑀾			
23	NĀM	N	NĀ	NU	NE	NI	NO	NO	NU				N	NĀ	NO	NĪ	
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	I	II	III	IV	V

THE SCRIPTS OF (A) THE DELHI-TOPRĀ & (B) THE  
DELHI-MĪRĀTH PILLAR EDICTS OF ASOKA

	A												B				
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	I	II	III	IV	V
1	𑀀	𑀁	𑀂	𑀃	𑀄	𑀅	𑀆	𑀇					𑀀	𑀁	𑀂		
2	𑀈	𑀉	𑀊	𑀋									𑀈	𑀉			
3	𑀌	𑀍	𑀎										𑀌				
4	𑀏	𑀐											𑀏				
5	𑀑	𑀒	𑀓	𑀔	𑀕								𑀑	𑀒	𑀓		
6	𑀖																
7	𑀗	𑀘	𑀙	𑀚	𑀛	𑀜	𑀝	𑀞					𑀗	𑀘	𑀙		
8	𑀟	𑀠	𑀡	𑀢	𑀣	𑀤	𑀥	𑀦	𑀧	𑀨	𑀩	𑀪	𑀟	𑀠	𑀡	𑀢	𑀣
9	𑀫	𑀬	𑀭	𑀮	𑀯	𑀰	𑀱	𑀲	𑀳				𑀫	𑀬			
10	𑀴	𑀵	𑀶	𑀷													
11	𑀸	𑀹	𑀺	𑀻	𑀼	𑀽	𑀾	𑀿					𑀸	𑀹	𑀺		
12	𑀿	𑁀	𑁁	𑁂	𑁃								𑀿				
13	𑁄	𑁅	𑁆	𑁇	𑁈	𑁉	𑁊	𑁋	𑁌				𑁄				
14	𑁍	𑁎	𑁏	𑁐													
15	𑁑	𑁒	𑁓	𑁔	𑁕	𑁖	𑁗	𑁘					𑁑	𑁒	𑁓	𑁔	
16	𑁙	𑁚	𑁛	𑁜	𑁝	𑁞							𑁙				
17	𑁞	𑁟	𑁠	𑁡	𑁢	𑁣	𑁤	𑁥	𑁦				𑁞				
18	𑁧	𑁨	𑁩	𑁪	𑁫	𑁬	𑁭	𑁮	𑁯				𑁧				
19	𑁰	𑁱	𑁲	𑁳	𑁴	𑁵	𑁶	𑁷	𑁸	𑁹			𑁰	𑁱	𑁲	𑁳	𑁴
20	𑁺	𑁻	𑁼	𑁽									𑁺	𑁻			
21	𑁾	𑁿	𑂀	𑂁	𑂂	𑂃	𑂄	𑂅					𑁾	𑂀	𑂂	𑂄	
22	𑂆	𑂇	𑂈	𑂉	𑂊	𑂋	𑂌	𑂍	𑂎				𑂆	𑂇			
23	𑂏	𑂐	𑂑	𑂒	𑂓	𑂔	𑂕	𑂖	𑂗				𑂏	𑂑	𑂒	𑂓	
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	I	II	III	IV	V



# THE SCRIPTS OF THE NASIK GROUP OF CAVE INSCRIPTIONS

	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	
1	A.2	A.2	A.3	A.3	A.4	A.4	A.5	A.5	A.9	A.10	A.11	A.17	A.18	A.26
2	A.2	A.3	A.4	A.10										
3	I:10	I:12	I:18	I:18										
4	U.4	U.9	U.10	U.10	U.11	U.12	U.13	U.24A	U.24A	U.24A				
5	E.2	E.4	E.4	E.10	E.12	E.17	E.25	E.26						
6	O.6	O.13	O.15											
7	KA.2	KA.6	KA.4	KA.9	KA.10	KA.10	KA.10	KA.11	KA.11	KA.19	KA.19	KA.19	KA.20	KA.27
8	KU.2	KU.2	KU.2	KU.2	KU.2	KU.3	KU.4	KU.6	KU.10	KU.12	KU.12	KU.13	KU.17	
9	KH.2	KH.2	KH.2	KH.2	KH.12	KH.12	KH.16	KH.19	KH.20	KH.20	KH.22	KH.26	KH.17	KH.18
10	KH.2	KH.2	KH.4	KH.9	KH.10	KH.12	KH.13	KH.24A	KH.18	KH.18	KH.24			
11	GI.2	GO.2	GO.2	GA.3	G.6	GU.9	GU.9	GO.8	GE.8	GO.10	GA.12	GE.2	GA.14	GN.18
12	GI.19	GA.20	GO.24	GA.10	GA.10									
13	GH.2	GH.5	GH.10	GH.12	GH.17	GH.18	GH.19	GH.24	GH.27					
14	C.2	CI.2	CA.2	C.3	CE.4	C.5	CA.5	CI.4	C.7	CI.9	C.10	CA.12	CI.12	CE.14A
15	CE.4A	CE.17	C.18	CE.18	C.18	C.19	CE.19	CE.27						
16	CH.1	CH.2	CH.4	CH.10	CH.17	CH.24								
17	J.2	JI.2	JI.2	JU.3	JA.4	JI.4	JI.5	JA.10	JA.12	JI.14A	JI.14B	JA.15	JI.22	JA.24
18	Jh.2													
19	NO.2	NO.5	NO.1	NO.2	NO.3	NO.4	NA.5							
	IT	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV

