

XX.—1909.

ARCHÆOLOGICAL SURVEY OF CEYLON.

NORTH-CENTRAL, CENTRAL, AND NORTHERN
PROVINCES.

ANNUAL REPORT,
1905.

BY H. C. P. BELL, C.C.S.,
Archæological Commissioner.

Ordered by His Excellency the Governor to be Printed.



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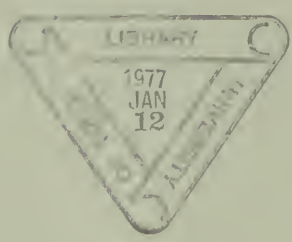
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ARCHÆOLOGICAL SURVEY OF CEYLON.

NORTH-CENTRAL, CENTRAL, AND NORTHERN PROVINCES.

ANNUAL REPORT: 1905.

PREAMBLE.

With a vote temporarily much reduced, and with but half of the normal labour force available, the Archæological Survey had, in 1905, to confine itself almost entirely to "harking back" to field work done during the past fifteen years.

Owing to the heavy rains of successive monsoons, the constant incursion of herds of cattle, and the prodigality of nature itself, most of the ruins in the extensive areas excavated at Anurádhapura between 1890 and 1902—and at Pojonnaruwa since 1900—had become washed, silted, and hardly recognizable. The very outlines were in places obscured, whilst details of mouldings and sculpture had been greatly hidden by the resprouting of irrepressible roots. It was most desirable—indeed essential—to partially re-dig the majority of the ruins already exhumed, lest the labour of years should be rendered entirely nugatory.*

ANURADHAPURA.

CLEARING.

The annual sum of Rs. 3,000 allotted to the Archæological Commissioner for the purpose of clearing scrub jungle and keeping down weeds in the ruined covered areas at Anurádhapura outside the Town limits was fully expended.

More than 550 acres in all were cleared, the average expenditure per acre working out to less than Rs. 5.43. No clearing contracts were granted in 1905. The plan of employing coolies under overseers, closely supervised, was continued with the success attained last year.

EXCAVATION.

In lieu of fresh excavations the work of thoroughly cleaning stairs, basements, floors, &c., of the very numerous ruins of Anurádhapura excavated in the course of the past thirteen years, was systematically carried out.

By the end of the year 200 sites and upwards had thus been all more or less re-dug in the Abhayagiriya, Sela Chaitiya, Ruwanveli, and Thúpárama areas; within the Buddhist monasteries located at Vijayáráma, Paṅkuliya, Toluva, and Puliyaṅkulama: and amid the coterie of Hindú shrines north of Jétawanáráma.

MISCELLANEOUS.

Ola Manuscripts.

The Archæological Commissioner supplied the Oriental Library in 1905 with copies of three palm leaf manuscripts secured in the North-Central Province.†

Index to the "Mahawansa."

A good Index has been a real want long felt by students of the "*Maháwansa*," the chief chronicle of the sovereigns of Ceylon.

Mr. J. Still, Assistant to the Archæological Commissioner, set himself to the tedious task of indexing the English version, and patiently carried it through in the most thorough manner before the close of the year.

The Index comprises every name, whether of persons, places, buildings, tanks, channels, &c., arranged alphabetically besides a chronological list of wars, campaigns, and battles, as well as genealogical trees of the several royal families.

An Index to the great historical work so full, and published under Government authority, should prove of much service.†

Catalogue of "Finds."

A "List of Archæological Finds" is in course of preparation. It is intended to be the precursor of a fuller and more detailed Catalogue, amply illustrated.

For a mere list of articles and of fragments of all sorts and descriptions found can give but an incomplete idea of the manner of old time craftsmen of the Island, unless aided by photography.

* Such temporary check on continuous excavations by the Archæological Survey will have to be periodically borne with, in order to permit of ruins previously dug being duly cleaned and re-opened up.

† See Administration Report, Colombo Museum, 1905, D 10.

The Catalogue will furnish a short description of each object, and will mention where each was found. A large number of typical specimens, besides other objects which seem most worthy of representation, will be figured in the Plates.

Of these illustrations, the majority will depict bronze work, iron tools, weapons, and fittings, and articles in crystal and glass. Pottery and stone work will be represented by selected types.

The Catalogue thus illustrated will be of value in enabling archaeological "finds" made in Ceylon to be compared with those in the Museums of India and other similar repositories of ancient Buddhist and Hindú specimens.

POLONNARUWA.

CLEARING.

Towards the close of the season the question of battling with the formidable growth of trees and vegetation on the two great Dágabas ("Kiri Vchera," "Ranok Vchera") of Polonnaruwa and its larger brick built shrines ("Jétavanárama," &c.) was seriously faced. From their height and conformation such huge structures cannot safely be scaled and cleaned during the prevalence of the violent south-west wind.

Vegetation had laid a terrible grip on these magnificent ruins, and for years, despite occasional scotching prior to the advent of the Archaeological Survey at Polonnaruwa * been steadily working their certain, if slow, destruction. Drastic action was necessary; for serpentine roots of innumerable trees penetrating deep into the masonry had caused yawning cracks, which lessened greatly the stability of the square tees (*hatares koṭu*) and pinnacles (*koṭ*) of the Dágabas, and the towering walls of other edifices.

The work of eradication proved very heavy, and attended with no little risk. Some of the roots were as thick as a man's thigh, whilst the high walls, tottering at top, of some of the roomed buildings constructed of brickwork are too insecure to permit of strong blows with full-sized axes. Small "Veddá axes" were, therefore, used cautiously, and served well; but could only cope effectively with the countless massy roots by gentle and prolonged chopping.

The trees which had invaded both the Dágabas, the so-called "Jétavanárama," "Thúpárama," and "Heḷa-dá-gé" Viháres, and the four-square, staged "Sat-mahal Prásádaya," were thus attacked, and in great part conquered during the autumn. But another season's work on them will be required.

Once all serious vegetation is thoroughly eradicated, it should not be difficult by yearly attention to keep these ruins free of similar uncontrolled growth in future.

"Demala Maha Seya."

In addition, the undergrowth surrounding the isolated and more distant ruin, strangely misnamed "Demala Mahá-Séya," † was cleared, and its surface and exterior walls stripped of the vegetation which (as at "Thúpárama," "Jétavanárama," &c.) had taken free root.

This ancient Vihára, constructed of brick, is situated nearly three miles north of the Promontory with its ruins, and more than a mile beyond the cave temple and rock-cut images styled collectively the "Gal Vihára."

Its correct name is at present uncertain. No inscription has been discovered there as yet.

The true "Demala Mahá Séya—the greatest of all the thúpas, one thousand three hundred cubits round about," constructed by Parákrama Báhu the Great—lies between the brick shrine and the "Gal Vihára." This immense straggling hillock, forest-covered (known now-a-days as "Unagala Vchera"), except for brickbats strewn about its slopes, affords hardly any indication of its identity save in magnitude and position. "It was," says the *Maháwansa*, ‡ "called the *Damiḷa Thúpa*, because that the *Damiḷas* (Tamils) who were brought here from the Paṇḍu country, after it had been conquered, were also employed in the building thereof."

The ruined Vihára now called "Demala Mahá Séya" is much better preserved than "Thúpárama," which it strikingly resembles in general lines, but with some important modifications. In external ornamentation it is both fuller in detail and more complex. The total collapse of the roof had choked both vestibule and shrine, besides burying the lower part of the walls outside in masses of brick and mortar masonry.

The ruin was partially excavated by Mr. S. M. Burrows in 1885-86. §

The vestibule appears to have been completely cleared then. About the same date one or two of the paintings (*Játaka* stories, &c.) on the walls were copied in water colours by Mr. A. Murray, Provincial Engineer.

But the shrine remains to this day wholly filled with tons of *débris*—the wreckage of fallen roof, and upper walls—which will offer no mean task to excavate and remove.

A large slice of the exterior wall of the shrine at its north-east angle has fallen quite recently. Other breakaways seem likely to follow.

Such precautions as are possible short of immediate special attention are being taken to prevent further dilapidation.

Wata-da-ge.

In the jungle about 100 yards south of this ruin, and yet hidden in jungle, on raised ground, is a portion of a brick wall almost certainly belonging to a "Wáta-dá-gé." The path to the "Demala Mahá Séya" Vihára passes over what is probably its outer *maḷuwa* or platform. This site has also been cleared.

* A small yearly vote of Rs. 150 was formerly allotted to the Government Agent, North-Central Province, for clearing ruins at Polonnaruwa.

† This is but one of several misnomers hitherto recklessly affixed to Polonnaruwa ruins, e.g., "Daḷadá Máliḡawa," "Thúpárama," "Nayipena Vihára," &c.

‡ *Maháwansa*, LXXVIII., 88.

§ Sessional Papers, 1886, X., p. 10.

EXCAVATION.

Similarly to the lull in excavations at Anurádhapura no new digging was attempted at Poñonnaruwa, with one exception. The ruins worked off in the past five years, 1900-1904, were well cleaned—within the Promontory overlooking the lake—in the area on the Minnériya road marked by the cluster of Hindú Déválés—and upon the banked quadrangle north of the Citadel containing some of the most important edifices of Poñonnaruwa (“*Thūárána*,” *Wāṭa-dá-gé*,” “*Sat-mahal Prásádaya*,” “*Heṭṭa-dá-gé*,” &c.).

“*Raja Maligawa*.”

The only fresh excavation essayed in 1905 was at the ruin, popularly styled “*Rája Málígáwa*,”* which stands within the Citadel at Poñonnaruwa. This beautiful building, fashioned in stone with its bold lion-guarded staircase, is, among Buddhistic stone ruins of Poñonnaruwa, second only in elegance and profusion of sculpture to the unique *Wāṭa-dá-gé*.

The so-called “*Rája Málígáwa*” and the prominent brick ruin with tall massive walls adjoining it to the west (the supposititious “*Hira-gé*,” or “prison,” of modern nomenclature, but originally part of the “King’s Palace”) are the sole structures above ground within the Citadel confines, an area of about one-fourth of a mile square, situated to the east of the Promontory. But experimental trenches run for short distances outside the premises surrounding the “*Rája Málígáwa*” point to the whole area having been probably once covered by minor buildings, cross walls, bye-streets, &c., lying buried some three or four feet below the present surface.

In design the “*Rája Málígáwa*” is almost an exact replica, on a slightly smaller scale, of that wonderfully close approximation to the classical *basilica*,—the “Council Chamber” on the Promontory. But in regard to its state of preservation, whilst the latter structure has suffered “complete spoliation of its once handsome stylobate” and stairs, besides, not improbably, the deliberate overthrowing of the outer row of columns, the “*Rája Málígáwa*,” except for such rough treatment as time and exposure have naturally wrought exteriorally, has survived virtually complete in all its details, save the ephemeral roof.

It stands within a brick walled enclosure, oblong in plan, about 50 yards from north to south by 35 yards across. The building does not occupy a central position within its premises. To the east it is 41 ft. inside the boundary wall; to the north 42 ft.; but the wall on the west is only 28 ft. away, while to the south the limit is somewhat uncertain.

Certain divergencies of detail—notably in regard to the columns—exist. But otherwise the description of the ground plan of the “Council Chamber,” on the Promontory and of so much of its elevation as is left, applies nearly word for word to the “*Rája Málígáwa*” within the Citadel.

The building’s axis lies from north to south. From front to back the entire structure measures 45 ft. in breadth by 117 ft. in depth inclusive of an open portico, 17 ft. 6 in., on the north at a lower level. This was probably mounted by two or three steps, centrally placed, and directly opposite to the chief staircase, now wholly gone, a portion of one balustrade alone surviving. A single limestone lion, in full round, was discovered near the portico; and has been replaced upon the pedestal remaining at the head of the stairs.

The dimensions of the main building itself are 100 ft. north and south by 10 ft. across. It originally rose from a triplicated basement, of which the elevation and ornament are fortunately deducible with considerable certainty from the few slabs (plinth, dado, coping) left. These closely resemble another ruin very perfectly preserved—the so-called “*Rája Málígáwa*” within the Citadel.

The lowest part of the terraced pediment was 3 ft. in height. Its dado bore bas reliefs of single elephants in profile between finished pilasters. The second tier was higher (4 ft. 2 in.) and moulded in the stereotyped Anurádhapura type—cyma plinth and coping, divided by torus and broad vertical block. This member was carved with similar pilasters, each pair flanking a separate lion passant guardant, like those marking the balustrades to important staircases at Anurádhapura. Finally, the topmost tier, standing 2 ft. 4 in. above the second, followed the same moulded form *sans* the “bull-nose.” On its dado was presented a row of gesticulating *ganas*, every dwarf, as with the lions and elephants below, cut off from the next by a pilaster. The marginal surface of the cornice to the second portion of the basement was adorned with a band of *hansas* and wavy creeper (*liya-vel maldama*), whilst the top of the third tier exhibited only a band of *liya-vel* without the birds. The highest coping lay flush with the floor of the chamber 2 ft. 8 in. outside the outer pillars. The entire basement projected 7 ft. 8 in.

The building seems to have been wallless, except at the south. Its roof was supported upon forty-eight stout granite columns set out in two parallel lines, leaving an intercolumniation of 5 ft. 6 in. between the inner and outer rows, with a width of 12 ft. down the centre of the Hall. The exterior pillars are of slightly larger girth than the rest. Nearly all are of one design—four-sided at plinth and neck, but on the shaft hampered intermediately into octagonal facets. Their capitals were of the branching order—moulded, but unadorned with carvings. The floor was laid in lime plaster, and the pillars stood 6 ft. 6 in. above it.

The building had a second narrow set of stairs, only 3 ft. wide, consisting of four steps above a plain moonstone raised concentrically, and chunky sings shaped to a splay. This flight occurs about two-thirds down the west side of the platform.†

Like the “Council Chamber” the “*Rája Málígáwa*” was constructed wholly in gray granite as an oblong *basilica*.

In exterior dimensions it measured, excluding the podium to the front staircase projecting on the north, 75 ft. 6 in. down its longest sides, north and south, by 33 ft. 6 in. from east to west.

The stone stylobate rose in three receding tiers as a revetment of stone slabs (11 ft. 6 in. in full height), moulded and carved on their vertical faces, with flat gangways above, exactly duplicating the basement lines of the “Council Chamber,” as far as can be gathered from a comparison of the well preserved “*Rája Málígáwa*” with its dilapidated congener on the Promontory.

Thus, the lowest platform (3 ft. 2 in. high by 3 ft. broad) is rectangularly moulded—plain plinth and cap-stone separating a block course formed of perpendicular slabs on which are cut in low relief a procession northwards of single elephants, separated from one another by an ornamental pilaster.

The second, or middle, tier, which is lofty in proportion to its width (5 ft. 4 in. by 1 ft. 7 in.) adopts familiar moulded forms—ogee plinth, closely placed torus, straight block, and cyma coping. The dado above the bowtell exhibits a repetition of that series of conventionalized heraldic lions,

* Plates I., II.

† Annual Report, 1900, pp. 8, 9.

pilaster divided, apparently held to be essential to the adornment of the basements of all large edifices at Polonnaruwa as testified to at "*Thūpārāma*," *Waṭa-dā-gé*, "*Heḷa-dā-gé*," &c.

The third, and uppermost, platform is of much the same height (3 ft.) as the bottom stage. Its coping slabs are but 1 ft. 6 in. in breadth, and projected only 10 in. beyond the alignment of the outer row of pillars which supported the building's roof. The face is moulded similarly to that of the second tier, except in dispensing with the torus. A long row of those jovial little *ganās* (each one cut off from his fellow by a pilaster), who lend such delightful piquancy to the circular stylobate of the *Waṭa-dā-gé*, relieves its dado block.

The elephants (a few excepted) are carved with a stereotyped stiffness, strangely at variance with their life-like representation on moonstones; whilst the lions might well be stone bas-reliefs of indifferently stuffed specimens for all the animation they display. The dwarfs alone, by their ever varied poses and "right merrie gestures," save the ornamentation of the elongated stylobate from that wearisome effect which monotonous repetition, cannot fail to induce.*

The edge of the coping surface of the two lower gangways is adorned with a neat band of leafy creeper pattern; that of the uppermost with *hansas* and a foliated fillet.

The bottom stage of the basement is thrown forward from the middle of the north of the building for 10 ft. so as to form a platform 15 ft. in width, on which was placed the main staircase of 12 steps, 6 ft. 10 in. broad, rising by easy gradines to the landing at the threshold of the building.

The stairs when complete and undamaged must have nearly rivalled, in the massiveness and finish of their magnificent pair of granite balustrades, the imposing stairway at the main entrance on the east to the so-called "*Jéluwanārāma*" Vihāré. These wing stones are of the most elaborate *makara*-headed type, with thick ornamental roll eurling from the mouths of the saurians down to a bold volute at bottom. The exterior vertical face of the balustrades (which are 5 ft. 7 in. in height to the top of the monster's flat-curved trunk) bears the same sculpture seen on the wings of the staircases at the *Waṭa-dā-gé*, namely, profile lion, preceding a pilaster with manifold spreading capitals. But here an additional figure is introduced—a *Doraṭupālayā*, facing full front, adorned with high *makata* head-gear, heavy earrings, &c., who holds a staff across his body diagonally between both hands.

No dwarf, or other carving, occurs on the inside face of the balustrades; which, in this respect, differ from the majority of their high class at Polonnaruwa as well as at Anurādhapura.

The steps leading up to the ground floor of the building are footed by a fine moonstone (6 ft. 10 in. by 4 ft.) of the elaborate order found at the *Waṭa-dā-gé* and other adjoining shrines. These *saṅḍakata pahāṇ* have been more than once described in detail. At the "*Rāja Māligāwa*" the lion—usually omitted from moonstones at Polonnaruwa—finds a place (as at the "*Heḷa-dā-gé*") in the concentric zoophorous bands of animal life. There are in all 30 lions, 14 elephants, and 12 horses—moving from left to right—divided by ornamental fillets, with an inner belt of undulating foliated creeper which surrounds the central lotus. The rows of beasts are themselves encircled by a band of *hansas* (40 in all) and outer leafy border.†

It was obvious, as digging followed the outline of the bay projection upon which the stairs entering on the front were placed, that a shorter flight of perron steps must once have mounted the podium still further forward on the north.

No remains of this outermost staircase existed *in situ*; but close by were unearthed a pair of balustrades and a moonstone, which manifestly formed part of former stairs, less wide than the upper stairway and not so elaborately finished.

The moonstone (4 ft. 6 in. at base) closely resembles the larger *saṅḍakata pahāṇa* above it; but, though adorned by concentric belts of horses (13), elephants (13), and ducks (25), the lion is excluded, as he rigidly is from the moonstones at the *Waṭa-dā-gé*.‡ The balustrades to this lower flight of steps are of ordinary *makara* design, *sans* carving on their faces.

Two other staircases, now considerably ruined, served the "*Rāja Māligāwa*," rising respectively, in double tiers, at the middle of the east and west sides of the building, not one only on the west as noticeable at the "Council Chamber." These minor stairs (sets of perhaps four and six steps between spaced balustrades) were obviously added later than the erection of the edifice; for, as now ruined, they unmask the continuous sculptured dados and mouldings of the stylobate they hid when whole. Their severe plainness offers a strong contrast to the ultra-elaborated staircase on the north front.

At the head of the main stairs were placed, most effectively, one on either side of the doorway to the pillared edifice, a pair of stone lions, carved in full round, *couchant*, and facing outwards.

The figures (adorned with a lotus boss near the rump) are 3 ft. 7 in. from nose to tail tip, 2 ft. across the haunches, and 2 ft. 10 in. in height, or, inclusive of their low moulded pedestals, 5 ft. by 3 ft. by 3 ft. 7 in.

The "lord of beasts," is ludicrously travestied in these "China dog" *siṅḥayō* so painfully conventionalized—semi bull-dog in face, with humped forehead, scalloped ears, leafy tail, and unnatural claws. Nathless, despite their grotesqueness, these fearsome janitors are imposing enough as placed to guard the portal.

Passing into the building, it is patent that it was a long pillared hall of 48 columns measuring inside 60 ft. 2 in. by 18 ft. 3 in. between the gangway of the uppermost tier to the basement slabs. Its columniation followed that of the "Council Chamber," the pillars being arranged in four lines of twelve from north to south.§

Ample interspace separated the inner rows and provided a broad passage (10 ft. in width) down the axis of the hall.

* For those craving for such details, the following provisional enumeration is offered:—*Elephants*: E. bay 7½, hall 25; W. bay 7½, hall 25; S. 11. *Lions*: E. bay 4, hall 33; W. bay 4, hall 32; S. 10. *Dwarfs*: E. bay 4; hall 52; W. bay 4, hall 51; S. 18. In all approximately 76 elephants, 83 lions, 129 dwarfs.

† As minutiae it may be noted that the elephants are separated from the lions on one side and horses on the other by a fillet of "voided" diamonds and egg-shaped "ball flowers," broken thrice by profile *makara* beads back to back. The lotus is given nine petals.

‡ Annual Report, 1903, pp. 23, 24.

§ Plate III.

The outer range (3 ft. 5 in. from the inner lines), consisting in all of 23 pillars, was encased in the stone gangway of the uppermost platform. These pillars average about 7 ft. in height by less than 9 in. in section.

Of the two inside rows of columns, 10 on either side, the last and penultimate pillars at the south end of the building resemble those of the exterior line. These four marked the corners of an inner room, or dais (12 ft. 6 in. by 6 ft. 4 in.), and were built into its brick plinth.

The remaining 16 columns, eight to east and west, which stood 6 ft. 8 in. above the lime plastered floor, assumed the partially octagonal type and in addition were face-carved in *basso-relievo* ornamentation. The base of these pillars is square for 4 ft.; thence sliding for 1 ft. 8 in. into an octagonal shaft of 5 in. facets; finally returning to rectangular for 1 ft. at their termination. The pillars bore no capitals, the wooden roof beams being made to rest directly on their flat heads.*

The design of the carving approximates to that of the handsome columns in the vestibule of Vihārē No. 2, on the raised quadrangle, excavated in 1903.† At the base, single fronting dwarfs, differing only in attitude and adornment, support on head and both hands a fillet of egg-and-diamond pattern, from which rises the "three-peaked ornament." Above these are loops and tassels depending from a fringe; then a second similar fillet, and the spiky ornament, with circular florid centre borne up by a pair of *makara* heads adorsed. Whilst the lower rectangular part of the pillar is covered with this surface carving, the middle eight-sided strip is left quite bare. This gives place above to the squared head, which displays, on alternate pillars, in the one case a panel with an eight-petalled lotus expanded, and in the other a *kalasa*, or vase, between fillets like those on the pillar base.

Close study of the ornamentation of the several pillar faces will elicit much minor variation in detail, resulting doubtless from individual freedom allowed themselves by different stone masons.

Extra Buildings.

The complete removal of the earth within the walled enclosure down to the level of the foot of the basement of the "*Rāja Māhigāva*" revealed a roughly formed site, 45 ft. long by 30 ft. 6 in. from west to east, occupying the north-east corner of the premises. The basement and the few steps up on the west are built of brick, coarsely coated with lime mortar. Two rows of stone sockets (popularly called "*gal-vangedi*") for wooden posts, 15 ft. apart, seem to have held the roof.

The ground level at the foot of the steps and basement of this site is on a level with the bottom of the lowest platform of the "*Rāja Māhigāva*." This sufficiently proves, without the further testimony of the makeshift building itself, that it must have been constructed after the space in front of the "*Rāja Māhigāva*" had been filled in, so as to bury the outermost stairs of that structure—the disappearance of which is thus accounted for.

At the back of the "*Rāja Māhigāva*" are, as has been said, traces of subordinate buildings‡ one range of outhouses or minor chambers (judging by wall foundations) running close up to its basement on that side. These were probably built at the same period as the raised site to the north-east.

Wells.

Far the largest well yet discovered at Poḷonnaruwa lies just outside the premises of the "*Rāja Māhigāva*" to the north. Its existence was quite unsuspected, as it had been choked completely, and was only brought to light by accident during the progress of the trial excavations pushed outwards from the enclosing wall.

This well is stoutly bricked in and rectangular (11 ft. 2 in. by 10 ft. 6 in.). The side walls descend at a gradual slope to rock bottom at a depth of 24 ft., where the area is diminished to 8 ft. 6 in. by 7 ft. 10 in.§

A second well, hugging the south-east boundary wall is an *ura linda*, formed of circular rings of pottery 2 ft. 10 in. in diameter.

RESTORATION AND CONSERVATION.

"Thuparama."

The Provincial Engineer, North-Central Province (Mr. W. C. Price), was directed in January to confer with the Archæological Commissioner regarding the steps to be taken for the preservation of "*Thūpārāma*" Vihārē at Poḷonnaruwa.||

In forwarding for the information of the Provincial Engineer a Report made to Government on the Restoration and Conservation of Ancient Monuments, together with Plans of "*Thūpārāma*" and photographs, the Archæological Commissioner wrote:—

The pre-liminary work—which must in any case have been done to save the structure—*rebuilding the back wall so as to unite with the roof and filling in the three wide cracks*—was commenced by me on my own responsibility last year, and is well advanced. The wall is being carried up on the old lines and strongly built.

I suggest, therefore, that we should sign a joint recommendation to the above effect, adding that later in the year, after again inspecting the ruin, we will submit a further report as to any work, which may appear desirable towards strengthening and saving the ruin from collapse at other parts.¶

The Provincial Engineer in February furnished his draft Report to the Archæological Commissioner who replied that he reluctantly found himself unable to sign it.

I am quite ready to agree to the execution of the masonry repairs on the lines suggested. But to *any pulling down and rebuilding, or additional incongruous support* to the walls, I entirely object, as, in my view, a calamity worse than the complete collapse of the building.

* Outer rows: 11 pillars broken; inner rows: 8 pillars broken, 1 missing.

† Annual Report, 1903, p. 10.

‡ Earthenware drainage pipes, truncated cones fitting into each other, were unearthened here.

§ Beyond fragments of chatties and bones of animals the well gave up nothing.

|| P. E. N. C. P., No. 11, January 11, 1905.

¶ A. C., No. 16, January 30.

I consider that the insertion of iron armature (inevitably more or less unsightly) is premature at this stage, as it may ultimately be found, if not wholly unnecessary, at least capable of much reduction.*

In April the Director of Public Works addressed the Government (No. 539 of April 3), after a personal inspection of the ruin in company with the Provincial Engineer.

On that letter the Archæological Commissioner minuted :—

The Director of Public Works explains the present condition of “*Thūpārāma*” ruin very clearly.

My acquaintance with the structure during the past twelve years confirms the opinion expressed that *no settlement has occurred in recent years.*

Whilst entirely in agreement with the Director that the cracks in the walls and along the soffit of the arched roof should be carefully dealt with, as pointed out by him, and vegetation (removed in 1904) not allowed to again assert itself, I venture to record an *emphatic protest against any pulling down and rebuilding.*

Despite the gaping cracks the apparently unsafe corners (north-west, south-west, south-east) of the ruin have not opened out a fraction of an inch since 1893. This fact, like the extraordinary stability of the half unsupported roof of the vestibule and the shrine itself, is due to the marvellous strength and durability of the ancient mortar. The cracks once filled in, the packing being well bonded with the old masonry, I am confident that the corners will continue to stand firm for very many years.

I reiterate my settled opinion that the safest way to strengthen the structure is to *continue the building of the inner face of the back (west) wall until it is again united to the unsupported end of the vaulted roof.*

Half this essential work was carried out by the Archæological Survey in 1904. I cannot too strongly recommend its completion as soon as possible.

The vestibule (on the east) is of minor moment than the sanctum, less likely to collapse, and easier to strengthen. It can well wait.

As soon as His Excellency the Governor sanctions the recommencement of restoration work by the Archæological Survey, I am prepared to complete all necessary repairs, &c., to the “*Thūpārāma*” Vihāré departmentally.†

Subsequently the Report of the Provincial Engineer (No. 190 of February 13) was referred to the Archæological Commissioner, who replied :—

Reference is requested to my previous Memorandum on this question, No. 54/273 of the 14th instant.

The one great essential to the preservation of “*Thūpārāma*” Vihāré is to *once more unite its half unsupported roof with the back wall.* This junction again effected in strong masonry (brick and cement), and the several cracks duly filled in from bottom to top, the ruin will continue to stand for years to come. No iron supports will be needed to brace walls, which albeit cracked, neglected, and root pierced, have not opened in the least degree in modern days.

The less this magnificent structure is “modernized” into execrable smugness by premature demolition and rebuilding of existing walls and resort to hideous iron adjuncts, the better in every way.‡

Later the Archæological Commissioner had the privilege of personally explaining his views to His Excellency the Governor on the spot; and in July the following Minute by Sir H. A. Blake was forwarded for his information and guidance.

I have examined the “*Thūpārāma*” ruin very carefully with the Archæological Commissioner.

It is evident that a portion of the building added to the interior at a later date has sunk about 1½ inch owing to the giving way of the foundation.

The various sections of the walls partly divided by cracks may be regarded as so many solid masses, the old mortar being as hard as stone.

If the cracks are all filled, the old wall continued until it supports the roof at the western end, the gangways on the top being cemented so as to exclude water, and gargoyles so arranged as to discharge beyond the foundation—as proposed by the Archæological Commissioner—I see no reason why the building should not stand for centuries in this climate.

In this, as in other buildings, the keynote of the work should be preservation, not restoration, except where all original brick and stone work are simply displaced.

The work of restoration at “*Thūpārāma*” (as far as already advanced, and as it is proposed by the Archæological Survey Department to continue and complete it) being in accordance with His Excellency’s deliberate decision, recorded in the above Minute, will therefore be recommenced next season.

Wata-da-ge.

As at “*Thūpārāma*” Vihāré all restoration work on the *Wāṭa-dā-gé* was in abeyance during 1905.

“Raja Maligawa.”

In view of the high architectural importance of this ruin and the great risk of its wholesale collapse in places, it was decided, pending regular restoration, to clear away *débri*s upon and around the building, so that this handsome stone structure might be opened out to full view from all sides, to remove at once all vegetation threatening to further push out the stone faced revelment, to reset fallen slabs, and straighten leaning pillars provisionally.

Fortunately all the carved slabs of the high triplicated stylobate, and the majority of the twenty chaste inner columns, still remained unbroken. But there were ominous signs of imminent slip of several stones now ready to fall, forced outwards by the gradual sinking and “*thrust*” of the upper members of the basement.

Much of this desirable work was completed before the season closed. Every slab of the west face of the stylobate has been found, and temporarily replaced on fairly true lines.§ The bold effect is exceedingly pleasing.

* A. C., No. 152, March 2.

† A. C., No. 54 273, April 4.

‡ A. C., No. 60, 286, April 24.

§ In the course of resetting the top gangway of the basement, near its north-west corner, portion of a weathered inscription of the 10th century came to light on the back of one cap-stone. This bar-faced utilization by successive rulers at Polonnaruwa of any suitable slabs, pillars, &c., inscribed or sculptured in the time of their predecessors, is being constantly proved by excavations.

CENTRAL PROVINCE.

MATALE DISTRICT.

SIGIRIYA.

CLEARING.

Early in 1905, a small gang carried out the annual cleaning of the citadel on *Sigiri-gala* in the Central Province and of the highest terraces skirting the Rock's base to north, west, and south.

On the Rock's summit and its steep slopes the carpet of strong grass, which has gradually sprouted since excavations were completed in 1897, helps to hold together the banks of crumbling brickwork, and cheek further washaway. This grass is, therefore, every year merely freed of plant growth, and burnt. A wholesale sweep of all vegetation would but result in a continuance of the heavy scour which occurred each monsoon until this grass grew and began to protect the ruined walls fringing the summit from rapid denudation.

RESTORATION AND CONSERVATION.

The restoration of all that remains of the "Gallery" virtually closed in 1904.

Some account of the Gallery and of the work done towards its preservation and restoration year by year, from 1899 to 1905 inclusive, can now, therefore, be fitly recorded.

Sigiri-gala.

The huge isolated mass of gneiss rock oval in contour now-a-days known locally as "*Sigiri-gala*"* is situated in the Mátalé District of the Central Province, some 10 miles north-east of Dambulla, and nearly 20 almost due west of Polonnaruwa. It was at this "rocky fortress in mid-air" that in the 5th century Kásyapa I., the parricide king, took refuge, making it his capital yet ever "living in fear of the world to come and of Moggallána" (his brother and successor), at whose hands he ultimately met the just retribution of his crime.†

The Rock and its entourage ("*Sigiri-nuwara*") were subsequently handed over to Buddhist monks, proofs of whose occupation still remain. For centuries it has been completely abandoned (doubtless owing to the collapse of portions of the Gallery); but below the neighbouring hill, Pidurágala, a mile to the north, a small Buddhist viháre—the modern substitute for the ancient temple which was situated near its summit—still exists.

Sigiri-gala rises to about 600 feet above the fields and tank lying beneath it to south-west and south. For about half its height the Rock towers sheerly, but the lower spurs and reaches are masked by a series of bare boulders, and of stone-banked terraces, much dilapidated.‡ Immediately at the foot of the cliff masses of *débris*, washed down from the ruined outskirts of the Citadel which formerly crowned the summit of the Rock, still further conceal the base of the main Rock.

Forest trees, undergrowth, and patches of *mána* grass (*Andropogon zeylanicus*) extending up to the very face of the Rock, hid this talus and the terraces completely when the Archaeological Survey commenced operations at Sigiriya in 1895. This pall, so to speak, has since been pushed back steadily, season by season, with the object of leaving all open and visible in a wide belt several hundred yards in width.

During the occupation of "*Sigiri-nuwara*" by Kásyapa I. (479–497 A.D.), were carried out the works of stupendous labour, the remains of which even now excite in the explorer wonder and admiration.

Among these marvellous proofs of tremendous energy, toilsomely executed within the compass of a reign of no more than eighteen years—if the *Máhawaṃsa* is to be trusted—one specially stands out as a *tour de force*, viz., the marvellous "Gallery."

The summit of *Sigiri-gala* is quite inaccessible without adventitious aid; and this necessary help the Gallery easily afforded in former days.

Artificially built of brick, high walled, and paved with stone, the Gallery was made to run along the western and northern faces of the Rock. In its serpentine course up to the Rock's summit it clung to the cliff at the level where the Rock face has the greatest concavity; so that while resting upon the highest part of the downward slope, it was also, for much of its length, well overhung and protected by the beetling crag towering above.§

In 1895 a hundred yards of the Gallery—wall, floor, and four staircases—still stretched almost perfect (with the ruins of two more landings and stairs, from which the flanking wall had fallen away bodily) along the western face of the Rock nearly as far north as the point where it formerly swerved eastward.||

Beyond the north-west corner of the Rock was a wide stretching breach. For a distance of many yards no remains of the Gallery had survived and further progress was impossible.¶

At the far end of this gap the half buried ruins of a long, steeply rising, stairway, also wanting its outer wall, could be traced along the north face of the Rock. These stairs formed part of the original continuation of the Gallery where it formerly mounted east to the broad *maluwa*, or highest terrace, projecting from the Rock to the north.**

* Styled "*Sihigiri*" *passim* in inscriptions of the 10th to 11th centuries on the Gallery wall. The forms "*Scygrid*," "*Sigiri*," "*Higiri*" also occur.

† For a general description of "*Sigiri-nuwara*" reference may be made to:—

(1) *Máhawaṃsa*, XXXIX.

(2) Sigiri, the Lion Rock (T. W. Rhys Davids, R. A. S. Journal, vol. VII, part X., 1875).

(3) The Ruins of Sigiri in Ceylon (T. H. Blakesley, R. A. S. Journal, N.S., vol. VIII, part II., 1876).

(4) Ceylon A. S. Journal, vol. XIV., No. 46, 1895; No. 47, 1896; vol. XV., No. 48, 1897.

(5) Archaeological Survey, Annual Reports, 1895–1905.

(6) Guide Books.

‡ Plate IV.

§ Plates V., VII., VIII., IX. A perfect shelter.

¶ Vaulted above by reclynatoryes,

That called were deambulatoryes.

Men to walke together twaine and twaine,

To keep them drye when it happed to rayne."—Lydgate, *Boke of Troye*.

|| Plates V., VIII. to XI.

¶ Plates X. to XV.

** Plate XIII.

Further on, where the Gallery manifestly once zig-zagged up the sloping face of the Rock above the "Lion Stairease-House" (which showed merely as a jungle-covered mound of brick *débris* until opened up in 1897) it has been completely washed away. Only ledges, grooves, and oblong "keys," cut in the Rock, are left to suggest how its brick foundations were sustained; but these, with higher chamelettes intended to pass off water, clearly mark its steeply inclined course onwards, in a north-easterly direction, from the head of the present iron ladders.*

The lines of ledges on the Rock ended (1895) at sloping talus, from which a few steps protruded, pointing to the existence of a stairway which had of old emerged on the summit. Excavation subsequently revealed a right-angled flight of clean cut limestone steps.†

Approaches to Gallery.

Near the commencement of the Gallery, the Great Rock throws off two spurs—one directly west, the other in a south-westerly direction.

Along these spurs were led upwards, by a gradual series of limestone steps and paved landings, Approach Stairways, which converged at an entrance Portico to the Gallery.

The "Northern Approach" served the terraces of the Inner City and so much of the Outer City located to the west and north-west of the Rock: along the "Southern Approach" access was given from the remainder of the terraces and City lying to the south and south-west, including the tank (*Sigiri-vevva*) and the suburb on the *Mápa-gala* Rocks (the Viceroy's residence) adjacent to it.

Revealed by excavation in 1895, these two Staircases showed as follows:—

Northern Stairway.

Among the many gigantic boulders, once crowned with buildings, which stud the terraces lying below *Sigiri-gala* to the west, is the closely adjoining pair, beneath which cower Caves Nos. 5 and 6.‡

These boulders stand about 50 yards north of the "Audience Hall," and "Cistern," Rocks;§ and it is under their adjacent sides, which overhead unite, that the "Northern Approach Stairway" commences.

The deep grooves for foundations cut in the rocks immediately in front of these two boulders mark the former sites of a pair of flanking "guard rooms" (*mura-gexal*).

1st Flight.—This, like the bottom flight of the "Southern Approach Stairway," consisted of three tiers, each with a short landing. These stairs rose straight east.

(a) The first perron stage has 5 steps left of the full 9, with plain moonstone at foot; (b) the second, 7 steps; (c) the third, 9.

From the topmost landing further stairs branched off to left and right.

One flight rose at right angles north, and thence from a landing harked back east again. This led to the terraces in that direction.||

2nd Flight.—The Northern Approach to the Gallery was carried up by a second set of steps (a score or more originally, but now barely ten) skirting to right the north-west face of the southern of the two boulders above-mentioned.

This flight led on to a passage, the lowest stretch of the Staircase where it began its direct course eastward (uninterrupted save for one right angled deviation) until it attained the Rock.¶

This passage is continued, with one step rise about midway, for nearly 20 yards before reaching the foot of the 3rd flight.

It hugs to right (south) a high rampart wall, stoutly-built at a slight batter, formed by stone rubble centre (12 ft. 6 in. thick), with solid brick casing (4 ft. 4 in.) the whole way up. This massy wall bounds on the north the so-called "*Ét-gála*" or "Elephant-kraal"*** into which it has one opening. A few steps on either side north and south give ingress and egress—virtually a passage 23 ft. in length by 5 ft. 6 in. wide—through this gateway in the wall. The wall runs on past the 3rd flight of steps into rock (the tail end of the spur), where some building once stood at the north-east corner of the "*Ét-gála*"; thence it turns sharp north for 18 feet, before reverting to east.

3rd Flight.—In all 19 steps, in fair condition. The stairs ascend steeply, keeping the north wall of the "*Ét-gála*" to south, and flanked by a brickwork balustrade shaped to a splay (still unbroken, but plasterless) on the off side.

The landing above these stairs (revetted by a double convex *bemma*) follows the northern right angle trend of the massive Staircase wall.

4th Flight.—These stairs were placed where the landing beyond the 3rd flight returns again east at right angles, below the south flanking wall on right. The 15 steps remaining are on the whole fairly preserved.

5th Flight.—The next existing stairs (originally 6th flight) stand on a somewhat higher level, and to the right front of the 4th flight. There must, therefore, have once been a short flight of steps (5th) from the landing above the 4th stairs, rising south on to the landing at foot of the 6th set of steps. This latter landing extended first west, then south, above the landing between the 3rd and 4th stairs, to the building at the north-east angle of the "*Ét-gála*" referred to. Thence descent by a few steps (2 still *in situ*) was

* The exposed position of this portion of the Gallery, resting on the slanting Rock, must have hastened its fall.

† These have since been reset, and a wing wall of brick built on either side.

‡ For the Caves of "*Sigiri-nuvara*" see Annual Report, 1899, pp. 66. 67.

§ Annual Report, 1895, p. 11.

|| This was at one time the true 2nd flight in the ascent of the "Northern Stairway" to the Gallery. The later adopted steps were necessitated by a cleavage of the boulder (probably due to lightning) blocking passage onwards from the original stairs. The grooves on the fallen piece of rock prove that it was split off after the boulder had been utilized for some building.

** Plato VI.

*** On the *lucus a non lucendo* principle. In its ruined condition, until excavated, this *cul de sac* (formed by parallel *bemá*, or ramps, east and west, and shut in to north and south by the flanking walls of the two Stairways) had suggested a model "Elephant kraal" ("Ét-gála") to the unsophisticated villagers of the present day.

formerly made on to the top of the rampart wall, and along it westwards over the gateway serving the "*Et-gála*" as far as the "watch tower" boulder which shelters Cave No. 5.

6th Flight.—This and the two flights above it rise east beneath the continuation upwards of the Northern Stairway's flanking wall, which marches with the ascent on the right (south).* The wing wall and revetment of brick on the off side (north) of the stairs have fallen away, exposing the stone rubble core of the foundation on which the steps rest. There are now left 21 steps, all in good order, and beyond them a level landing, 14 ft. in length.

7th Flight.—At the foot of this flight is another break in the wall, for a second gateway 10 ft. 4 in. by 5 ft. wide, leading into the terrace lying between the fork of the two spurs from the Rock. The existing 14 steps of these stairs are excellently preserved, having hardly shifted at all, and but little worn. As at the 6th flight, their foundations are exposed by abrasion and fall outwards of the revetment wall on the north side.

The landing at head of the 7th stairs stretches for 22 ft. 2 in.

8th Flight.—This was the longest flight of the Northern Approach Stairway. Of the 31 steps surviving whole or in pieces, about a dozen are in fair order; from another dozen the ends are broken off. The outer wall and revetment (north) are gone. Like the 6th and 7th stairs this flight too clings to the flanking wall on south.

The wall onwards to the Rock from the landing below the 6th flight of steps still retains its brick casing, and is of hardly less breadth than the lower wall, which ran from the building once occupying the end of the spur at the north-east corner of the "*Et-gála*" on to the boulder, west. This upper stretch of wall was carried straight east to about half way up the 8th stairs, from which point its south face was made to curl gradually southwards, so as to unite with the walls (no longer standing but located by deep ledges and "sets") of whatever buildings occupied the projection between the Northern and Southern Approach Stairways at the foot of the Rock cliff. The wall was wide enough at top to allow of being utilized as a means of communication.

As the outer (north) revetment of the Northern Approach ran on direct east to meet the Great Rock, ample space must have been available near its head for habitable chambers.†

It is impossible now to recast for certain the manner in which the Stairway ultimately reached the Portico to the Gallery. The washaway above the 8th flight of steps has left merely sloping brickwork with some 15 displaced limestone steps, heading first southerly with the Rock to left, then east into the Gallery when it existed at this point. These steps represent the few survivors of the last two or three flights of stairs in the Northern Approach. They probably mounted almost at right angles, from a landing at the head of the 8th flight.‡

Southern Stairway.

The Southern Approach started at the south end of the confined enclosure popularly termed "*Et-gála*." This Stairway could be reached from the Northern Approach, as already said, through the gateway in the high massy wall, which both flanked the latter Staircase on the south and bounded the "*Et-gála*" to north. But it was unaccountably shut off by a tall thick wall from the broad terrace lying to south-east of the boulder, for convenience now styled "Cistern Rock."

From its inception up to the junction with the Portico to the Gallery, where both Approaches converged, this Southern Stairway was originally flanked, for the whole of its course, by side walls of brick, the foundations of which rested in parallel ledges and substantial "sets" wherever the Staircase traversed bare rock.

1st Flight.—This rose within the "*Et-gála*" upon the lowest extremity of the south-west spur of the Rock. It seems to have resembled the initial stairs of the Northern Approach in consisting of three tiers, which ascended in a generally south-eastern direction.

(a) The first tier had only 3 steps (still in fair order, but weather worn) and a two-foot landing; (b) of the second stage about 30 steps (a dozen or so fairly preserved) remain, the rest have disappeared together with the outer wall; (c) thence, by an obtuse angle bend, a third tier was carried up the rock face. Of this portion of the stairs, wing walls and all the steps have gone except half a dozen at the top, and even these are gradually sliding down.

At head of the 1st flight of steps is a terrace, the *benma*, or ramp, of which meets the Southern Stairway on the south and (with a slight projection west) runs on north into the great flanking wall of the Northern Approach.

Between the head of the 1st flight and the foot of the 2nd, the Southern Approach was continued as a short level passage, stone revetted to south, and probably brick walled on north.

About half way there was one step rise. At this point access was given on the right (south) by a few steps descending, still in position; and to the left (north) on to a roughly semi-circular terrace by a doorway (through a brick wall now gone) marked by a single step. This terrace§ (which once ran back to the foot of the Great Rock on the east) is confined to the west between the Southern and Northern Staircase Approaches by the stone faced ramp, cyclopean in part, rising above the "*Et-gála*."

2nd Flight.—The wings of these stairs are wholly gone; but remains of the foundation walls and floor have lasted. This flight rose in a north-easterly direction. It comprised some 25 steps (still standing).

* Plate VI.

† Similar chambers once stood on the projecting foot of the Rock's west scarp to north of this Approach Stairway, judging by the deep grooves lining the Rock here.

‡ When the restoration of the better preserved Southern Approach Staircase (by which access to the Gallery is at present attained) has been sufficiently completed, attention will be given to the hardly less deserving Northern Stairway.

§ It originally abutted at one level on to the bottom of the Great Rock, whence the two spurs branch west and south-west respectively. To get rid of the tons of *talus* fallen from above, which covered two-thirds of this spacious terrace deeply, it would have been necessary to choke the "*Et-gála*" by utilizing it as "dumping ground." The Archaeological Commissioner, therefore, decided to smooth the sloping mound of *dbris* at back (east) into stages (revetted with rubble, and properly drained), in keeping with other terraces to north and south.

3rd and 4th Flights.—The extent of landings, and “going” to the next two sets of stairs (3rd and 4th) is more or less problematical. All but the brick base of their upper part has been carried away.* Not a single step remains.

East of the landing above the 2nd flight a vertical stone and rubble *bemma* (once cased with brick) abuts on to where the 3rd and 4th stairs once stood. Higher still than this ramp rises the stone revetted terrace, running back to the Great Rock, in which was sunk a brick-lined storage tank fed by the main rain-water drain of the Citadel clearly marked on the Rock’s face.

The outer wall of the 2nd, 3rd, and 4th flights was taken along the very verge of the rock spur, in grooves and “sets.”

So far up the Southern Approach (except the 2nd flight), the true extents and lines of the stairs are more or less doubtful, owing to the comparatively little that is left as guide. But from the landing at the foot of the 5th flight the original course of the Stairway can be followed with perfect certainty.

From this point upwards excavation in 1895 revealed the inner brick wall, still 4 to 5 feet high, which flanked the Approach Staircase on the south-east. It was built up from the rocky spur in clean exterior batter, and is in good order. In thickness (at present height unrestored) 5 ft. 3 in. as far as head of the 5th stairs, it suddenly widens to 12 ft. 6 in. onwards till it touches the Rock.

The great height and tapering form of this south flanking wall, as it originally stood, can be gathered from the “keys” to take the end of the bricks seen in the face of the Great Rock on to which the wall abutted finally.

5th Flight.—About 16 ft. length of the landing in front of the 5th flight is left. Of the original number of steps, 13 were unearthed, in fair preservation—a few broken—but all off the level, and gradually slipping down the rock slope to north-west. The landing terminating at the 4th stairs is 13 ft. 6 in. long.

6th Flight.—Shows 11 steps, in much the same condition as 3rd flight; and similarly sliding outwards. Short landing, 8 ft. in length, on to the 5th stairs.

7th Flight.—Still has 6 steps, level and fairly well preserved, like the two preceding stairs. The landing onwards is 12 ft. 3 in. in length.

8th Flight.—These, the uppermost stairs of the Southern Approach, consist of 30 steps, most in good order, considering lapse of time, weathering, and the friable nature of the stone. This flight led into a *Mura-gé* or “Guard Room” at the extreme south end of the Gallery when complete in old days.

In line with the 6th flight of stairs the rock spur widens out rapidly in a northerly direction until it meets the root of the less pronounced fellow spur, along which the Northern Approach Stairway was taken.

This rocky base to the two spurs exhibits, as already stated, lodges and “sets” for foundations of walls near its steep edge.

Above these are some remains of the brickwork of the former buildings.

It was here that the main Portico in front of the direct entrance into the Gallery was obviously placed. It seems to have had side rooms, connected by steps, of which indications are deducible from what has survived even in the almost total ruin of the structure.

The Northern Approach Staircase reached the Gallery through this Vestibule: the Southern Stairway mounted direct to the Gallery at the *Mura-gé*, but also communicated on the left (north) with the Portico.

Gallery.

The Gallery was constructed in this wise.

First, a series of mortice and putlog holes to take upright and cross timbers had to be sunk in the west face of the Rock at requisite heights.† From the scaffolding thus erected a pair, or more, of wide continuous ledges were chiselled in the Rock, gradually rising northwards.

The retaining wall of the Gallery was then built up in brick, almost dry-laid, from these wide rock-sunk grooves, and the space between the wall and the Rock’s face filled in horizontally with similar courses of bricks to just short of floor level. No mortar was used, and the bond was markedly irregular.

The outer side of the wall was given a marked batter; inside it tapered slightly.

Finally, both faces of the wall received a substantial coating of hard white plaster, much of which displays its high polish to this day‡; whilst the floor was flagged with slabs of dolomite.

To allow of the ascent being, as far as practicable, made on the level, staircases, varying considerably in height, were placed at suitable intervals along the Gallery. Like the pavement the steps of every flight were cut from limestone. To all the stairs were given, on the Rock side, plain low splay-form balustrades of brickwork, plastered.

The Gallery proper commences at the head of the uppermost (8th) flight of steps of the Southern Approach Stairway, the stout inner wing wall of which ran on upwards until it joined the Rock.§ At the top of these stairs to left (north) was as stated a “Guard Room,” partially (12 ft. by 7 ft.) paved.

The Gallery passed behind this room northwards, with the Rock to the right, ascending, and again descending by 4 steps.

This isolated portion of the Gallery is about 30 ft. in length. In the Rock face can be seen the “keys” for the bricks of the vertical walls and three horizontal mortices, which aided in holding the ends of wall plates and ridge beam of a gable-ended roof, which no doubt sheltered the Gallery and united with the roofed *Mura-gé* in front. From the foot of its descending steps the Gallery has been washed away completely as far as the broken face of the landing (where an iron ladder is now placed) which extends to the foot of the 1st (existing) stairs within the Gallery.

* These stairs will be rebuilt, and the 2nd flight rewalled, when work on the Southern Approach to the Gallery can be resumed.

† Some of these holes may be seen both within and without the Gallery.

‡ Many a visitor to the ruined Gallery (“*lena*”) has centuries back, recorded on its walls his admiration of its “mirror-like” wall (“*kedapat pavura*”). See Appendix C.

§ Plato VII.

Along the gap (some 80 ft. in length) where the Gallery has disappeared run two wide parallel ledges, cut in the Rock. Upon these ledges, as continued on to the north-west corner of the Rock, rest the foundations of the original Gallery as far as it has survived.

There is a third ledge, slightly lower down the Rock slope, for about half the distance of the gap; and between it and the lower of the two regular ledges occurs a deep and wide rock "seat." This extra "cutting" may merely signify that the Gallery wall had to be strengthened by a buttress.

For the Rock crag (above where the Gallery formerly ran) is nearly vertical for three quarters of the bare gap. The Gallery must, therefore, manifestly have been sheltered by a "lean to" roof, the rain water running down the Rock face being further fendered off by a shallow *kutiré*, or drip line, cut high up the cliff. Shallow channellettes were also provided to carry off, under the Gallery floor, any water trickling down the Rock face.

Coming to the existing Gallery, north of the gap.

The present southern extremity of its wall and floor rising from their foundation on the live Rock offers to view cross section well nigh perfect.* In 1895 a length of some 10 to 12 feet of this end portion stood completely detached from the rest of the wall on the north. Of the Gallery floor, where the wall had fallen away for 13 ft. near the foot of the 1st stairs, a strip, only 2 ft. 6 in. wide, remained on the Rock side.†

The sectional face of the broken wall at this end explains most clearly the construction of the Gallery, not only at this point, but allowing for different proportions according to the Rock's varying conformation, through its entire length.

From the first layer of bricks, of this section, up to the neck of the wall below the spreading coping 120 courses were allowed for the outer face, and 50 courses for the inner.

Further, the horizontal courses of the revetment were made to rise with some regard to proportion in the number of bricks to height at definite intervals. Thus, the outermost footing of the wall in the bottom ledge consists of 9 layers of single bricks. The lateral number is increased to 3 to the layer at the level of the twelfth course where the upper or second ledge intervenes in the receding face of the Rock. At the twenty-fifth course, with the Rock still further sloping backwards, the layer has grown to 6 bricks; at the fiftieth to 9; and at floor level (sixty-eighth course) to 12 bricks.

The proportion is continued in the wall itself. The section shows 4 bricks in the bottom course in line with the pavement; 3 at the twenty-fifth course; and finally 2 immediately below the coping.

This coping, about 18 in. at broadest by 1 ft. in height, was moulded similarly on both sides, rectangular below, bowl-shaped above, and topped by a raised flat band.

From Rock base to crown of coping the wall, at its broken southern end, gives a vertical measurement of 24 ft. 11 in. on its external face. Its stability was aided by an irregular batter of 2 ft. 5½ in. (to neck); or virtually 1 in 10. Inside, from the Gallery floor its height is 11 ft. 1 in., with an inappreciable inward slope of 2 in.

The dimensions of the largest bricks used are 1 ft. 2 in. by 2½ in. by 2 in. The courses were thinly laid in clay; but to both faces of the wall was given a thick coating of lime plaster of a very tenacious and enduring quality.

The landing leading to the 1st flight of steps may have commenced at the bottom of the 4 steps which descend from the original termination of the Gallery to the south of the gap. Now only some 18 feet of its stretch remain.

1st Stairs.—The stairway is 5 ft. 10 in. in breadth to the splayed balustrade to right, and has horizontal going of 16 ft. 5 in. in 12 ft. 8 in. vertical height. All its 19 limestone steps are very perfect. The Gallery wall was broken off at the north end of the breach above mentioned in a line with the 3rd or 4th step. From where it recommences the whole of the upper part of the wall—which for about half way was once on a level with the top of the detached southern strip (partially reunited to the main wall in 1896) and then followed the slope of the stairs upwards—has crumbled away, more or less, to slightly beyond the commencement of the next landing. Here by a concave depression at the head of the stairs, the wall sank again to horizontal and then ran on nearly level as far as the vertical ramp of the next rise.

Between the 1st and 2nd stairs the floor widens out to a maximum of 7 ft. 6 in., whilst overhead the cliff overhangs the Gallery more and more.‡ In this stretch of more than 40 yards the line of the Gallery wall curves four times. The limestone pavement was missing for a space of some 12 ft.

Before the foot of the 2nd set of steps is reached the wall is given a perpendicular rise of 2 ft., followed by a gradual slope along the off side of the stairs; thence the top of the wall runs parallel with the pavement to the next vertical ramp, 1 ft. 9 in. high, about half way between the 2nd and 3rd stairs.

2nd Stairs.—A short flight of 6 steps, 4 ft. 4 in. wide, and 4 ft. in height, with 4 ft. 5 in. going. As at the 1st stairs, there is a low splayed balustrade of brick and plaster separating the steps from the Rock.

3rd Stairs.—An even shorter set of 4 steps, 7 ft. broad, 2 ft. 3 in. high, and 2 ft. 4 in. going, with similar balustrade to right. The 3rd flight is 35 ft. beyond the 2nd. The floor in this section has been much robbed of its paving slabs. A third ramp of only 1 ft. rise occurs between the 3rd and 4th stairs about half way. A distance of 58 ft. separates these two flights.

4th Stairs.—Like the 2nd stairs this flight has 6 steps with 4 ft. rise in 4 ft. 4 in. of going. It is 5 ft. 9 in. in breadth at top, but 6 in. less at bottom, and has the usual splayed balustrade to right.

After the third ramp§ the wall slopes very gently up to the head of the 4th stairs.

Where this rise in the wall occurs, a good deal of the plaster of the wall inside (at top and bottom) had broken away, and that of the coping was much abraded.

From the 2nd to the 3rd stairs the Gallery wall (very slightly concave) runs fairly straight; then bellies a little, bending inwards again to the third ramp; thence on roughly straight to the 4th stairs.||

* Plate VII.

† Plate VI.

‡ The Rock projects most about in line with the first ramp of the wall near the 2nd stairs.

§ The original plaster adhering to the face of one ramp showed the figure of the rising sun, or a semi-lotus, in a framed pediment. The other ramps were all plasterless, but had once been similarly ornamented. These have been renewed.

|| Plates VIII., IX., show the 2nd, 3rd, and 4th stairs within the Gallery.

Onwards from here it again curves somewhat in the distance of 36 ft. as far as the broken north end of the old wall. From this point the wall had completely fallen outwards down the cliff, leaving the heart of the floor exposed.

The distance from the 4th stairs to the 5th stairs is nearly 51 ft.

5th Stairs.—Only 6 steps were left, and these out of position. Past the 5th stairs half the floor slabs of the next landing (nearly 22 ft. in length) were missing.

6th Stairs.—The 6 lower steps of this flight alone survived. No pavement slabs existed beyond these stairs. Even every trace of the brick-laid base of the floor ended a few feet further on.

7th Stairs.—Weathered grooves and “keys” in the rock slope showed that there must have been formerly a further set of stairs before the actual north-west corner of Rock was reached.

The plaster surface of the wall within the Gallery is covered with writing mostly from the 10th century onwards—records of a countless stream of visitors to *Sigiri-gala* since its abandonment.*

Progress of Restoration.

The work of restoring the ancient Gallery, and its Southern Approach Stairway, may be said to have begun virtually in 1895, when the Archæological Survey commenced operations at Sigiriya. It has been since carried on steadily each season during the three to four spring months prior to the commencement of the south-west gale, which renders work on the exposed face of *Sigiri-gala*, if not impossible, at least prohibitively unprofitable.

Until the present iron bridge was thrown across the gap in the Gallery round the north-west corner of the Rock beyond the 5th and 6th stairs, and the broken Gallery connected to it on both sides, the ladders at the foot of the final ascent to the Rock's summit could only be reached by a long devious ascent winding up a series of terraces on the lower reaches of the hill side to west and north-west of the Rock. This rough narrow path, lined by sharp *máná* grass and strewn with loose stones and broken brick, proved ever “bitterness to the flesh” of those essaying the climb.

The Gallery extended only for about a hundred yards, practically sound as of old. Beyond this further progress was wholly cut off.† Separated by an impassable breach of more than 40 yards were the remains of the final staircase—wallless, narrow, and difficult of access—leading on to the *maluwa* below the grass covered mound, styled since its excavation, the “Lion Staircase House.”‡ In other words, along the Gallery it was impossible to get past the ruined 6th stairs near the north-west corner of the Rock; and the condition of the dilapidated stairs on the north (separated from the western stretch by the gap now bridged) rendered it equally impracticable to utilize that portion of the old Gallery.§

The restoration of the Gallery from its north-westerly end, which in 1904 culminated in its thorough completion to the *maluwa* (terrace), on which stands the “Lion Staircase House,” immediately below the ladders and grooves to the Rock's summit, commenced in 1899.

1895.

In 1895, the only means of reaching the entrance to the Gallery was by scrambling up steep banks, covered with *máná* grass and brick *débris*. To gain access to the Gallery an ordinary jungle stick ladder had to be mounted.

During this season stanchions and a hand-rail of iron were fixed by the Public Works Department along the edge of the lower of the two ledges in the bare gap between the original southern extremity of the Gallery and its present commencement, and a iron ladder| placed at the existing entrance.

The inside of the Gallery was also freed of the carpet—a foot thick—of granite chips and fine dust, due to abrasion of centuries from the overhanging Rock. This necessary clean sweep, as a first step, added vastly to the attractiveness of the Gallery, with its six flights of steps which still remained in more or less preservation.

1896.

The yawning breach, some 15 ft. deep by 8 ft. wide, in the floor of the landing, in front of the 1st flight of steps within the Gallery, was half built up in 1896.

1897.

The following year this breach was completely closed, and the outer wall of brick raised to 4 ft. 6 in. height above floor level.

In 1894 the Public Works Department had erected two thoroughly substantial iron ladders (though without hand rails) on the top of the mound at the uppermost *maluwa* to aid the ascent to the Rock's summit. But at the head of these ladders only a low single rail, “as easy to slip under as to fall over,” was fixed in the Rock's slope upwards as sole protection on the off side against fall from the giddy height.

This inadequate, and highly unsafe, mono rail had to be temporarily aided during the operations of the Archæological Survey in 1895 and 1896 by lashing to it a stout wooden fence. In 1897, by jumping in additional iron stanchions and fixing a second and higher rail and diagonal bars a “Union Jack” railing 4 ft. 6 in. or more in height was formed.¶ This patchwork railing, if rough and ready, is at least perfectly safe.**

* See Appendix C.

† Plates X., XI.

‡ “*Nisseni-gedāni*” (Mahāvaṅsa, XXXIX., 3)—Annual Report, 1898, pp. 8, 9.

§ Plates XII. to XV.

|| Unfortunately this ladder was placed askew, and at an awkward point for mounting. It will be superseded, when more urgent work permits, by a step ladder of easy ascent, fixed in a convenient position.

¶ The erection of the ladder into the Gallery, of the two others at the *maluwa* for the ascent of the Rock with the original single rail onwards to the summit, was carried out by the Public Works Department in 1894. Since the Archæological Survey took charge in 1895 it has accepted full responsibility for all work done at Sigiriya, masonry as well as iron, *i.e.*, alterations, improvements, and additions to the ladders and railings, besides the restoration of the Gallery and Approach Stairways.

** This admittedly ugly composite railing can only be set right by the removal of the undesirable low rail fixed by the Public Works Department, and the insertion of neat stanchions and hand rails in regular line and at proper height.

1898.

During 1898 the Gallery's irregular flooring of limestone slabs, so far as left, was relaid and pointed in cement, and the many *lacunæ* in the pavement levelled up with cement concrete. Further, all broken portions of the coping of the Gallery wall (especially at the three vertical ramps), and gaps in the plaster of the inner face from which the old plaster had come away, were carefully renewed.

Excavation in 1895 revealed that the entire outer (north) wall of the Southern Staircase Approach to the Gallery had fallen bodily down the side of the bare spur, on which it was formerly carried upwards to the Great Rock, and that the steps themselves were slipping and certain to follow unless preventive action was taken. The renewal of this wall was, therefore, commenced. It was stepped upwards exteriorly at a safe, but less, width than of old (when the massiveness and great height of the side walls had necessitated broader foundations) rising from a bed of cement concrete reinforced by iron rods let into the sloping rock at close intervals.

The two iron ladders, from the "Lion Staircase House" to the cramped landing with deep grooves (of a probable portecullis in old times) from which the Gallery once continued its course to the summit along the north slope of the Rock, were made easier of ascent by hand-rails and iron planks laid beneath the rungs, to prevent all possibility of a fall.

1899.

The restoration of the retaining wall of the Southern Stairway to the Gallery was in 1899 carried to 4 ft. 6 in. height inside—a sufficient height to serve its modern purpose.*

The stairs, at which the Gallery's tortuous trend at the Rock's summit originally terminated, when uncovered, were seen to be in imminent danger of sliding down the bare Rock bodily, as centuries ago probably all the rest of the Gallery had been swept off this inclined and unprotected northern face in one dire avalanche of destruction.† As this is the only safe point of ascent from the narrow rock-cut ledges (which formerly held the Gallery's foundations above the two iron ladders and confined landing) their prompt preservation was essential.

This staircase was well secured, the steps straightened, a high vertical wall built on their left, and another with easy outside batter to the right.

The stairs were then carried down, by a right-angled extension, with wing walls and temporary iron foot-rests below,‡ to join the rock ledges at the point where the protection of the iron railing begins.

On the edge of the portecullis landing at the head of the second ladder, where occurs an awkward and somewhat dangerous turn to the ledges running on upwards diagonally, the iron railing was rendered absolutely safe by heightening and arching.

The laying of a cement concrete bed in the rock-cut grooves, for the foundations of the new revetment of the floor and half-wall above it to replace the fallen wall of the Gallery, which once flanked the 5th, 6th, and 7th stairs at the north-west end of the Rock, involved great labour and no small risk to life; but was safely accomplished by the end of the season.

It was necessary to make three sets of borings—the first, in the rock wall to sling "cradles" down the face of the scarp; the second, along the rock grooves for iron rods to armour the concrete bed upon which the brickwork was to be laid above; the third, to fix stout irons to support scaffolding for the masons to rebuild the revetment and wall of the Gallery. The foundations of the Gallery at this end are from 10 to 15 ft. below the true level of the floor; above which the new wing wall had to be raised a further 4 ft. 6 in.

1900.

Steady progress was made this year (1900) in rebuilding, from the foundation of iron-strengthened concrete, the floor and outer wall of the Gallery near the north-west corner of the Rock. A great deal of the brick under-structure had fallen away, leaving the steps barely supported. The 5th stairs was completed by the addition of a top step, making 7 in all (5 ft. 11 in. in height, 4 ft. 4 in. wide with 4 ft. 7 in. going); and the 6th flight (6 ft. 3 in. high by 6 ft. 8 in. horizontal going and 5 ft. 5 in. wide) by adding 3 similarly constructed steps to the 6 left. Their landings were concrete paved.

Further, the first length of the iron bridge intended to connect the west face of the Gallery with the portion still left in ruins on the north, was fixed in position.

1901.

The rebuilding of the floor, steps, and half-wall (4 ft. 6 in. high) of the Gallery at its north-west end was completed in 1901 to a point beyond which, owing to the configuration of the Rock, it is impracticable to carry masonry restoration. No vertice of the Gallery remained past the 6th flight of steps. The whole had to be rebuilt, on steeply shelving rock from the head of these stairs on to the commencement of the iron bridge, including a 7th flight of 9 steps (height 6 ft. 1 in., width 4 ft. 5 in., going 7 ft. 1 in.) and a landing, 20 ft. 8 in. to the extreme verge of the masonry work.

The right-angled standards and diagonal struts for the iron bridge intended to join the western stretch of the Gallery to what remained of the long flights of steps which marked its continuation along the north base of the cliff in former days, were also firmly tailed into the Rock.

* The landings still need relaying, and the walls have to be plastered, or at least pointed in cement. No work on the Southern Approach has been attempted since 1899 owing to the importance of pushing on the restoration of the Gallery itself.

† " . . . With sudden shock
Fell the whole fabric to the ground;
And naked left this dripping rock.
With shape less ruin spread around!"