# THE SCRIPTS OF THE NASIK GROUP OF CAVE INSCRIPTIONS

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV
1	𑀓	𑀔	𑀕	𑀖	𑀗	𑀘	𑀙	𑀚	𑀛	𑀜	𑀝	𑀞	𑀟	𑀠
2	𑀡	𑀢	𑀣	𑀤										
3	∴	∴	∴	∴										
4	𑀥	𑀦	𑀧	𑀨	𑀩	𑀪	𑀫	𑀬	𑀭	𑀮				
5	△	△	△	△	△	△	△	△						
6	𑀯	𑀰	𑀱											
7	𑀲	𑀳	𑀴	𑀵	𑀶	𑀷	𑀸	𑀹	𑀺	𑀻	𑀼	𑀽	𑀾	𑀿
8	𑀿	𑁀	𑁁	𑁂	𑁃	𑁄	𑁅	𑁆	𑁇	𑁈	𑁉	𑁊	𑁋	𑁌
9	𑁍	𑁎	𑁏	𑁐	𑁑	𑁒	𑁓	𑁔	𑁕	𑁖	𑁗	𑁘	𑁙	𑁚
10	𑁛	𑁜	𑁝	𑁞	𑁟	𑁠	𑁡	𑁢	𑁣	𑁤				
11	𑁥	𑁦	𑁧	𑁨	𑁩	𑁪	𑁫	𑁬	𑁭	𑁮	𑁯	𑁰	𑁱	𑁲
12	𑁳	𑁴	𑁵	𑁶	𑁷									
13	𑁸	𑁹	𑁺	𑁻	𑁼	𑁽	𑁾	𑁿	𑂀					
14	𑂁	𑂂	𑂃	𑂄	𑂅	𑂆	𑂇	𑂈	𑂉	𑂊	𑂋	𑂌	𑂍	𑂎
15	𑂏	𑂐	𑂑	𑂒	𑂓	𑂔	𑂕							
16	𑂖	𑂗	𑂘	𑂙	𑂚	𑂛								
17	𑂜	𑂝	𑂞	𑂟	𑂠	𑂡	𑂢	𑂣	𑂤	𑂥	𑂦	𑂧	𑂨	𑂩
18	𑂪													
19	𑂫	𑂬	𑂭	𑂮	𑂯	𑂰	𑂱							
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV

# THE SCRIPTS OF THE NASIK GROUP OF CAVE INSCRIPTIONS

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV
	I	I	II	II	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV
20														
21														
22														
23														
24														
25														
26														
27														
28														
29														
30														
31														
32														
33														
34														
35														
36														
37														
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV





# THE SCRIPTS OF THE NASIK GROUP OF CAVE INSCRIPTIONS

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV
39	U	U	4	Y	Y	U	U	U	Y	U	U	U		
40	U													
41	U	U	U	U	U	U	U	U	U	U	U	U	U	U
42	U	U	U	U	U	U	U	U	U	U	U	U	U	U
43	U	U	U	U	U	U	U	U	U	U	U	U	U	U
44	U	U	U	U	U	U	U	U	U	U	U	U	U	U
45	U	U	U	U	U	U	U	U	U	U	U	U	U	U
46	U	U	U	U	U	U	U	U	U	U	U	U	U	U
47	U	U	U	U	U	U	U	U	U	U	U	U	U	U
48	U	U	U	U	U	U	U	U	U	U	U	U	U	U
49	U	U	U	U	U	U	U	U	U	U	U	U	U	U
50	U	U	U	U	U	U	U	U	U	U	U	U	U	U
51	U	U	U	U	U	U	U	U	U	U	U	U	U	U
52	U	U	U	U	U	U	U	U	U	U	U	U	U	U
53	U	U	U	U	U	U	U	U	U	U	U	U	U	U
54	U	U	U	U	U	U	U	U	U	U	U	U	U	U
55	U	U	U	U										
56	U	U	U	U	U	U	U	U	U	U	U	U	U	U
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV

# THE SCRIPTS OF THE NASIK GROUP OF CAVE INSCRIPTIONS

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV
87	S.1	SA.2	SI.2	SV.2	SU.2	SI.3	SI.4	SV.5	SA.5	SU.5	SV.6	S.9	SI.10	SI.10
88	SU.10	SA.10	SI.11	SV.12	SU.12	SI.13	SU.14	SA.14	SI.16	SV.16	S.17	SI.18	SI.19	S.20
89	SI.23	SI.24	SA.24	SA.24	SU.24	SI.25	SA.1	SA.26	SU.27	SV.3	SV.10	SV.11	SV.12	SV.12
89	HI.2	HI.2	HV.2	HA.2	HI.4	H.10	H.11	H.12	H.13	H.17	H.18	H.19	H.19	HE.24
91	HA.4	HU.4	HE.5	HY.2										
92	LU.1	L.2	LU.2											
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV
















PERIOD I

EVOLUTION OF THE SINHALESE ALPHABET FROM






PLATE I

EVOLUTION OF THE SINHALESE ALPHABET FROM DEVANAMPĪYA TISSA TO MAHĀ CŪLĪ MAHĀ TISSA. 247 B.C - 3 B.C.

I II III IV V VI VII VIII IX X XI XII XIII


1 I           

2














3     

4




5

6            





7

8             

9





  



10

11    











12

13

14    

15  

16   

17          

I II III IV V VI VII VIII IX X XI XII XIII

PERIOD I

EVOLUTION OF THE SINHALESE ALPHABET FROM DEVĀNAMPĪYA TISSA TO MAHĀ CŪLĪ MAHĀ TISSA.

247 B.C - 3 B.C.

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII
1	π	π	π	π	π	π	π	π	π	π	π	π	π
2													
3	∟	∟	∟	∟	∟								
4													
5													
6	+	+	+	+	+	+	+	+	+	+	+	+	+
7													
8	∧	∧	∧	∧	∧	∧	∧	∧	∧	∧	∧	∧	∧
9	∪	∪	∪										
10													
11	o	o	o	o									
12													
13													
14	μ	μ	μ	μ									
15	∩	∩											
16	∩	∩	∩										
17	I	I	I	I	I	I	I	I	I	I	I	I	I
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII

EVOLUTION OF BRAHMI IN THE SINHALA ALPHABET FROM DEVĀNĀM PĪYĀPIṬṬAṬṬA TO MAHĀ CŪLĪ MAHĀ ṬISSA 247 B.C. - 3 B.C.

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV
18	T.1	T.1.1	T.1	T.1.1	T.1.1	T.1	T.1.1	T.1.3	T.1	T.1.3	T.1.3	T.1.3	T.1.5	T.1.5	T.1
19	T.6	T.6	T.6.6	T.6.6	T.6.7										
20	D.1	D.1.1	D.1	D.1.1	D.1	D.1.3	D.1.3	D.1	D.1	D.1	D.1				
21	N.1	N.1	N.1	N.1.3	N.1.5	N.1									
22	P.1	P.1	P.1	P.1	P.1.3	P.1.3									
23	B.1	B.1	B.1	B.1.3	B.1.5	B.1.6	B.1.6	B.1.4	B.1.7						
24	B.1.3														
25	M.1	M.1	M.1	M.1	M.1	M.1.3	M.1.3	M.1.3	M.1.3	M.1.5	M.1.6	M.1.7			
26	Y.1	Y.1	Y.1.3	Y.1.3	Y.1.6	Y.1.3									
27	R.1	R.1.1	R.1.1	R.1.1	R.1.1	R.1.1	R.1.3	R.1.3	R.1.3	R.1.3	R.1.3	R.1.5	R.1.5	R.1.6	
28	L.1	L.1.1	L.1.1	L.1.1	L.1.1	L.1.1	L.1.3								
29	Ṭ.1	Ṭ.1.1	Ṭ.1.3	Ṭ.1.3											
30	Ṭ.1.1	Ṭ.1.1	Ṭ.1.1	Ṭ.1.1	Ṭ.1.1	Ṭ.1.1	Ṭ.1.3	Ṭ.1.3	Ṭ.1.3	Ṭ.1.3	Ṭ.1.3	Ṭ.1.3	Ṭ.1.3	Ṭ.1.3	Ṭ.1.3
31	S.1	S.1	S.1.3	S.1.3	S.1.3										
32	H.1	H.1	H.1.3	H.1.3	H.1.3	H.1.3	H.1.3	H.1.3	H.1.3	H.1.3	H.1.3	H.1.3	H.1.3	H.1.3	H.1.3