‡ These will be converted into regular steps later.

1902.

The work done during 1902 comprised :—

- (i.) The completion, by the adjustment and screwing down of rails and flooring, of the iron bridge which spans the gap between the west portion of the ancient Gallery and that hugging its northerly scarp. The bridge is 68 ft. in length and 3 ft. wide, floored with five to six breadths of iron planks, and off railed to a height of 4 ft.*
- (ii.) The building at the further (east) end of the bridge of a very substantial abutment in stone, to prevent downward slip of the brick foundations of the long steep stairs which terminate at the *maḷuwa* on the north of the rock. This abutment rises 16 ft. above the original rubble ramp (itself 16 ft. 9 in. high) with a slope of 1 in 3. At floor level it is 8 ft. 6 in. broad, diminishing from 14 ft. at bottom.

1903.

In 1903 the restoration of the Gallery reached the foot of the broad limestone steps (9th stairs), half-way up the Gallery's last staircase of two flights, which trends onwards to the *maḷuwa*, below the Rock's northern face.

A wide and deep breach in the ruined brick foundations of the Gallery between the stone abutment at the end of the iron bridge and this upper flight had to be filled, and steps built upwards from a short landing at the level of the bridge.

These stairs, the 8th (now rebuilt as a set of 32 lower steps of the final stairway), is necessarily awkwardly cramped and winding before reaching the spacious flight (9th), which form its head. The 8th stairs rise 20 ft. 9 in. in a going of 24 ft. 4 in., the steps (fliers and winders) varying the width from 4 ft. 10 in. to 3 ft. 3 in.

1904.

The flanking wall and last, or 9th, stairs of the Gallery were in 1904 united to the *maḷuwa* lying to the north of the Rock. This final flight numbers 41 steps, has vertical rise of 27 ft. and 31 ft. 4 in. horizontal going. To reach this terrace from the iron bridge it is, therefore, necessary to mount a long staircase of two flights of 73 continuous steps, save for one short landing.

In the ascent to the summit of *Sigiri-gala* progress has thus been rendered once more possible and easy along the whole length of the existing Gallery as far as the northern terrace, the half-way point of its original stretch, whence, in zig-zag course, it of old struck upwards through the lion-shaped *Mura-gé*, or Guard-house.†

1905.

In the early months of 1904 the restoration of the portion of the Gallery stairs and walls beyond the iron bridge (which unites with the Gallery along the Rock's west face) had been finished; and repairs commenced at the "Lion Staircase House."

During the season of 1905 the reconstruction was nearly completed of the greatly ruined retaining wall to the upper landings and half a dozen flights of steps hugging the Rock immediately below the foot of the two iron ladders which initiate the real ascent to the summit of *Sigiri-gala*.

This work was essential as the approach to the ladders was in places hazardous. Another year's delay might have seen that portion of the brick substructure collapse entirely, cutting off practically all access.

* The construction of this bridge in such a situation reflects very great credit on its builder, the "village blacksmith," Gamagedara Salmanhāni of Lenadora (Mátalé District). Strong, neat, ornamental, it is justly commended by all visitors to Sigiriya. Given the design by the Archaeological Survey Department, this humble, self-taught, villager has worked out, under supervision, all details excellently. The bridge is affixed to the Rock in cantilever fashion. Five lengths of iron planks rest upon cross horizontals—round iron rods (bent half way to form the uprights for the railing) jumped into the Rock strongly, and doubly secured by raking struts.

† The restoration of the retaining wall to the upper part of the ascent through the "Lion Staircase House" near the foot of the ladders was begun towards the end of the season (1904).

Paintings.

Practically full protection has at length been afforded to the unique "frescoes"* on the rock roof and walls of the most southerly of the caves, or so-called "pockets," which indent the western cliff of *Sigiri-gala*.

The gradual steps (summarized below) that led up to this eminently, satisfactory result may be preceded by a brief description of the caves and paintings themselves.†

Altogether about half a dozen pockets are noticeable in the west face of the Great Rock, all plaster-coated. Four at least once contained paintings.

In two of these, towards the north end of the scarp, remains of a single figure may be seen. Furthest north is a small cup-like cave (E), immediately above the point where the Gallery wall had fallen away at its north-west end. This cosy pocket (15 ft. in length by 7 ft. 6 in. high, and 7 ft. only in width to back) contains part of the body of a female similar to those of caves A and B.

South of E occurs a second rock pocket (D), the highest of all, now quite inaccessible, 180 ft. and upwards from the terrace below. Its shallow floor line slopes down at an angle of 30 or steeper. By swinging over the cliff a photograph of this cave was obtained, and an eye-copy to fair scale of what is left of the fresco.‡

A third pocket (C), about the height of caves A and B, lies still further south. It retains its plaster coating, but shows no reliable trace of painted figures.

The main collection of frescoes to be seen on the western face of *Sigiri-gala* is confined to the two rock chambers (A and B), situated some fifteen yards above the Gallery floor near its south end. Strictly speaking there is but one long cave, 67 ft. 6 in., divided into a pair of "pockets" (A, 26 ft. 3 in.; B, 41 ft. 3 in. respectively) by a cramped ledge.§

Cave B is roomy, and much more than high enough to stand in upright, except at the end. Here the rock floor rises steeply on to a narrow slanting ledge, only 3 ft. 6 in. in height and about a yard in width—the sole possible means of approach to the second, and much smaller, cave (A) until the iron gangway was fixed in 1905.||

The paintings consist of twenty-one half-figure portraits, all female, and a hand of one more figure. Of these, five are in pocket A, seventeen in the larger chamber B. All had suffered more or less, some terribly, from nesting swallows, rock bees (*Sip. bambaru*), and the clay-building mason bee (*Sin Kuumbala*).

Nos. 1 and 2 of the existing frescoes in pocket B are painted on the rock face of the ledge which separates the two pockets; Nos. 3 to 13 on the rock, and lower part of the roof, at the back of the cave; No. 14 on the rock at the south "horn" of the half-moon chamber; Nos. 15, 16, and 17 (the solitary hand), high up the oblique roof beyond the floor line.¶

The figures in pocket B are mostly somewhat above life-size; those of A less than the ordinary human form—a divergence due to the proportionate wall space available.

Careful comparison of the Sigiriya paintings with some of those found in the Ajanṭā caves proves beyond question that artists trained in the same school—possibly the very same hands—executed both the Indian and Ceylon frescoes. Dress and ornament, pose and colouring, are common to both alike.**

The predilection for the three-quarter face is conspicuous—an absolute contrast from the weak conventional "silhouettes" of present day Sinhalese artists. Of the score of faces left in pockets A and B at *Sigiri-gala*, only three are in profile.

The Ceylon figures are not in full length, but cut off at the waist by cloud effects—no doubt to economize space.†† In this they differ from the generality of the paintings at Ajanṭā.

The scene intended to be portrayed would seem to be a procession of the queens and princesses of King Kásyapa's Court, with their attendants, on the way to worship at the Buddhist Viháre of Pidura-gala, the hill about a mile north of *Sigiri-gala*. The figures are manifestly all walking in that direction, and the flowers held in their hands by the ladies, and carried for them by servant-maids, can hardly bear

* True fresco is a method of painting upon wet plaster with colours mixed with water. Those soak into the plaster, becoming permanently incorporated with it as it dries. Only pigments which do not suffer from lime can be used, and only so much plaster surface as remains wet for each day's painting can be dealt with by the artist." (*Technological and Scientific Dictionary*, 1906.)

† Taken from Papers contributed by the Archaeological Commissioner to Ceylon A. S. Journal, vol. XIV., No. 46, 1895, No. 47, 1896, and No. 48, 1897. Reference may be made to these for further particulars.

‡ Plate XV. Plate XIV shows pockets C, D, E above the Gallery from right to left.

§ Plates XXVII. to XXX.

¶ For detailed cross sectional measurements see *infra* p. 18.

** "The groundwork at Ajanṭā appears to be composed of cowdung, with an immixture of pulverized trap, laid on the roughish surface of the rock to a thickness varying from $\frac{1}{2}$ inch to $\frac{3}{4}$ inch. Over this ground was laid (the *intonaco*) of thin, smooth plaster, about the thickness of an egg-shell, upon which the painting was done." *Ind. Ant.* Vol. II, 1873, p. 153. "An analysis of the plaster in the 'pockets' at Sigiriya showed a groundwork of tempered earth and kaolin of a reddish brown hue and $\frac{1}{2}$ inch in thickness coated with at least two layers of white chunam, $\frac{3}{4}$ to $\frac{1}{2}$ inch thick. The clay base, strengthened by the admixture of paddy husk (*dahiyāna*), with perhaps shreds of coconut fibre, was first put on by hand, the chunam coating being (as at the present day) smoothed over it with a trowel."

** How close is the resemblance is strikingly borne out by placing Plate XXXVI. (figures Nos. 11, 12, Sigiriya, Cave B) side by side with the two females of fig. 11 given at p. 10 of "*The Paintings in the Buddhist Cave Temples at Ajanṭā*" (Griffiths, 1896, vol. I).

†† Mr. E. B. Havell ("*Indian Sculpture and Painting*," 1908, p. 170) runs a tilt against this explanation of the figures being cut short, as not "artistically convincing." A visit to the "pockets" themselves would, however, satisfy him that the formation of the rock left the artists no option but to "dock" the ladies of their lower limbs to avoid the comical effect extremities distorted by concavity must necessarily induce. Equally undesirable would have been the compression of full length figures into the limited space available in as much as details could not be distinguished from the terraces below the Rock. No small ingenuity was exercised in putting to full use the peculiar, badly adapted surface (wall and roof) of the chambers, so as to exhibit to the best advantage a series of half figure portraits ranged in possibly three to four rows originally.

Plates XXXIII. to XXXVI.

any other signification. The frescoes in pocket A may have no connection with those of the larger cave; though both seem to represent the same scene, painted by different artists.*

Grouping in pairs is chiefly favoured throughout: usually queen, or princess, attended by a lady-in-waiting of the same, or kindred, blood, or by a dark-skinned damsel of alien race. The latter (Nos. 4, 8, and 11 of cave B) are given an olive green complexion—a “badge of servitude,” which clearly marks them off from the high-born dames, their mistresses, whether pale-yellow “blondes” or orange-hued “brunettes”—all three coloured types reproduced frequently at Ajañtá.

The Ajañtá paintings abound in female forms apparently “clothed on with chastity” alone.

So too at Sigiriya. Yet every court-lady depicted in the frescoes is in reality fully clothed; in coloured *kambáya* from the waist downwards, and above in short-sleeved jacket of finest material—so thin, indeed, that the painter has occasionally contented himself by indicating it by a mere line of deeper colour.

A redundancy of ornament is affected equally by queen or serving-woman. Coronets, tiaras, aigrettes crown the head; flowers and ribbons adorn the hair; and ears, neck, breast, arms, and wrists are loaded with a plethora of the heaviest ornaments and jewelled gauds.

The portraits are all painted in brilliant colours and with the broad “dabbiness” characteristic of scene painting, which renders them so clear, yet soft, from a distance.

The paintings appear to have been first outlined in red or black—perhaps by artists different from the finishers of the pictures, who did not slavishly follow the original outlines.†

The type of feature is Áryan—oval face, thick fleshy lips, but straight, almost Grecian, nose and forehead. The “almond eyes” of No. 1 cave B betoken a tinge of Mongolian blood.

These paintings were doubtless for the most part “portraits.” Conventionalism rules the stiff disposition of arms and hands; yet each figure is imbued with divergent traits in face, form, pose, and dress, which seem to stamp it as an individual likeness.

Mr. Griffith held formerly that the so-called frescoes at Ajañtá are strictly paintings *in tempera*, that is, the pigments used were mixed with some liquid vehicle and laid on a dry surface. The Sigiriya paintings are of exactly the same category.

The latest pronouncement is that they are “true frescoes.”‡

Only three pigments were used, *yellow*, *red*, and *green*, though black seems to have been given a trial as background to one figure, No. 14 in pocket B. The entire omission of *blue* is very remarkable, for this colour enters freely into the sister paintings at Ajañtá. As at Ajañtá two layers of painting exist.

The frescoes of *Sigiri-gala*, in their inaccessible isolation, high above the Gallery that clings to the Rock, and well sheltered by the beetling crag, have naturally attracted the notice of every visitor to Sigiriya.

It was left for Sir A. H. Gordon, when Governor of Ceylon, to initiate practical action for the securing of copies of the paintings.

At the desire of His Excellency, Mr. A. Murray, Provincial Engineer, Public Works Department, (aided by Mr. F. G. Piggott, District Engineer), by jumping iron supports into the Rock face and utilizing an improvised ladder managed in June, 1889, to gain the larger, or more southern (B), of the two chief caves in which the only well preserved paintings still exist.

After a week's work Mr. Murray brought away copies done in *pastel* or *coloured chalks* of thirteen of the figures in cave B, all he could reach, without erecting scaffolding.§

Seven years later the Archaeological Survey commenced work in the “pockets” systematically.

In addition to full sets of photographs, the whole series of the frescoes of Sigiriya have been faithfully reproduced on canvas and in a manner worthy of the old paintings.

This happy achievement is due to the singular talent, unflagging patience, and courage with which Mr. D. A. L. Perera, Head Draughtsman of the Archaeological Survey, carried through a laborious undertaking encompassed by great difficulty.||

* To Mr. A. K. Coomaraswamy, (“*Mediæval Sinhalese Art*,” 1908, pp. 177, 178) “the fact that the figures are cut off at half length by conventional clouds suggests that they represent divine beings; who are always so represented in modern work.” But if “divine” why only *females*? The famous bas-relief, known as “Arjuna's Penance”, dating from much the same period, sculptured on the rocks at Mavellipuram, Southern India, displays numerous “divine beings” (gods and other), “at half length,” but invariably in pairs, *male and female*. Mr. Coomaraswamy has to admit that “the *Sigiri* paintings are somewhat sensuous” “not markedly religious in feeling.”

† If by their limning *females* were ever overwhelmingly self declared “of the earth, earthy,” each of these well favoured Court beauties and her attendants stands confessed veritable woman in the flesh.—“an angel ready made for heaven” in Moore's sense only.

‡ See the double left hand of Figure No. 8, Cave B in Plate XXXV.

§ Until recently the Ajañtá and Sigiriya frescoes have been regarded as paintings *in tempera*, pure and simple (*Indian Antiquary*, vol. II., 1873, vol. III., 1874). But Mr. Griffiths has apparently seen cause to alter his early opinion. For Mr. Havell (*loc. cit.* pp. 171-2), writes:—“The Ajañtá paintings are true frescoes, executed by a process similar to that known in Italy as *fresco buono*, though, if Mr. Griffiths is correct, they seem to have been retouched *in tempera*. There is no known process of *tempera* or oil painting which would stand exposure to tropical weather for nearly fifteen hundred years as the *Sigiri* paintings have done. The process employed both at Ajañtá and *Sigiri* was doubtless some modification of the present Indian fresco process and very similar to that used in ancient Egypt, the simplicity of which, as Mr. Griffiths observes, has ensured a durability denied to more recent attempts in Europe, executed with all the aids of modern chemical science.”

§ *The Fortress Rock of Sigiriya and its Ancient Frescoes* (A. Murray, “Black and White,” No. 189, 1891).

|| As an heroic first attempt to reproduce the frescoes, carried out under trying conditions of weather, working space and materials, which rendered full success hopeless, Mr. Murray's efforts are most praiseworthy. That in circumstances more favourable, the Archaeological Survey has been enabled to obtain *actual facsimiles*, in colour, in size, and in detail of these unique paintings—as they remained after the wear and tear of nearly fifteen centuries—need in no degree detract from the individual merit of Mr. Murray's pioneer work.

Side by side with the perfect copies in oil made by Mr. Perera, Mr. Murray's rapidly executed, but none the less highly creditable, drawings are now hanging on the staircase walls at the Colombo Museum. Where these, *pro tanto* admirable, *pastel* drawings fail—as any medium but oil colours must inevitably fail—is in not exhibiting the vividness and coarseness of the original colouring.

|| Mr. Perera spent nineteen weeks in the caves—exposed laterly to the driving south west wind, sorely tried by attacks of fever, and subsequently by inflammation of the eyes—before the final touch could be put to the last of the twenty-two paintings.

The copies of the frescoes, as secured by the Archaeological Survey, represent the original paintings in the condition in which they existed in 1895, with a fidelity almost perfect. Not a line, not a flaw or abrasion, not a shade of colour, but has been reproduced with the minutest accuracy.*

Progress of Conservation.

A summary is given below of the action taken annually from 1896 to 1905 towards securing facsimile copies in oils of the twenty-two paintings in the southernmost pocket caves (A B) of *Sigiri-gala*, and their protection against the inroads of birds and insects.

1896.

Several alternate proposals for solving the difficulty of devising some inexpensive plan for making pockets A and B accessible culminated in the adoption of a wire-rope ladder.

Only six copies of the whole series of paintings could be finished by Mr. Perera in 1896 after the erection of the ladder, before the season closed.†

Meanwhile other work was done in a collateral direction. A comprehensive painting of the two pockets A and B, and their frescoes was made by Mr. Perera from a "cradle" hanging in mid-air swung over the cliff—the only possible means of viewing and photographing the paintings closely as a whole.

Iron standards, united by cross rails, were driven into the Rock above the ladder along the edge of both pockets and the connecting ledge, as an essential safeguard. Without such hand-rail a slip on the smooth shelving floor of the cave would have resulted in certain death on the rocks fifty yards below.

1897.

Next year Mr. Perera set to work in February and before the season of 1897 closed, completed on canvas copies in oils of the eleven remaining figures and the hand in pocket B, and the five figures in pocket A.

To get at the highest paintings a trestle of jungle timber had to be constructed, in cantilever fashion with a rough "cage" at its extremity, overhanging the Gallery and rocks below.

Even more difficulty and danger attended the fixing of a hurdle platform, from which to paint and photograph the frescoes of the smaller pocket, outside the slanting ledge (extremely narrow at one point and barely traversable anywhere) which extends from the north end of pocket B to the termination of pocket A.

1899; 1900.

The general idea from the first for the protection of caves A and B was to cage them in with wire netting, in such manner that whilst effectually excluding birds, bats, and bees, in no appreciable degree to interfere with the view of the paintings from the rock boulders and terraces below.‡

Much preliminary work was necessary in the seasons of 1899 and 1900. Suitable jungle timber had to be cut, brought up to the Gallery on men shoulders, and subsequently hauled into the caves, for the scaffolding and hurdle platforms which it was necessary to erect at the outset. Further, it was found necessary to fix in the rock floor stout iron staples and a stronger railing for greater safety, and as adequate support to the timbers.

As in the case of the restoration of the north end of the Gallery it was essential to commence a triple set of borings—first for the iron railing along the edge of the caves, next for the stanchions, &c., to hold the scaffolding, and finally for the 1½ in. standards, running from floor to roof, to take the iron framing of the wire-netting.

Full sets of photographs (whole, half, and quarter plate) were taken of the "frescoes," whilst the many "pittings" in the plaster due to the centuries of attack by swallows, and bees, which had deplorably disfigured all the paintings more or less were most carefully blocked out, besides the regrettable damage done by inexperienced hands in 1889.§

1901.

Experience in 1901 disclosed the necessity of utilizing additional jungle timber of a stouter kind for the erection of the final scaffolding. This, as before, had to be transported to the foot of the hill, thence carried up to the Gallery, and ultimately lifted by degrees into the caves.

1902.

By the end of the 1902 season all needful borings had been made into the outermost verge of the floor of both pockets, and the erection of an elaborate scaffolding (caged in to eliminate risk of fall to instant death) completed ready for next season.

1903.

All difficulties were in 1903 at length overcome in the case of the larger (B) of the two united "fresco pockets."

The floor of the cave slopes downwards from the back. It was, therefore, advisable to somewhat level the slanting and uneven surface. This was done by laying a bed of concrete in pocket B, as far out as the hand-rail at the edge. Iron standards were then let into the sockets bored in the rock floor and roof, and the iron frames with galvanized wire-netting stretched across and screwed down.

The netting, ½ of an inch in mesh, used to shelter the two rock chambers is, from even a short distance, practically invisible. Its only effect is to very slightly darken the appearance of the paintings.

* The serious and unnecessary damage (See Cave, *The Ruined Cities of Ceylon*, 1897, Plate XXXIV.) wrought artificially in 1889 (by affixing the tracing paper so clumsily that in removing the plaster surface came away, leaving white lines "frames" around—and even across—the figures) was ignored by Mr. Perera in copying the paintings.

† These intolerable standing blemishes were neatly painted out by the same Draughtsman in 1900.

‡ The ladder falls almost perpendicularly to the floor of the Gallery, within one foot of its outer wall, from the shoulder of the overhanging rock, 40 ft. up. From that point the rock bends inwards for 4 or 5 ft. to the sloping floor of the larger cave B.

§ The Indian Government has awakened to the desirability of like action for the preservation of its paintings at Ajanta. In Ceylon the work of conservation, begun in 1899, is now completed (1905).

¶ See ante p. 16, footnote §. This fully justifiable, but delicate, work Mr. Perera completed with that exquisite skill which his previous copying of the painting assured. He employed lasting "spirit fresco" medium and pigments similar to those used in England for mural paintings by Mr. Gambier Perry, Mr. Madox Brown, and Sir Frederick Leighton (Annual Report, 1900, p. 14, †).

1904.

The fixing in 1904 of the ironwork and netting for the smaller pocket (A) proved an undertaking of much difficulty not unspiced with danger.

The formation of the rock outside cave A, and the very cramped ledge leading to it, demanded some means of convenient and easy access from the larger pocket. The construction of a short gangway formed of iron planks (cantilevered out on the same lines as the bridge joining up the two sections of the Gallery, and intended to be closed in with wire-netting screwed down under it) was begun.

Half of the ironwork protruding from the ledge between the two caves and along the front of pocket A was finished this season.

1905.

The iron gangway 2 ft. 1 in. in breadth running along outside the smaller rock chamber (A) was fixed throughout, and its front completely wired in this season (1905).

An iron frame door, covered with wire-netting, has been fitted at the point where the temporary wire rope-ladder mounts to pocket B. This is the sole means of access to the caves.*

All the iron and masonry work in both pockets (A and B) has now been finished in such manner that whilst the paintings can be examined closely, without difficulty and in perfect safety, from one end of the caves to the other, they are for ever secure from further damage.

"FRESCO POCKETS" A. B. AT SIGIRI-GALA.

CROSS SECTIONAL MEASUREMENTS.

At Figures.†	Cave A.		Cave B.	
	Height.‡ Ft. in.	Breadth.§ Ft. in.	Height.|| Ft. in.	Breadth. Ft. in.
Nos. 1, 2	1 35	7 0	9 6	5 0
Nos. 3, 4	12 2	6 11	11 3	7 9
No. 5	9 9	6 6	11 0	9 11
No. 6	—	—	10 7	10 5
No. 7	—	—	10 4	10 3
Nos. 7, 8	—	—	10 3	10 8
No. 9	—	—	10 0	11 0
No. 9	—	—	9 6	6 7
Nos. 11, 12	—	—	9 0	6 8
No. 13	—	—	8 6	4 9
No. 14	—	—		

CIRCUIT WORK.

Owing to his presence being required constantly at Polonnaruwa during the progress of annual operations, to closely supervise excavations and the restoration work undertaken at the *Wāya-dā-gé* and "*Thūpārama*" ruins, the Archæological Commissioner has found no opportunity to push far afield in the months usually devoted to circuit exploration.

In the course of a tour of seven weeks made in 1897 the Archæological Commissioner traversed nearly the whole of Tamankaḍuwa.¶ But his line of march necessarily left nooks and corners unvisited, in an area which altogether covers 1,000 miles of country for the most part uninhabited and wild.

These gaps are being gradually filled in as opportunity offers by occasional short excursions from Polonnaruwa.

The ruins, &c., met with since 1901, are all of comparative insignificance; but their existence should none the less be recorded. No ruined sites approaching in importance those on Nāgala-kanda, at Medirigiriya, and upon and below Dimbulā-gala ("Gunnery Quoin") have been—or are likely to be—discovered in Tamankaḍuwa.

Incidentally, these circuits have enabled the Archæological Commissioner to aid the Government in clearing up unsettled boundary questions affecting the North-Central Province. Tamankaḍuwa has now got back from the Eastern Province, the corner of Bintenna to the south-east, formerly its own, and on the south a small strip of country wrongly included in the Mātālē District of the Central Province.

Mr. Still did some very useful circuit work early in the year (March and April). The country visited included most of the eastern half of the Waṇṇi (Northern Province) and several villages in the northern part of the Eastern Province.

The most interesting of over a score of places visited were *Periya Puliyankulam* (with its wilderness of rocks and caves), the neighbouring hill of *Erupotāna*, *Kuruntan-malai*, *Kuruntan-ur* (which may have been a large settlement, and would probably repay excavation), the rocky monastery of *Kumpakkan-malai*, and *Kandasūwami-malai* on the west shore of the Kokkilay lagoon.

More than fifty cave inscriptions (not all previously unknown) were copied by Mr. Still in the course of this tour.

* This wire rope ladder is slung only for two or three months during the short season early in the year when the Archæological Survey is at work at Sigiriya, to enable the pockets and netting to be annually cleaned, and to permit of any visitors desirous of inspecting the paintings closely climbing into the pockets.

† To leave the ladder permanently in position, and the door unlocked, would be to court certain mutilation of the paintings by "furtive scribblers," such as the hundreds whose names crowd the plastered wall of the Gallery to its lasting disfigurement.

‡ The figures in pocket B vary in size from 3 ft. 4 in. (No. 12) to 2 ft. 3 in. (No. 2) in height. Those in pocket A are generally smaller.

§ From rock roof to iron gangway planks.

¶ Deduct 2 ft. 1 in. for projection of gangway.

|| From rock roof to gangway planks for Nos. 1, 2, and to level of the concrete floor for all the rest. To arrive at the true height of cave B, at these latter cross sections, add 2 ft. 3 in. (Nos. 3, 4); 2 ft. 4 in. (No. 5); 1 ft. 9 in. (No. 6); 2 ft. 3 in. (Nos. 7, 8) 2 ft. 9 in. (Nos. 9 and 10, 11, 12), 2 ft. 8 in. (No. 13), 2 ft. 9 in. (No. 14). The roof of the two caves runs out almost horizontally for a distance of from 10 ft. to 15 ft. before rising with the cliff.

¶ Annual Report, 1897, pp. 6-11 (August 14 to October 6).

NORTH-CENTRAL PROVINCE.

TAMANKADUWA.

(i.) *Exploration.**Sīṅhala Pattuwa.***Giritale.**

No more picturesquely situated tank exists in the whole of the North-Central Province than Giritalé-veṅwa.

Unobtrusively it nestles in peaceful seclusion at the feet of close lying hills (a portion of the Sudukanda range), which, at one point, seem to rise, in their wooded beauty, almost direct from the water's edge.

By what ruler this tank was originally constructed is not recorded; but it may well date from the days of Mahā Sena, (277-304 A.D.) who in constructing the immense neighbouring tank of Minnériya, only 4 miles distant, would hardly have omitted Giritalé from his irrigation works. At any rate "*Giritalaka*" was among the "many old and decayed tanks" which Parākrama Báhu the Great (1164-1197 A.D.) "caused to be repaired" eight centuries later. It was then made to serve "the channel Káveri which supplied water for the Kaddúra Vaḍḍhamána"* one of the tanks of Tamankaḍuwa at the present day abandoned and unidentified.

A tank of such impoiance, despite its comparative smallness—its bund is short, though substantial—would naturally attract to itself a Buddhist temple, just as monasteries sprung up at Nágala-kanda, and other sites round Minnériya.

Ruins.

Accordingly, it is quite natural to find, about half a mile from the modern hamlet of Giritalé the remains of a monastery which dates back to at least the 10th century.

The ruins are in uncleared jungle, and their full extent is not known.

But there are several pillared sites besides a fair-sized ruined dágaba mound which has been gutted in modern days.

Taped at bottom the hillock measured 408 ft. in circumference; but this gives no fair gauge of the actual periphery of the dágaba itself.

Strange irony of fate that the vandals who rifled the dágaba should have—all unwittingly—done "a good turn" to archeology. They seem to have driven a trench at random into the mound horizontally for over 60 ft. until it struck the wall of the *garbha griha*, or relic chamber, near its south-west corner. This they then breached and dug out the cella to a depth of 7 ft. below its floor, incontinently "relieving" the chamber of whatever it may have contained. The villagers, who live almost within sight of the ruins, profess blissful ignorance of the fact, albeit they must have "taken a hand" (probably with Tamil "road coolies")† in this well-known and increasingly popular "game" of "dágaba delving."

The relic chamber (now clearly exposed to view in section, thanks to the desecration of treasure seekers) is in shape a truncated pyramid—4 ft. 6 in. at bottom, 3 ft. 9 in. at top, and 5 ft. deep. It was brick lined, with a bottle-shaped niche (13 in. high by 4 to 8 in. wide and 8 in. deep) in the middle of each side; and was capped by a stone slab, 5 in. thick. This slab is 15 ft. below the present top of the dágaba mound.

Spill Water.

Any one passing along the main road from Minnériya can hardly fail to notice, shortly beyond the 19th milestone on the Tópáveṅwa side, a ruined stone structure, one end of which actually touches the side drain.

This is an ancient ruined spill constructed of cut stone slabs (recalling that by which the sluice conduits discharge into the *pokuna* on the Promontory at Polonnaruwa).‡ It is still in good preservation on the whole. In lateral width the abutments of the spill now measure 33 ft. 3 in. At the middle of the stretch of stone walling a platform of neatly laid slabs projects for 3 ft., spreading out on top from 7 ft. 6 in. to 9 ft. 2 in. in breadth. The outer face of this—the actual spill—is vertical, but below it is undercut and moulded. The top of the spill is only 2 ft. above the present level of the ground; and the flanking walls not more than 4 ft. 6 in.

Vehera-gala.

On the top of a granite-hill, about a mile from the Moor village of Hatamuné and near the minor road to Divulankaḍawala, are to be seen a series of broad ledges cut into the rock in seven concentric rings, rising one above the other. The outermost circle is approximately 220 yards in circumference. The grooves and interspaces each average 2 ft. 4 in. in width, or 35 ft. altogether across the whole fifteen; whilst the bare circle within measures 150 ft. in diameter. Only on the north and north-east are the ledges still covered, for short spaces, with earth and brick *débris*.

These concentric rock-cut groves can only signify one object—circular "sets" to take the foundations of an immense Dágaba, which has since completely "disappeared," its bricks doubtless serving for other purposes at Polonnaruwa or elsewhere in later days.

That a dágaba once occupied the site is borne out not only by the circular rings, but by "catches," in the rock extending outwards from the ledges for a breadth of 80 ft. on the east. Here the approach staircase would naturally be placed.

There is no tradition as to the name of the stúpa, which once stood on the hill, still known as "*Vehera-gala*" or "the dágaba (crowned) rock."

* *Mahāvamsa*, LXXIX., 34, 56.

† The road from Minnériya to Tópáveṅwa was under construction by the Public Works Department near Giritalé in 1896-97.

‡ Annual Report, 1901, p. 11.

The adjoining rock with a "water-hole" is called Binpataha-gala.

(b) Nearer Tópáveva, between Hatamuné and Anaolandéwa in the jungle, off the same minor road, is a large brick dágaba, ruined and overgrown. A tall pillar close by bears a faint inscription; but it has weathered beyond hope of decipherment.

Meda (Marakkala) Pattuwa.

Onegama.

(a) About three quarters of a mile from Onegama on the road to Tambála there are the ruins of a dágaba and an oblong building, probably a viháre, measuring 48 ft. by 32 ft.

(b) Other ruins exist between Tambála and Hunganvila; but they are of no importance.

(c) *Véragoda*, 2½ miles to the east of Onegama. This site is dotted with ruins. Here too there is an ancient dágaba mound measuring 66 ft. in diameter and 15 ft. in height. The dágaba had been recently dug into, and the pit again filled in with earth and brickbats. Four slabs of stone lie on the top of the dágaba.

The Moors of Onegama and Tambála have not scrupled to "draw on" these ruins to build their Mosque.*

Wara-yaya.

About a mile south of Kotavélla, the southernmost village in the Meda Pattuwa of Tamankađuwa, inhabited jointly by Moors, Sinhalese, and semi-Veddó. A dágaba breached down its centre by a pit 10 feet deep. On its verge lies the octagonal *kota* ("Indra kila," so-called) 8 ft. by 4 ft. by 6 in. each face, which once surrounded the dágaba. The bottom circumference of the mound (now jungle covered) stretches 40 yards.

To south is a site with stones morticed to receive wooden posts ("galvungeḍi") of some building.

Nagane-gala.

Nagane-gala is situated about 1½ mile south-east of Kotavélla. Remains of a dágaba, *galwala*, &c., occur on the summit of the rock.

Malagomuwa-veva.

Málagomuwa-veva is an ancient tank, breached (the correct name is said to be "Málajommuna") across the Ambanganga, 3 to 4 miles south of Kotavélla.

It ranks as one of the large tanks of Tamankađuwa.

Mr. D. Blair of the Survey Department saw this tank in 1898:—

There are other irrigation works in the district unconnected with the great channels, yet worthy of remark.

One of these is Málagomuwa-veva, situated in Meda Pattuwa, 3 miles south of Kotavélla village. All that remains now is a sheet of shallow water covering about 40 acres, retained by a bund in perfect order on the south-east joining two hills of bare rock.

North of it the Nágaha-eti-éla flows through a narrow gorge between two hills of bare rock, and it is here that the tank was breached.