PERIOD I

PLATE 2

EVOLUTION OF THE SINHALESE ALPHABET FROM DEVĀNAKĪPIYA TISSA  
TO MAHĀ CŪLĪ MAHĀ TISSA

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV
1	𑀀	𑀁	𑀂	𑀃	𑀄	𑀅	𑀆	𑀇	𑀈	𑀉	𑀊	𑀋	𑀌	𑀍	𑀎
2	𑀏	𑀐	𑀑	𑀒	𑀓	𑀔	𑀕	𑀖	𑀗	𑀘	𑀙	𑀚	𑀛	𑀜	𑀝
3	𑀞	𑀟	𑀠	𑀡	𑀢	𑀣	𑀤	𑀥	𑀦	𑀧	𑀨	𑀩	𑀪	𑀫	𑀬
4	𑀭	𑀮	𑀯	𑀰	𑀱	𑀲	𑀳	𑀴	𑀵	𑀶	𑀷	𑀸	𑀹	𑀺	𑀻
5	𑀼	𑀽	𑀾	𑀿	𑁀	𑁁	𑁂	𑁃	𑁄	𑁅	𑁆	𑁇	𑁈	𑁉	𑁊
6	𑁋	𑁌	𑁍	𑁎	𑁏	𑁐	𑁑	𑁒	𑁓	𑁔	𑁕	𑁖	𑁗	𑁘	𑁙
7	𑁚	𑁛	𑁜	𑁝	𑁞	𑁟	𑁠	𑁡	𑁢	𑁣	𑁤	𑁥	𑁦	𑁧	𑁨
8	𑁩	𑁪	𑁫	𑁬	𑁭	𑁮	𑁯	𑁰	𑁱	𑁲	𑁳	𑁴	𑁵	𑁶	𑁷
9	𑁸	𑁹	𑁺	𑁻	𑁼	𑁽	𑁾	𑁿	𑂀	𑂁	𑂂	𑂃	𑂄	𑂅	𑂆
10	𑂇	𑂈	𑂉	𑂊	𑂋	𑂌	𑂍	𑂎	𑂏	𑂐	𑂑	𑂒	𑂓	𑂔	𑂕
11	𑂖	𑂗	𑂘	𑂙	𑂚	𑂛	𑂜	𑂝	𑂞	𑂟	𑂠	𑂡	𑂢	𑂣	𑂤
12	𑂥	𑂦	𑂧	𑂨	𑂩	𑂪	𑂫	𑂬	𑂭	𑂮	𑂯	𑂰	𑂱	𑂲	𑂳
13	𑂴	𑂵	𑂶	𑂷	𑂸	𑂹	𑂺	𑂻	𑂼	𑂽	𑂾	𑂿	𑃀	𑃁	𑃂
14	𑃃	𑃄	𑃅	𑃆	𑃇	𑃈	𑃉	𑃊	𑃋	𑃌	𑃍	𑃎	𑃏	𑃐	𑃑
15	𑃒	𑃓	𑃔	𑃕	𑃖	𑃗	𑃘	𑃙	𑃚	𑃛	𑃜	𑃝	𑃞	𑃟	𑃠
16	𑃡	𑃢	𑃣	𑃤	𑃥	𑃦	𑃧	𑃨	𑃩	𑃪	𑃫	𑃬	𑃭	𑃮	𑃯
17	𑃰	𑃱	𑃲	𑃳	𑃴	𑃵	𑃶	𑃷	𑃸	𑃹	𑃺	𑃻	𑃼	𑃽	𑃾
18	𑃿	𑄀	𑄁	𑄂	𑄃	𑄄	𑄅	𑄆	𑄇	𑄈	𑄉	𑄊	𑄋	𑄌	𑄍
19	𑄎	𑄏	𑄐	𑄑	𑄒	𑄓	𑄔	𑄕	𑄖	𑄗	𑄘	𑄙	𑄚	𑄛	𑄜
20	𑄝	𑄞	𑄟	𑄠	𑄡	𑄢	𑄣	𑄤	𑄥	𑄦	𑄧	𑄨	𑄩	𑄪	𑄫
21	𑄬	𑄭	𑄮	𑄯	𑄰	𑄱	𑄲	𑄳	𑄴	𑄵	𑄶	𑄷	𑄸	𑄹	𑄺
22	𑄻	𑄼	𑄽	𑄾	𑄿	𑅀	𑅁	𑅂	𑅃	𑅄	𑅅	𑅆	𑅇	𑅈	𑅉
23	𑅊	𑅋	𑅌	𑅍	𑅎	𑅏	𑅐	𑅑	𑅒	𑅓	𑅔	𑅕	𑅖	𑅗	𑅘
24	𑅙	𑅚	𑅛	𑅜	𑅝	𑅞	𑅟	𑅠	𑅡	𑅢	𑅣	𑅤	𑅥	𑅦	𑅧
25	𑅨	𑅩	𑅪	𑅫	𑅬	𑅭	𑅮	𑅯	𑅰	𑅱	𑅲	𑅳	𑅴	𑅵	𑅶
26	𑅷	𑅸	𑅹	𑅺	𑅻	𑅼	𑅽	𑅾	𑅿	𑆀	𑆁	𑆂	𑆃	𑆄	𑆅
27	𑆆	𑆇	𑆈	𑆉	𑆊	𑆋	𑆌	𑆍	𑆎	𑆏	𑆐	𑆑	𑆒	𑆓	𑆔
28	𑆕	𑆖	𑆗	𑆘	𑆙	𑆚	𑆛	𑆜	𑆝	𑆞	𑆟	𑆠	𑆡	𑆢	𑆣
29	𑆤	𑆥	𑆦	𑆧	𑆨	𑆩	𑆪	𑆫	𑆬	𑆭	𑆮	𑆯	𑆰	𑆱	𑆲
30	𑆳	𑆴	𑆵	𑆶	𑆷	𑆸	𑆹	𑆺	𑆻	𑆼	𑆽	𑆾	𑆿	𑇀	𑇁
31	𑇂	𑇃	𑇄	𑇅	𑇆	𑇇	𑇈	𑇉	𑇊	𑇋	𑇌	𑇍	𑇎	𑇏	𑇐
32	𑇑	𑇒	𑇓	𑇔	𑇕	𑇖	𑇗	𑇘	𑇙	𑇚	𑇛	𑇜	𑇝	𑇞	𑇟