A bund 60 ft. long and 30 ft. high with a sluice and spill in it would be all that is necessary to restore this tank, when it would cover 200 or 300 acres and irrigate the land between it and the Mahaveli-ganga. To this day names of "fields" are given to stretches of open land below it, testifying to its former usefulness, and the ruins of an ancient stone anuna were found on the stream issuing from the tank.†

The bund was examined by the Archaeological Commissioner from end to end in 1901. It is formed by an earthen embankment some 700 yards in length by 40 to 50 feet in height, and lying approximately north-east and south-west, which joined up three groups of rocks. The bund is breached in two places.

There are two sluices in the bund, both with *bisókoṭu* (valve pits). One of these is still in fair order.

The *bisókoṭuwa* to the south-west was placed in a spit of the bund projecting slightly into the tank. It was 10 feet square, faced by stone slabs, with brickwork backing 8 feet in height. The intake was 25 ft. in length; the escape channel on the *pahapola*, or outer side, of the bund 83 ft. This *bisókoṭuwa* fronts north-west and south-west.

The bund, here 50 feet in height, has been breached (the *bindunkada* or breach is 7 yards wide) close to the sluice on the west, 60 yards east of rocky high ground.

A stretch of earthen embankment 564 yards in length intervenes between this and the middle cluster of rocks.

There is a further length of 91 yards of bund on to the second sluice to the north-east, which is located amid rocks at the extremity of the hillock known as Málagomuwa kanda. This *bisókoṭuwa* also juts somewhat into the tank. It lies north and south. Its square pit and brick support are of the same size as that of the other sluice, but its intake channel is only 21 ft. long and the outlet "race" 74 feet.

The Nágaha-eti-éla, flowing from the north, after receiving the Málagomuwa-éla on the west and describing a loop, continues eastwards. But instead of passing through the sluice, as in olden days, it has breached the bund (45 ft. high) also to west of the *bisókoṭuwa*, forcing its way through a rock bound gorge.

The catchment area of the tank probably ran back to the eastern slopes of the Sudukanda range.

Gonanne-damana-gala.

Gonanne-damana-gala is the name given to three closely adjoining hills or peaks three miles beyond Málagomuwa-veva further south. These tower north of a lower rock, known as "Pataha-gala," with a gorge between, not unlike that dividing the two rocks of Kiri-éba-gala.

* The Archaeological Survey Department obtained this year (1905) a conviction in the Police Court, Amuradhapura, against ten villagers of Onegama for such pilfering. Each man was fined Rs. 50.

† Administration Report, Surveyor-General, 1898, B 17.

A Buddhist monastery existed once at the foot of the slope to "*Pataha-gala*." Its *prākāraya*, or liminary wall, rubble built, extended 62 yards east and west by 70 yards north to south.

On the east is a small *dāgaba*. West of this a ruin—perhaps the *pansala* formerly—with two stone steps left at the entrance, facing east. This building was apparently once pillared, north to south, by two rows of six wooden posts let into stones with 9-in. square sockets. Northwards is a site marked by bricks; and between the *dāgaba* and the presumed *pansala* two more sites, brick strewn.

The top of "*Pataha-gala*" is flattish, but not very extensive. Here brick *dēbris* proves the former existence of some building or buildings. The *galwala* (rock-water hole) on this rock never dries up; and in "the close season" is evidently a regularly utilized "death trap" for game—judging by a permanent "*gal-koṭuwatta*" or "stone butt" constructed for night shooting by native "sportsmen" close by.

The Karapan-ēla flows below the hill.

Kiri-eba-gala.

Kiri-eba-gala is situated about 2½ miles eastward from Gonanne-damana-gala, along the survey line wrongly cut in 1897 by the Survey Department as the boundary between Tamankaḍuwa and the Mátalé District.

It is a large isolated hill, resembling Dambulla Rock, in one portion being bowl shaped. There are said to be no ruins on that part.

On the top of the lower reach of rock to the north are remains of an ancient monastery. A small *dāgaba* stands on a rubble banked *maḷuwa* still traceable along its south face. One of its ovolo moulded bricks measured 18 in. by 8 in. by 7½ in. Hard by are the ruins of a *vihāré* (bricks 11 in. by 8 in. by 3 in.); and a set of rough cut stones, with 6-in. sockets for wooden pillars ("*galwangedi*"). Similar stones occur at other points. At the site of the *vihāré* is the half-buried trunk of a *kūṭi-pīlamayak*, or erect statue of Buddha in limestone, 4 ft. 6 in. from neck to ankles. Its *āsana* (3 ft. in diameter) lies not far off, much weathered. There is a choked *pataha* (pond) below to north; and, on the south, rock water-holes (*gal-walaval*) silted up.

The main ascent from the west is very gradual, and is marked by several piles of small stones.

From Kiri-eba-gala a fine view is obtained of the Mátalé and Batticaloa hills. "*Rankot Vehera*" of Poḷṇnarūwa stands out distinct as a pinnacle-crowned hillock in a bee line 12 miles distant, north.

Wasgomuwa-gala.

Wasgomuwa-gala and Wasgomuwa-ēla demarcate the correct boundary at this point between the Central and North-Central Provinces.

Not long ago a Buddhist monk was "interrupted," before he could complete the rifling of an ancient *dāgaba* mound on this rock.

Egoda Pattuwa.

Yakkure.

(a) Almost on the bank of the Hunganman-ēla (the old, and recently re-fixed, boundary between the Eastern and North-Central Provinces) and 50 yards from the path from Yakkuré to Kalukala-ēba is a small cluster of ruins.

A small *dāgaba* on a square, low, *maḷuwa*, both of brick. All above the tholobate of the *dāgaba* is gone, as no doubt this *dāgaba* has like others been looted though since filled in.

To south, close, stands a thirty-pillared ruin.

South of this again a sixteen-pillared building, with entrance steps on east, at the sides of which are octagonal stumps of a pair of pillars for the portico.

(b) No ruins are known in the neighbourhood other than those already examined in 1897,* except a circular, slab-lined, site, half a mile from Yakkuré, adjoining the above path. The slabs are large—about 6 ft. by 5 ft. by 1 ft. This structure, whatsoever it was, has been robbed of much of its stonework.

(ii.) Boundary Questions.

I.—Boundary between the Central and the North-Central Provinces.

The boundary between the Meda Pattuwa of Tamankaḍuwa and the Laggala Pallésiya Pattuwa of Mátalé District has been definitely settled.

A mistake as to the true boundary line between the Sudukanda range and the Mahaveḷi-ganga, as wrongly demarcated by a Survey Officer, was discovered by the Archaeological Commissioner in 1901, when on circuit in that corner of Tamankaḍuwa. This error (whereby a strip of some 4 to 5 miles of country, lying between Sudukanda to the west and Wasgomu-oya *cum* gala and the Mahaveḷi-ganga on the east, would have been lost to the North-Central Province) was brought to the notice of the Government Agent, North-Central Province.†

Acting on this information the boundary was subsequently examined by the Government Agent, North-Central Province (Mr. L. W. Booth), and the Assistant Government Agent, Mátalé (Mr. E. R. Alexander) jointly.

The portion of the North-Central Province erroneously cut off, has since been restored to Tamankaḍuwa.

II.—Eastern Boundary between the North-Central and Eastern Provinces.

This matter came up in 1903. The Government Agent, Eastern Province (Mr. S. Haughton), had suggested to the Government that the Egoda Pattuwa of Tamankaḍuwa should be taken from the North-Central Province and annexed to the Eastern Province, making the Mahaveḷi-ganga the east and west boundaries respectively of the two Provinces.

* Minor ruins, at Bóvelamulla and "Pálugam Vehera," Annual Report, 1897, p. 9.

† A. C., No. 571, August 24/26, 1901.

The Government referred the question to the Government Agent, North-Central Province (Mr. L. W. Booth), who solicited the views of the Archæological Commissioner, in as much as that Officer had collected reliable information on the spot regarding the ancient boundary between Tamankađuwa and the Eastern Province.*

Valid reasons against this proposed radical alteration of "territorial limits" were urged by the Archæological Commissioner in a letter, giving the true boundary as it existed of old, and in a Memorandum† on the general question, based upon his personal examination of the virtually unexplored country when on tour in 1897, upon inquiry on the spot, and general study of the question.

In 1907 the Archæological Commissioner made a very exhaustive circuit through Tamankađuwa and its "*Vedi Ratu*" His route took him on to, and along, the boundary of the Eastern Province. From Kohombaléwa (on the further bank of the Máduru-oya), the furthest hamlet of the Veddo of Tamankađuwa. At two points he pushed into the Eastern Province, as far as Kandégama-kanda and Nelugakanda, in order to copy cave and rock inscriptions at those hills.

The ancient boundary landmarks between Tamankađuwa and the Eastern Province were carefully recorded from the mouth of Talawarigé Muttuwá, the old "*Paṭabendá*," or Chief of the Tamankađuvé Veddo, whose simple statements could be relied on unhesitatingly.

The "*Paṭabendá*" gave the boundary line in full detail from the Mahaveli-ganga opposite to the confluence of the Wasgomuwa-oya as far as Mákuppé. He was not prepared to state the exact boundary beyond that Veddá hamlet, which is situated near the borders of Tamankađuwa towards the north-east.

The unsophisticated Veddo in giving the true landmarks of the ancient boundary of Tamankađuwa on the east, plaintively stated that these had been robbed from them by unscrupulous native headmen of the Eastern Province years ago, in order to "annex" Kandégama-kanda with its rich annual yield of *bambaru* (rock-bees) honey and wax.

The Government ordered the retention of the Egođa Pattuwa of Tamankađuwa as part of the North-Central Province, and instructed the Surveyor-General to adopt the boundary line as recorded by the Archæological Commissioner and accepted by the Government Agent, North-Central Province.‡

This decision gives to the Eastern Province all the country to the east of the Máduru-oya as far north as its sharp trend eastwards. Thence the line will run approximately as it is now, or be made to follow the course of any convenient tributaries to the Máduru-oya or Virgal-áru.

In exchange, the North-Central Province has acquired a very small portion of country hitherto belonging to the Eastern Province, adjoining Kandégama-kanda, and lying at the extreme south-east corner of Tamankađuwa.

III.—Southern Boundary between the North-Central and Eastern Provinces.

The question of boundary, as raised and settled in 1903, affected only the delimitary line to the north of Kandégama-kanda.

During a short circuit made in August of this year (1905) across the Mahaveli-ganga through Yakkuré and Kalukelé-éba hamlets into Bintenna, the Archæological Commissioner was enabled to make the necessary inquiries, supplemented by partial inspection, for correctly filling in the gap in the boundary still undefined between Kandégama-kanda to the south-east and the Mahaveli-ganga on the north-west.

Regarding the boundary "in the days of the kings" (as the villagers put it) there was absolute consensus of statement confirming to the letter the landmarks as given quite independently by the "*Paṭabendá*" of the Veddo, in 1907.

This line which cuts the path from Yakkuré in Tamankađuwa to Dollagal-vela in the Eastern Province to the south of Kalukelé-éba, as given in detail by the oldest inhabitants, has on every ground the appearance of being the correct ancient boundary.

The Archæological Commissioner furnished particulars to the Government.§ The proposed adjustment of the boundary from Kandégama-kanda over Karapola-kanda and on to the right bank of the Mahaveli-ganga (opposite the point where the Wasgomuwa-oya debouches and the boundary between Mátalé District and Tamankađuwa starts westwards) was supported by the Government Agent, North-Central Province (Mr. C. D. Vigers), and has been approved by the Government, the Government Agent, Eastern Province (Mr. E. F. Hopkins), raising no objection.||

This boundary line, which cuts off a sharp and awkward wedge of the Eastern Province, running north-west, reduces it by a very narrow and insignificant strip of Bintenna, and transfers the village of Kalukelé-éba to Tamankađuwa, to which it belonged of old.

That Kalukelé-éba should be included in the Eastern Province was an anomaly that could not possibly have been continued had any competent officer been deputed by Government earlier to investigate on the spot.

For all inquiries before the Government Agent, Eastern Province, these luckless villagers have had hitherto to traverse miles of the wildest country to reach the nearest halting place of the Agent, when on circuit.

Kalukelé-éba is but 2½ miles from Yakkuré, visited regularly by the Revenue Officer of Tamankađuwa, who lives at Tópávewa only 12 miles distant.

Moreover, its inhabitants are closely related to the villagers of Yakkuré, and of the same race—originally Veddo gradually transformed into semi-Sinhalese.

H. C. P. BELL,
Archæological Commissioner.

* G. A., N.-C. P. No. 1,756, June 19, 1903.

† A. C., No. 39|660, July 28|30, 1903. See Appendix B.

‡ Col. Sec., No. 445|015,151, August 8, 1903.

§ A. C., No. 34 T, August 31, 1905.

|| Col. Sec., No. 509|020,296, November 20, 1905. [The line has since been definitely laid down by the Survey Department.]

NORTHERN PROVINCE.

EAST WANNI.

Archæological Tour.

【Mr. Still should have incorporated into his account the previous valuable references to many of the ruined sites and lithic records examined by Mr. J. P. Lewis, and given under "Archæology" in his *Manual of the Vanni, 1895*.* The omission is now made good, by inserting all such details within thick brackets before Mr. Still's letterpress.

No attempt has been made, except in the truer spelling of names, to amend Mr. Still's descriptions of ruins, as well as his versions of the inscriptions. These must stand for the present on their own merits, pending further examination of the several sites and records dealt with by him.—*Archl. Commr.*】

Broadly speaking, the boundaries of the country included in the circuit on which this is a report are as follows:—

North.—The road that runs from Nedunkēni to Chemmalai on the coast.

East.—The coast line as far south as Pilmōḍḍai.

South.—The southern shore of Kokkilay lagoon, the jungle track that connects Amarivayal with Alutgama and the Sinhalese villages near Padaviya, the minor road south-west from Alutgama to Kōbitigallēwa, and the Vavuniya-Trincomalee road from there to Vavuniya.

West.—A line following the paths connecting the village of Marlukanda on the Vavuniya-Trincomalee road with Periya Puliyankulam, a line through the jungle from there to Kulankulam, and the minor road north to Nedunkēni.

It will be noticed that the boundary given as that on the south includes a good deal of the eastern boundary; I have divided them as above to avoid confusion.

Several of the places visited fall outside these boundaries, but in no case more than a mile or two.

Inside the boundaries all ruins I could find or hear of were visited, except a few ruins in the northern corner of the North-Central Province, which have all been thoroughly explored by the Archæological Commissioner in a former circuit.

I have described each locality under a separate heading, and have added to the archæological report a few details about roads and water which may prove of service to others who wish to visit the ruins.

In some places I have attempted to give translations of the names of villages, hills, &c., with the idea that they may some day help towards their identification, but in the majority of cases a place is only named after the tree most prevalent in the neighbourhood.

Finally I have, with great diffidence, endeavoured to translate some of the inscriptions copied a various places.

Throughout the circuit I was greatly aided by Mr. J. P. Lewis's interesting "*Manual of the Vanni.*"

Irat-periya-kulam.

【A Buddhist monastery existed at Iratperiyakulam, where, on the side of the road about a quarter of a mile from the bund of the tank, are the ruins of *pōya-gē* with a large sedent stone image of Buddha and the usual two rows of pillars with a flight of steps. Mr. Parker would "hesitate to identify (these ruins) as those belonging to the Tihadiya Vihāré, which was probably on the high rock Iratperiyakulankanda, where some remains were found when the trigonometrical tower was built."†

Iratperiyakulam, Mr. Parker thinks, is the "Alawicheha lake" named in an inscription at the base of the large rock which towers above the tank and village, in which case "the lake" must have been constructed prior to 113 A.D.‡

With regard to one of the sluices at Iratperiyakulam, which is still in use, Mr. Parker remarks:—

We have here a sluice which has continued in working order for 1,770 years or more. It is probably the oldest identified sluice in working order in the Island if this tank is the Alawicheha lake.†

The principal archæological remains [of the Vanni] are to be seen in the ancient Sinhalese tanks, most of which have been described in detail in Mr. H. Parker's reports.‡ These remains consist of massive embankments, such as that at Tannirmurippu, where the bund is about 2½ miles long; at Pāvātukulam, where it is 2 miles long; Māmadu, 1½ mile; Iratperiyakulam and Kaṇukkēni, 1 mile; and many of smaller dimensions.

The bunds are generally faced on the inner side with a pitching of stone (*ulaikattu* Tamil, *reḷapāna* Siṅ.), at Pāvātukulam, Iratperiyakulam, Paṇḍārakulam, &c.

In the bunds are found the remains of ancient stone sluices, which were usually provided with a *bisōkoṭuwa*, or valve-pit, built of "long slabs of stone of considerable breadth and small thickness, laid on edge and fitted together with great care." Behind the stonework is a backing of brickwork. There are five of these sluices with *bisōkoṭuwas* still to be seen at Pāvātukulam, and Mr. Parker says, "so far as I am aware this is the only tank in the Island with more than four."

With one exception they are in fair order. Māmadu had three before its restoration, and Maḍukanda, Kaṇakarāyankulam, and Periyakulam had each one. Examples are to be seen at Paṇḍārakulam, which has two, and at Maha Rambaikulam, Chémamadu, Matavuvaittakulam, Putumurippukulam, Kuruntankulam, Tannirmurippu, Periyakulam, and Kachehilamadu. At Tannirmurippu, unfortunately, most of the stones have been removed to build a Hindú temple, otherwise it is in a good state of preservation.

* Mr. Still does not seem to have been able to visit the ruins of the Vavuniya District at Kōvilkādu, Pāvātukulam, Tirupannāduwa, Chémamadu, Mātikal, Pālamōḍḍai, Ōmantai, Periya Mārāiluppai, Kaṇakurāyankulam, Venkatacheḍḍikkulam, Irāsōntirāyankulam, Iraṇaiyituppiykkulam, Vinaiyankulam, Maṇṇakandal, Vāvāḍḍai-malai, Kachehilamadu, Taddā-malu, Chivantaiurippu. All these are specially referred to in Mr. Lewis's *Manual of the Vanni*.—*Archl. Commr.*

† Sessional Papers, 1886, p. 109

‡ Sessional Papers, 1886, pp. 107-116, 179-187, 437-449, 453-460, 463-469, 473-477.

The tanks were in many cases provided also with artificial spills or flood escapoes, some of which remain. The floors and sides of these spill-waters were often covered with large wedged stone pitching, as at Pávatakulam, where the spill is 125 ft. long and 60 ft. wide; Paṅḍarakulam, where it is 250 ft. long and 21 ft. wide; and Vavuniikulam. The spills were usually built as *kalingulas*, i.e., they were provided with a series of pillars, upon the framework of which a dam was erected for holding up an extra depth of about 2 ft. of water. An example is to be seen at Pávatakulam :—

The pillars, which are very irregular in size and shape, are in pairs, a short one in front of a tall one 5 or 6 ft. high, and a few inches distant from it, their line crossing the spill-water slightly in front, i.e., on the tank side of the centre line of the embankment. Between these pillars a temporary dam of sticks and earth would be raised when it was desired to retain extra water at the cessation of the north-east monsoon rains. For this purpose the extra height of the tall pillars would be of no use, and it may possibly have been used as the pier of a temporary foot-bridge, by which travellers could cross the flood that occasionally poured over the spill-water.*

There is another smaller *kalingula* 300 yards lower down the stream from the spill. Examples of *kalingulas* are to be seen at Maha Rambaikulam,† Mūnaḍu, Ērupotina, Matavuvaittakulam, and Paṅḍarakulam.—*Vanni Manual*, pp. 295–96, 298, 302.]

A large Sinhalese village on the north road, four miles south of Vavuniya. The ruins are in two groups respectively on the east and west of the road.

That on the west is in the outskirts of the village not a hundred yards from the road. It contains a small ruined *dágaba* upon which the octagonal gneiss pillar which formed its apex is still sticking at a slant, and a small building that may have been a *viháre*; there are also a few wedged stones and a dressed slab lying near. The *viháre* faces east, and consists of twenty wedged stone pillars a little more than four feet above present ground level. Some dozen of these are at present included in a mud wall built by the villagers to protect the image, while the rest stand nakedly outside and emphasize the meanness of the modern building. Inside there is an altar formed of a *sripáda* stone that probably once belonged to the *dágaba*: now it reposes on a mud built table and received the offerings of the faithful. The image is a sedent Buddha about 4 feet high and carved in limestone of the same sort that forms the hill Irat-periyakulam-kanda. The image is in good preservation, and has one of the best faces I have seen on any of its kind.

The other group of ruins centres round the abrupt rocky hill on the bund of the tank, which with its stone trigonometrical tower forms a striking landmark.

On the sloping rock base of the hill, just above where it descends steeply into the water, there is, or rather was, an inscription. The rock has weathered and been worn by feet so much that all I was able to make out was a letter here and there in the characters of about the first or second century A.D.

At the foot of the tower on the summit of the rock there are cut grooves indicative of building, and immediately below, on the west, the rock overhangs and forms a rough cave which has a cut drip ledge.

On the slopes of the hill there are no ruins, but half way down overlooking the tank is a large flat rock where there are a few earthen lamps sacred to Pilláiyár.

Kal-nattina-kulam.

A small Tamil village a mile and a half south-east of Irat-periya-kulam.

The name means literally “the tank where the stone was set up,” and may not improbably refer to some inscription pillar. But if it does so, the present villagers know nothing about it.

The ruins consists of two small rock cells near the eastern edge of the paddy fields. The larger contains two very much broken sedent images of Buddha about 3 feet high and carved in limestone.

Maḍu-kanda.

[There are the ruins of two monastic establishments at Maḍu-kanda, one close to the high road to Trincomalee and the other under the bund at the northern end of the tank. The former, which have been cleared of jungle by the people of the village, consist of a *hana maḍuwa* with a sedent figure of Buddha and carved pillars, and of the ruins of a *pokuna* and of a curious chamber or bath. The entrance to the *hana maḍuwa* is in a fine state of preservation. It has a flight of steps with a *makara torana* and guardian goddess on each side of the steps. The image of Buddha is somewhat mutilated.

This temple is celebrated as one of the places at which the tooth-relic was lodged on its way from India to Anurádhapura, and the stone slab upon which the enclosing *karanduwa* was deposited is still shown. A circle cut on the slab is said to mark the position of the *karanduwa*.‡

The other ruins at Maḍu-kanda may be said to have been discovered in 1890, when the jungle which covered the site was partly cleared away.§—*Vanni Manual*, p. 301.]

A Sinhalese village three miles east of Vavuniya on the road to Trincomalee. The Tamil name is Maṇḍu-koṭṭai.

The ruins are in two groups, one to the north of the tank, and the other at the lower end of the long stretch of paddy fields that lie below it on the west.

North from the tank a range of jungle-covered hills runs for several miles, and in the southern end of it there are ruins.

At the foot of the hill on the east a space of considerable size, perhaps 100 acres, is enclosed by a bund which was originally topped by a brick wall. Within this space, which is known to the villagers as “The King’s Garden,” brick *debris* is everywhere to be found, and in or near the centre there is a

* Sessional Papers, 1886, p. 110.

† *Id.*, p. 183. The pillars at Mahá Rambaikulam appear, however, to have been in threes and not in twos, which Mr. Parker has not noticed.—*J. P. L.*

‡ The next halting-place in the north-east is said to have been Ērupotina. “If the procession travelled an equal distance between each halting-place the next would be not far from Ruwanmaḍuwa.” (Diary, October 15, 1888).—*J. P. L.*

§ See Diaries, October 15, 1887, July 9, 1888, July 23, 1889; Sessional Papers, 1886. These ruins are described in the Journal of the Royal Asiatic Society (Ceylon Branch), vol. XII., p. 111.—*J. P. L.*

small building. A brick wall encloses a circular space about 30 feet in diameter, in the middle of which are pieces of several pillars, one of which is standing. About 100 feet east of this stand four more pillars which may have supported a porch. All the pillars are broken, and all are roughly squared and dressed gneiss.

About two hundred yards to the north-east of this there is a roughly built spill piercing the surrounding wall. I expect that in the rains the flow of water down the slopes of the hill would have flooded the buildings had this outlet not been provided. The spill is founded on bedrock, and has flanking walls of longitudinally placed slabs of wedged stone.

The summit of the hill is of bare black rock with patches of scrub where boulders have retained a little earth. In the north-east corner there is a small rock hole, evidently used by bears, which may be natural.

The crown of the summit is occupied by an erection which probably culminated in a *dágaba*, but which is now surmounted by a trigonometrical station, from which a fine view can be obtained over half the Vanni, and as far south as Mihintalé.

The erection consists of a platform 60 feet square, and raised $3\frac{1}{2}$ feet from the rock level; superimposed on this is a second platform 40 feet square, within which is the cairn. Both are faced with walls built of rough stones laid irregularly and dry. The entrance on the south-west is a flight of very rough stone steps now entirely overgrown by grass and bushes.

From the foot of these steps a path defined by two lines of boulders leads through the jungle to a rock with brick *débris* on it, and on to a large deep-cut rock water hole. Here the path ends, but search in the jungle might enable one to pick it up further down and find where it finally leads to. Probably it was connected with the Mantiri Viháre. The Mantiri Viháre lies about three-quarters of a mile west of the village at the end of the long paddy field.

It is said to have been one of the halting-places of the sacred tooth of Buddha on its journey to Anurádhapura in the fourth century A.D.

In proof thereof is shown a slab of gneiss 5 ft. 1 in. by 3 ft. $5\frac{1}{2}$ in. with a circle 2 ft. 6 in. in diameter cut in it, where the *karamuwa* is said to have been deposited. In the *Dátháwansa* or history of the tooth relic the only place mentioned at which the tooth was halted on its way to the capital is "the great monastery called Méghagiri," which lay to the north-east of Anurádhapura. Mañu-kanda bears north-north-east from Anurádhapura, and may be the monastery in question, but without further evidence it is not possible to do more than speculate.

The main building measures 42 ft. by 29 ft. and has twenty-four squared stone pillars, several of which are standing. Within the building there is a sedent image of Buddha, rather dilapidated and lacking the right arm.

The porch is on the east, and is well built of moulded stone, with a flight of six steps in excellent preservation. The balustrades are well finished and of the *makara* pattern, and the guardstones are of the *Nága rája* pattern, with small elephants in relief on their outsides. Flanking the slab that floors the porch are two *sedhā* stones ending on the inside in square carved bosses which have carvings of *ganas* on their north and south sides, respectively, as they face inwards, and on their west sides carvings of women, apparently dancing girls, who form a strange adornment for a Buddhist viháre.

The slab on which the *karamuwa* circle is cut is in no wise built into the floor, but merely lies in the south-west corner. The circle is cut about one foot from the centre of the stone towards one end. It is impossible to say whether tradition is just in ascribing this stone to the use it does; I have never seen such another circle cut in a slab. The building just described stands within a compound that was surrounded by a brick wall with a stone foundation.

Outside this wall are two *pokuṇas* now in ruins, and a building roughly walled with stone slabs. Further away, to the north of the *pokuṇa* that lies on that side, are a stone bathroom, a mud hut, which does duty as a viháre, and the present incumbent's quarters.

The bathroom, if such it was, is 10 feet square, three of the sides each being formed of a single slab set edgewise so as to form a wall 2 ft. 9 in. high. The floor was paved, and the fourth side, that on the north, has a gap 5 ft. 6 in. wide, which was the entrance. On either side of this gap are set upright two great slabs of dressed stones, each 6 ft. high and 2 ft. 6 in. broad. They are exactly like inscription slabs, but there is not a letter on them.

The mud hut that contains the images is at present the viháre, but a brick building is in course of construction near the ruin first described.

Among the images, &c., in the hut three things are worthy of note:—(i.) A fine old bronze sedent image of Buddha 7 feet high. (ii.) A rather smaller silver image seated on a triple throne, which is hollow and filled with resin, and which I think is old. In type of face and work it is more Burmese than Sinhalese. (iii.) A large old bronze bell, which the priests tells me was dug up; its lower edges are rugged, but the tone is excellent.

Maha-kachchat-kodi.

☐ Mahakachchatkodi, which is one of the earliest settlements, also probably dates from pre-Christian times.*

At Mahakachchatkodi there are rocks, caves, and the remains of several monastic edifices. There are the ruins of a *páya-gé*; two parallel rows of plain-squared pillars, five on one side and three on the other, are still standing. At the end is a flight of steps with one of the *dotatupála* stones visible; in the middle is a heap of *débris*. Further, in the jungle are a stone altar and door-post. The limits of the square enclosure of the temple are marked by lines of cut stones.

In one of the eaves (now utilized as a *pansala*), which is said to have been the *vihára-gé*, are two headless stone images of Buddha, but both heads are forthcoming. Outside are the bases and feet of these images, and five stones, each having a representation of the *sripáda*, or sacred feet of Buddha. One of the *sripáda* stones is much larger than the others, and has a bevelled edge. Cut on all the stones between the two feet is a curious ornament, which looks like a vase with a closed lotus flower depending from each side of it.

* Sessional Papers, 1886, p. 186.

On the top of the hill are the ruins of a *dágaba* with an octagonal pillar at the top, and also of another *páya-gé*, similar to the first one, but with fewer pillars standing.* At Mahakachchaṭkódi the *kalingula* (of the tank) has a single pillar only.—*Vanni Manual*, pp. 296, 298, 301-02.‡

A Sinhalese village with a fairly large tank, four miles north-east of Maḍu-kanda, from which it is reached by a rather circuitous footpath. "*Kachchaṭ-koḷi*" is a jungle creeper. The Sinhalese name for the village is *Titta-vel-kada*.

At the eastern end of the bund is the old spill, 36 feet wide, and formed by two rough stone walls running parallel across bedrock.

The other ruins are situated on rising ground above the western end of the bund, and consist of a small *dágaba* and a group of rock cells.

The *dágaba* is quite close to the tank, which it overlooks from the top of a little rocky eminence. It is quite small and very much crumbled away, but the octagonal pillar still retains its upright position in the centre of the mound.

The cells are about a quarter of a mile further north in a group of great boulders piled one above another in confusion, and forming numbers of rock caves, passages, and crevices.

A hundred yards north-east of this is a single huge rock, beneath which two large cells have been scooped out and drip ledges cut, but no inscriptions. It is known to the villagers as the *Pansala Cave*. Just below it there has been a stone-pillared building, and in the jungle near by there are three deep water holes side by side in one stretch of rock, which, although natural, have I think been helped out by chiselwork.

But these ruins were only adjuncts to the main group of rocks, which must have been the site of a considerable monastery.

Among the chaos of lean-to caves which run one into another, or are connected by rocky passages, about a dozen show signs of former occupation. All of these have drip ledges, and in several there are remnants of brickwork.

The principal cell is known to the villagers as the *Viháre*. It has been occupied some time within the last ten years, and has been shut in by a mud wall. In front of the entrance a small area of ground is terraced and held up by a stone wall of primitive construction. In the cave are two broken, headless, standing images of Buddha.

Beneath the drip ledge is an inscription in characters of the first or second century B.C., and outside the cell are several *śrípáda* stones.

Of the other cells three have inscriptions, all in the same early characters.

On the summit of the highest rock there are cut grooves and a few loose bricks. Perhaps there was a *dágaba* there.

There are no traces of any flight of steps up to the summit, but I am sure the worshippers did not reach their destination by the climb that is now necessary. There must have been wooden steps or platforms.

Eru-potana.

‡At Eruṭpotána an inscription was found on a rock near the channel through the bund.

The hill is nearly as rich in inscriptions as the Periyapuliyaṅkuḷam hills. There is one over a large cave with a broken statue of Buddha, a pedestal of a seated Buddha, and other carved stones. The cave is peculiar, as it has a kind of well in it, which has been partly excavated in search of treasure.

The cave was covered with chunam, probably painted formerly. In another cave we found a piece of ancient pottery, apparently a piece of a priest's begging-bowl. On the summit of the rock there was a *dágaba* The level space on the top of the rock has traces of buildings. There are holes cut in the rock, which probably held the supports of a ladder formerly. There must have been an extraordinary number of priests about this neighbourhood.†—*Vanni Manual*, pp. 300-01.‡

A mile north of Maha-kachchaṭ-kódi along a footpath. There is no village, but the tank holds water probably for the whole of the year.

At the southern end of the bund is a fine specimen of a spill, one end of which has been carried away by a flood. The part that remains is well built of stone and has several pillars still *in situ*.

A few hundred yards further north the remains of the sluice are to be seen, but most of the slabs have been carried by the water into the stream below. The remaining ruins are on the hill, which rises immediately from the north end of the bund.

It has evidently been the site of a large monastery at a very early period. But why the monks of old chose so extraordinary a situation it is hard to imagine.

Of all the hills I have ever explored, with the single exception of Sigiriya, Eruṭpotána is the most uncompromising as a situation for building. The hill is formed of a core of rock, which here and there heaves its shoulders through the high heaped confusion of boulders that mask its lower outlines. The summit is of bare black rock, with a small ruined *dágaba* near the centre. But the sides are a series of ledges, formed by the splitting off of huge fragments (probably in course of cooling), and each ledge has its own chaos of great rocks piled one above another and forming a wilderness of caves and hollows. It was in these caves, and under these boulders, that the "builders" scooped their cells, hollowing out each rock until they obtained a sufficiently large overhanging space beneath. This they rendered habitable by building a brick wall like a screen to meet the rock roof some 6 or 7 feet from the ground, and by cutting a drip ledge above the juncture of the wall and roof to prevent water from running in. An inscription was often added, being cut as a rule on the surface of the rock just below the drip ledge, but occasionally above it, and sometimes even inside the cave, where it must have been dark for reading. Any deep crevices that ran from the cell back into the rock were as a rule filled up with masonry.

Other cells were formed by bricking up spaces naturally roofed, where one boulder had fallen athwart a space between two others.

Other than such semi-natural rock cells there are no buildings on the rock except the *dágaba*.

* Diary, August 22, November, 1889.—*J. P. L.*

† Diary, December 17, 1886.—*J. P. L.*

But of these cells there are about five and twenty, including one in a separate group of boulders a couple of hundred yards to the north-east of the main hill. Eleven cells have inscriptions, and one contains a headless standing image of Buddha and a little square altar of moulded stone with a hollow cut in it to fit a sedent Buddha 2 feet from knee to knee. In the floor of this cell some one has dug a great hole, probably in search of treasure.