I II III IV V VI VII VIII IX X XI XII XIII XIV XV

PERIOD IV OF THE TROPICAL MONSUN FROM AGGABODI V TO VIHAYA BAHU I 703 - 1073 A.C.

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV
11	U.36	K.58	M.38	A.38	A.38	A.53	A.53	A.53	A.43	A.43	A.43	A.41	A.41		
12	U.40	A.40	A.40	A.39	A.39	U.46	A.46	A.46	A.42	A.42	A.42	A.42	A.42	A.42	A.47
13	A.47	A.52	A.52	A.52	A.49	A.49	A.49	A.50	A.50	A.51	A.51	A.51	A.51	A.48	A.48
14	G.52	E.41	G.46	G.46	G.42	G.42	G.42	G.47	G.47	G.47	G.47	G.47	G.47	G.47	G.47
15	G.52	G.52	G.49	G.51	G.51										
16	G.47	G.52	G.52												
17	A.38	A.40	A.39	A.46	A.46	A.46	A.46	A.42	A.50	A.50	A.54				
18	A.47														
19	A.36	K.56	K.56	A.36	K.58	K.58	A.39	K.58	K.58	K.58	A.41	A.41	A.40	A.42	A.40
20	A.39	K.39	A.39	A.39	A.39	A.39	A.39	A.39	A.46	A.41	A.46	A.46	A.46	A.46	A.46
21	K.40	K.46	A.42	A.42	A.42	A.42	A.42	A.42	A.47	A.47	A.47	A.47	A.47	A.47	A.47
22	A.52	A.52	A.52	A.52	A.52	A.49	A.49	A.49	A.49	A.49	A.49	A.49	A.50	A.50	A.50
23	A.51	A.51	A.51	A.51	A.51	A.48	A.48	A.48	A.48	A.48	A.53	A.53	A.53	A.53	A.53
24	A.36	G.38	G.38	G.53	G.53	G.53	G.41	G.41	G.41	G.48	G.40	G.39	A.59	A.59	A.59
25	G.46	G.46	G.46	G.42	G.42	G.42	G.47	G.47	G.47	G.47	G.47	G.47	G.47	G.47	G.47
26	G.50	G.51	G.51	G.51	G.45	G.48	G.48	G.54							
27	G.47														

PERIOD IV

EVOLUTION OF THE SINHALESE ALPHABET FROM AGGABODHI I TO VIJAYA BAHU I. 703 - 1073 A.C.

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV
1	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ
2	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ
3	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ
4	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ
5	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ
6	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ
7	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ
8	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ
9	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ
10	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ
11	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ
12	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ
13	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ
14	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ
15	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ
16	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ
17	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ	ඛ

PERIOD IV

EVOLUTION OF LETTERS OF SIMHALIC ALPHABET FROM AGGARODKI TO WJAYA BAHU I. 703 - 1073 A.C. TO 703 - 1073 A.C.