The drip ledges and inscriptions afford evidence that the boulders are still moving, for one inscription could only be read to the end from an almost inaccessible perch among the rocks, and I had to lie down to copy another, which went to within six inches of the ground.

The cells are all on the eastern side of the hill, save two, which are near the summit on a ledge to the west. Probably this was because of the greater ease of obtaining water. For there are many rocks on other parts of the hill that would afford similar opportunities for these old monks to exercise their queer taste in building; but the tank skirts the eastern side of the lower range of cells.

Of all the freakish formations of the rocks that go to form the hill, the most extraordinary is one that I discovered quite by accident while exploring the northern end for inscriptions.

Attracted by a split in the rock that seemed to lead somewhere, I entered a narrow passage only 4 feet wide, and with walls of natural rock fully 50 feet high and nearly parallel with one another.

The floor is level and is formed of fragments of rock jammed together and smoothed over by a layer of decayed rock crumbled from the walls. The passage runs perfectly straight east for 36 feet, where it is crossed by another similar split at right angles to it. So there is here a four-cross road that is entered from the west.

The passage to the north runs for 10 or 12 feet out on to a ledge with a drop below it. That to the east continues only for 6 or 8 feet, and then ends in a fall into the jungle below. But to the south the cleft rock is far higher, and a gloomy passage runs back for 80 feet between cliff walls about 100 feet high and only 4 feet apart. It must have run further once, but is now blocked by great fragments fallen from above.

In this narrow passage, which happily is free from bats, it is cool and quiet and nearly always dim, for the sun cannot reach the floor for longer than a few minutes at midday.

The walls of the rock are slowly decaying, and it is their sandy corrosion that keeps the floor smooth and level.

Such a weird place can hardly have escaped the attention of the fanciful builders of the cells, and it may have been inhabited, for digging in the floor I found scraps of brick so rotten as to crumble between my fingers, and right at the end I found a piece of an old earthen pot.

Below the hill, on the north-west, on the edge of the path to Periya Puliyan-kulam, there are some rough stone pillars, seemingly six rows of four. If the path follows the ancient road, these were probably a porch from which led the path to the hill.

Periya Puliyan-kulam.

Large Buddhist establishments were situated in the neighbourhood of Periyapuliyaṅkulam, Ērupotāna, and Maṅkanda.

The rocks at Ērupotāna and Periyapuliyaṅkulam have been explored. "They are full of caves, nearly all of which are partly artificial." Mr. Fowler "found a great many caves and inscriptions which the villagers had never seen before. In some there were remains of brickwork.* A stone enclosure was found, which probably surrounded a bó tree."

On another visit more inscriptions were found, and a curious circular building on the summit of the smaller hill. The remains of a flight of steps are to be traced leading from the large caves and bó tree enclosure at the foot of the hill up to this building. There are also about forty or fifty stone pillars about 8 ft. high standing round the foot of the larger boulder on which the building is erected. Some appear to be the supports of a verandah or roof in front of the caves, and others are probably the remains of a *pilima-gé*, but no statue could be found. The site of the hill was evidently terraced formerly.†—*Vaṅṅi Manual*, p. 300.]

A small Tamil village a mile north of Ērupotāna. The name means "big tamarind-tree tank." Puliyan-kulam is a very common name in the Vaṅṅi, where every tiny hamlet has several magnificent tamarind trees.

The ruins are all situated on and around the two rocky hills which stand half a mile east of the village.

The main hill, which is known as Periya Puliyan-kulam-malai, is as usual an outcrop of gneiss; but it differs considerably from Ērupotāna, for, save at the base and at the north end, there is no wilderness of rocks and undergrowth.

The southern end of the hill is an unscalable precipice. The eastern side is little better, although the rock is split into gigantic fragments, between which it is just possible to climb down, chimney fashion, into a series of dark caverns that finally let one out on to a ledge not far from the bottom. Evidently the monks were no mountaineers, for there is not a trace of the hand of man anywhere on the eastern side of the hill.

The western side is a long steep slope of hot black rock, without a bush for hundreds of yards, and it is up this that one now climbs to the summit.

The northern side is a steep wilderness of boulders, tumbled one above another and overgrown by a profusion of thorny greenery, consisting chiefly of creepers and of trees of the fig tribe, which together form an almost impenetrable tangle. Were this cleared, I am sure that a flight of steps would be discovered; for it is the only way up except on the west and there the bare rock would show signs of wear had the approach lain that way.

Besides this negative evidence, there is positive evidence in a short flight of rock-cut steps that begins just above the tangle and runs up the sloping rock face until the nearly level summit is reached.

* December 12, 1886. Mr. Parker copied fifteen inscriptions on this occasion.—*J. P. L.*

† July 14, 1887.—*J. P. L.*

On the rocks by the side of the steps a short but most puzzling inscription is cut. It is in the earliest character, and contains only seventeen letters. Of these, seven are upside down, and four reversed from right to left.

From the top of these steps the summit of the hill extends south for about 400 yards, averaging about 50 yards in width. And all along this narrow back there is a row of enormous boulders, for the most part a single row of oblong boulders with narrow gaps between them, but in two rather wider spaces there are collections of three or four placed as though for some Titanic game. Some of these boulders are about 100 feet long and 40 feet high.

These are the monastery. And they are exceedingly interesting, for they are much the same now as they were when Buddhism was a rising power.

Under each boulder is hollowed out a cell; under most there are two or three. Several of the longest stones have cells scooped out on either side at regular intervals, like the arches under a bridge.

In some of the cells are cut stone beds, whose worn hollows are quite comfortable to rest in. And some of the cells are right on the edge of the precipice, so that a bowl placed carelessly by the entrance might drop 200 feet on to the rocks below.

Possibly search and a little digging below those cells that overlook the very edge might bring to light fragments of some of the things that must have been dropped over from time to time.

Above all the caves are drip ledges, and above some inscriptions. In all I copied thirteen on this hill alone, all of a very early type.

The second hill begins a few hundred yards north of the first. It is called Vaval-malai or "hill of bats," and it does not belie its name.

Although much lower than the main hill, and consequently much more masked by boulders and tangle, it is of the same general shape.

All sides can be climbed except the south, which is a cliff.

The cells on Vaval-malai are, as a general rule, much larger than those on the larger hill, and many of them contain scraps of old brickwork. In the majority of cases their floors are not of bedrock, but of earth, so there are no rock-cut beds.

On the summit of one rock near the southern end of the hill there are remnants of a small *dágaba*, and from this a flight of steps led to the ruins that lie below on the west.

In front of a cell immediately below this *dágaba* there are a few stone pillars, which seem to have supported a verandah running along the front of the cell and enlarging it considerably. Contrary to the ordinary rule, the inscription here is inside the cell, and not outside near the drip ledge. Probably this was because the verandah would otherwise have prevented worshippers from learning and emulating the good deeds of those who dedicated the cell to the priesthood.

The cells are roughly divided into two groups: a small one of very large rocks at the north end of the hill, and a much larger and more varied one on and below the south end.

The northern group includes eight or ten cells and four inscriptions. One of these four is the longest cave inscription I have yet seen.

The southern group includes twenty-five or thirty cells, and no less than eighteen inscriptions. Of these, two are on the east and one on the south of the hill, all the rest being on the summit or below it on the west. Just below the rock on which stood the *dágaba* there is a precipitous drop to a terrace, and on this terrace there are a number of wedged stone pillars standing. The old steps appear to have passed immediately to the north of this building, down through a series of stone-faced terraces that hold up the slopes, to a large rock below in which there are cells. This rock seems to have been a place of some importance, for there are five inscriptions on it, a *viháré* underneath it, and a square enclosure of rough stonework immediately above it on the slope.

I think the latter probably contained a small *dágaba*; possibly a *bó* tree, but its rocky foundations seem to preclude this.

The rock is drum-shaped, with a nearly flat top. Its height is about 35 feet and its diameter about 100 feet. Save for one small space on the north, a drip ledge runs the whole way round, and under this the rock has been scooped out all round until its shape somewhat resembles that of a thick-stemmed mushroom. Brick *debris* everywhere probably indicates a girdle of cells with a common roof and back wall, but divided one from another by brick partitions.

On the south-east a large room is walled off in this way, and was, I think, a *viháré*. It contains a small circular stone altar.

Above the *viháré* is an inscription, and on the north, north-east, south, and south-west sides of the rock are four more, three in very ancient characters and one rather more modern, perhaps first century A.D.

In an almost inaccessible hollow below a rock on the south-east edge of the hill, where it was surrounded by a retaining wall, I found an old stone (*mutra-gala*). It could not have been of any possible use in its present position, but it is a heavy stone to have been shifted for no purpose, and it measures 2 ft. 10 in. by 2 in. by 9 in. I fancy rocks must have fallen on to it from above.

In the cave below the *dágaba* I found a very large brick which measured 10 in. by 10 in. by 5 in.

It is impossible to explore such hills as those at Periya Puliyau-kulam and Erupotina without attempting to form some idea of the manner of men who lived in the rock cells. Their wants were simple and few, and their lives must to some extent have been influenced by the stern wildness, and in places grandeur, of their surroundings. The mistakes that occur in the inscriptions seem to argue that they were illiterate, for even a hermit would probably prefer to have his label written correctly.

Buddhism must have been real indeed when the priesthood, holding as they did most of the power in the country, were content with these simple abodes, in which there can have been nothing of magnificence and little of comfort, however they were embellished.

Periya Uttu-kal.

A rock water hole four or five miles east of Periya Puliyau-kulam. There is said to be good water in this hole all through the year. The track is in places quite impossible to follow without a guide. On the crown of the rock there is a ring, 17 feet in diameter, of unshaped boulders. In and around this circle I found several pieces of crystal, and of a red chert, that seem to have been artificially chipped.

Periya Uttu-kal means the "rock of the big spring."

Rupa-arakgata-gala.

Another water hole a mile east of Periya Uttu-kal. The name is of modern origin, and was earned thus: The pool was formerly haunted, but the hunters who frequent that forest made an image of mud which frightened the devil away. On the rock there is a ring of stones similar to that at Periya Uttu-kal, and here again I found a piece of chipped chert.

Yaku-madu-yawa.

A large pool in the bed of the Kivil-oya that is said to permanently contain water.

On the rising ground 150 yards to the west of the pool there is a circle of stones like the other two but much larger, being 75 feet in diameter.

Further observations may show some connection between these stone circles and the chipped stones. Of the three circles noticed, two contained chips, and all commanded permanent water in a dry country. Presumably the same country was dry before the tanks were built, as it is now dry when the tanks are breached.

Very primitive people as a rule built in the form of circles, probably because of their habit of fortifying hilltops.

The corollary naturally inferred from these facts leads to a field of speculation it would be rash to enter until further facts are adduced—especially in Ceylon, where traces of primitive man have not, so far as I know, been reported on.

Bogaha-vewa.

“The tank of the Bó-tree” is a small abandoned one about two miles north of Yaku-maduyáwa. My guide, an old man, told me that in his father's time this tank was the haunt of a clan of Vēddás; and in one place he showed me where they had used bricks from the neighbouring ruins to build their little fireplaces with. The Sinhalese conqueror built and decayed and the Vēddá, who was before him, uses his ruins after him.

The ruins are scattered about, and in most cases little is to be seen above ground except roughly squared stone pillars. There must have been a considerable settlement, for mounds of brick are to be found scattered over several acres, and in several places there were pillared buildings. In one place, too, I found a collection of stone sockets for wooden pillars, which may have supported the roof of some open building such as an *ambalam* or school.

The chief ruin is that of a viháré with one *piriveña*. The two were surrounded by a brick wall. Both are very deeply buried, and, I should say, of very early date.

The viháré had twenty-four plain stone pillars 8 feet high and roughly 15 inches square; of these, only three remain standing.

The entrance faces north, and is of very rough construction. The guardstones and balustrades are all *in situ*; the steps were probably of brick. The guardstones bear roughly traced designs of pots of flowers, and closely resemble those at the Vijayaráma dágaba. The balustrades are slabs of stone roughly cut to the form required, with a volute carved on them in a shallow chiselled line. In the *piriveña* all the pillars have fallen, and the building is almost level with the earth. My guide informed me that an inscription had been removed from here five or six years previously and taken to the Kacheheri at either Mullaivituvu or Jaffna. It would be interesting to trace it.

I think that these ruins must be those described in the “*Manual of the Vanni*” as being at Ruwan-maduwa, which is only a mile away in a straight line.

Ruwan-maduwa.

[Ruwanmaduwa, on the south-eastern limit of the Vavuniyá District, was probably at one time the residence of one of the petty Vanni kings, and the neighbourhood must have been thickly populated. The ruins here consist of a square brick-walled enclosure, containing numerous pillars, stone mortars, and other dressed stones, but all very rough work. The ground is covered with bricks and tiles. The enclosure was, Mr. Fowler thinks, the king's residence. There is a dágaba in very good preservation, about thirty or forty feet high, and unopened. There are also the remains of *pansal* and *pilima-gezal* and a stone inscribed slab. At the entrance to one of the temples is a flight of steps with two small upright stones and balusters shaped like elephants' trunks. The work is of a much rougher description than the similar entrance at Maḍukanda, Kuruntañūmalai, Tiraviyamalai, &c. The upright stones, instead of having guardian goddesses carved on them as at these places, have simply a rough outline cut into the surface. The steps are of brick.

There was also an ornamental pillar, octagonal in shape, with a figure of a dog with his paw resting on a ball cut on one side, and that of a crow on the other, and at the top a wheel and other designs. This has since been removed to the Assistant Government Agent's compound at Vavuniya, where it now stands.*—*Vanni Manual*, p. 306.]

An abandoned tank in the jungle, five miles south of Kúlán-kulam, and almost the most northern point of the North-Central Province.

Below the tank there is an area covered with pottery *dēbris*; but I found no other traces of ruins and no water.

Kulan-kulam.

A very small Tamil village at the south end of the minor road from Nedun-kéni. The name means “tank of the *k'ilí* tree,” the Ceylon oak.

About a mile south of the village, by the side of the path that leads to Padaviya, there are bricks and a few rough pillars in the jungle, also pottery *dēbris*.

Vedi-vaitta-kal.

A small Tamil village a mile north of Kulan-kulam on the minor road. The name means “the rock where the shot was fired.”

* Diaries, July 13, 1887; April 19, 1889; November 5, 1888.—*J. P. L.*

On a rock at the south-west end of the tank bund there is a small very dilapidated *dágaba* which has been dug into.

Another rock near by has oval wedge marks in it.

Kovil Puliyankulam.

A small Tamil village a mile north of Vedi-vaitta-kal on the minor road. The name means "temple tank of the tamarind tree."

A small shed dedicated to Piññiyár, who is represented by a pointed stone, contains a few relics of Buddhism. I noticed a *sripidu* stone and other old cut stones, which are said to be remnants of a former building on the site of the present shed-kóvil.

Maru-toddai.

A small Tamil village a mile and a half north of Kóvil Puliyankulam. There are no ruins, but where the villagers started to dig a well a lot of old pottery *débris* has been turned up.

Kanchura-moddai.

A Tamil village a mile and a half east-north-east of Maru-tódai, and off the minor road. The name means "hill of the *káñchúra* tree;" the *káñchúra* is the *Nux vomica*.

The ruins are in two small groups, one a quarter of a mile to the north-west of the tank, and the other a similar distance east of the paddy field. Besides these, all the villagers turn up pottery in their gardens, and there are several old wells quite close to the village. So the place would appear to have been a small town or at least a very large village.

From the village a depression runs south which looks like an ancient road.

The ruins to the north-west of the tank consist of several mounds of brick and a small *dágaba*, which does not appear to have been rifled. Near the *dágaba* lies a large well-dressed stone slab with a bedded edge.

The ruins to the east of the paddy field are two small buildings with the stumps of a few wedged stone pillars sticking out of them. There is also a brick well which has caved in.

Ariyamadu.

[There are ruins at Ariyamadu and at Káñchúramóddai, adjoining villages, while between Kúlankulam and Ruwanmađuwa to the south of it on the way to Padaviya tank the jungle contains many ruins, pillars, and bricks scattered about. Those at Ariyamadu are about a quarter of a mile from the village, and consists of pillars and remnants of pillars, and an image of Buddha with head and arms gone.* Near the tank at Káñchúramóddai there are a *dágaba* and other remains of a Sinhalese monastery.†—*Vanni Manual*, p. 356.]

A Tamil village with a fine stretch of fields, three miles north-west of Káñchúra-móddai. The name may mean "the unknown pond," "or the pond that was hard to find."

The ruins here, though not extensive, are of much better construction than those at Káñchúra-móddai. They lie half a mile north of the village, and consist of three buildings—

- (i.) A *vihárá*, in which there is a headless, armless limestone image of Buddha. The pillars of this building, which is of the usual form, have all fallen except one; they are squared and of gneiss.
- (ii.) Another building, which also looks like a *vihárá*. It has a lot of pillars standing, and they are well finished; they measure 9 ft. by 1 ft. by 1 ft. The entrance is on the west and has flowerpot guardstones; the balustrades are plain volutes.
- (iii.) The third building is a closely placed collection of large roughly wedged pillars, which seem to have all been broken. They are only about two to two and a half feet apart, and seem to number thirty-two, being in four rows of eight. This would produce a building of such unusual shape that probably there are other pillars which do not show above ground.

Vedukunari-malai.

A small hill in the jungle a couple of miles north-west of Ariyamadu. The *vedukunari* tree is called *kunumilla* in Sinhalese.

Among the caves, hollows, and crevices formed as usual by the chaotic disposition of the rocks, there are about a dozen cells with cut drip ledges. All are of very rough workmanship, and not to be compared with those at Periya Puliyankulam.

There are no inscriptions on the hill, but in a group of rocks 100 yards to the north there are three. At the foot of the hill on the east there are eight small boulders, shapless save for their flat tops, in which in each case a socket hole 5 in. deep by $7\frac{1}{2}$ in. by 7 in. has been cut, presumably to hold a wooden pillar. As far as I could see, there were three rows of five pillars each, but excavation would probably show six by four to have been the arrangement. The building must have covered at least 50 ft. by 30 ft. Just above this, on the track up the hill, there is a slab rock with a cut cistern in it.

Originally the cistern seems to have been an ordinary rock water hole, which was found useful and helped out by the chisel. At one end a tongue of rock that projects into the water hole has been cut roughly into steps.

The group of rocks to the north contains two large cells, in which are three inscriptions, which are of early type.

The tracks of a bear leading into, but not again out of, a hole behind one of the cells added to the interest of copying these inscriptions.

The rock beneath which the cells are hollowed is the highest in the group, and rises perhaps to 50 feet from ground level. On the top of it brick *débris* shows that, as at Mahá-kachat-kodi, there was a *dágaba*. There again the question arises—"How did the worshippers get there?" But in this case

* Diary, May 26, 1884.—*J. P. L.*

† Diary, July 15, 1887.—*J. P. L.*

an examination of the rocks made the answer almost certain. Two great rocks, with perpendicular sides, approach to within about 6 feet of each other, and in the sides of the chasm thus formed there are cut slots which must have received wooden beams. Below these slots, on the ground, there is a stone with a square-cut socket hole which probably held one of the uprights of the ladder that must have been supported by the beams in the slots.

Nedun-keni.

A Tamil village on the minor road nineteen miles south-west of Mullaitivu. The name means "the long pond;" *keni* means an artificial pond, as opposed to *mañu*, which may be any hollow containing water.

I believe there are ruins near this village on the north; but I had to make some limit, and did not visit them.

The minor road south runs for a mile through pottery debris, the site of a large settlement.

Odu-veli-kulam.

An abandoned tank a mile and a half south of Nedun-keni.

In the jungle, half a mile east of this tank, there is a small *dágaba* which does not appear to have been rifled. The altar slab lies near, and is a well-finished piece of gneiss measuring 11 ft. by 4 ft. Several pillars show the site of a building, and in the bed of the small stream which flows from the breach in the bund there are very large bricks; one measured 1 ft. by 1 ft. by 6 in.

Periya-kulam.

A large tank, recently restored, two or three miles south-east of Nedun-keni. The name, which simply means "large tank," is of course not the old one.

I could hear of no ruins in the immediate neighbourhood of the tank, but there are three inscription pillars, all of which were found in the stream which flowed from the breach. One of these is now in the compound of a villager; the other two are at the western end of the bund, where I dug them out of the walls of the house in which the engineer, a Tamil, who supervised the restoration lived. This is a good instance of the stupidity of even fairly educated people with regard to things archaeological.

Of the three inscriptions, two are Sinhalese and are not perfect, and one is Grantha Tamil and is unbroken and clear.

The village god, the usual pointed stone sacred to and symbolical of Pilláiyár, reposes on a *mutragala* which serves as a *ymí*.

One and a half mile north of the village, near the river that flows from Pañdára-kulam, there is a *dágaba* which goes by the name of "Putayil Puttu." This merely means "mound of buried (treasure),"* and is a term used by the Vanni Tamils to describe a *dágaba*, instead of the ordinary word *gópuram*.

The *dágaba* is a small one, and has been dug into, but the villagers assured me that the guardian spirit had prevented any theft being committed. Beside the *dágaba*, there are several stones with cut sockets for wooden pillars.

Otiya-malai.

[At Otiyamalai there is a rock on the bund of the tank with the remains of another monastery on it, a recumbent image of Buddha of crystallized limestone or quartz, under an overhanging ledge of rock which was formerly enclosed by a brick wall in front. Mr. Fowler states that there is an exactly similar cave temple not far from Galkandamaduwa, the southernmost limit of the Vavuniya District, and that the image is of the same stone, and, like this one, has lost the head and right arm.†—*Vanni Manual*, p. 310.]

A Tamil village a mile and half east of Periya-kulam. The name means "hill of the *otiya* tree."

At the south-east end of the bund there is a group of large rocks in which are a couple of rough cells with drip ledges. The larger cell contains a life-size standing image of Buddha carved in limestone. The right arm is missing, and the head lies beside the image.

Kuruntan-malai.

[The most extensive ruins in the whole Province are those at Kuruntanmalai, or Piyangala, at the south end of the embankment of the Kuruntankulam tank. Mr. Parker thinks that—

This is the spot that is said to have been visited by Buddha on his second journey to Ceylon.

A flight of stone steps led from the end of the bund to the summit of the hill. The top of the hill is flat, and of elliptical or oval shape. Round the side facing the bund, and possibly round all the summit, a retaining wall of squared blocks of the hard altered gneiss has been built to a height of 7 ft. or 8 ft. at a batter of $\frac{1}{2}$ to 1.

There are several ruins on the hill, and at the back of the northern part of the bund; but they are all dilapidated, more through wilful defacement by the later Tamil occupants than by the action of time.‡

About half-way between the southern end of the bund and the southernmost bund is the site of an ancient temple, with a stone five-headed cobra.§

Behind the bund there are the ruins of at least three temples or buildings of importance, such as at Mañukanda, Mahakachohatkoði, Irañperiyakulam, &c., having three parallel rows of squared stone pillars; in one case there had been at least three of these rows. At one place there were standing two *dorañpúla* stones covered with carved figures of guardian goddesses, exactly like those at Mañukanda, but they were more than half buried, and the space between them, where there is evidently a flight of steps, is completely buried, with a tree growing in the middle.||

* The "*Manual of the Vanni*," (p. 307) contains an account of ruins at *Tiraniya-malai* ("Treasure Hill") near Pañdarakulam—possibly the site referred to by Mr. Still as "Putayil Puttu."—*Arch. Commr.*

† *Diary*, June 17, 1886. See also Mr. Haughton's diary of June 12, 1883.—*J. P. L.*

‡ *Sessional Papers*, 1886, p. 449.

§ *Diary*, June 12, 1888.—*J. P. L.*

|| Stones were removed from Kuruntanmalai (in 1858 I believe) to build the Mulliváykkál temple. The doorway of that temple is constructed of carved stones from that site.—*J. P. L.*

One of the two *makara torana* stones which form the balustrade of the steps as at Maḍukanda is lying on the surface turned over on its side, and the other is probably lying buried somewhere near. On digging here the top step was seen, and the whole are probably *in situ*. There is also a large inscribed slab. In another place are a roughly-executed figure of a bull, the head broken off but forthcoming, and a figure representing a worshipper. These figures evidently belonging to the Hindú temple which was built after the Tamil invasion.

There is also a large heap of bricks, apparently the remains of a *dágaba*, and there are pillars on all sides.*

The town or large village that was built on the low side of the embankments, and traces of which are to be seen in the fragments of pottery that line the beds of the smaller water-courses is termed *Kurungama* in the inscription. The Tamil name was Kuruntaṅūr. The later Tamil residents built a temple here, and they demolished the *viháre* built by Sanghabóḍhi and other buildings, and removed nearly all the bricks and the stonework to it. It is not known when the tank was breached and the town was abandoned; all that can be said is that there is nothing to indicate that the place has been inhabited since the thirteenth or fourteenth century. †—*Vaṅṅi Manual*, pp. 310-12. ‡

A hill in the jungle about seven miles north-east of Otiya-malai. The name means "hill of the *kuruntaṅ* tree;" the *kuruntaṅ* is called *paṅguru-gaha* in Sinhalese.

The cart track from Otiya-malai crosses the beds of several tanks and streams. It is not particularly good in dry weather, and must be impossible in wet.

Between Otiya-malai and Kumila-munai on the shore of the Nay-áru lagoon there is permanent water at one place only within easy distance of the track. That is at *Tannir-murippu*, which simply means "water breach," and is the spot where the main breach in the bund of the great nameless tank occurs. Here there is a large deep pool of rather evil-flavoured water.

At the foot of Kuruntaṅ-malai, which is about a mile and a half north of the breach, there is a large shallow pond, beside which drinkable water can be got by digging.

Kuruntaṅ-malai stands between the north end of the tank called Tannir-murippu and the south end of the bund of Kuruntaṅ-kuḷam. Both these bunds lose themselves in the lower slopes of the hill. The hill is densely covered with jungle, in places thorny, so it is difficult to judge of its height. But I should guess it to be about 200 feet. It entirely differs from all other hills visited on this circuit, for there is not a single rock on it, and it rises equally steeply on all sides to where it is terraced, near the summit.

The summit is flat and measures 150 yards by 100 yards. It is rectangular in shape, and about three acres in area. It is raised about 10 feet above the terrace below, and was surrounded by a retaining wall, built in batter to prevent slips. This wall is traceable for the whole circuit, and in several places is in fairly good preservation. All this part is very densely overgrown, so that without doing a lot of clearing it is not possible to give very accurate measurements. However, those on which my plans and description are based are approximately correct. On the summit there are four buildings clearly defined and three more are indicated by heaps of *débris*.

Before giving an account of the buildings it is necessary to first describe the material of which they are built, for although in many respects the general plan of construction is according to the conventional Sinhalese style of architecture, yet the peculiarity of the material renders the appearance far from ordinary. The pillars and steps are monolithic and gneiss, as at Anurádhapura and elsewhere; but the walls of the buildings and of the terraces, the *dágaba*, and its several tiers are all built of small cut blocks of stone like large bricks, equally unlike the stone walls of the Anurádhapura builders and the later Polonnaruwa brickwork. The stone is a hard, brown, porous one, rather like solidified sponge. Mr. Parker, in his remarks on this hill, calls it "altered gneiss." It is cut into blocks about 10 in. by 12 in. by 4½ in., but not always of exactly the same size, and these are laid dry in no regular bond. None of the walls seem to have been coated with plaster.

The buildings are placed approximately one in each corner, as follows. The *Dágaba* in the north-east, the *Viháre* in the north-west, the *Wata-dá-gé* in the south-east, and a large building of good finish in the south-west. This last is probably a *Páṭima-gé*.

The *Dágaba* was a very small one on a lofty base built in four tiers, of which I think the upper two were circular. Owing to the lack of tenacity of the stone blocks, and consequent decay of the building, it is not easy to make sure of this. On both the south and west of the lower tier steps led up in the wall to the higher level, as at Mirisavetiya *Dágaba* at Anurádhapura. One pillar stands before the western side of the *Dágaba*, and probably formed part of a chapel or altar-house.

The *Dágaba* retains enough of its shape, and at the same time is sufficiently breached, to show that it was built throughout of the stone blocks already described.

The *Viháre* is a thirty-six pillar building, 50 ft. by 40 ft., which faces east. The walls and entrance are below ground. The pillars are well dressed, and measure 1 ft. square by about 10 ft. above ground.

The *Wata-dá-gé* is a circular building 35 feet in diameter. The outer wall is built about 2½ feet thick of stone blocks, and includes twelve pillars, all broken. Within this is another circular room surrounded by eight pillars, of which three are unbroken and stand about 5 feet above the *débris*. All the pillars are square. The entrance is on the north and consists of four plain stone steps 3 ft. 8 in. wide. If these were guardstones and balustrades, they have been removed or destroyed.

The *Páṭima-gé* is by far the most elaborate of the three pillared buildings, and is in the best preservation. It consists of a building on a platform. The platform measures about 85 ft. by 64 ft., and is held up by a retaining wall built of stone blocks to a height of 4 or 5 feet. The entrance to this is on the east. It has plain steps and plain volutes as balustrades; the guardstones are missing. The building measures about 36 ft. by 30 ft., with an additional porch 15 feet square. The main building has thirty-six plain square pillars about 8 ft. by 1 ft. by 1 ft., and the porch has ten pillars, of which at least four, which are all broken, had capitals of different pattern from any I have seen before. The entrance is buried, but it is possible to see that the guardstones bore "flower pot" designs. The doorway between the porch and the main body of the building had a fine stone lintel about 6 feet long, the greater portion of which lies on the ground near by. It is ornamented along its whole length by a double row of carved *ganas* and

* Diaries, June 8, 1883; August 5, 1887; September 13, 1889.—*J. P. L.*
† Sessional Papers, 1886, p. 449.

makaras; the former are quite unlike the ordinary *ganas* of the Sinhalese carvings, and have what appears to be high brimless hats on their heads. There are twelve in one row and eight in the other. The walls of the building were built of stone blocks.

Besides the four buildings mentioned above, there are two mounds of stone blocks that seem from their positions to have been porches respectively of the *Vihâré* and of the *Wâta-dâ-gé*. Near to the south wall, and about equidistant from the *Wâta-dâ-gé* and the *Pilîma-gé* a few pillars show the site of another small building. There is nothing else above ground on the summit. Below the summit there is a terrace which was retained by a wall similar to that which surrounds the summit. On the north and on the east the terrace was 60 feet wide, but concerning the two remaining sides I am more doubtful, though clearing the undergrowth would settle the matter at once. In the plan I have drawn this terrace wall in dotted lines.

On the terrace there are sixteen collections each of twelve wedged stone pillars. These were doubtless the *pansalas* and the living part of the monastery. On the south and west sides of the hill I am inclined to think there was a lower terrace. I found traces of a wall more than 200 feet wide of the summit on the west, and on the south, besides more traces of walls at a similar distance, I found a long deep *pokuna* about 80 ft. by 60 ft. This pond is only a hollow now, but perhaps excavation would show it to have been stone-lined.

All that remain to be described on the hill are the two broad flights of steps which connect the monastery on the terraces with the ancient city below. An account of the eastern flight, which is the more perfect, will serve for both.

From the summit level to the terrace below there is a flight of eighteen steps, each formed of a gneiss slab 17 ft. long by 10½ in. by 6 in. This flight is not sunk through the retaining wall, but starting at its edge, projects for about 10 feet as a landing, and then descends to near the middle of the terrace. Then from the edge of the terrace a grand flight of 100 steps, each 17 ft. by 1 ft. 4½ in. by 6½ in., descends the hill unbroken into the forest below. This flight does not reach to the bottom of the hill, but of the flight which probably continued below it there is now no trace, save where a single stone here and there shows up half-buried. The northern steps are in worse preservation, but have one thing which is lacked by those on the west. At a point about 100 feet from the summit there are a pair of plain guardstones *in situ*, but buried to within 6 inches of their tops.

From the top of this hill the monks of old must have had a view calculated to gladden the heart of any ruler in *Laṅka* who may have worshipped at the shrines there. Below the hill, on the south-west, stretched the thousands of acres of the tank called *Tannir-murrippu*. Far to the east lie the pale blue waters of the shallow *Nay-âru* lagoon, and beyond it the bright line of the sea. While north, south, east, and west lay a fertile country of tanks and rice fields innumerable.

By climbing the *dâgaba*, and thus rising above the jungle, one can gain a beautiful prospect even now. But in place of the great tank and the pleasant fields there is only forest, which reaches the horizon on all sides but the east, dark and unbroken.

Kuruntan-Ur.

Bounded on the west by *Kuruntan-kuḷam*, and on the south by the slopes of *Kuruntan-malai*, lies the buried town that goes by the name of *Kuruntan-ur*.

Many of the ruins lie within a quadrilateral space perhaps 200 acres in extent, which is surrounded on three sides by a bund that was topped by a wall of stone blocks, the fourth being the bund of the tank.

The whole area is dense jungle, and without excavation or prolonged exploration it is not possible to judge of the quality or extent of more than a few of the larger buildings. But pillar stumps are to be found at frequent intervals all over the walled space.

There does not seem to have been any one building much larger than the rest, but of small buildings there were a great number. Items are—

A small nearly levelled *dâgaba*.

A few stone pillars beside which lies the greatly damaged stone figure of a bull. This was probably a Sivite temple.

A large *yôni* stone 3 ft. by 3 ft. 3 in. with a hole 1 ft. 1½ in. in diameter cut in it.

A brick well 4 ft. 6 in. wide and 25 feet deep, 20 feet being dry laid brickwork, and the rest cut into soft rock.

A sedent figure in an attitude of prayer cut in bas-relief on a slab of stone 2 ft. 6 in. by 1 ft. 9 in. Several pillar buildings with *Nâga-râja* guardstones.

A brick building, probably a Hindu *kôvil*, which has collapsed and become a mound.

These show a thorough mixture of Buddhist and Hindî ruins.

The "*Manual of the Vaṅṅi*" mentions a large slab inscription here, but I was unable to find it. From the breach in the tank bund a stream has cut a channel through the town, and its bed is a mine of pottery. I have never at any place seen so many large fragments of pottery; they stick out of the banks and bed of the stream everywhere. One very nearly complete pot I picked up was of very thick heavy make, and measured 8 inches across; another fragment had a design of flowers stamped on it.

A mile to the north of the tank I found a ruined stone bridge of the usual "stone carpentry" type. On one of the pillars are cut two curious marks each 3 in. long, and each like a flattened "H" placed sideways. With regard to the probable history of the town and monastery of *Kuruntan*, Mr. Lewis in his "*Manual of the Vaṅṅi*" says:—

There are several ruins on the hill, and at the back of the northern part of the bund; but they are all dilapidated, more through wilful defacement by the later Tamil occupants than by the action of time.

In another place are a roughly-executed figure of a bull, the head broken off but forthcoming, and a figure representing a worshipper. These figures evidently belonged to the Hindî temple which was built after the Tamil invasion.

The later Tamil residents built a temple here, and they demolished the *vihâré* built by *Sanghabôdhi* and other buildings and removed nearly all the bricks and stonework to it.

Without wishing to obtrude my opinion, I cannot altogether agree that the inference drawn from these extracts is borne out by observation of the ruins.

The ruins on the hill are undoubtedly *Buddhical*, and they are in much better preservation than any of those on the flat. If a Tamil ruler had demolished the older Sinhalese buildings and built his gods temple out of the materials thus obtained, his temple would presumably exist in better preservation than its robbed predecessor. But this is not the case.

I do not think the condition of the monastery on the hill is any worse than would result from ordinary decay, taking into consideration its situation and material.

Some few stones, probably carvings, may have well been removed, but the buildings have not to my mind suffered depredations equal to demolition, or to anything approaching it. Had a builder wished to tax the hill monastery for stone, he would have removed the easily obtainable and workable steps of the two great flights up the hill. But this does not seem to have been done.

Moreover, the ruins in the town beneath the tank do not show a larger proportion of remains undoubtedly Tamil than does the city of Polonnaruwa.

I cannot help thinking that the *kôvils* in the town were built by some later Sinhalese King, who while upholding the ancient religion, like Solomon, tolerated the introduction of the new.

Kokku-toduvay.

A large Tamil village on the sea coast, five or six miles north of the mouth of Kokkuláy lagoon.

In the "*Manual of the Vayñi*" mention is made of a tradition to the effect that Kokkuláy lagoon was once a stretch of paddy fields.

This tradition is corroborated by the fact that for half a mile along the shore, between Kokku-toduváy and the sea, quantities of scraps of old pottery are to be found.

The present village is half a mile from the sea and the other side of a "villu." But the whole area of the pottery *débris* is only just above highwater mark, and must be entirely exposed to the fury of the waves during a north-east gale.

I also noticed that flamingo can wade in the lagoon quite half a mile from the shore. So the tradition concerning the paddy fields is not only probable but nearly certain.

The Parayan-ru, which flows from the breach in Padaviya, reaches the sea through Kokkuláy, and may formerly have supplied the fields with water for irrigation purposes.

Kotta-keni.

A lonely little temple on the north-west shore of Kokkuláy lagoon.

There is a well with good water all the year round. An oily smoke-blackened image of Gaṇeśa in a little palm-leaf hut is all the temple. But it seems to be a place of pilgrimage for the villagers from miles around.

Chuvanta-murippu.

A deserted village on the northern edge of the Chavarátu-veñ plain.

The village was inhabited thirty years ago, but it has left no trace but some tamarind trees and a well that contains good water. I think the well is an old one which has been re-dug out. In the jungle there are a few rough stone pillars, but nothing to indicate the nature of the building they represent.

Kaddu-tadda-malai.

☐ At Savarátu-veñ Mr. H. Nevill saw a ruined temple with a pond near it, and "the basement of a palace or temple close to the houses at Káddutaddamalai"—pillars, slabs, stones, and bricks scattered here and there.*—*Vayñi Manual*, p. 312.☐

A Tamil village that might be classed as intermittent, for the owners of the long stretch of paddy fields come annually and stay for the time necessary to obtain their harvest. There is a good well, and a cart can be brought along the track from the lagoon. There is no inhabited village nearer than eight or nine miles.

The name seems to mean the "hill hard to find in the jungle."

At the west end of the bund of the tank there is a small rocky hill, on which are the remains of a *dágaba*, and below which is there a *pokuna* that is probably artificial.

The neighbouring hill Vedakunari-malai, though full of rocky hollows, contains no ruins so far as I could discover.

Kumpakannan-malai.†

☐ There are several of these high rocks with cave temples in the District. The highest is Kumpakannan-malai, to the south of Kuruntañrmalai, due north of Padaviya and about two miles from Káddutaddamalai.

This rock was—

Evidently utilized as a cave temple. The sockets and pillars are visible, but no inscriptions. There are pillars standing on the slope of the hill, and there is a built *pokuna* at the foot. The natives are afraid to shoot at this pool, as they believe it to be haunted. There is a cave under the rock, which is a perfect sanctuary for bears, as they cannot be ejected from it. It has three openings on different sides of the rock. The height of the rock is about 300 ft.

This rock was visited by Mr. Pole in 1847, who noticed—

Interesting remains of an old temple—bricks with devices and Tamil letters, cut stone doors, &c., and found on the old stone path nearly at the top four old copper coins in a very perfect state of preservation, with characters so distinct that if the language be now in existence some notion may be formed of the date of the remains of the ancient works.

* Diary, January 20, 1889.—*J.P.L.*

† Mr. Still spells the name "*Kumbukkanan-malai*." Mr. J. P. Lewis writes:—"I think *Kumpakannan-malai* is correct. *Kumbuk* is a Sinhalese word; this is a Tamil name. *Kumpakannan* was a mythical giant (Journal C. A. S., vol. XIV., 1896, p. 212)."—*Arch. Commr.*

He adds—

I should strongly recommend them (archæologists) to go to Kompanammalai before it is too late. When the (proposed) road is opened those remains will no longer be protected, as they appear to have been for ages by its position in the depths of the jungle.*—*Vanni Manual*, p. 312.]

An abrupt rock-topped hill about two miles south of Káddu-ta(ḍ)á-malai. There is a *pokuva* at the foot of the hill, on the north, that contains drinkable water which is said to be permanent.

The lower part of the hill is a steep, jungle clad, rocky slope which appears to have been terraced on the northern and north-eastern sides. And from the top of this slope there towers a great rock which rises through the trees like a castle on a hill.

On the top of this rock there is a trig. station largely built of the remnants of a small *dágaba* which had courses of ornamental moulded bricks. There appears to have been a flight of stone steps leading up to this on the north-west, but very little remains save *débris*.

Below the rock, where it overhung on the south, two large cells have been formed, divided one from the other by a boulder 6 feet thick. At the back of the boulder a narrow passage connects the cells, but it was built up with brickwork. Both cells have cut drip ledges, but I could find no inscription.

Where the sloping roof reaches a point 10 feet from the floor there was a brick wall which, with the rock, enclosed a space 14 feet wide and over 40 feet in length, of which the roof and back wall were living rock. In the middle was the boulder and brick partition which divided the space fairly equally; and the two ends were rendered weather-tight by walls of rough stone which was in all probability masked by plastered brickwork.

Six and a half feet distant from the southern wall, and right on the verge of the steep slope, there is a row of nine wedged stone pillars about 5 feet high. Their tops are fashioned into large tenons along which beams were run, from which a sloping roof joined the rock and formed a verandah along the whole front of the cells.

Of the two cells, that on the west is bare and empty. The other contains a brick and plaster recumbent image of Buddha, 15 feet in length. It lies on a brick-built bed 3 feet high, and the floor below was, I think, of brick pavement. But as a soft, dry, impalpable dust covers the floor to a depth of about 3 feet, this is hard to ascertain, for to dig exposes one to the certainty of breathing in mouthfuls of it. The roof of the cell has been painted, not on plaster as at Sígiriya, but on the rock itself as at the Vessagiriya caves at Anurádhapura. I was unable to make out any design, but noticed the following colours: red, white, yellow, orange, and green.

From the east end of the verandah a roughly built path with stone steps at intervals follows an irregular course between the rocks and emerges on a terrace at the foot of the hill on the north-east. On this terrace there is a small *dágaba* which has been dug into. Besides bricks, blocks of a pink and white chalk, possibly corallaceous in origin, were used in its construction.

The terrace is surrounded by a roughly built wall of small boulders, and contains besides the *dágaba* a number of stone sockets for wooden posts, similar to those found at Bó-gaha-veva, Veda-kumári-malai, and other places. The building seems to have contained five rows of four pillars, or twenty pillars in all, and to have covered about 30 ft. by 40 ft.

Beside this building lies a great stone slab with a beaded edge; it measures 12 ft. by 4 ft. 9 in.

Manal-keni.

A pond near the banks of a brackish tributary of the Parayan-iru, a mile inland from the south-west corner of the Chávaráttu-veli plain. *Manal kēni* means "sand pond."

There are a few ruins here and a fine slab inscribed with Grantha Tamil, so closely written as almost to resemble a childish handwriting. Both ruins and inscription have been robbed from Sinhalese buildings and made use of by Tamils. The ruins consist of one small mound of brick, with a pillar sticking out of it near the inscription, and of a larger building on the other side of the *pokuva*. This latter is a long, rather narrow mound of bricks with no pillars, but with stone doorposts at the entrances of the three chambers into which it was divided. These have all fallen down, but they show that the building was a *kóvil* similar in plan to that near the "Y Road" in Anurádhapura. Facing the outer entrance is a pair of *Níga-ríja* guardstones. These are turned the wrong way about, *i.e.*, face towards the building, and are on the wrong side of one another, *i.e.*, the right-hand stone is on the left, and *vice versa*, so that the lions cut on their sides face in, and not out as they should. Moreover, I am strongly inclined to think that one guardstone is a poor copy of the other, or rather of its fellow, which may have been broken.

It is not so thick as the original, and is of rougher workmanship; also in place of the five-headed cobra behind the rája's face, there is only a series of stretches of long hair, which give the same effect at a distance, but are quite different when closely examined.

This would be the result of copying a rather worn stone when it might not be apparent exactly what the old design had been. Finally, the cloth of the figure on the copy does not fall to the ankles as in the original, but is draped Tamil fashion, higher on one leg than on the other.

The inscription contains thirty-five lines, of which the upper third are rather worn.

The slab on which it is cut seems to have had three uses. Originally it was a Buddhist altar slab, having the usual beaded edge. Secondly, it has been used as a stone upon which to grind something, for two hollows are worn smoothly into its surface. Lastly, it was taken by some Tamil and used as the base of his inscription, the letters of which run quite clearly across the beds of the ground hollows, and were obviously cut after they were formed.

Several symbols are cut in the border outside the writing, and on the left side are a well traced bow and arrow.

Kandasami-malai.

A small rocky hill on the west shore of Kokkuliy lagoon, two miles from Tonkaimara-wádi in the Eastern Province. *Kandasami-malai* means "hill of Kandaswámi," and *Tenkaimara-wádi* means "garden of coconut trees."

Of all the ruins I have visited in Ceylon the little temple on this hill occupies the most charming position. It is situated on the end of a low wooded promontory that runs out into the lagoon, nearly opposite to, and three miles distant from, the opening into the sea. It is thus almost surrounded by water, and the view from the summit is exceedingly beautiful.

The immediate foreground is pale blue water and low-lying wooded spits that cut up the lagoon into bays, which are dotted with tiny wooded islets and with little archipelagoes of pink white-topped rocks. Beyond these the far shores of the lagoon shimmer in the mirage; and beyond them the sea on one side and the forest on three fade into blue, and imperceptibly become one with the sky.

The summit of the little hill is a rather small flat-topped rock, on which reposes a large well-built trig. station, made almost entirely of the remnants of the building it replaces.

That this ruin was greatly damaged in the building of the cairn there can be no doubt, for villagers, not yet grown to manhood, can remember the time when the temple was far more complete.

The temple was a small building of excellent stonework, similar to the *kóvil* at Polonnaruwa which goes by the name of "Daladá Māligāwa." In the cairn, on the summit, and on the slopes of the hill below numbers of gneiss stones testify to the variety of ornament and excellence of finish of the little building. There were layers of stone cut in various lotus patterns, there were "nail-head" mouldings and carved beadings, and I found one corner stone with *mākara* heads carved in high relief.

Near the south-east corner alone a fragment of the basement holds together and helps to support the trig. station. This scrap consists of a moulded stone wall 2 ft. 8 in. high, in which a "nail-head" dado is used with effect. Measuring from the corner of this to a piece of plinth that seems to be the south-west corner, I estimated the building to have been only 13 feet square on the outside.

It must have been a little gem of stonework. On a ledge just below the cairn there is a *lingam* and an ornamented *yōni* stone. The former is octagonal for about half its height of 3 feet, and round above; it is 10 inches in diameter.

The steps that must have formed the approach to the shrine were probably on the east, but all vestiges of them are gone.

Buddha-kóvil.

An old Sinhalese monastery about two and a half miles south-west of Tenkai-mara-wádi.

The name *Buddha-kóvil*, meaning "Buddha's temple," is hardly more than generic, but the villagers know the ruins by none other.

The ruins are in deep jungle on the bank of the Parayan-áru. Owing to their buried state it is not easy to get a comprehensive idea of the general plan, let alone the details.

There are two large buildings, and at least three or four smaller ones, all of which are deeply buried and can only be recognized by their very rough stone pillars and guardstones, the tops of which show above ground.

The guardstones are round-topped, have no carvings, and are ill-finished.

Besides these pillar buildings, there are several of the same kind of stone sockets for wooden pillars as at Kumpakannan-malai, &c.

All these buildings are on a flat-topped mound about two or three acres in area and apparently rectangular. The entrance consists of a flight of about a score of stone steps of primitive type, and now very much ruined; it is on the east, as are the entrances of the two largest buildings.

The whole raised area was surrounded by a wall built of large bricks dry-laid, the top bricks being half-round, as in the wall at Ruwanveli Dágaba, Anurádhapura.

The bricks vary considerably in size; the largest I measured was 1 ft. 3 in. by 8½ in. by 6 in., more than six times the cubic contents of an ordinary brick of the present time, and the smallest was 9 in. by 6½ in. by 2 in.

Kal-niravi.

A little monastery in the jungle about two miles south-west of Pil-móddai in the Eastern Province. *Kal-nirávi* means "rock of the bubbling spring."

An earth mound 30 feet high and perhaps an acre in extent, surrounded by a wall of large rough stones, contains the ruins.

There are two rock cells scooped under two of the three boulders that crown the summit of the mound, and a stone-pillared building which was probably a *viháré*.

This latter is fairly large, perhaps 30 ft. by 40 ft., and had twenty-four square stone pillars. The entrance was on the east-south-east, and was of simple pattern with plain guardstones and plain bevelled volute balustrades. Just to the left of the entrance, and 12 feet distant from the building, there is a large beaded edge slab of the kind I have several times referred to as "altar slab." In this instance, instead of lying on the ground, it is supported on four stone pillars about a foot from the present ground level. Opposite to the *viháré* a flight of roughly built stone steps descend the mound to the surrounding level.

Of the two cells one is much superior to the other, and has a few stone pillars in front of it, as at the cave *viháré* on Kumpakannan-malai.

Below the drip ledge is an inscription of very early date, which gives the names of the persons who dedicated the cell to the use of the priesthood. Probably these cells were the pansala of the priests who officiated in the *viháré*. One other rock has a few cut grooves on it.

Era-madu.

A very small Sinhalese village in the Eastern Province, halfway between Padaviya tank and the Kokkuliy lagoon. A cart can be brought through either way, but not very easily.

There are ruins on both the north-east and south-west sides of the village, in neither case much more than a quarter of a mile away.

On the north-east roughly wedged stone pillars are scattered over a couple of acres. There is only one building of any size, and that is completely buried; I think it had twenty-four pillars.

The ruins on the south-west are built on a low rocky hill, and consist of a small fairly well preserved *dágaba*, which does not appear to have been dug into. It is surrounded by a rough wall of small boulders,

and within the space thus enclosed lie bricks of various shapes and many sizes; also an altar slab 7 ft. 6 in. by 3 ft. 6 in., and the trunk of a sedent Buddha which must have been about 2½ feet high. This image is carved in limestone as like marble as any I have seen in Ceylon.

It is noticeable that even where all other work was rough the altar slab was always a good stone and well cut. This one is a fine slab excellently finished. Below the dágaba on the east is a boulder walled enclosure about 50 feet square, in which are growing several beautiful old temple trees. These trees cannot be more than 200 or 300 years old, and almost certainly mark the time when last the dágaba was restored. This would account for the perplexing variety of bricks with which it is built.

On the west of the dágaba there are a few more pillars and other cut stones and one small building. This last seems to have been built of all the fragments that would be collected from the older ruins.

It measures only 18 ft. by 13 ft., yet contains twenty pillars in five rows. All the pillars are very short, about 3 feet above present ground level, which in conjunction with the fact of their closeness looks as though they had had to support a heavy superstructure. The circumferences of four pillars I measured were respectively 5 ft., 4 ft. 4 in., 3 ft. 10 in., and 2 ft. 8 in.

The quarry, from which all the stones were originally wedged, is just outside the boulder wall that surrounded the buildings.

Beside the places specially mentioned above, there are many deposits of pottery *débris* all over the eastern half of the Wannī. And in many places I noticed traces of iron smelting.

This latter I noticed especially in the following places: (i.) The south end of Vaval-malai; (ii.) a mile south of Nedun-kéni, on the minor road; (iii.) two miles east of Otiya-malai, on the cart track that leads to the sea coast; (iv.) at Kuruntañ-úr; (v.) at Chuvanta-munippu, and between that place and Káddu-taddá-malai; (vi.) and on the road about half-way between Pil-móddai and Amari-vayal.

At all of these places very little search sufficed to show that the ground is full of small pieces of iron ore which has at one time been melted.

Judging from the number of tanks, and by the seemingly large areas beneath them which were occupied by villages, the country appears to have been thickly populated, and probably in the Sinhalese times before the Tamil ascendancy, for of all the ruins and inscriptions I saw all but a few are undoubtedly Sinhalese; whereas the two Grantha Tamil inscriptions, Kandasimi-malai, Kotta-kéni, Manal-kéni, and some of the buildings at Kuruntañ-úr, are all that could be equally unhesitatingly put down as Tamil.

The ruins will probably be undisturbed for generations yet, for the present-day villagers are too apathetic even to destroy good work.

J. STILL.

EPIGRAPHICAL WORK.

Mr. Still this year (1905) copied (some for the first time) a considerable number of cave records in the Northern Province, mostly from caves at Periya Puliyañkulam and Eruptóána.*

Other epigraphs, cave and rock, have been eye-copied at Virañdagóda in the Puttalam District of the North-Western Province.

Most of the inscriptions examined by the Archæological Commissioner himself between 1901 and 1905 are at Polonnaruwa. Estampages have been made from nearly all of these, in addition to eye copies.

Some of these lithic records have proved invaluable in enabling the names of several of the chief ruins, and their constructors, to be definitely fixed.

Thus it is now known that:—

(i.) The *Waṭa-dá-gé* or "Circular Relic Shrine" is the "*Ratanagiriya*," which King Niṣṣaṅka Malla had erected for the enshrinement of the Tooth-relic (Nos. 56; 63†).

(ii.) The post-and-rail enclosure hard by was that ruler's "*Niṣṣaṅka Latá Mañḍapaya*" ‡ (Nos. 43-51).

(iii.) That once magnificent shrine Viháre No. 3 ("*Heṭṭa-dá-gé*") was probably built with the approval of Parákrama Báhu I., and subsequently re-named by his near successor "*Niṣṣaṅka Dáḷa-dá-gé*" (No. 37§).

(iv.) The ruin on the tank bund near the Hindú Déválás on the road to Minnériya was one of Niṣṣaṅka Malla's many "Alms Halls," and styled "*Niṣṣaṅka Dána Mañḍapaya*" (No. 71||).

(v.) The short record on the guardstone to the stairs at "*Jéṭavanaráma*" (so-called) fixes that pre-eminent shrine—as its proportions and lavish design would alone sufficiently attest—as the "*Lankátalata*" Viháre built by Parákrama Báhu I. (No. 84¶).

Further:—

(vi.) The Tamil-Grantha slab inscription (now lying close to Viháre No. 2) throws much interesting side light on incidents in the reign of Vijaya Báhu I., bearing on the once rebellious Velaikkáras and their acceptance of the custody of the Temple to the Tooth Relic constructed by that monarch (No. 36**).

(vii.) The short pillar record recovered from the pavement of the *Waṭa-dá-gé* necessitates amendment in the length of reign assigned by Sinhalese histories to some king of the 8th or 9th centuries (No. 55††).

* Some of these had been previously copied by Messrs. G. M. Fowler and H. Parker. Mr. Parker has published a few.

† Annual Report, 1901, p. 13: Annual Report, 1903, p. 26.

‡ Annual Report, 1903, p. 20.

§ Annual Report, 1903, p. 13.

|| Annual Report, 1902, p. 11.

¶ *Mahāvamsa*, LXXVIII., 54.

** Annual Report, 1903, Appendix.

†† The inscription is dated in the 45th year of the reign of an "*Abha Salamevan*." According to the chronicles no king reigned more than 40 years in this period.

NORTH-CENTRAL, NORTH-WESTERN, AND NORTHERN PROVINCES.

INSCRIPTIONS.

EXAMINED BETWEEN 1901 and 1905.

No.	Kóralé.	Village.	Site.	Class.	Sovereign.	Year.	Character.	Remarks.
1. North-Central Province.								
<i>Nuwarakalāvaya.</i>								
1	Nuwaragam	Anurádhapura	Near Stone Bridge between Vijayaráma and Papkuliya do.	Slab	Saig Bó	8th	Sinhalese	9th century.
2	Do.	do.	do.	do.	—	—	do.	10th century. Illegible.
3	Do.	do.	do.	Pillar	Mihindu Maha Raja	8th	do.	Mahinda IV. (975-991 A.D.).
4	Do.	do.	Jétawanaráma	Slab	Tissa Maha Raja	—	Bráhmí	Bhádya Tissa II. 141-165 A.D., or Kaniffha Tisa (165-193 A.D.).
5	Do.	do.	Nuvara veyva	Pillar	—	—	Sinhalese	10th-11th century. Piece.
6	Do.	Munsingama	—	do.	Abhá Salamevan	12th	do.	Kásyapa V. (929-939 A.D.).
<i>Tamanakáwava.</i>								
7	Sinhala Patuwa	Giritalé	—	Pillar	Siri Saig Bó	32nd	Sinhalese	Sená II. (866-901 A.D.).
8	Do.	do.	—	do.	Mahindu	—	do.	Mahindu IV.
9	Do.	do.	—	do.	—	—	do.	11th century.
10	Do.	—	Kawduļu-veyva	do.	—	—	Sinhalese Tamil	10th-11th century.
11	Do.	—	do.	do	—	—	Sinhalese	10th-11th century. Piece.
12	Do.	—	Médirigriya	Slab	Siri Saig Bó	—	do.	Mihindu IV. (975-991 A.D.).
13	Mé'la Patuwa	Anáolandéwa	Near Kóndánda-wala	do.	—	—	do.	First two lines only; Sanskrit.
14	Do.	Pólonnaruva	Potgul Véhéra "Monastery"	Jamb	Chandrávati	—	do.	Sanskrit śloka.
15-16	Do.	do.	Unknown	Slab	—	—	do.	Pieces found in village.
17	Do.	do.	Near Council Chamber	do.	Vira Kálinga Chakravartí	—	do.	Nissanka Malla (1198-1207 A.D.). Piece.
18	Do.	do.	do.	Pillar	Abhá Salamevan	4th	do.	Kásyapa V. (929-939 A.D.).
19	Do.	do.	Council Chamber	Slab	Siri Sa'iga Bó Vira Rája Nissanka Malla Aprati-malla Chakravartí	—	do.	Asanaya for King when present at musical festival.
20	Do.	do.	do.	do.	Mahápana	—	do.	Asanaya for Y'ua Rája (Viceroy).
21-28	Do.	do.	do.	Pillar*	—	—	do.	Mark position where each Councillor stood.

* Annual Report, 1900, p. 9.

INSCRIPTIONS.—*contd.*

No.	Kónalé.	Village.	Site.	Class.	Sovereign.	Year.	Character.	Remarks.
29	Meda Pattuwa	Polonnaruwa	Stone bath	Slab	Nissanka Malla Śrī Parākrama Báhu	—	Sinhalese	Piece.
30	Do.	do.	do.	do.	do.	—	do.	Incomplete.
31	Do.	do.	"Rāja Māhigāwa"	Pillar	Srī Saṅga Bó	8th	do.	Mahinda IV. (975-991 A.D.).
32	Do.	do.	North Gate of Citadel	Slab*	Nissanka Malla Kālinga Parākrama Báhu	—	do.	—
33	Do.	do.	Siva Dévalé, No. 1	do.	do.	—	do.	12th-13th century.
34	Do.	do.	do.	Pillar	do.	—	Tamil-Grantha	—
35	Do.	do.	Priveṇa near West Poreh	do.	do.	—	Sinhalese	12th-13th century. Served as plinth.
36	Do.	do.	Between Vihárés Nos. 2 and 3	Slab†	do.	51st	Tamil-Grantha	Vijaya Báhu I. (1065-1120 A.D.)
37	Do.	do.	Vihárc No. 3 ("Heitúdgé")	do.	Srī Saṅga Bó Vira Rāja Nissanka Malla	—	Sinhalese	On east wall of portico.
38	Do.	do.	do.	do.†	Lankésvara Kālinga Chakravartī	—	do.	Originally on front wall of vestibule.
39	Do.	do.	do.	do.†	Srī Saṅga Bó Vira Rāja Nissanka Malla Kālinga Parākrama Báhu	—	do.	Inside vestibule. In pieces.
40	Do.	do.	do.	do.	do.	—	do.	12th-13th century. Inside vestibule. In many fragments.
41	Do.	do.	Galpota	do.*	Srī Saṅga Bó Kālinga Parākrama Báhu Vira Rāja Nissanka Malla	—	do.	72 lines. In three sections.
42	Do.	do.	East Poreh	Pillar	Srī Saṅga Bó	2nd	do.	Mihinda IV. (975-991 A.D.).
43	Do.	do.	Nissanka Latá Marḍapaya.	Slab§	Vira Rāja Nissanka Malla	—	do.	In many pieces.
44-51	Do.	do.	do.	Pillar§	do.	—	do.	All 8 pillars in pieces.
52	Do.	do.	Near Nissanka Latá Marḍapaya.	do.	do.	—	do.	—
53	Do.	do.	Near Pijina-gé	Slab	Srī Vira Nissanka Malla Śrī Parākrama Báhu	—	do.	Fragment only.
54	Do.	do.	do.	do.†	Srī Saṅga Bó Vira Rāja Nissanka Malla Aprattimalla Kālinga Chakravartī	—	do.	Asana for King when viewing sports.
55	Do.	do.	Wata-dá-gé	Pillar||	Abhú Salamevan	45th	do.	Asana for King when present at musical festivals.

* Müller. *Ancient Inscriptions in Ceylon*, 1883.

† Annual Report, 1903. Appendix.

|| The record commences; *Svasti Abhá Salamevan ma parmaká pasádasá varnché.* The Sinhalese chronicles assign a reign of no more than 40 years (Aggrabódhī VI., 741-781 A.D.) to any ruler between the 4th (Upatissa II., 370-412 A.D.) and 11th centuries (Vijaya Báhu I., 1065-1120 A.D.).

‡ Journal, C. A. S., 1887, Vol. X., pp. 52, 60, 74.

§ Annual Report, 1903, pp. 19, 20.

No.	Kóralá.	Village.	Site.	Class.	Sovereign.	Year.	Character.	Remarks.
56	Mēda Patuwa	Pojomaruwa	Waṭa-dá-gé	Slabs*	Nissapka Malla Kálínga Parákrama Báhu	—	Sinhalese	—
57	Do.	do.	do.	Pavement	—	—	Tamil	—
58	Do.	do.	North of Quadrangle	Slab*	Siri Saṅga Bó Kálínga Vijaya Báhu	1743 A.B.	Sinhalese	Sáhasa Malla (1200 A.D.).
59	Do.	do.	West of North Gate of City	Slab†	Vijaya Báhu	—	Sinhalese and Tamil	13th century.
60	Do.	do.	Vishnu Dévvalé, No. 2	do. †	Nissapka Malla Kálínga Parákrama Báhu	—	Sinhalese	Piece.
61	Do.	do.	do.	do. †	Lankésvara Parákrama Báhu	—	do.	do.
62-63	Do.	do.	do.	do.	—	—	do.	do.
64	Do.	do.	Siva Dévvalé, No. 2	do.	—	—	Tamil-Grantia	On walls of shrine.
65	Do.	do.	do.	Pillar	Abhá Salamevan Nissapka Malla Kálínga Parákrama Báhu	—	Sinhalese	10th-11th century. In pieces.
66	Do.	do.	Near East Gate of City	Slab	—	—	do.	—
67	Do.	do.	Near north-east corner of City	Pillar†	Sri Kálínga Lankésvara Parákrama Báhu Vira Rája Nissapka Malla	—	do.	—
68	Do.	do.	Near Vishnu Dévvalé, No. 3, on Minnériya road	Roek	Rája Nissapka Malla Apratimalla Chakravartti	—	do.	45 lines.
69	Do.	do.	do.	Pillar	Siri Saṅga Bó Nissapka Malla Kálínga Parákrama Báhu	—	do.	10th century. Piece.
70	Do.	do.	Káli Kóvil	Lintel	—	—	do.	Parákrama Báhu I. (1164-1198 A.D.); Sanskrit.
71	Do.	do.	Nissapka Dána Mañḍapaya	Pillar	Lankádhinúthéna Sri Parákrama Báhu	—	do.	On broken head of pillar.
72	Do.	do.	Siva Dévvalé, No. 5	do.	Nissapka Malla Kálínga Parákrama Báhu Chakravartti	—	Tamil-Grantia	—
73	Do.	do.	do.	do.	—	—	Sinhalese	10th-11th century. Broken.
74	Do.	do.	Siva Dévvalé, No. 7	do.	—	—	do.	do.
75	Do.	do.	Rankot Vehera	do.*	Vira Kálínga Lankésvara Apratimalla Nissapka Malla Parákrama Báhu	—	do.	Four pillars with identical record.
76	Do.	do.	Near Rankot Vehera	Slab*	Siri Saṅga Bó Vira Rája Nissapka Malla	—	do.	Asaya, east of the Dágaba, whence the King viewed its construction.
77	Do.	do.	Between Rankot Vehera and Jétavanaráma	Cave	—	—	Bráhmí	B.C.
78-81	Do.	do.	do.	Roek	—	—	do.	Early A.D.
82	Do.	do.	do.	Pillar	Abhá Salamevan	3rd	Sinhalese	Kásyapa V. (929-939 A.D.).
83	Do.	do.	do.	do.	—	3rd	do.	10th century. Name of King broken off.

† Journal, C.A.S., 1887, pp. 64-8, 71-4.

* Müller, *Ancient Inscriptions in Ceylon*.

INSCRIPTIONS.—*contd.*

No.	Kóralé,	Village.	Site.	Class.	Sovereign.	Year.	Character.	Remarks.
84	Mēda Pattuwa	Polonnaruwa	Jētavanārāma	Guardstone	Vīra Kālinga	—	Sinhalese	Parākrama Báhu I. : Sanskrit
85	Do.	do.	Between Jētavanārāma and Kiri Velera	Slab*	Lankésvara Parākrama Báhu	—	do.	Broken.
86-87	Do.	do.	Gal Viharé	Pillar	—	—	do.	10th-11th century. Pīcess.
88	Do.	do.	do.	Rock*	Báhu Mahá Rāja	—	do.	Parākrama Báhu I.
89	Do.	Galēlla	—	Slab†	Śrī Vīra Rāja Nissanka Mallā Aprātmalla Kālinga Lankésvara Śrī Parākrama Báhu	—	do.	—
90	Do.	do.	—	do.	do.	—	do.	—
91	Egoda Pattuwa	Kandukádu	Tónigala	Rock	—	—	Bráhmī	B.C.
92	Do.	do.	do.	do.	—	—	do.	Early A.D.
93	Do.	do.	do.	do.	—	—	Sinhalese*	5th to 7th century.
94	Do.	Mávila	Galkádu	do.	—	—	Bráhmī	Early A.D.
95-101	—	—	Vīrañdagoda	Cave*	—	—	Bráhmī	B.C.
102-108	—	—	do.	Rock	—	—	Sinhalese	5th-9th century.
109-112	—	Maha Kechchētkōdi	—	Cave	—	—	Bráhmī	B.C.
113-123	—	do.	Erupotāna	do.	—	—	do.	do.
124-157	—	do.	Periya Puliyankūḷam	do.	—	—	do.	do.
158-160	—	do.	Vedūkūnari Mālai	do.	—	—	do.	do.
161	—	do.	Kal Nirāvi	do.	—	—	do.	do.
162	—	do.	Manakkōvi	Slab	—	—	Tamil	—
163	—	do.	—	Pillar	—	—	do.	—
164-165	—	Periyakūḷam	—	do.	—	—	Sinhalese	Pīcess.

* Müller, *Ancient Inscriptions in Ceylon*.

† Now at Polonnaruwa.

H. C. P. BELL,
Archaeological Commissioner.

NORTHERN PROVINCE.

INSCRIPTIONS.