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV
38	᳚	᳛	᳜	᳝	᳞	᳟	᳠	᳡	᳢	᳣	᳤	᳥	᳦	᳧	᳨
39	᳚	᳛	᳜	᳝	᳞	᳟	᳠	᳡	᳢	᳣	᳤	᳥	᳦	᳧	᳨
40	᳚	᳛	᳜	᳝	᳞	᳟	᳠	᳡	᳢	᳣	᳤	᳥	᳦	᳧	᳨
41	᳚	᳛	᳜	᳝	᳞	᳟	᳠	᳡	᳢	᳣	᳤	᳥	᳦	᳧	᳨
42	᳚	᳛	᳜	᳝	᳞	᳟	᳠	᳡	᳢	᳣	᳤	᳥	᳦	᳧	᳨
43	᳚	᳛	᳜	᳝	᳞	᳟	᳠	᳡	᳢	᳣	᳤	᳥	᳦	᳧	᳨
44	᳚	᳛	᳜	᳝	᳞	᳟	᳠	᳡	᳢	᳣	᳤	᳥	᳦	᳧	᳨
45	᳚	᳛	᳜	᳝	᳞	᳟	᳠	᳡	᳢	᳣	᳤	᳥	᳦	᳧	᳨
46	᳚	᳛	᳜	᳝	᳞	᳟	᳠	᳡	᳢	᳣	᳤	᳥	᳦	᳧	᳨
47	᳚	᳛	᳜	᳝	᳞	᳟	᳠	᳡	᳢	᳣	᳤	᳥	᳦	᳧	᳨
48	᳚	᳛	᳜	᳝	᳞	᳟	᳠	᳡	᳢	᳣	᳤	᳥	᳦	᳧	᳨
49	᳚	᳛	᳜	᳝	᳞	᳟	᳠	᳡	᳢	᳣	᳤	᳥	᳦	᳧	᳨
50	᳚	᳛	᳜	᳝	᳞	᳟	᳠	᳡	᳢	᳣	᳤	᳥	᳦	᳧	᳨
51	᳚	᳛	᳜	᳝	᳞	᳟	᳠	᳡	᳢	᳣	᳤	᳥	᳦	᳧	᳨
52	᳚	᳛	᳜	᳝	᳞	᳟	᳠	᳡	᳢	᳣	᳤	᳥	᳦	᳧	᳨

I II III IV V VI VII VIII IX X XI XII XIII XIV XV

1. Not very clear.

PERIOD IV

EVOLUTION OF THE SINHALESE ALPHABET FROM AGGABODHI V TO VIJAYA BAHU I.

PLATE II

703 - 1073 A.C.

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV
18	ඉ	ඊ	උ	ඌ	ඍ	ඎ	ඏ	ඐ	එ	ඒ	ඓ	ඔ	ඕ	ඖ	඗
19	඘	඙	ක												
20	ඛ	ග	ඝ	ඞ	ඟ										
21	ඡ	ජ	ඣ	ඤ											
22	ඨ	ඩ	ඪ	ණ	ඬ	ත	ථ	඿	඿	඿	඿	඿	඿	඿	඿
23	ඵ	බ	භ	ඹ	ය	ර	඼	ල	඿	඿	඿	඿	඿	඿	඿
24	඿	඿	඿	඿	඿										
25	඿	඿													
26	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿
27	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿
28	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿
29	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿
30	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿
31	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿
32	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿	඿



PERIOD IV

PLATE 12

EVOLUTION OF THE OLDSINHALESE ALPHABET FROM AGGABODHI V TO VIJAYA BAHU I. AGGABODHI V TO VIJAYA BAHU I 703 - 1073 A.D. - 1075 A.D.