[Mr. Parker has promised a report "dealing with the archæology of the Northern part of the Island," and giving the inscriptions copied by him, but it has not yet appeared.*

There is an inscription on the inner side of one of the boulders on the *Periyapuliyanakulam* rock, which has been copied by Mr. Murray, but it has not been published.†

A square inscribed pillar found by Mr. Nevill at *Mutalivikulam*, and the upper half of the pillar found on the bund of *Chinnappivarasankulam*, as already described, are now in the Assistant Government Agent's premises at Vavuniya.

The inscription on the latter has not been copied, and neither inscription has been translated.

There is "a fine and interesting rock inscription by Méghawaṅga Abhaya II. (302-30 A.D.)" near the *Mariyarkulam* tank.‡

Iratperiyakulam.—Inscription by King Gaja Báhu I. on the bund, recording a gift of food to the priesthood at the Tihadaya Viháre, on the shore of the Alawichecha lake. It is almost certain that we have here the ancient name of the tank.§

Mámadu.—Inscription by Kasappa V. (937-54 A.D.), stating that in his thirteenth year he repaired this and other tanks.

Mahakachchatkódi.—Inscriptions over the entrances to the caves; probably of date B. C.||

Olumadu.—A broken pillar on the bund inscribed on its four faces with characters of the tenth century.¶ This inscription was cut by orders of either Kassapa VI. or Dápulu V., and on the only face that is sufficiently whole to be translated it is commanded as usual that the cows and cart buffaloes are not to be taken away.** On the other side is a design like a lamp or vase. Mr. Fowler thinks the stone probably came from Taddámalaí.

Kuruntankulam.—Inscription by Mahindu III. (937-1013 A.D.), who visited the tank with his mother (?) and daughter in the eighth year of his reign. It is on a large slab, and is one of the largest inscriptions in the Island, but for the most part now illegible, containing—

Chiefly a series of rules like those on the Mihintalé tablets, to be observed by the monks who were stationed here, but a few references of more general interest are included in it, and allusion is made to the king's great lake (which would appear to be Tannirmurippu), and also to some disputes that were having an injurious effect on the cultivation. The king, who states that he himself was the writer of the inscription upon the stone, and who appears to have had some doubts regarding his orthographical powers, commands that these rules "shall continue in force, and not be upset or reconstructed if letters are missing.††

The town that existed on this site is termed *Kurungama* in the inscription.

This slab is now in three pieces. The letters on it are very fairly and evenly cut, each one separated by horizontal lines cut as straight as if they had been done with a ruler, and there is a raised border round the stone.‡‡

At *Ruwannaduwa* Mr. Fowler found a large inscribed slab, 7 ft. in width, with a roughly-cut inscription, in characters differing considerably from the rock inscriptions.§§ A pillar removed from here to Vavuniya has inscriptions apparently on two sides.

An inscribed stone was recently excavated at *Periyakulam* during the restoration of the tank. The inscription remains to be copied and translated.—*Vanni Manual*.]

Maha-kachchat-kodi.

There are four inscriptions here over different rock cells. All are in very early characters of the same alphabet as those at the Vessagiriya caves, Anurádhapura.

No. 1.

Transliteration.

Se na pa ti pu te pa ru ma ka na di ka pu ta pa ma ti sa ha ne : : pa ru ma ka : : ha : : pa si (la u pa sa ka) a ne (?) (?) pa ka bu ti sa na ha.

This inscription is much worn; several letters are missing (where I have put dots), others are doubtful (where I have enclosed them in brackets), and others are letters I do not understand (where I have put question marks).

Translation.

The translation of the early and clear part of the inscription is "Pama Tisa, son of the Chief Nadika, the son of the General."

No. 2.

Transliteration.

Pa ru ma ka so na ha le ne [pa] ru ma ka ti sa ha le ne sa ga sa.

Translation.

The cave of the chief Sona, the cave of the chief Tissa [dedicated to] the priesthood.

* Sessional Papers, 1886, p. 109.

† Diary, January 25, 1893; but see also Mr. Haughton's diary of January 21, 1893, p. 107.—*J. P. L.*

‡ Sessional Papers, 1886, p. 109.

§ Sessional Papers, 1886, p. 185.

|| Sessional Papers, 1886, p. 186.

¶ The stone on which this inscription is engraved was broken by the Public Works Department coolies, but fortunately it has been repaired. The upper part is illegible from having been used as a curry-stone. (December 16, 1886).—*J. P. L.*

** Page 439.

†† Page 449.

‡‡ September 13, 1889.

§§ July 13, 1887. Mr. Fowler copied only five lines, as the slab was half buried, but a copy was made of the whole in November, 1890, for the Government Agent. (November 10, 1890).—*J. P. L.*

No. 3.

Transliteration.

A sa da ma gu ta ha le ne sa ga sa.

Translation.

The cave of Asa Dama Guta [dedicated to] the priesthood.

No. 4.

No. 4 is reversed in part. It reads,—Ha ga sa ne le ha ba a be; reversed it may mean “The cave of Be Abhaha [dedicated to] the priesthood.”

Erupotana.

On this hill I found eleven inscriptions of the same kind as those at Maha-kacha-kodi. I noticed three varieties of the letter A.

No. 1.

Transliteration.

Da ma gu ta ha le ne sa ga sa.

Translation.

The cave of Dhamma Guta [dedicated to] the priesthood.

No. 2.

Transliteration.

Ti sa te ra ha a te va hi ka ma na te ra ha le ne a ga ta a na ga ta cha [tu] da [sa] sa ga sa.

Translation.

The cave of Kamana the thera, pupil of Tissa the thera, [dedicated to] the priesthood of the four quarters present and absent.

No. 3.

Transliteration.

Pa ru ma ka di ka pu ta sa pa ru ma ka ti sa le ne a ga ta a na ga ta cha tu di sa sa ga sa di ne.

Translation.

The cave of the chief Tissa, son of the chief Dika, is given to the priesthood of the four quarters present and absent.

No. 4.

Transliteration.

Pa ru ma ka ha da ka ha ba ri ya u pa si ka na ga ya cha pu ta u pa sa ka ti sa ha cha u pa sa ka de va ha cha le ne a ga ta a na ga ta cha tu di sa sa ga sa ni ya te.

Translation.

The cave of Nagaya, the female lay devotee, wife of the Chief Hadaka, and of [her] son the lay devotee Tissa, and of the lay devotee Deva, is dedicated to the priesthood of the four quarters present and absent.

No. 5.

This inscription is cut on a rock that has shifted its position so much that the drip ledge is now near ground level. Many of the letters are doubtful, and others are completely gone, so I have not attempted transcription and translation.

The inscription opens with the name “Tissa Guta, the thera.”

No. 6.

Transliteration.

Pa ru ma ka (mi) ta jha ya pa ru ma ka sa ta na sa ta jhi ta pa ru ma ka (la) pu sa ya le ne a ga ta [a] na ga ta cha ta [di sa] sa ga sa.

Translation.

The cave of Lady Pusa, wife of the chief Mita, daughter of the chief Satanasata, [dedicated to] the priesthood of the four [quarters] present and absent. [A symbol is added.]

No. 7.

This is cut high up on a rock and is very difficult to get close to. My copy is therefore incomplete, and I shall not attempt to transcribe or translate it.

The inscription opens “The daughter of the chief Sudavela.”

No. 8.

Transliteration.

Pa ru ma ka ku — — — sa va pu ta a ba ya sa le ne sa ga sa Ni ya te.

Translation.

The cave of Abhaya, son of the chief [some name beginning Ku] dedicated to the priesthood. [A rudely formed " trisula " is added.]

No. 9.

The boulder on which this is cut seems, like No. 5, to have moved. To copy the inscription I had to climb barefoot down to a ledge of rock, and there, hanging on to a root, lean out and copy a letter at a time. Unfortunately one or two letters are too indistinct to read.

Transliteration.

[Pa] ru ma ka sa — ma na pu ta pa ru ma ka na [ga] te ra ha le ne
a ga ta a na ga ta cha tu di sa (sa) (ga) (sa) di ni.

Translation.

The cave of the chief Na (ga) the thera, son of the chief Sa-mana is given to the (priesthood) of the four quarters, present and absent.

No. 10.

Transliteration.

To obtain this reading it is necessary to begin at the wrong (right-hand) end, and read backwards.
Ne le sa sa ti ta (ba).

Translation.

The cave of Bata Tissa.

No. 11.

Transliteration.

Ba ra ta ti sa ha le ne.

Translation.

The cave of the reverend Tissa.

Periya Puliyan-kulam.

[Mr. H. Parker has published translations of four of the inscriptions at Periya Puliyañkulam and one at Érupotána. I take over his notes as they appear in the "Ceylon Literary Register" *;—

They are cut at "caves" in some little-known rocky hills at Periya Puliyañkulam, eight miles to the north-east of Vavuniya-Vilánkulam. The majority of the inscriptions at this place are of the usual cave type, and are of uncertain age; but the following are of more general interest, as being, in some cases, contemporary with those of the great Indian king Aśóka, and of historical importance.

The chief one is repeated at three caves. All three inscriptions—of which two were copied by Mr. G. M. Fowler, C.C.S., and one by me—are imperfect, owing to the decay of the rock; but on comparing them the full text is obtained, with the exception of the part of the last word. The text is as follows, the capitals being mine :—

*Raja Nagajita raja Uti jaya Abi Anurudica raja Utica karapita setama
lena cata disa sagaya agata-nagata Pasa wihara uparema [wita].*

"The most excellent cave caused to be made by the daughter of King Nāga and Abhi Anurudhi, wife of King Uttiya, and King Uttiya, for the Assembly of the four quarters, present and absent. Constructed to the west of Pacina Wihāra."

Another inscription at a lower cave is :—

*Gapati tapasi Sumana Kulasa leye sagusa dine agata anagata catu disa
sagasa Pasu wisaraye.*

"The cave of the family of the ascetic Sumana, the house holder, is given to the Community, to the Community of the four quarters, present and absent, at the Pacina tank."

There is thus no doubt regarding the name of the place. According to the *Mahāvamsa*, the Pacina Wihāra was constructed by King Dewānāpiya Tissa; its ruins have not been identified. The two kings, Nāga and Uttiya, are of course the two brothers of that monarch, the former one being the Mahānāga, who reigned at Māgama in the Southern Province. The first inscription undoubtedly dates from the second half of the third century B. C.

Another inscription, for which subsequent searches were fruitless, was discovered at the same place by Mr. S. Haughton, C.C.S., a few years ago. Unfortunately the copy is too imperfect for a full translation to be made, but it contains special reference to the *Ugahapati patama Sumana*, "The teacher, the supremo Sumana," who is most probably the celebrated Sunana who accompanied Mahinda to Ceylon.

Another inscription runs :—*Parumaka Uti puta Cudanagasa leye*, "The cave of Cudanāga, son of the Parumaka Uttiya." This appears not unlikely to belong to a son of King Uttiya, but he is not mentioned in the *Mahāvamsa*.

Another, copied by Mr. G. M. Fowler at Érupotána, is :—*Parumaka Ma...wa puta Abayasa
leye sagayaniya [te]*, "The cave of Abhaya, son of the Parumaka Ma (hāsi) wa, established for the Community." If the restoration of the two letters in the unfortunate blank space may be trusted, this may possibly belong to the eldest son of King Mutasiwa, but there is no proof that such is the case.—*Vanni Manual.*]

No. 1.

Transliteration.

Ba di ra ma ha ti sa pu ta ma ha su ma na sa le ne.

Translation.

The cave of Maha Sumana, son of (Badira) ? Maha Tissa.

No. 2.

Transliteration.

Pa ru ma ka u ti pu ta chu da na ga sa le ne.

* Vol. II., p. 408, "Some Early Inscriptions in Ceylon."

Translation.

The cave of Chuda Naga, son of the chief Uti.

No. 3.

Transliteration.

Chi ta gu ta sa va ba ra ni ya cha le ne.
I am unable to translate it.

No. 4.

Transliteration.

Ga pa ti da ma se na (pu) ta su ma na ma la sa cha (ta) ga pa ti ma
jhi ma ti sa pu ta di ga ti sa sa cha le ne.

Translation.

The cave of Diga Tissa, son of the house holder Majhima Tissa, and of Sumanamala, son of the house holder Dama Sena.

No. 5.

Transliteration.

Ga ha pa ti ve sa li pu ta ma ha su ma na sa — — —

Translation.

[The cave ?] of Maha Sumana, son of the householder Vesali.

No. 6.

Transliteration.

The flaking of the rock has destroyed all but this fragment.
Ra pa sa le ne.

Translation.

“The cave of” somebody whose name ended in “rapa.”

No. 7.

Transliteration.

Pa ru ma ka si gi ni ka ti sa ha le ne.

Translation.

The cave of the chief Siginika Tissa.

No. 8.

Transliteration.

Ba ra ta u ta ra ka sa ba ha pa ti u cha ya.
I am unable to translate it.

Nos. 9 and 10.

Are both rather worn, and I am not sure of the transliteration.

No. 11.

Transliteration.

Pa ru ma ka a sa a de ka ve (lâ) sa jha ya ti sa ya le ne.

Translation.

The cave of Tissa, wife of the chief Asa Adekavelâ.

No. 12.

Transliteration.

Da me (da) va ni jha ta — ta va ta ka ha le ne.

The inscription seem to open “Beloved of the gods,” and it ends in “the cave of,” but I am unable to make out the middle part, which probably contains the name of the donor.

No. 13.

This has been dealt with by Mr. Parker as below :—

[I give one more inscription from the same place as the three first ones. It is found along the side of a flight of rock-cut steps up a steep ascent at the end of the largest hill, and it is the earliest instance of what is known in Ceylon as “*Perelibasa*.”* It is impossible to exhibit the freaks of the carver in a bare transliteration. Some of the letters are reversed vertically, some laterally; while two syllables have the consonants transposed, and a few letters are correctly cut. Its transliteration has been unusually difficult, because many of the early letters form other letters when reversed vertically or laterally. It is: *Mekanusapakusa witiyapa pinuwadamedâ*. Correcting the letters, transposing the consonants in *Sawi*, and then reading it backwards, it runs: *Damedawanupi gapati Siwa Kulasoni-kame*, “The work of the family of the devout house holder Siwa, beloved of the gods.”—*Vanni Manual*.]

* Irregularly cut inscriptions have been copied by the Archaeological Commissioner from caves in the North-Central Province and in the Kegalla District of the Province of Sabaragamuwa.—*H. P.*

No. 14.

Transliteration.

Pa ru ma ka jhi ma ha pu ta sa pa ru ma ka si da ta ha. ^{sa ga sa.}
 sa da ya le ne ni ya te.
 Pa ru ma ka chu da si da ha pa ru ma ka ti sa ha.

Translation.

The (consecrated ?) cave of the chief Siddhattha, son of the chief Jhima, and of the chief Chuda-sida, and of the chief Tissa, dedicated to the priesthood.

No. 15.

Transliteration.

Ba ra ta su ma (na) ha le ne sa ga sa ni ya te.

Translation.

The cave of the reverend Sumana dedicated to the priesthood.

No. 16.

Transliteration.

Pa ru ma ka ti sa pu ta cha da na ha le ne a ga ta a na ga ta cha tu si ka sa
 ga sa.

Translation.

The cave of (Chu) da Naga, son of the chief Tissa [dedicated to] the priests of the four (quarters) present and absent.

No. 17.

Transliteration.

Ba ra ta a ha li ya sa ga sa ni ya te le ne.

Translation.

The cave of the reverend Ahaliya established for the priesthood.

No. 18.

Transliteration.

Ba ta su ma na ha le ne cha du di sa sa ga sa.

Translation.

The cave of Bata Sumana, [dedicated to] the priesthood of the four quarters.

Nos. 19, 20, 21, and 22.

Mr. Parker has published a translation of an inscription which occurs no less than four times on Vaval-malai. Mr. Parker obtained his text from a comparison of three of these inscriptions; the fourth, which I discovered, is fuller and seemingly perfect. I have written out all four texts one above the other.

Transliteration of all Four Inscriptions.

19.	Ra	jha	na	ga	jhi	ta	ra	jha	u	ti	jha
20.	Ra	jha	na	ga	jhi	ta	ra	jha	u	ti	jha
21.	Ra	jha	na	ga	jhi	ta	ra	jha	u	ti	jha
22.	Ra	jha	na	ga	jhi	ta	ra	jha	u	ti	jha
19.	ya	a	bi	a	nu	ra	di	cha	ra	jha	u
20.	ya	a	bi	a	nu	ra	di	cha	ra	jha	u
21.	ya	a	bi	a	nu	ra	di	cha	ra	jha	u
22.	ya	a	bi	a	nu	ra	di	cha	ra	jha	u
19.	ti	cha	ka	ra	pi	ta	se	(ta)*	ma	le	na
20.	ti	cha	ka	ra	pi	ta	se	(ta)	ma	le	na
21.	ti	cha	ka	ra	pi	ta	se	ta	ma	le	na
22.	ti	cha	ka	..	..	..	..	..	..	..	..
19.	cha	tu	di	sa	sa	sa	ga	ya	a	ga	ta
20.	cha	tu	di	sa	sa	sa	ga	ya	a	ga	ta
21.	cha	tu	di	sa	sa	sa	ga	ya	...	..	..
22.	..	..	..	sa	sa	sa	ga	ya	a	ga	ta
19.	ga-	ta	na	pa	su	vi	ha	re	ye	a	pa
20.	ga	..	na	pa	sa	vi	ha	ra	ya	a	pa
21.	ga	ta	na	pa	su	vi	ha	re	..	a	pa
22.	ga	ta	na	pa	su	vi	ha	ra	ye	a	pa
19.	ri	mi	ta	lo	ka	da	tu	..	sa	ta	na
20.	ra	..	ta	lo	ka	da	tu	ya	sa	ta	ne
21.	ra	ma	..	..	..	..	..	..	..	..	..
22.	..	..	..	..	..	..	..	..	..	..	..
19.	su	ta	si	ka	ye	..	..	..	..	..	..

Mr. Parker's text consisted of fifty-five syllables, but the newly discovered copy is a third longer and contains seventy-one.

* This seems to read I in two instances and T in another.—J. S.

Several errors in spelling occur similarly in all four copies, notably *sasaga* for *sagasa* and *gatana* for *nagata*, and are strong evidence of the illiteracy of the monks. For if many people had been scholars, the odds are enormous against all four inscriptions being completed before the error was detected, and corrected in at least the last copy.

No. 23.

Transliteration.

This is in more modern character than all of the preceding. The letters u, pa, and ne were evidently omitted by accident, and have been added below the letters that succeed them.

Ba ta bu da ra ka ta ha ma tu di ni ya u pa si ka pu sa ye le ne
sa gha (ye) ni ya te.

Translation.

A cave, the gift of the female lay devotee Pusa, the mother of Bata Buddharakkhita, is dedicated to the priesthood.

No. 24.

Transliteration.

Da ma ra (ki) ta sa ga sa le ne cha tu di sa (sa) (ga) (sa) ni [ya te].

Translation.

The cave established for Dhammarakkhita and for the priesthood, the priesthood of the four quarters.

No. 25.

Transliteration.

Da ma ra ki ta te ra ha le ne sa ga sa.

Translation.

The cave of Dhammarakkhita, the thera [dedicated to] the priesthood.

No. 26.

Transliteration.

Ba ta su ma na sa le ne sa ga sa di ne.

Translation.

The cave of Bata Sumana is given to the priesthood.

No. 27.

Transliteration.

U pa sa ka na ga ha le ne sa ga sa di ne.

Translation.

The cave of Naga, the lay devotee, is given to the priesthood.

No. 28.

Transliteration.

Ba [ta] da ma (gu) ta ha a sa ti sa [pu] ta ha a sa da ma ki ta ha le
ne sa ga sa a ga ta a na ga ta [cha] tu di [sa].

Translation.

The cave of Ba (ta) dama Guta, and of Asa Dhammarakkhita, son of Asa Tissa [dedicated to] the priesthood of the four quarters, present and absent.

No. 29.

Transliteration.

Four symbols, including the Trisula, the Svastika, and one like Crux Ansata are added after the writing.

Ba ra ta ma ha ti sa ha le ne sa ga sa ni ya te.

Translation.

The cave of the reverend Maha Tissa, dedicated to the priesthood.

No. 30.

Transliteration.

Ma tu la ba gi ni ya na le ne a ga ta a na ga ta cha tu di sa sa ga
sa ni ya ta sa.

I am unable to translate the first portion; the latter two-thirds is the ordinary formal dedication.

No. 31.

Transliteration.

This seems to be imperfect.

Pa ru ma ka hu ma ne ha le ne ya na.

Translation.

The cave of the chief Humanc.

No. 32.

Mr. Parker has published this inscription* :—

Transliteration.

Gapati tapasi Sumana kulasa lene sagasa dine agata anagata chatu disa sagasa Pasu Wisaraye.

Translation.

The cave of the family of the ascetic Sumana, the householder, is given to the community, to the community of the four quarters, present and absent, at the Pacina tank.

No. 33.

Transliteration.

Ba ra ta ma ha ti ha le ne cha tu di sa sa ga sa ni ya te.

Translation.

The cave of the reverend Maha Ti [sa], dedicated to the priesthood of the four quarters.

No. 34.

Transliteration.

The last part of the inscription is too worn to read.

Ba ta [Bu] da ra ka ta sa a sa chu di ti sa sa a sa su ma na

Translation.

[The cave] of Asa Chudi Tissa, of Asa Sumana, and of Bata Buddharakkhita, &c.

Vedakunari-malai.

No. 1.

Transliteration.

Ma ha sa mu da pu ta gu ta sa le ne sa ga sa pa ru ma ka ba ma (da) ta pu ta ha ma ha gu ta le [ne].

Translation.

The cave of Guta, son of Maha Samuda, the cave of Maha Guta, son of Brahmadattha [dedicated to] the priesthood.

No. 2.

This is partly upside down, and partly reversed from right to left, as below :—

Transliteration.

En əɪ vɐ as it id uhc ta ba.

Translation.

Obtained by correcting the reversed letters and then reading from right to left :—
The cave of Bata Chudi Tissa.

No. 3.

Transliteration.

Pa ru ma ka pa su ni ta pu ta ma ha le ne a ga ta a na ga ta cha du [di sa] sa ga (sa).

Translation.

The great cave of the son of the chief Pasumita, [dedicated] to the priesthood of the four [quarters], present and absent.

Between the *Ma* and *ha* of *Maha* there is a space. If this was originally written on, instead of reading "great cave, &c.," it would read "cave of Ma (—?) , son of, &c."

Kal-niravi.

No. 1.

Transliteration.

Sa ma na chu da ka sa be ga pa ti chu da pa ta ra ha ga pa ti ka da ti sa pu ta la ha ti sa ha sa da ya le ne.

Translation.

The consecrated cave of the novitiate Chuda Kasyapa, of the householder Chuda Patara, and of Tissa, son of the householder Kada Tissa.

Manal-keni.

The inscription is on a slab measuring 4 ft. 10 in. by 2 ft. 5 in. It is written in very small, almost running characters, many of which are Tamil. Others are entirely different, and a Tamil scholar to whom I showed my copy was unable to make anything out of it. The writing is similar to the specimens

* See ante p. 45.

of Tamil of the eleventh century A.D. given in Burnell's "*South Indian Palæography*." All I have so far been able to make out is a name here and there, and a reference to twenty-four young elephants, which occurs twice. The names are as follows :—

<i>Text.</i>
மதுரநகன் இராசனார்
<i>Transliteration.</i>
Maturántakan Irásanan.
<i>Translation.</i>
Maturántakan the King
<i>Text.</i>
விரன் ஸெனாபத யாண்டான்
<i>Transliteration.</i>
Virán Senápata yáṅḍán
<i>Translation.</i>
Viran Senapata, the ruler (or) Viran the general, the ruler.
<i>Text.</i>
அடிகலப்பிலாத்தா சேட்டி
<i>Transliteration.</i>
Aḍaikkalappillaitáda Chetḍi.
<i>Translation.</i>
Aḍaikkalappillaitáda Chetṭi.
Three other Chetties are named.

Periya-kulam.

No. 1.

The Tamil pillar is in excellent preservation, but the writing is different from that at Manal-kéni, and so far I have not even discovered a name on it.

Nos. 2 and 3.

Pieces of Sinhalese pillars. My photographs of these were not successful.

J. STILL.

APPENDIX A.

"Thuparama."

FROM THE PROVINCIAL ENGINEER, North-Central Province, to the DIRECTOR OF PUBLIC WORKS.

Anurádhapura, February 13, 1905.

"Thúpárama" Vihárá.

SIR,—WITH reference to your letter No. 699 of December 22, 1904, I have the honour to submit my proposals for dealing with the "Thúpárama" Vihárá Ruin at Polonnaruwa.

2. The tracings of the building show the condition as at present existing, except that the cracks in the lower part of the West wall have been filled up by the Archæological Commissioner, and the shattered wall has been further protected by building up the under-ruined portion in the inside of the building with brick masonry in cement.

3. The main object of any steps which may be taken for the preservation of the ruin should be the securing of the arched roof with the 130 tons of brickwork on top of it. Any other work done, or measures taken for securing the walls, is liable to be destroyed and rendered useless by the collapse of the roof, and the whole building cease to inspire the interest it now creates. I cannot, therefore, recommend any further steps being taken for the filling up of the cracks in the walls till the roof has been tied up in the manner proposed hereafter.

4. I do not gather from the preceding Report on this subject* that the danger of collapse due to the disintegrating action now going on in the original arch of the roof has been fully appreciated. The arch originally built has, to a great extent, ceased to act as an arch, the soffit has dropped out at the crown, and horizontal pressure, which was originally imposed at the crown of this arch, is now borne by the mass of masonry on the top of the arch. The crack or opening in the soffit of the original arch extends up into the mass of masonry on top; the soffit at the Crown is held in position by the adhesive nature of the mortar used when the arch was first built.

At present there is little or no thrust imposed upon the side walls of the building, as an examination of the cross sections will show.

5. The danger of collapse lies, in my opinion, in the fact that the bricks in the soffit of the original arch are falling out on each side of the opening in the crown. In time the two haunches will have so disintegrated that they will fall in towards each other, and the mass of masonry on top will fall down.

6. I consider that the first step to be taken is to restore to the original arch the mechanical properties it possessed when it was built: and, with this in view, I would recommend that it be dealt with first before undertaking any further restoration of the side walls of the building.

7. The methods I propose are as follows I place them in the order in which they should be undertaken. This is important.

The side walls are to be pierced at A and B and A and A (See tracings)† at distances of 4 feet and 12 feet from the East walls and at a height of 21 feet above the floor; two steel bars of 2½ in. in diameter to be passed through these holes and through H irons, which shall be fixed in the masonry at the points B and B.

* See Annual Report, 1904. Appendix (Report on "Thúpárama" by L. M. Acland, Provincial Engineer).

† Not reproduced.

The parapet walls at C and C to be pierced and tie-bars $2\frac{1}{2}$ in. in diameter passed through, and the outside to be attached to a short piece of channel iron four feet long, countersunk into the wall and set in cement the inner end of these tie-bars to be attached to the tie-bar (which passes through the building at B and B) by means of a double right and left hand tension screw (D).

As soon as the main tie-bars have been placed in position and the short tie-bars (CE and CE) passing through the parapet walls have been attached by means of the double right and left hand tension screws, the tie-bars inside the building are to be heated and the nuts at B and B and the double screws at D and D tightened up.

This completes the first operation.

8. The second operation consists of erecting a scaffolding inside the building, and from this scaffolding all the openings in the soffit of the arch are to be filled up with good brick clay, which must, if necessary, be kept in position with pieces of boards and props.

Having completely stopped all these apertures, the cracks and openings in the large block of masonry on top of the building will be cleaned out thoroughly, and all loose brick removed. When this is done, fine cement concrete is to be worked down into the cracks till it reaches the soffit of the original arch and completely fills all cracks and openings. The mixture used should consist of one part cement to two parts clean coarse sand, and should be run in fairly wet and rammed down till all the cavities are filled. When this has been completed, the whole of the block of masonry on top should be cleaned and scraped and plastered with cement plaster 1 in. thick.

The next thing to be done is to remove the brick clay from the soffit of the arch inside and to fill all the apertures with cement plaster from the inside of the building. Then the whole of the soffit of the arch should be plastered with cement plaster 1 in. thick.

9. The third operation consists in dealing with the West wall. I am not in favour of doing anything further to it till the measures I have suggested for the preservation of the roof have been fully carried out.

The manner in which the Western wall should be dealt with is as follows:—

At a height of 7 feet from the floor level a channel iron $9\frac{1}{2}$ in. by $3\frac{1}{2}$ in. should be fixed, as shown in the tracing. It should be passed through the window openings and sunk into the wall, into which it should be set in cement. Holes to be pierced through the Western wall at A and B, and $2\frac{1}{2}$ in. in diameter steel bars passed through these holes, a short piece of channel iron, 4 feet long, being imbedded in the outside of the wall at A and B (to act as a washer) the tie-bars passing through at these points, and a nut screwed on to the end of each bar, the other ends of the tie-bars being passed through the channel iron on the inside of the building and a nut screwed to the end of each tie-bar.

In the same manner as above described another channel iron is to be fixed at the West end of the building (as shown in the tracing C) at a height of 16 feet from the floor, the ends to be sunk into the North and South walls (as the window openings do not extend more than 8 feet above the floor level). This channel iron to be set in cement. The walls to be pierced at A and B in the West wall and at C in the North wall and at D in the South wall, tie-bars $2\frac{1}{2}$ in. in diameter to be passed through these holes and fastened at one end to the channel iron, and at the other end to a short piece of channel iron, 4 feet long, imbedded in cement in the wall on the outside. As soon as the two channel irons and the six tie-bars have been fixed in position and all the nuts tightened up, as much as possible, the work of filling in the cracks in the wall may be continued. I should recommend that the cracks should be filled in entirely in cement concrete, a facing of brick being put on the outside only for appearance sake.

The inside of the West wall to be built up to its original thickness with brick in cement. This brickwork will envelope the lower channel iron to which the ties are attached.

As soon as this has been done, an ordinary brick arch can be erected across the opening, which will exist at the Western end between the present roof and the repaired Western wall, and this new arch can be bonded into the old arched roof, and when finished plastered outside and inside with cement plaster 1 in. thick.

The measures I have recommended will I consider secure the safety of the inner shrine.

10. With regard to the outer room near the entrance, I do not consider there is any danger of collapse at present, nor do I think any special skill is required for dealing with its walls in a manner that will tend to its future preservation.

I consider the best way of dealing with this portion of the building is to pull down the South east corner, and rebuild it with brick in cement mortar.

As regards the cracks at the right hand side of the outer doorway and at each side of the inner doorway, I consider that they should be cleaned out, and fine cement concrete should be well rammed in the apertures: by this means that portion of the structure will be safely preserved.

11. It should be clearly understood that no measures, which may be taken to secure this building, will entirely prevent cracks from occurring from time to time. There are no foundations worthy of the name; and I do not consider that under-pinning the shattered walls is desirable: the operation might lead to disastrous results. The building is on a mound of earth, which must ever be spreading, as is plainly indicated by the contortions of the retaining wall at the Western end of the mound near the shattered Western wall.

I would recommend that a bank of earth be laid against this retaining wall. This will, to some extent, prevent the spreading of the hill, and protect the retaining wall, which is about 9 feet high.

I am, &c.,

W. C. PRICE,
Provincial Engineer.

The PROVINCIAL ENGINEER, North-Central Province, to the ARCHÆOLOGICAL COMMISSIONER.

No. 54.

“*Thūpārāma*” *Vihārē*.

Anurādhapura, February 14, 1905.

SIR,—I HAVE the honour to forward for your perusal my Report on the methods in which I consider the preservation of “*Thūpārāma*” *Vihārē* should be proceeded with.

Since seeing you yesterday on this matter, I have gone more thoroughly into the matter with the Plans, and have formed the opinion that it would be better to tie up the roof before filling in the cracks in the side walls.

I also consider that it would be well to secure the roof before carrying out work under the roof inside, as the danger of collapse is not a matter that can be calculated with any degree of certainty. That such danger exists is certain, though its extent cannot be estimated.

I return all the Plans sent to me with your letter No. 56 of 28th instant, and have to thank you for the very complete information they supplied.

I am, &c.,

W. C. PRICE,
Provincial Engineer.

From the PROVINCIAL ENGINEER, North-Central Province, to the DIRECTOR OF PUBLIC WORKS.

No. 191.

March 3, 1905.

“Thúpáráma” Viháré.

SIR,—REFERRING to your letter No. 699 of December 22, 1904, I have the honour to inform you that I have seen the Archaeological Commissioner on the subject of the preservation of “Thuparama” Viháré at Polonnaruwa. I have also sent for his perusal my Report No. 190, which I now forward to you and which sets forth what I consider to be the best methods to be adopted for the preservation of the building.

2. I also beg to state that it is not proposed to aid any brick support to the building.

3. It is intended that the building should depend for its further preservation mainly on the tie bars and iron work it is proposed to fix. But the use of the iron work as recommended by myself and by Mr. Acland is not approved of by the Archaeological Commissioner, who states that he considers it unnecessary.

4. I can suggest no other means for obtaining the same amount of security except that of pulling down and rebuilding the whole structure—a measure which the Archaeological Commissioner does not approve of.

I am, &c.,

W. C. PRICE,
Provincial Engineer.

From the DIRECTOR OF PUBLIC WORKS to the Hon. the COLONIAL SECRETARY.

No. 539.

Colombo, April 3, 1905.

“Thúpáráma” Viháré.

SIR,—WITH reference to my letter No. 901 dated May 14, 1904, forwarding report No. 209 dated February 16, 1904, from the Provincial Engineer, North-Central Province (Mr. L. M. Acland), upon the steps necessary to preserve the ruins of the Thúpáráma Viháré at Polonnaruwa, I have the honour to report that I inspected the ruins on the 27th ultimo in company with the present Provincial Engineer, North Central Province (Mr. W. C. Price).