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV	
33	D <sup>36</sup>	D <sup>36</sup>	D <sup>36</sup>	D <sup>36</sup>	D <sup>36</sup>	D <sup>36</sup>	D <sup>36</sup>	D <sup>36</sup>	D <sup>36</sup>	D <sup>36</sup>	D <sup>36</sup>	D <sup>36</sup>	D <sup>36</sup>	D <sup>36</sup>	D <sup>36</sup>	D <sup>36</sup>
34	D <sup>39</sup>	D <sup>39</sup>	D <sup>39</sup>	D <sup>39</sup>	D <sup>39</sup>	D <sup>39</sup>	D <sup>39</sup>	D <sup>39</sup>	D <sup>39</sup>	D <sup>39</sup>	D <sup>39</sup>	D <sup>39</sup>	D <sup>39</sup>	D <sup>39</sup>	D <sup>39</sup>	D <sup>39</sup>
35	D <sup>42</sup>	D <sup>42</sup>	D <sup>42</sup>	D <sup>42</sup>	D <sup>42</sup>	D <sup>42</sup>	D <sup>42</sup>	D <sup>42</sup>	D <sup>42</sup>	D <sup>42</sup>	D <sup>42</sup>	D <sup>42</sup>	D <sup>42</sup>	D <sup>42</sup>	D <sup>42</sup>	D <sup>42</sup>
36	D <sup>49</sup>	D <sup>49</sup>	D <sup>49</sup>	D <sup>49</sup>	D <sup>49</sup>	D <sup>49</sup>	D <sup>49</sup>	D <sup>49</sup>	D <sup>49</sup>	D <sup>49</sup>	D <sup>49</sup>	D <sup>49</sup>	D <sup>49</sup>	D <sup>49</sup>	D <sup>49</sup>	D <sup>49</sup>
37	D <sup>51</sup>	D <sup>51</sup>	D <sup>51</sup>	D <sup>51</sup>	D <sup>51</sup>	D <sup>51</sup>	D <sup>51</sup>	D <sup>51</sup>	D <sup>51</sup>	D <sup>51</sup>	D <sup>51</sup>	D <sup>51</sup>	D <sup>51</sup>	D <sup>51</sup>	D <sup>51</sup>	D <sup>51</sup>
38	D <sup>46</sup>	D <sup>46</sup>	D <sup>46</sup>	D <sup>46</sup>	D <sup>46</sup>	D <sup>46</sup>	D <sup>46</sup>	D <sup>46</sup>	D <sup>46</sup>	D <sup>46</sup>	D <sup>46</sup>	D <sup>46</sup>	D <sup>46</sup>	D <sup>46</sup>	D <sup>46</sup>	D <sup>46</sup>
39	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>
40	N <sup>33</sup>	N <sup>33</sup>	N <sup>33</sup>	N <sup>33</sup>	N <sup>33</sup>	N <sup>33</sup>	N <sup>33</sup>	N <sup>33</sup>	N <sup>33</sup>	N <sup>33</sup>	N <sup>33</sup>	N <sup>33</sup>	N <sup>33</sup>	N <sup>33</sup>	N <sup>33</sup>	N <sup>33</sup>
41	N <sup>39</sup>	N <sup>39</sup>	N <sup>39</sup>	N <sup>39</sup>	N <sup>39</sup>	N <sup>39</sup>	N <sup>39</sup>	N <sup>39</sup>	N <sup>39</sup>	N <sup>39</sup>	N <sup>39</sup>	N <sup>39</sup>	N <sup>39</sup>	N <sup>39</sup>	N <sup>39</sup>	N <sup>39</sup>
42	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>
43	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>
44	N <sup>48</sup>	N <sup>48</sup>	N <sup>48</sup>	N <sup>48</sup>	N <sup>48</sup>	N <sup>48</sup>	N <sup>48</sup>	N <sup>48</sup>	N <sup>48</sup>	N <sup>48</sup>	N <sup>48</sup>	N <sup>48</sup>	N <sup>48</sup>	N <sup>48</sup>	N <sup>48</sup>	N <sup>48</sup>
45	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>	N <sup>36</sup>
46	N <sup>40</sup>	N <sup>40</sup>	N <sup>40</sup>	N <sup>40</sup>	N <sup>40</sup>	N <sup>40</sup>	N <sup>40</sup>	N <sup>40</sup>	N <sup>40</sup>	N <sup>40</sup>	N <sup>40</sup>	N <sup>40</sup>	N <sup>40</sup>	N <sup>40</sup>	N <sup>40</sup>	N <sup>40</sup>
47	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>	N <sup>42</sup>
48	N <sup>51</sup>	N <sup>51</sup>	N <sup>51</sup>	N <sup>51</sup>	N <sup>51</sup>	N <sup>51</sup>	N <sup>51</sup>	N <sup>51</sup>	N <sup>51</sup>	N <sup>51</sup>	N <sup>51</sup>	N <sup>51</sup>	N <sup>51</sup>	N <sup>51</sup>	N <sup>51</sup>	N <sup>51</sup>
49	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>	N <sup>46</sup>

I II III IV V VI VII VIII IX X XI XII XIII XIV XV  
 x. Not very clear.

PERIOD IV

PLATE 12

EVOLUTION OF THE SINHALESE ALPHABET FROM AGGABODHI V TO VIJAYA BAHU I. 703 - 1073 A.C.

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV
33	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
34	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
35	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
36	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
37	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
38	ඃ	ඃ													
39	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
40	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
41	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
42	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
43	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
44	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
45	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
46	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
47	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
48	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ
49	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ	ඃ

I II III IV V VI VII VIII IX X XI XII XIII XIV XV

REMODIFICATION OF VOWELS IN CHITRALEKHA ALPHABET FROM LOGABODI V TO VIHAYA BAHU I 703 - 1073 A.D. TO VIJAYA BAHU I 1073 - 1073 A.C.