2. The North, South, and West walls are more or less cracked, and practically the whole of the East wall if one ever existed has collapsed. A part of the roof over the Western portion and a large part of that over the Eastern portion have collapsed. The remaining portions are cracked.

3. It is impossible at this date to explain in precise detail the extent of damage done by the various agencies at work since the city of Polonnaruwa was deserted: but it is evident that the settlement of the massive walls, the growth of trees, the ordinary ravages of time, and possibly wilful destruction, have each and all played an important part in bringing the building to its present condition.

4. As regards settlement, there is at present no evidence, as far as I can gather, that this has not ceased: on the contrary it appears that there has been no serious settlement during recent years. I understand that recently a considerable amount of plant growth has been removed by the Archaeological Survey Department from the roof and walls; also that a good deal of *débris* has been removed from the roof; and the lower portion of some of the cracks in the west wall have been filled in.

5. The North wall, with the exception of the portion at the North-west corner, the South wall, with the exception of the South-east corner, and the West wall, with the exception on the North-west corner, are not, I consider, at present in danger of further serious movement.

6. As regards the roof I do not consider that any serious movement is at present likely to occur.

7. The steps I recommend should be taken to preserve this ruin are:—

(a) Take down and rebuild the South-east corner.

(b) Take down and rebuild the North-west corner.

(c) Carefully remove all vegetable growth and *débris* from the walls and roof and keep the same clear of such growth.

(d) Fill up all cracks in walls with cement or brickwork in cement mortar.

(e) Point up the crack in the soffit of the remaining portion of the roof, and grout up the crack from the top with neat cement.

8. In addition to the foregoing the general repair of the walls, such as filling in holes, and pointing is desirable.

9. Care should be taken that no portion of the solid material forming the backing of the arched roof is removed and that all new work is thoroughly bonded in with the old.

10. If it is desired to restore the building I see no structural reason why the East wall, if there ever was one, should not be rebuilt and the roof made good, the work being done gradually so that no sudden increase of pressure is thrown on the foundations.

I am, &c.,

F. A. COOPER,
Director of Public Works.

APPENDIX B.

Tamankaduwa, Egoda Pattuwa.

On physical, historical, and ethnological grounds, as well as from the point of the desire and convenience of the inhabitants, the right to the Egoda Pattuwa, or easternmost division of Tamankaduwa lying on the further side of the Mahaveli-ganga, rests with the North-Central Province.

The full and just arguments of the late Sir J. F. Dickson, already on record regarding this question, are incontrovertible.

The indivisibility of Tamankaduwa as a whole, and its long established kinship with Nuwarakaláwiya, should remain inviolate.

Physical.—The Máduru-oya river forms an excellent natural boundary on the East.

Historical.—The Egoda Pattuwa has ever been an integral part of Tamankaduwa since Kandyan times. During the rule of the Kandyan kings and up to 1815, when that kingdom fell to the British Government, Tamankaduwa, like Nuwarakaláwiya, was a separate division of the Kandyan kingdom under its own *Disáva*. It had a distinguishing flag (bearing the figure of a bear) carried in the annual Perahera procession at *Disáva*.

Ample testimony is afforded by countless *ola* documents. See too Captain Schneider's detailed Map of Ceylon (early 19th century).

Ethnological.—The inhabitants of Egoda Pattuwa are entirely distinct from those of the Eastern Province. They have neither part nor lot with them. There is no “affinity” whatsoever.

The non-Muslim villagers (the Veḍḍó of the eight scattered hamlets of Kosgaha-ulpota, Damána-ulpeta, Kohombalewa, Galmaḍawa, Ginidamana, Belanawala, Kandakádu, and Ilandamódara excepted) are for the most part a hybrid people—half Tamil half Veḍḍá, with a dash of low-country Sinhalese blood intermixed in recent days here and there. Witness the villagers of Yakkuré, Horivila, Karapola, Hewanpiṭiya, and Mutugalla.

Mannampitiya is inhabited by *soi-distant* Tamils, descendants of aliens, originally Roman Catholics (as supported by existing relics of the past)* who according to their tradition were either planted, or migrated, here during the reign of Raja Sīpha II. (1634–78 A.D.).

The Moors of Egoda Pattuwa (located at the three villages of Alinchipotána, Tirikónamótara, and Mávila) have merely overflowed across the river from the Moorish villages of Meḍa Pattuwa on the west. These Tamankaduwa Moors, of the Meḍa and Egoda Pattu alike, are a lazy degenerate class "totally different from the seaboard Moornen" of the Batticaloa District (Eastern Province) who do not usually associate with them.

Administrative.—Much confusion, and frequent difficulties, must inevitably arise from any transfer of the Egoda Pattuwa to the administration of another Province.

All the villages of Egoda Pattuwa (Veḍḍá hamlets excluded) lie near the right bank of the Mahaveli-gaṅga within easy distance of Tópáveva, the headquarters of the Revenue Officer of Tamankaduwa.

From Onegama, the nearest village eastward across the Eastern Province boundary, they are separated by 15 to 20 miles of wild country, inhabited sporadically by Veḍḍó.

The villagers of the Egoda Pattuwa are prevented from crossing the Mahaveli-gaṅga only during rare flood times. They have never petitioned the Government expressing either dissatisfaction with their present lot in regard to dependence on Anurádhapura, or a desire to be connected with Batticaloa.

H. C. P. BELL,
Archæological Commissioner.

APPENDIX C.

Inscriptions on Gallery Wall, Sigiri-gala.

"Th' insatitate itch of scribbling, hateful pest!
Creeps, like a tetter, through the human breast."†

The tombs of ancient Egypt, of Rome, of Pompei, have known the curse: to-day it is epidemic wherever antiquities are accessible. "The trail of the serpent is over them all!"

To this universal craving for cheap notoriety the innumerable writings scratched on the highly polished plaster of the Gallery at Sigirigala too amply testify.

The "inscriptions" in Sinhalese‡ date paleographically from the 6th to 15th century. Despite their brevity and ephemeral import, they merit careful study, no less on epigraphical than linguistic grounds, providing, as they do, a valuable field of research into the gradual mutation and development of the Sinhalese script and language from archaic and obsolete characters and word-forms.

But the task of decyphering the vast majority of these *graffiti* is rendered extremely difficult, in as much as (unlike the modern vandal striving commonly to spoil as much wall space as possible with ignoble name and date) the native "scribe" albeit with more sense of propriety, usually left his record, neatly incised by *ulkaṭuwak* (metal style), in ordinary manuscript size, now weathered and blurred by age.

Add to this that the writings bristle with clerical errors only to be expected of "the general," ever more or less illiterate.

Far the greater number of the records belong to the 10th and 11th centuries; but are apparently undated.

Altogether some fifteen inscriptions have been discovered belonging to the regnal year of less than half a dozen sovereigns, from Parákrama Báhu I. to Bhuvaneka Báhu V., roughly covering a period of two and a half centuries; (*circa* 1150 to 1400).

A few of these dated records are given below, together with one or two terse lines written during the 10th–11th century.

10th–11th century.

No. 1.

Transcript.

Belumo risi Seygiri.

Translation.

We inspected Sigiri with delight.

No. 2.

Transcript.

Negi Sihigiriyyi koy giyat.

Translation.

Climbed (the Rock) and went everywhere at Sigiri.

The picturesqueness, charm, and mystery of *Sigiri-gala* have ever appealed to visitors. Writers of the day recorded their "impressions of the place" on the only available "book"—the Gallery wall.

* The chief headman possesses two quaint old flags, on which the Cross and an elephant are displayed.

† Gifford, of Juvenal, Sat. VII., 51, 52:—

scribendi cacòthes, et negro in corde senescit.

‡ Only one or two Tamil records exist.

No. 3.

Transcript.

..... Agboymi galmudunnehí bēlimi.

Translation.

I Agra Bódhi inspected (the Citadel) on the Rock's summit.

This goes to show that the top of the Rock was still easily accessible for some 5 or 6 centuries after the abandonment of *Sigiri-nuwara*.

No. 4.

Not a few homely stanzas, to the pedant "so sweetly mawkish, and so smoothly dull," are to be found scattered among the shorter lines in the Gallery.

An indignant "Pope" of the period has left his "Dunciad" condemnation of such miserable poetasters, for disfiguring the wall by "trivial verse in common style."*

After erasing several words,† he records below this scathing reproof:—

Transcript.

Sri Kit Devni vereddayannat ávud limi.
Kumat yagi‡ mehi liyannay yahana minisun.

Translation.

Hail! I, Kirtti Devá, have come and write to (shame) offenders. Why do trippers scribble doggerel here?

Parakrama Bahu I., 1164-1197 A.D.

No. 5.

Transcript.

Parákrama Wathimiyans vahanse (ta)
solosvanu Nikimye pura da'sa) wake Máya
Rajaye|| hiñdiná Maha Pelagoy Suwasámi
.. eti viñitra bēlimi.

Translation.

On the 10th day of the bright half of (the month) Nikini in the 16th (year of the reign) of His Majesty Lord Parákrama, I, Pelagoy¶ Suwasámi, dwelling in Máya Rájaya, .. inspected everthing in detail.

No. 6.

Transcript.

Siriyálu Kedapa bada Potalvavu
ye hiñdiná Watakemi Depáchi
me leña há kedapat pavura visiya
nu Posone¶¶ satawáke balágiya
bavaye.

Translation.

(This) certifies that Depáchi *Watakemiyá*,** living at Potalvava in the Kedapa division of Siriyála†† inspected this Gallery (*leña*) and (its) mirror-like (*kedapat*) wall on the 7th day of the bright half of (the month) Poson in the 20th (year of His Majesty's reign).

No. 7.‡‡

Transcript.

Nuwara Kedapat péne
ve hiñdiná Alwákara
nayámi mo leña há ke
tapat pavura deke satis
vanu Uñduvepe giya ba
vaya.

Translation.

(This) certifies that I, Alwákarapáyá, living at Nuwara Kedapat-péneva,§§§ inspected this Gallery and mirror-like wall in (the month) Uñduwap of the 36th (year of His Majesty's reign).

* Communi feriat carmen triviale moneta.

† Si versus facit, abdicet poetam (Martial).

‡ Yagi-yága.

§ " Lord of property " (*Vastu-swámin*), or " Director of religious observances " (*Vritta-swámin*). See Ep: Zey.,

Part I., p. 35, footnote.

|| *Máya Rata*, the middle of the three ancient divisions of Ceylon, *Raja* or *Piháti Máya*, and *Ruhuna*.

¶ Or perhaps " the noble Suwasámi of the Goyiwaṣa."

** Or perhaps " the opulent Depáchi."

†† Probably the present Hiriyálu hatpattu of the North-Western Province.

‡‡ Letters 1½ to 2 in. in size, within a line frame 1 ft. 11 in. by 1 ft. 2 in. just below the coping.

§§ Or, " Kedapatpéneva in the City."

Nissanka Malla, 1198-1207 A.D.

No. 8.

Transcript.

Siri Saṅga Bo Kālīṅga Parākrama Bāhu Chakravarttiṅṅa
devanu Hile pura ekoḷoswanu Rāja agra rāja Ā
dahana Vihāraye hiṅṅinā Upanna Silavande dedanā vahanse.

Translation.

The two reverend (monks) Upananda and Silavaṅsa residing at the Imperial Ādahana Vihāre (visited this Gallery) on the 11th day of the bright half of (the month) 11 in the 2nd (year of the reign) of (His Majesty) Siri Saṅga Bō Kālīṅga Parākrama Bāhu Chakravartti.

Kalyanawati, 1202-8 A.D.

No. 9.

Transcript.

Anurādhapuraye Bodhigaṅga
ye Sobhita pevidde Maha
Kalyānawatīṅṅa sataravanu
Vesegē balā giyemi.

Translation.

In (the month) Vesak of the 4th (year of the reign) of (Her Majesty) Mahā Kalyānawati, 1, Sobhita (monk), residing at Bodhigaṅga (Vihāre) in Anurādhapura, inspected (this Gallery).

Bhuvaneka Bahu V., 1371-1400 A.D.

No. 10.*

Transcript.

Bhuvanaika Bāhu Chakra
vartti swāmiṅṅa do
ḷoswanu me le
ṅga balu bavaṅga Māle(na) Devāmi.

Translation.

(This) to certify that I, Māle(na) Dēvā, inspected this Gallery in the 12th (year of the reign) of (His Majesty) Bhuvaneka Bāhu Chakravartti.

H. C. P. BELL,
Archæological Commissioner.

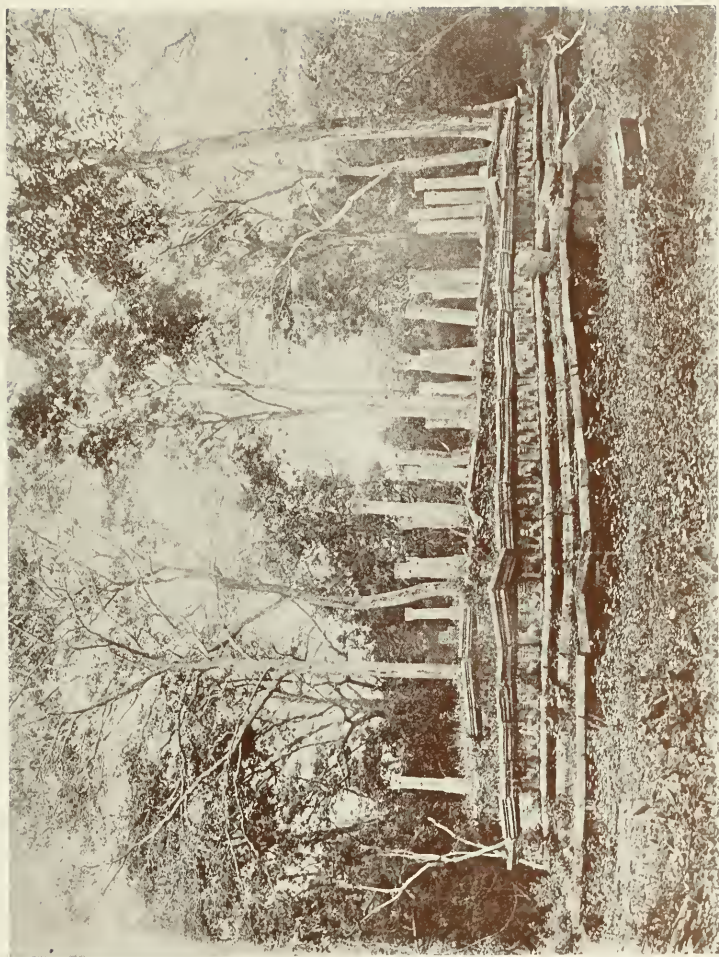
* Letters about 1 in. in size, within line frame 10½ by 8½ in.



Archaeological Survey
photo.

"RAJA MAHAGAYA."
(View from N. W.)

Surrey Office
half-tone block.



Archaeological Survey
photo.

"RAJA MALIGAWA."
(View from S. E.)

Survey office
half-stone block.



Archaeological Survey
photo.

"RAJA MALIGAWA."
(Interior.)

Survey Office
half-tone block.



Archaeological Survey
photo.

SIGIRI-GALA: FROM S. W.
(1899.)

Survey Office
half-tone block.



*Archaeological Survey
photo.*

SIGIRI-GALA: FROM WEST.
(1897.)

*Survey Office
half-tone block.*



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photo.*

GALLERY : NORTHERN APPROACH.
(1895.)

*Survey Office
half-tone block.*



*Archaeological Survey
photo.*

GALLERY: SOUTHERN APPROACH
(1898.)

*Survey Office
half-tonic block.*



*Archæological Survey
photo.*

GALLERY.
(Inside, looking N., 1895.)

*Survey Office
half-tone block.*



*Archæological Survey
photo.*

GALLERY.
(Bird's-eye view, looking N., 1897.)

*Survey Office
half-tone block.*



*Archaeological Survey
photo.*

GALLERY : S. W. END.
(Inside, ruined, 1898.)

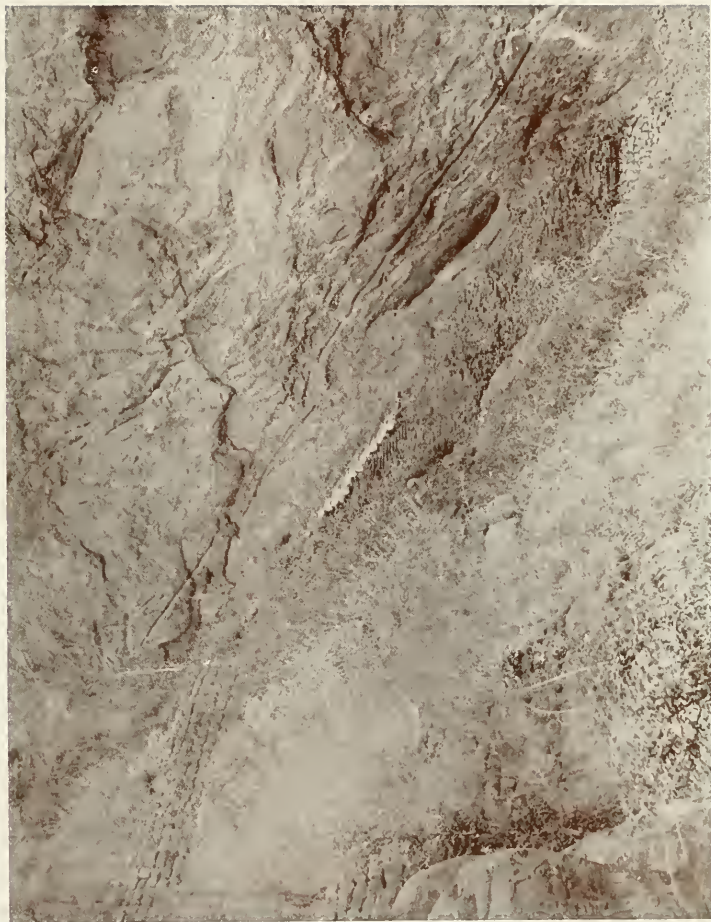
*Survey Office
half-tone block*



*Archaeological Survey
photo.*

GALLERY: N. W. END.
(Inside, ruined, 1898.)

*Survey Office
half-tone block.*



Archaeological Survey
photo.

GALLERY : NORTH STRETCH.
(Ruined, 1893.)

Survey Office,
Madras State.



*Archaeological Survey
photo.*

GALLERY : N. W. END AND N. STRETCH.
(Ruined, 1899.)

*Survey Office
half-tone block.*



*Archaeological Survey
photo.*

GALLERY: NORTH STRETCH.
(Ruined: under excavation, 1899.)

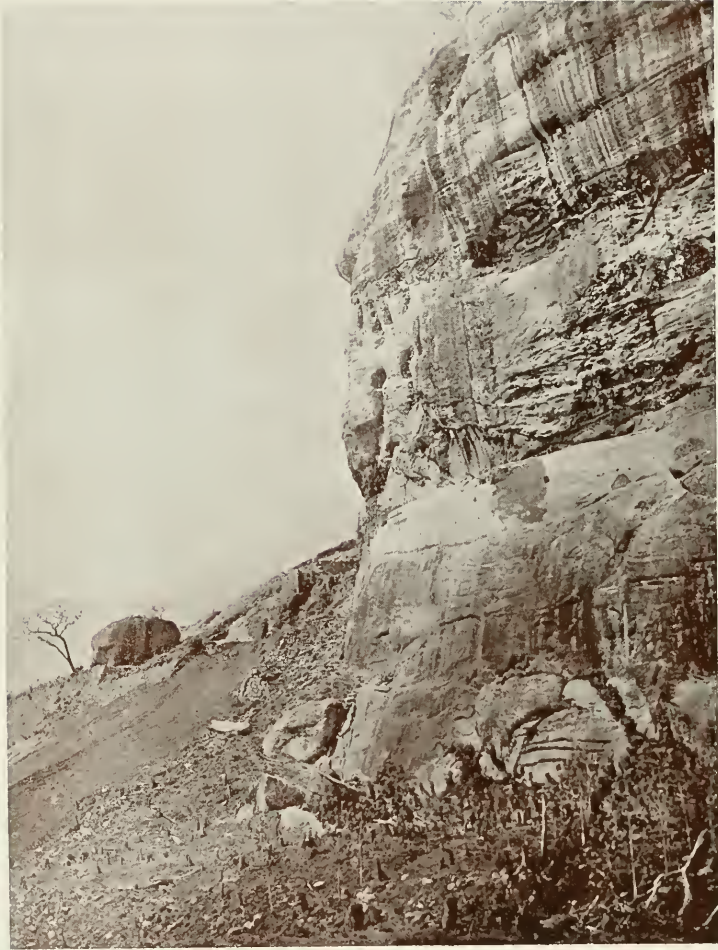
*Survey Office
half-tone block.*



*Archaeological Survey
photo.*

GALLERY: N. W. END.
(Restoration commenced, 1899.)

*Survey Office
half-tone block.*



*Archaeological Survey
photo.*

GALLERY: N. W. END.
(Under restoration, 1900.)

*Survey Office
half-tone block.*



*Archaeological Survey
photo.*

GALLERY: N. W. END AND N. STRETCH.
(Under restoration, 1901.)

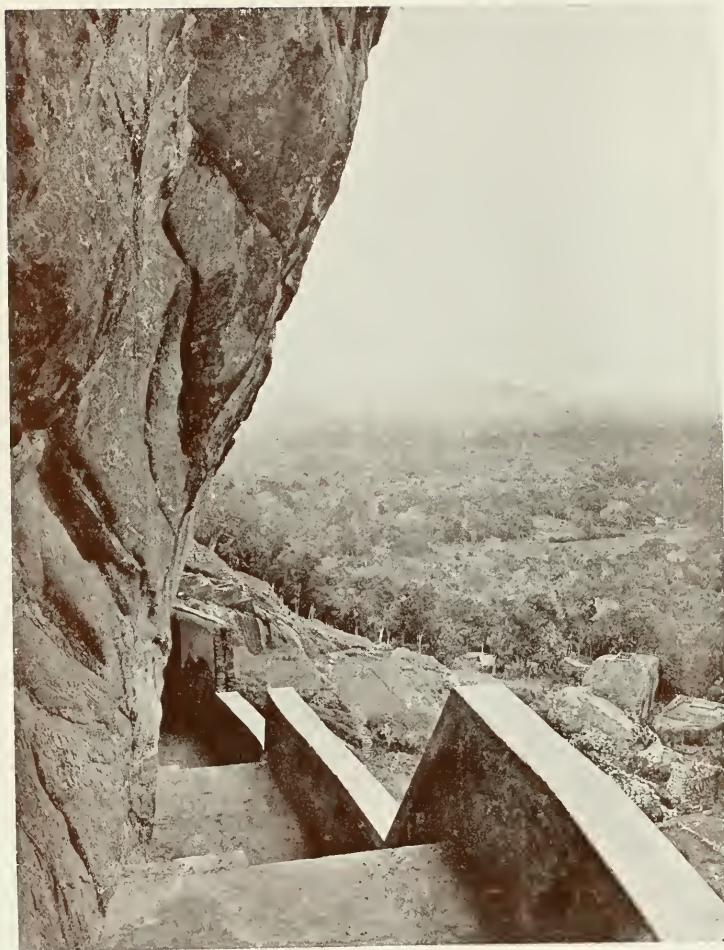
*Survey Office
half-tone block.*



*Archaeological Survey
photo.*

GALLERY : N. W. END.
(Inside, restored, 1902.)

*Survey Office
half-tone block.*



*Archaeological Survey
photo.*

GALLERY: N. W. END.
(Inside, restored, 1902.)

*Survey Office
half-tone block.*



Archaeological Survey
photo.

GALLERY: N. STRETCH.
(Under restoration, 1902.)

Survey Office
half-tone block.



*Archaeological Survey
photo.*

GALLERY : N. STRETCH.
(Under restoration, 1903.)

*Survey Office
half-tone block.*



Archaeological Survey
photo.

GALLERY : N. STRETCH.
(Restored, 1905.)

Survey Office
half-tone block.



*Archaeological Survey
photo.*

GALLERY : NORTH STRETCH E. END.
(Restored, 1905.)

*Survey Office
half-stone block.*



*Archaeological Survey
photo.*

GALLERY: NORTH STRETCH.
(Restored, 1905.)

*Survey Office
half-tone block.*



*Archaeological Survey
photo.*

GALLERY : NORTH STRETCH.
(Restored, 1903.)

*Survey Office
half-tone block.*



*Archaeological Survey
photo.*

FRESCO POCKETS A, B.
(Photographing from mid-air. 1898.)

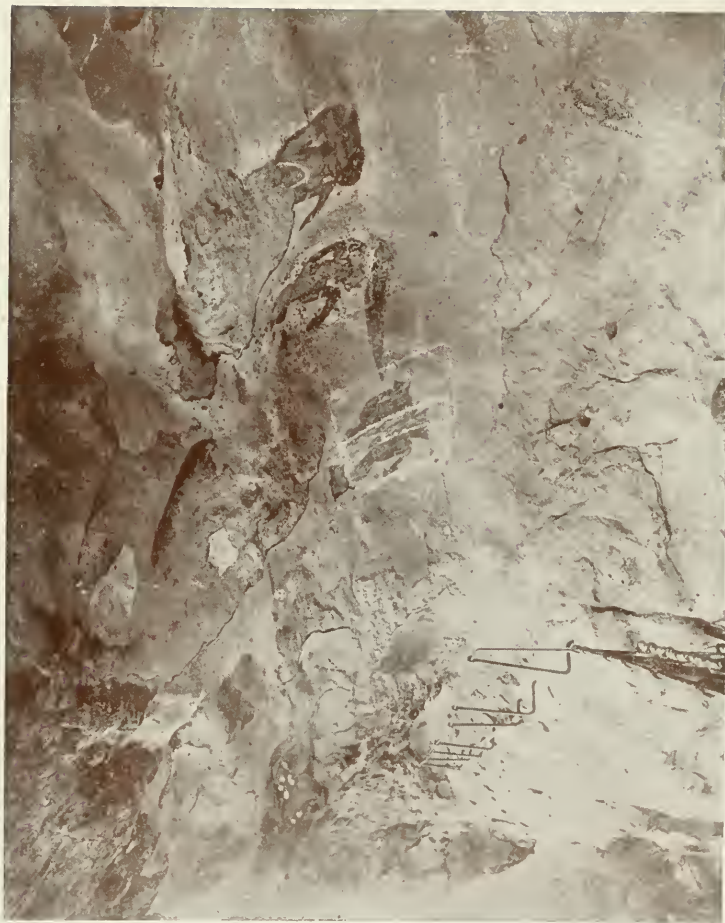
*Survey Office
half-stone block.*



*Archaeological Survey
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FRESKO LOCKERTS, A. B.
(Telephotographic view, 1902.)

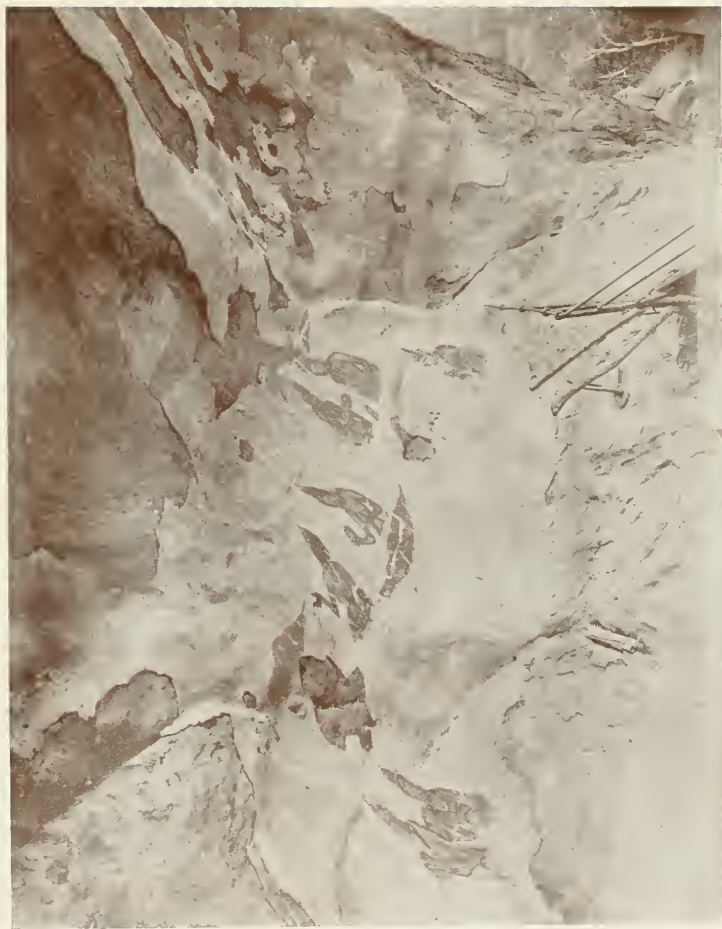
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Mad-Lone block.*



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photo.

FRESKO POCKET, A.
(Unprotected, 1896.)

Survey Office
half-tone block.



*Archaeological Survey
photo.*

FRESCO POCKET, B.
(Unprotected, 1896.)

*Survey Office
half-tone block.*



*Archaeological Survey
photo.*

FRESCO POCKET, A.
(Wired in and bridged, 1905.)

*Survey Office
half-tone block.*



*Archaeological Survey
photo.*

FRESCO POCKET, B.
(Wired in and bridged, 1905.)

*Survey Office
half-tone block.*





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photo.

FRESCO POCKET, B.
Figures Nos. 3, 4. (1901.)

Survey Office
half-tone block.



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FRESCO POCKET, B.
Figures Nos. 7, 8. (1901.)

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half-tone block.*



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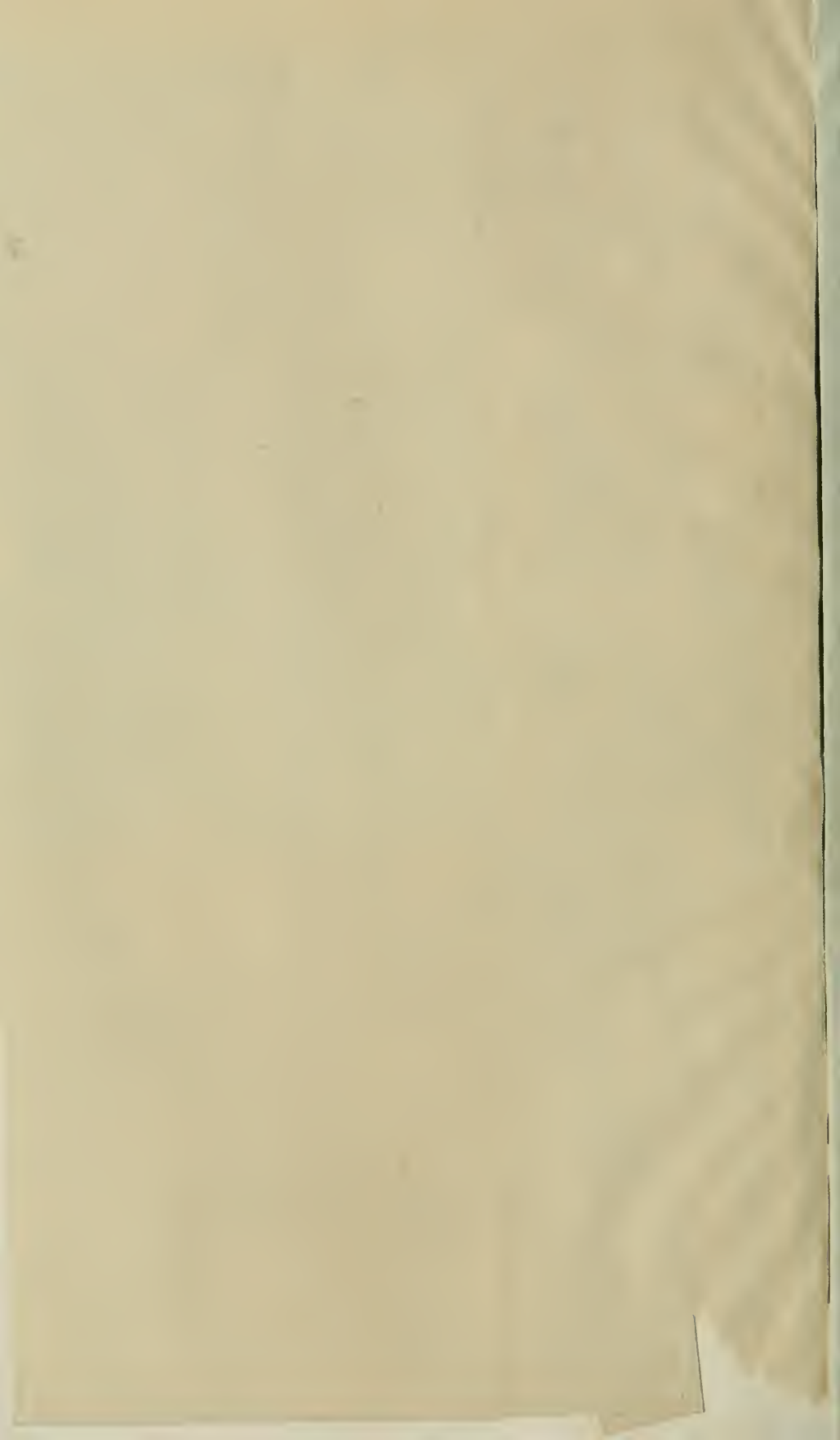
FRESCO POCKET, B.
Figures Nos. 11, 12. (1901.)

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Plan
OF
SIGIRI NUWARA
INNER CITY
(PART I)

Scale, 72 feet to an inch



D.3 Ceylon. Archaeological Dept.
489 Report on the archaeological
.1 survey of Ceylon
A26
1905

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