I II III IV V VI VII VIII IX X XI XII XIII XIV XV

80	B.36	B.37	B.38	B.39	B.40	B.41	B.42	B.43	B.44	B.45	B.46	B.47	B.48	B.49	B.50
81	B.51	B.52	B.53	B.54	B.55	B.56	B.57	B.58	B.59	B.60	B.61	B.62	B.63	B.64	B.65
82	B.66	B.67	B.68	B.69	B.70	B.71	B.72	B.73	B.74	B.75	B.76	B.77	B.78	B.79	B.80
83	B.81	B.82	B.83	B.84	B.85	B.86	B.87	B.88	B.89	B.90	B.91	B.92	B.93	B.94	B.95
84	M.36	M.37	M.38	M.39	M.40	M.41	M.42	M.43	M.44	M.45	M.46	M.47	M.48	M.49	M.50
85	M.51	M.52	M.53	M.54	M.55	M.56	M.57	M.58	M.59	M.60	M.61	M.62	M.63	M.64	M.65
86	M.66	M.67	M.68	M.69	M.70	M.71	M.72	M.73	M.74	M.75	M.76	M.77	M.78	M.79	M.80
87	M.81	M.82	M.83	M.84	M.85	M.86	M.87	M.88	M.89	M.90	M.91	M.92	M.93	M.94	M.95
88	Y.36	Y.37	Y.38	Y.39	Y.40	Y.41	Y.42	Y.43	Y.44	Y.45	Y.46	Y.47	Y.48	Y.49	Y.50
89	Y.51	Y.52	Y.53	Y.54	Y.55	Y.56	Y.57	Y.58	Y.59	Y.60	Y.61	Y.62	Y.63	Y.64	Y.65
90	Y.66	Y.67	Y.68	Y.69	Y.70	Y.71	Y.72	Y.73	Y.74	Y.75	Y.76	Y.77	Y.78	Y.79	Y.80
91	R.36	R.37	R.38	R.39	R.40	R.41	R.42	R.43	R.44	R.45	R.46	R.47	R.48	R.49	R.50
92	R.51	R.52	R.53	R.54	R.55	R.56	R.57	R.58	R.59	R.60	R.61	R.62	R.63	R.64	R.65
93	R.66	R.67	R.68	R.69	R.70	R.71	R.72	R.73	R.74	R.75	R.76	R.77	R.78	R.79	R.80
94	R.81	R.82	R.83	R.84	R.85	R.86	R.87	R.88	R.89	R.90	R.91	R.92	R.93	R.94	R.95
95	L.36	L.37	L.38	L.39	L.40	L.41	L.42	L.43	L.44	L.45	L.46	L.47	L.48	L.49	L.50
96	L.51	L.52	L.53	L.54	L.55	L.56	L.57	L.58	L.59	L.60	L.61	L.62	L.63	L.64	L.65
97	L.66	L.67	L.68	L.69	L.70	L.71	L.72	L.73	L.74	L.75	L.76	L.77	L.78	L.79	L.80

I II III IV V VI VII VIII IX X XI XII XIII XIV XV  
y. Repeated by mistake. Y x. Not Dry



PERIODIZATION OF THE SINGHALESE ALPHABET FROM ACCABODHI I TO VIJAYA BAHU I TO VIHAYA BAHU I 703 - 1073 703 - 1073 A.C.

I II III IV V VI VII VIII IX X XI XII XIII XIV XV

68	V136	V136	V136	V136	V138	V138	V138	V138	V138	V138	V138	V138	V138
69	V139	V139	V139	V139	V141	V141	V141	V141	V141	V141	V141	V141	V141
70	V142	V142	V142	V142	V144	V144	V144	V144	V144	V144	V144	V144	V144
71	V145	V145	V145	V145	V147	V147	V147	V147	V147	V147	V147	V147	V147
72	V148	V148	V148	V148	V150	V150	V150	V150	V150	V150	V150	V150	V150
73	V151	V151	V151	V151	V153	V153	V153	V153	V153	V153	V153	V153	V153
74	V154	V154	V154	V154	V156	V156	V156	V156	V156	V156	V156	V156	V156
75	V157	V157	V157	V157	V159	V159	V159	V159	V159	V159	V159	V159	V159
76	V160	V160	V160	V160	V162	V162	V162	V162	V162	V162	V162	V162	V162
77	V163												
78	V164												
79	V165	V165	V165	V165	V167	V167	V167	V167	V167	V167	V167	V167	V167
80	V168	V168	V168	V168	V170	V170	V170	V170	V170	V170	V170	V170	V170
81	V171	V171	V171	V171	V173	V173	V173	V173	V173	V173	V173	V173	V173
82	V174	V174	V174	V174	V176	V176	V176	V176	V176	V176	V176	V176	V176
83	V177	V177	V177	V177	V179	V179	V179	V179	V179	V179	V179	V179	V179
84	V180	V180	V180	V180	V182	V182	V182	V182	V182	V182	V182	V182	V182

I II III IV V VI VII VIII IX X XI XII XIII XIV XV

